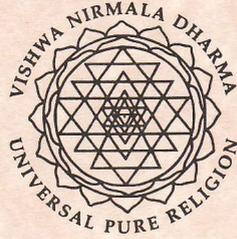


The Divine Cool Breeze

Volume 12, Nos. 5 and 6



June and July 1998

International Newsletter



"Meditation is for you to go deep down into yourself, to achieve all that your Sahasrara wants to give you."

—Shri Mataji Nirmala Devi, Sahasrara Puja, Cabella, May 5, 1998

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|| Aum Shri Nirmala Devi, Namoh Namah ||

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Easter Puja Talk Synopsis



Istanbul, Turkey, April 19, 1998



“TODAY WE ARE CELEBRATING the resurrection of Christ. That is the greatest message of Christ’s life—not the crucifixion. Anybody can be crucified and killed, but this

dead body of Christ was resurrected from death. Death itself died and He overcame it. It’s a miracle for ordinary human beings, definitely, but not for Christ because He was a divine person, He was Shri Ganesha, He was Omkara itself. So He could walk on the water; gravity would not affect Him. Such a great divine personality, especially created for human beings that people should recognize Him, but they did not recognize. They killed Him in a very brutal manner and even now they think the cross is a great thing because Christ died on the cross. It’s a very cruel idea of human beings to respect the cross.” This shows that people liked all the cruelties done to Him, with the cross symbolizing the way He was tortured.

“It was a very sad time when He was crucified, but when He got resurrected it was the most joyous, most auspicious and most beautiful time. The resurrection of Christ is very symbolic for Sahaja Yoga. If Christ could be resurrected then human beings also can be resurrected because He came as a human being with all powers and He created the path of resurrection for us. This path of resurrection is the one that we have followed in Sahaja Yoga.” The greatest thing is the piercing of the Agnya chakra, described in the scriptures as the golden door which no one can pass through. But Christ crossed that and His crossing

has helped us today to open your Agnya. “Without opening the Agnya you cannot go to Sahasrara and this was done so easily, in your case, only because Christ could go through all that torture and all that brutality and crossed over.” We should be indebted to Him because He is the one who said, “Seek and you will find.”

“Then He says that you have to come and bang at the door.” This has happened in your case: you have risen up to Agnya and crossed beyond Agnya. This crossing was not difficult for you, though by your own ideas of thinking and conditioning, of futuristic planning, a big crowd of black clouds was hovering on the Agnya.

Even though your Agnya is opened out and you have crossed through, people still get involved in the Agnya chakra. “Now how do we see, through introspection, what happens to us? For example, once people come to Sahaja Yoga, they think they are in charge of this and that, in charge of the Sahaja Yogis and they behave in a way that doesn’t behoove a Sahaja Yogi. I have seen them and I am amused the way they start thrusting themselves and showing off that they are very much in charge.... Even now people get into the mood of dominating others by saying that, ‘we are in charge.’ Sahaja Yoga is not so simple as you think because there are lots of temptations.”

If someone becomes a leader, he gets the drunkenness of power, starts dominating others and showing off. Then he creates an atmosphere of fear, saying that Mother has said so, or that he’ll tell Mother and She’ll punish you.



"I am sometimes very surprised because I've never said that... nothing of the kind." Such a person, who may or may not be a leader, talks in such a funny manner that it doesn't look like that person is a Sahaja Yogi. Then he describes himself as chosen especially for rising higher and higher. "How can people befool themselves all the time? ... The first thing in Sahaja Yoga is humility. If you are not a humble person you cannot be a Sahaja Yogi.... First thing is to enjoy the humility."

People like this always sit in the first row where you see them all the time, smiling—they are just showoffs. But they themselves are losing, they are not happy and that's why they do these tricks and this kind of domination. People who are humble, simple, honest, who are really seeking the truth are being oppressed by people who try to show off and make slaves out of others.

"You know this is the love of Mother. Mother never dominates... because She's nothing but love. As soon as She sees the problem, immediately She absorbs it. She has to make deliberations, just a drama sometimes, to show that She is angry. But She cannot basically be angry with anybody. It is the love which all the time, all the time is flowing and that love envelopes the Mother, as well as envelopes you. That is how you people understand Sahaja Yoga. What does a human being need is nothing but love and compassion. Love and compassion of a very, very pure type."

"Look at Christ. He pitied the people who crucified Him.... With a very compassionate feeling, without thinking about it, automatically He felt that, 'these people are doing all this to me and I don't know what will happen to them.' So He prayed to God, 'Please forgive

them for they do not know what they are doing, they are blind, so please do not punish them.' What compassion, what love! I mean, think of it, do we do that in our lives? If somebody harms us, troubles us, do we ask Father to forgive those who do not know what they are doing? That should be the level of Sahaja Yogis and it will work out very well if you ask for forgiveness, God will look after them, He'll transform them, He'll bring them to their senses. The messages of Christ are full of love, compassion, pure compassion."

He tried to protect Mary Magdalene who was leading a sinful life although as a saint He had nothing to do with her. "But when He saw she was being stoned He stood against her, took a stone in His own hand and said, 'Those who have not committed any wrong deed or committed any sin can take the stone and hit Me.' And nobody came forward because they had to face themselves."

"When we are dominating others then a kind of cruel joy is there... a joy I don't understand Myself." It has happened with all the great emperors and despotic rulers. "But with Sahaja Yogis it should be the other way around. They have to rule the world with peace and love.... This is how Sahaja Yoga will spread much, much faster. What does the world need? It needs only love and affection." People who are lost in ignorance about life, are troubling others, torturing others, going against the collectivity, will have to return to normalcy. "It is very difficult, also, to tell such a person that you are mad, and also it's difficult to be with such a person who is so mad with some sort of a power." Many Sahaja Yogis think they have lots of powers, can do whatever they like, can talk to anyone, can confuse everyone. But in



Sahaja Yoga you have to clearly express your love, not by a particular gesture or a particular happening, but it is just an inner oneness with each other.

“Sometimes I find Sahaja Yogis so much understanding each other, so much loving each other, so beautifully enjoying the love of other people. When I see that, I feel very, very happy, absolutely overjoyed, that what I wanted—these people should enjoy—is there. And you will be amazed that the most enjoyable thing is the love that you give to others. You may not receive, but when you give love to others, then it’s the most enjoyable thing. But the way you express yourself is also an art, I think, to understand how to please others, how to make them happy.”

There are very few true spiritual people in the world because they are always tortured, troubled, and insulted. They have to struggle so much that they want to die very fast. Gyaneshwara, a great personality, writer and poet took his *samadhi* at the age of 23—means he went into a cave, closed the cave and died. So you can imagine a person like Gyaneshwara, who was the incarnation of Kartikeya, had to recede into the world of the dead because he couldn’t bear the way they were torturing him.

“Even Christ was very young when He was crucified. He was 33 years of age. It was all planned by the Divine that He was to be crucified to make way for our Sahaja Yoga to open the Agnya, to sacrifice His life and for Him to be hanged in such a horrendous, cruel way. Normally you do not find people behaving in such a manner towards a person who is about to die.” The people who were in charge of His crucifixion must have been some devils. “Even if

Christ says, it’s difficult to forgive such people.”

“So, if that is the case, that a person like Him thought that, let Me do My job—is to break Sahasrara, then He didn’t want to live with these stupid people, to be tortured, and He just disappeared into Kashmir where He lived after His resurrection.” There are lots of stories about His ascent and His resurrection telling how miraculously He got His second birth, or second life in Kashmir. He lived in Kashmir, happily for some time with His Mother and there He died.

But who has taken advantage of His life? Who really wanted Him to die? Christ died and some people came up suddenly, like Paul and Peter, who tried to make a big business out of it. It’s sad that these two people brought such shame. Paul was an organizer and a bureaucrat who wanted a big position so he lied that he went to Damascus and saw a big cross. According to Sahaja Yoga all such signs are of supraconscious, not of the spirit. His writings are not those of a Sahaja Yogi; he was just an organizer who wrote how we should administer, and how we should manage different types of people. He was the management department for the Christians.

So the Christians became very secretarial type—that everything has a time, you must come and sit and talk like this. Also nations which are supposed to be Christians are observing all that in an official manner—just the opposite of what Christ did—to break the Agnya. Christians became the most arrogant, most aggressive nations in the whole world. They occupied any land they saw, established their own laws and assemblies.

Then they started converting uneducated people in the south of India and all over the



world. Why convert so many people? Because in democracy it is important that the number you have should be large.

“The whole situation of Christ really makes Me feel very nervous. Today you are all Sahaja Yogis. You are all so much higher than others, you have all the powers and then supposing you want to behave like the Christians, I don’t know what you will do. So now you are on the verge where Sahaja Yoga is accepted in different countries and where people respect people who are Sahaja Yogis. They have been given positions, and then suddenly you might get this power business into your head and you may try to become like a despot. Because that is human nature, that’s not divine, but that’s a human nature.” In the animal kingdom there’s a system, a method for how and when they are permitted to dominate each other. “But I’ve seen in Sahaja Yoga, many people you make them a leader—finished. Then he sits on everybody’s head. If you don’t make them a leader, they go on writing letters to Me, one after another, that, ‘Mother, I want to be a leader.’ They go on insisting on this. For what do you want to be the leader? Just to dominate others. And this domination business is not meant for Sahaja Yoga.”

“I’m here to really tell you about the beautiful image of Christ who rose above death. In the same way, let the death of all nonsensical ideas, all negative thoughts, everything has to be over now. You have to be the lord of yourself and in that you should feel so comforted, so happy. In giving others you will find it very much easier than taking something from others. It is very, very surprising how Sahaja Yoga has taught you all these things. In Sahaja Yoga, people have to say that they are very wonderful

people, they are very beautiful people, they are very loving, they are very kind and I want to hear that all the time about them, about you all. That you are individually, are collectively, you are something outstandingly great. But this greatness is not by domination or by showing off, but it is coming from within. People see you and know it is something and that is how Sahaja Yoga is going to spread.”

“It is the Christ within you has to arise, Christ within you has to guide you. It is the Christ within you who will teach you how to behave towards others and how to gain their confidence and give them the love and peace that you have now, flowing within you, to make them very, very happy and joyous people. This is the message of resurrection. This is the message of breaking the Sahasrara.”

The Devi Mahatmyam clearly describes how an egg was formed and was broken into two; one part of the egg came out Christ, the other part was Shri Ganesha. “But this Christ is described as Mahavishnu, not as Christ. So this Mahavishnu then rose and gave us all these wonderful things.... Now, as we are thoughtlessly aware, we have to express that light through our lives and we have to show to the world that we are quite capable and that only we are, within ourselves, absolutely complete. We don’t want anything from others. What we want now to give, whatever we have achieved, to others. This is why people are looking at you and at all the Sahaja Yogis. May God bless you.”

“Thinking of Christ, I find it impossible to keep awake even because to keep in these modern times, it is very difficult, when you are thinking of Christ and talking about Him. It shows that how people never understood such a great man, such a great personality and He



was absolutely divine." Despite that, He made a drama to go through all the sufferings. It's very painful to remember how He crucified Himself and how He died. But the main point is that He has done it for all of you and you are so indebted to Him. "It is His work which has helped the Kundalini to be awakened and could pass through this fontanelle bone area. All this would have been impossible without the sacrifice of Christ. You all should thus

deserve to have some sacrifices. It is a very symbolic thing that has happened and you all should be all the time prepared to sacrifice whatever is possible for the emancipation of humanity. It is very, very subtle at this moment now, forget about your seeking, forget about everything. What is needed is that you have to remember all the time that you are saved, you are blessed by the sacrifices of Christ. It is very important. May God bless you." ❏

Easter Puja 1998 in Turkey

SHRI MATAJI'S VISIT TO TURKEY FROM April 17-25 was really an overflow of blessings for this country, Iran, Greece and the Islamic world.

The Istanbul Ataturk airport never saw such a joy! Almost 200-250 Sahaja Yogis were waiting for Her with flowers, silently, exposed to the curious regards of the other passengers. Suddenly She appeared with Her love-emitting smile. One of the Sahaja Yogis had organized a police escort and so Shri Mataji arrived in style. All the yogis made a long corridor and sang bhajans, giving Her flowers. The press also were there and they were absolutely amazed and impressed with this welcome, without understanding what was happening or who She is! That night Shri Mataji appeared on prime time TV news.

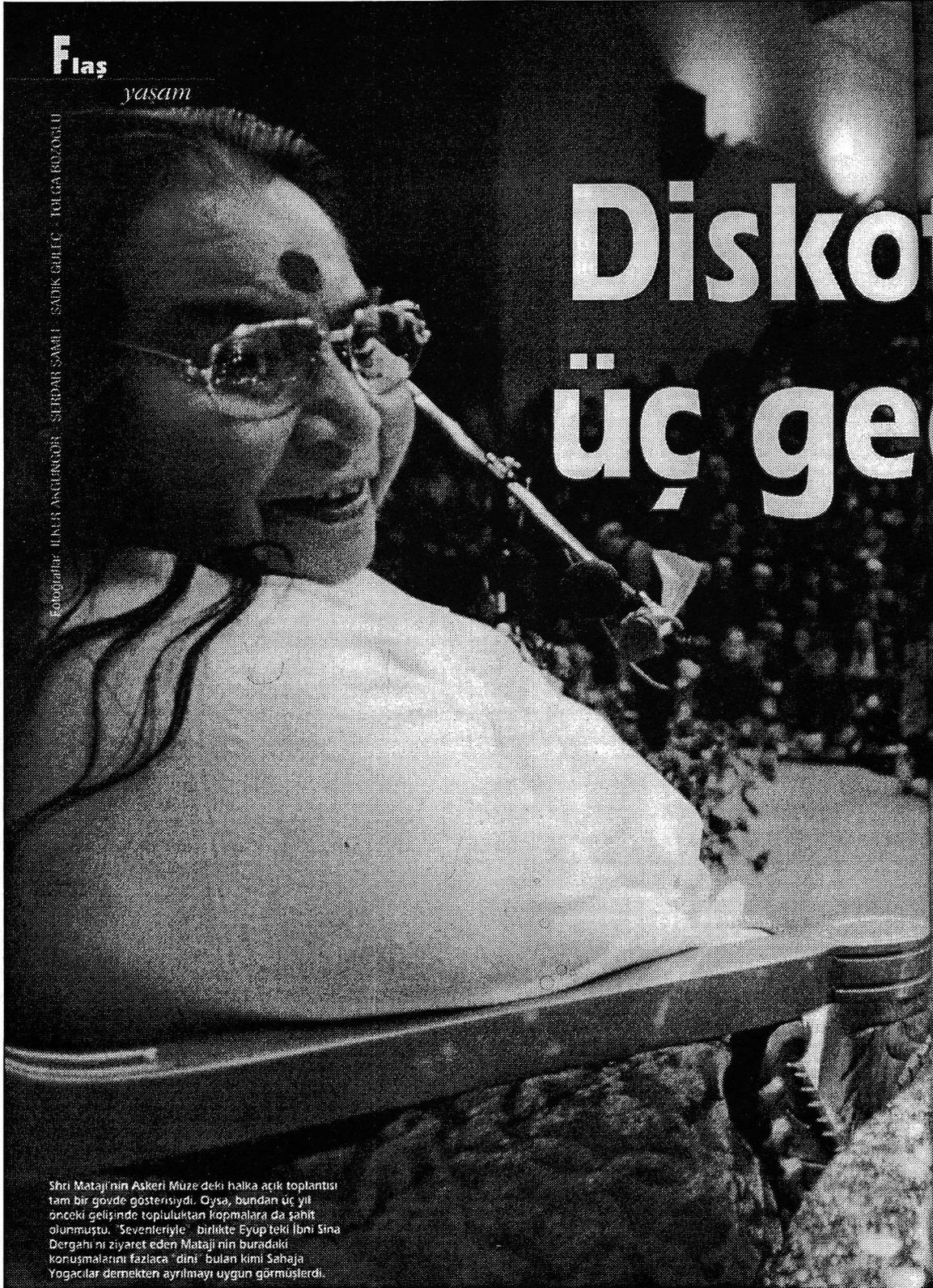
There were about 1,000 yogis coming mainly from Eastern European countries, including 200 from Romania. Visas, bus transportation and rel-

ative cheapness were also incentives for these collectives to come to Puja in Turkey. The Sahaja Yogis stayed in a big circus tent by the Marmara Sea with capacity for 3,000 people. The tent had been cleaned out very nicely by the yogis and decorated, but still the vibrations felt a bit strange. Then we found out that it is usually *The Dolphin Disco*, one of the wildest discos in Istanbul. After a few hours and the arrival of more yogis, it felt very nice there and could have been anywhere. It had been the last choice of the yogis but when Shri Mataji saw it She was very happy and said it was a good place for us.



Shri Mataji's visit broadcast on Turkish TV

The music program on Saturday night was performed by three country collectives—Turkey, Iran and Greece. In attendance were Shri Mataji and guests, a local Sufi leader and poet and his wife. The first item was the Turkish collective singing bhajans led by a new member of their collective, a



Şehri Mataji'nin Askeri Müze'deki halka açık toplantısı tam bir gövde gösterisiydi. Oysa, bundan üç yıl önceki gelişimde topluluktan kopmalara da şahit olunmuştu. "Sevenleriyle" birlikte Eyüp'teki İbni Sina Dergahı'nı ziyaret eden Mataji'nin buradaki konuşmalarını fazlaca "dini" bulan kimi Sahaja Yogacılar demekten ayrılmayı uygun görmüşlerdi.

First page of Turkish magazine article



Maharashtran boy. Then there were Romanian girls dancing Indian classical dances, Turkish folk dances and some Greek dancing.

After a break, we heard a Turkish boy play a traditional Turkish instrument that sounded like a sarod, but looked a little like a banjo, on which he played a raga.

Then a small girl sang the *Ganesh Stuthi* and *Apani Panah Ha Mein*. There was then a play by the Iranians about Sahaja Yogis going into a mosque and telling the local Ayatollah the truth about Islam and Shri Fatima. A film about Christ's life was also shown. The night ended about 2:30 a.m. with joyful Iranian and Turkish sufi music accompanied by all the yogis dancing and singing in the tent to Romanian qawwalis.

Shri Mataji spoke after the program, saying She appreciated the organization that went into the program and She knew what was involved, as She also used to organize musical evenings. She said it is necessary to have speed when doing things, a kind of a divine speed, not the kind of speed that comes when rushing to catch a plane, but a kind of rhythm. She praised the Turkish dancers and said they could become well known in India if they came in contact with Indian film makers, who could be very inter-



This page and following page: Turkish TV broadcast

ested in them. Again She praised the Romanians for being like Gandarvas.

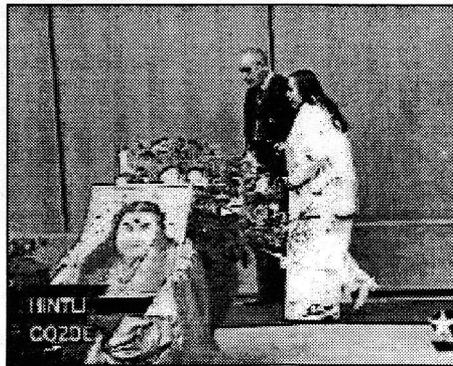
Shri Mataji talked about the Muslims, saying that they are ignorant. She said we must forgive them like all people who are blind. We should go with love and compassion and very sweetly show them the truth because otherwise, they will miss out.

She said that the Bible and Koran are filled with symbols because it was not possible to say things outright, as they would be misunderstood. As it happened, they have been misunderstood anyway. She said we should be more like Her, straightforward and pro-saic in telling people the truth.

After that She announced that the havan would be the next day before the puja. WE should think of negativities we know of and they will be destroyed.

On Sunday, April 19th it rained as we were starting to set up for the havan outside, so we decided to hold it inside the big circus tent. As we started, so did a very big storm, complete with thunder and a lot of rain. Afterwards, everything was clean and fresh and the sea outside was very noticeably cleaner.

Then began preparations for the puja, which was scheduled to start at around 7 p.m. Shri Mataji arrived later and the puja began with a very strong





talk that seemed to completely cut out the ego. The puja was quite short. Following the long line of gifts and the distribution of mountains of prasad, Turkish delight and lots of other regional goodies, Shri Mataji prepared to take Her leave. We managed to sing two songs, a Turkish bhajan and *Mataji Rouhe Allah*, the Iranian qawwalis, and then She was gone, carried back to Her car in a chair carried by yogis from the organizing countries. Then there was dancing, Greek and Turkish style, in lines, with much laughter and joy.

The next day, April 20th, we went into the city, visiting the Blue Mosque, which was very beautiful and silent inside, a perfect place to hold a puja, we thought, with a place just ready for the altar of Shri Mataji.

Outside of the mosque, we found some seekers

and we spent the next few hours giving realization and vibrations to the people. A Turkish yogini did most of the talking, as she was the only one who spoke Turkish, but it was remarkable to see the respect and attention they paid towards her as she explained Islam to them—this in a culture which is known for its lack of respect for women. It was like a miracle!

The next big event was the public program at the military museum hall in Istanbul. About 200–300 yogis stayed in Istanbul to participate in the public program, without knowing that they could not enter in the hall! The hall was for 800 people and some 1,200 seekers came. For security reasons, the management did not allow more than 1,000 people to enter so Sahaja Yogis kindly offered their seats to new seekers with great humility and



love and went outside. But by Mother's blessing, they entered after half an hour by a special door and sat right in front of Her while She was saying, "Look at these beautiful flowers" as part of Her speech to new seekers. It was a nice coincidence.

Shri Mataji spoke beautifully about Islam and the Koran. This talk is so full of love and diplomacy, an excellent example for all of us on how to speak to Muslims about Sahaja Yoga. They all got their realization in a matter of seconds. Shri Mataji was thrilled and promised that She would come back and see them all next year. She sat for over an hour and a half, shaking hands and saying hello to the newly realized souls. She said that the people were very good.

On the following Friday, April 24th, Shri Mataji met with the patriarch of the Orthodox Church, who lives in Istanbul. We heard that it went very well, that he took and felt his realization.

The press and media were very impressed by both the airport welcome and the crowd at the public program. All these events were shown on prime-time news on the main TV station. One reporter interviewed Shri Mataji about the benefits of Sahaja Yoga and then She gave realization to millions on the TV screen! (On October 10, 1997 Yogi Mahajan had also done this during the evening TV news.) The interviewer knew all about Shri Mataji and very directly asked what She could do to help the country. He said that it would be good if She stayed and then things would become all right. (During Her stay, the weather was some of the best of the season.)

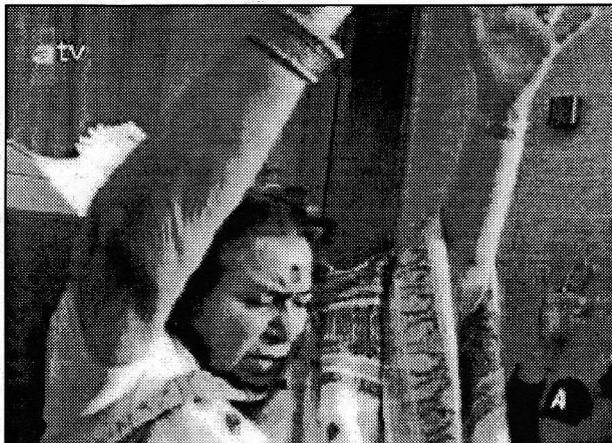
The newspapers were very positive up to the point that they devoted two whole pages to teach the main techniques of Sahaja Yoga, with chakra pictures included.

Follow ups were also overflowing, more than expected, drawing new seekers impressed by the press and TV news.



This page and following page: Turkish TV broadcast of public program





So great things are happening in Turkey, a country full of love and promise and a wonderful stepping stone for Sahaja Yoga into the Islamic and Orthodox world. Shri Mataji has blessed Turkey, Greece, Iran and the Islamic world (surely much more than these) during nine days, leaving to the small Turkish collective the big job of watering, nourishing,



and caring for the “seeds” sown by Her. And it was raining when She left for Italy, promising to come again next year.

—Ender Enon, Turkey

Note: Pictures captured from the TV program in which Shri Mataji appeared (some of these pictures appear in this article) are available on request to be sent by e-mail, directly viewable and printable from Navigator or Explorer. Please e-mail me: enone@doruk.net.tr or enonen@domi.net.tr



Sahasrara Puja Talk Synopsis

Cabella Ligure, Italy, May 5, 1998



“TODAY IT'S A GREAT DAY because Sahasrara Day and Mother's Day have come together. That's a very Sahaj happening I think, and that is what we have to understand—how Sahasrara and the motherhood go together.”

“Sahasrara was definitely opened, and Mother had to do it.” Previous incarnations tried to teach people about dharma, and tried to bring them to the central path of ascent. They tried to do what was good for a particular community at a particular time. But out of their teachings came books, and instead of uniting people in their ascent, the knowledge was misused by humans in the pursuit of power and money.

The desire to dominate caused many wars. “And when it subsided, I felt that now, maybe, opening Sahasrara might help people to see the truth. At the level of Sahasrara, you know the truth.” Illusions, misunderstandings and self-imposed ignorance have to disappear. People were afraid of truth, thinking it would be harsh or create problems. “Whenever they talked of truth, the people used it for a wrong purpose. It's something special about human beings, that they start using things for a wrong attitude.”

In India, power-hungry people wanted separate nations so that they could achieve high positions. But through that separation has come great suffering and other problems. And India is also suffering because they have now developed an enmity towards the smaller countries. “So to have a separatist idea itself is against Sahaj.”

“So we must learn to be one. If after Sahaja

Yoga, after your realization, if you do not understand this message that we all have to be one, one single unit, one single body, if you cannot be, if you are identified with other things, then it's no way you have grown. You have not matured.”

All the seven chakras have their *pitās* (seats) in the Sahasrara. They are in the midriff of your brain and they act through that area, wherever they are, on the chakras and work it out. “Complete integration takes place in these centres.... They govern all the other chakras and because they are in unison, completely integrated, that's why all your chakras are integrated... like pearls in one string.” Even more than that, all these *pitās* within you get integrated as if there's no difference in their manifestation. Supposing you have a chakra which is not alright, the other chakras try to help this sick chakra, and try to evolve a personality of a Sahaja Yogi in a way that he's integrated.

“Unless and until you are integrated within yourself you cannot be integrated outside. The ‘within yourself’ integration is such a blessing of Sahaja Yoga that a person who gets this realization becomes a personality which is above the normal personality.” It is not attached to all the negative, destructive forces. “All these seven chakras that we have within ourselves are then guided by these *pitās* in a unison.”

“As it is we are not integrated because our mind goes on one side, our body goes on another side, our heart goes on another side, our emotions are different.... But after realization, in the light of the spirit, you get the truth and you know what is to be done.” After self-realization



you can judge yourself and others on vibrations; you do not have to use your brain for that. You get self-knowledge as well as knowledge of others. If somebody claims to be Sahaj, you can find out whether he is or not.

“So best thing is for all of us, is to get this integration absolutely working out within ourselves.” We must realize that our defects, our mistakes, our wrong thinking has to disappear. “Sahaja Yogis have a special job to be done... You are working in Sahaja Yoga for the emancipation of humanity.”

In Sahasrara, you become a global personality. Artificial barriers of race, country, and religion drop away and you become a realized soul who understands humanity. When all the Sahaja Yogis are together they should understand that we are no longer ordinary human beings but special people chosen for a very special work.

We all know what the problems of Kali Yuga are. The light of the spirit will show you what can be done to remove those ills. “Starting right from yourself, you just see for yourself with great amusement, what you have been doing was all stupid.” So then you can forgive others who are doing the same stupid things and you’ll understand that those who do such things have done them out of ignorance.

“In the open Sahasrara... the Divine is pouring Its grace all the time.” With that nourishing of your Sahasrara, “you get detached from yourself, you can see yourself, you can see your past, you can understand yourself, that you have been doing so many wrong things and misunderstanding people.” You can see your own faults, and also the faults of your society. And then your identification with it is finished. It’s a spontaneous happening but you have to learn to be spontaneous.

In Sahaj, though people are out of this ocean of illusion, still sometimes their one leg is still there in the ocean and they’re pulling it out and pushing it back. That should not be. That is only because people don’t meditate.

“Now to say you must meditate, people think it’s a kind of a ritual, or maybe a kind of a style of Sahaja Yoga. No. Meditation is for you to go deep down into yourself, to achieve all that your Sahasrara wants to give you, to achieve that height of detachment, of understanding, is only through meditation.” In meditation your awareness goes beyond Agnya and is stationed in the Sahasrara, in thoughtless awareness. “Then the reality of Sahasrara, the beauty of Sahasrara starts pouring in your own character.”

“Unless and until you meditate, not meditate just to get well or just to feel that, ‘I must meditate,’ but meditation is very important for all of you that you develop your Sahasrara in such a manner that you imbibe the beauty of your Sahasrara. If you don’t use your Sahasrara in this way, after some time you’ll find Sahasrara will close down, you’ll have no vibrations, and you’ll have no understanding of yourself.”

“I can immediately make out a person who has been meditating and the one who has not been meditating. Because a person who does not meditate still thinks that, ‘It’s alright, I’m doing this, I’m doing that.’ Meditation is the only way you can enrich yourself with the beauty of reality. I cannot find any other way but meditation by which you rise into the realm of divinity.”

You have seen how so many come to programs, get realization, and then drop out. “The reason is, they have not meditated. If they had meditated they would have known what is their



quality, what are they. Without meditation, you don't understand what is best for you."

"So today is a day when you have to promise Me that you'll meditate every night, every evening, maybe in the morning also. Whenever it is possible if you can go into meditative mood, you are in contact with this Divine power." Then whatever is good for your society will be done by the Divine. You don't even have to ask. Just if you meditate, you are one with the all-pervading power. If your Sahasrara is not open, the blessings of the divine cannot come to you. You may receive some material blessings, "but your own development is only possible when you meditate and your Sahasrara is completely open, and open to truth."

"Now the truth is that this Divine power is compassion, is love.... They say God is love and God is truth, so the equation has to be made that truth is love and love is truth." But attached love is not truth. If you are attached to someone, you cannot see that person's bad points. If you are angry with someone, you cannot see that person's good points.

Complete detached love is very powerful. Whenever you project that love to anyone, their problems will be solved. If you are attached to your society, your family, your country, the attachment itself causes problems and doesn't allow Sahaj to grow. When Sahasrara is open, you learn detachment.

You do not need to run away from society, to escape. "You are there, you see everyone, you watch everyone, you know everyone, you are close to everyone, but you are a detached person. It's a state of mind you achieve when Sahasrara is open." When you are involved you can never have a clear insight into the truth about a situation.

Many say that if you do not feel for another person, then you cannot have compassion. "But this feeling that you have is again a kind of an attachment.... The person is crying, you are also crying, the person is troubled, you are also in trouble. And this does not help that person, nor will it help you. So to have detachment in no way means you do not feel for another person. You do feel, you feel the agony of that person, the trouble of that person, of the whole society sometimes and of the whole country. But that your feeling is so detached that the all-pervading power takes over."

"First we must have full faith in the capability of this all-pervading power." As soon as you're detached, you say, 'It's You who is going to do it,' the whole thing changes completely. Because you transfer all your responsibilities, all your problems, to this Divine power which can work out anything.

Whenever you think that you yourself are going to solve the problem, the Divine says, "Alright, try your luck." But if you can surrender your problem to the Divine, it will work out. Many yogis feel bad that so few people come to Sahaja Yoga. "Have you tried to put this problem to the Divine power? ... When we have Divine power available through our Sahasrara, why should we worry? Why should we think about it? Just leave it to the Divine power."

It is very difficult for human beings because they live with their ego and conditionings. "But if that attachment to all these things goes away, then what you do is just leave things to this power.... As human beings it's a very difficult state, and this state only can be achieved through meditation. I'm not saying that you go on meditating for hours together, not neces-



sary, but with full faith in yourself and in the Divine power.”

You don't have to think, “How can we do it?” Those who have diffidence about themselves are no good for Sahaja Yoga. “But those who are surrendered and those who think they can do it, can manage all this transfer of their power to the Divine power.”

Every leaf in nature is worked out through the Divine power. So we should not have ego that we can manage everything ourselves. If you still have that ego, then you have not much grown in Sahaja Yoga. It should not be difficult to grow in Sahaja Yoga because you have guidelines. In old times, the saints had no guidance. They had to struggle on their own. Despite that, they were very satisfied, were able to see the problems of the world and not be upset by them. They had self-confidence and knowledge that they obtained through their meditative process. Many of them wrote great books, great poetry. They were able to achieve this because they always tried to look after their Sahasrara.

The one thing that obstructs Sahasrara is the movement of your Agnya into thoughts. “That's the only thing that stops your entry into Sahaja Yoga.” Thoughts are coming all the time because a human being reacts to everything. There's a big crowd of thoughts. Because of that your attention cannot cross over Agnya to reside in the Sahasrara.

You should see what thoughts are coming, and condemn yourself sometimes for that nonsense. Once you do that, the thoughts will start disappearing. The thoughts come into you from two angles—ego and conditionings. They are so much built up within you that they don't allow your Agnya to be crossed. That's

why we have two bija mantras—*ham* and *ksham*.

Your conditionings give you a kind of fear, “I shouldn't do like that, it's not allowed.” That's the conditioning part of it, which can be of many types. The ego part of it wants to dominate others. “So it's important to go into thoughtless awareness which is the real way that your Sahasrara can be nourished by the Kundalini.” To get to the inner, subtler side of yourself, you must allow the Kundalini to pass through the Agnya, and for that you have to meditate. “If you can meditate with complete faith in yourself, this Agnya can be opened out.... You have to surrender yourself to the Divine. And when this Agnya opens, you'll be amazed, your Sahasrara is just waiting to give you all the help that you need through the all-pervading power.”

“You'll be amazed how all these seven chakras work for you, how they help you, how they try to give you whatever is the real knowledge about everything. This real knowledge that you get is very joy-giving.” In everything you see clearly the hand of the Divine. Then your ego starts disappearing. “Once you say that, ‘It's You. You do everything.... What am I? I was just a drop and I fell into this ocean of awareness of the Divine power, and that is taking over and working it out.’ That will help you a lot to be a great Sahaja Yogi.”

You develop powers of curing others, of awakening others, of creativity, but you do not become proud. You become a global personality. You see the problems that exist, but you do not use this insight for your own purposes. You only want these problems to be solved. “Your powers are so great with this kind of a mind which is dominated completely by the Divine



power, that whatever disturbs you, immediately it's taken over and it starts working out." You can become like a channel for this divine power to act.

"We have to be careful about few things that we have. Firstly, anger is the worst thing that we have," a sign of complete stupidity. There's no need to get angry with anyone because by anger you don't solve the problem. With anger you spoil yourself and ruin your own nature. With anger you really spoil the whole situation.

If you become angry, you should try to see why. "Your seeing itself will help this problem to be solved. You must first of all realize that you are a special personality, that your Sahasrara has been opened out to this Divine power, as if you have entered into the realm of divinity. You are great guests in that great court of divine domain." That should not give you ego, but should help you to understand that "you have to play into the hands of the Divine.... When you are one with the Divine power, you just feel 'I'm not doing anything'.... It's this Divine power which loves you, which cares for you, which looks after you, which absolutely is identified with you."



Photograph of Shri Mataji printed in commemorative card for puja

"I've got so many letters from people how Sahaj has helped them, how at the right moment they got the help. At the point of complete destruction, how they were saved." The Divine has all the powers. "Only one power it doesn't have, to control you." If you want to ruin yourself, it gives you complete freedom. If you don't want to accept Divine power, don't accept. "It's a complete freedom to do what you like with yourself... and that's why you must curb down that freedom and respect the Divine power."

Today is Mother's Day. Only a mother can work it out with patience with people. Many incarnations gave up trying to work out the problems of human beings at a young age. "But mother's position is different, she'll go on struggling and fighting for her child... to see that

the child gets all the benefits. And this patience and this love and this forgiveness is innately built in a mother.... But Sahaja Yoga is a much bigger family, and for that, you really had to be worked out through the mother's principle."

Many saints and incarnations worked very hard to establish dharma in people, either as warriors or through sacrifice. "But they could



not. I thought of one thing, that no use establishing dharma, first of all give them realization. When in the light of the spirit they see what's wrong, they become dharmic automatically." If you try to force dharma on them, they don't know how to bear it.

"So in your own way, when you are doing Sahaja Yoga, there also you have to be a mother." There should be no ambition, no competition, no jealousies. You just want your children to grow in their spirituality. If that is your attitude, you will feel very satisfied because it is a very, very joy-giving thing to see people growing in spirituality.

To see the actualization helps you to be patient, kind, and humble. You have to correct also. It's a difficult task because people are hot tempered, they can't bear it. Just forgive them. Best is to concentrate on those who are simple, loving, and affectionate. Gradually the more complicated people will come round. Your way of dealing with others has to be motherly.

Western literature doesn't describe the relationship between mother and child. "It is very important to describe the attention of the mother—how she's loving and kind, how she tolerates so much nonsense, and how she keeps it in as a sort of a forgiving thing.... Sometimes you have to correct, but at the right time, at the right place if they are told, the child also sees the point."

"The most convincing thing is the affection and the love of the mother. She goes on forgiving and giving that assurance that, 'I have a mother, nothing can happen to me.' ...The same assurance you have to give to other Sahaja Yogis who are getting realization from you. Let them feel that you are not angry with them.... Only thing that has worked is pure

love. Pure love has no attributes of expecting something. You just give love and try to improve that person, with full attention." If there is somebody who is troublesome, gets angry with you, insults you, forget it. There are many others. There's no need to run after one person or to get attached to that person.

"All the Sahaja Yogis always feel that I'm their own, which is a fact. Whether I talk to you, whether I meet you or whatever it is, you have to know that I'm your Mother and any problem you have you can always tell Me. But sometimes, the way people tell Me problems also I feel... their mentality is so low." When you are asking anything to your Mother, it should be of some great value and give you complete satisfaction. "But if you are one with the Sahasrara, then Sahasrara itself works."

The Turkish people, for example, have taken to Sahaja Yoga in great numbers. And once they become Sahaja Yogis, they understand what it is. In other countries, such as England and America, the seekers have been lost in wrong seeking. "But we should not think of any one particular country where Sahaja Yoga is not working out so much, or in some places working out so much.... We have to think globally that Sahaja Yoga is growing and you are part and parcel of that society which is Sahaja Yoga.... You can't say where the light will show... and wherever it shows, we should accept. Wherever it doesn't show, we should not feel bad about it.... I feel that all these places will work out, and Sahaja Yoga will grow."

"But first and foremost, is your Sahasrara. Only your Sahasrara can reflect the light of the Divine.... You must meditate to enrich your Sahasrara, to cure it, to make it completely nourished by the Kundalini. There's no need to



do many rituals, but meditation and also little bit of taking bandhan, even now today, is necessary I think, when you go out. Because still Kali Yuga is working its own pangs, and the Satya Yuga is trying to come up.”

“We are the ones who are going to support, look after the Satya Yuga. And that’s why the Sahasrara opening is very, very important.... Those who want to grow should meditate every day.... You will know that you are meditating when you can get into thoughtless awareness.... Your reaction will be zero. Look at

something, you will just look at it, you won’t react, because you are thoughtless.... When that reaction is not there, then everything, you’ll be surprised, is Divine because reaction is your Agnya’s problem.”

“Once you are absolutely thoughtlessly aware, you are one with the Divine—so much so that Divine takes over every activity, every moment of your life, and looks after you. And you feel completely secured, one with the Divine, and enjoy the blessings of the Divine. May God bless you.” ❧

Sahasrara Puja 1998 Seminar

YOGIS FROM ALL OVER THE WORLD ARRIVED in Cabella to celebrate Sahasrara Day collectively. A blue tent was set up for men in Albera, about 2 km down the river from Cabella. Only ladies and children were allowed to stay at the hangar, and men were requested to stay at the blue tent or go up to Daglio. We heard later on that this would be the last Puja in the hangar near the Castle, and that the hangar would be moved close to the blue tent for the next Puja.

All the yogis around the world had been putting their attention on cleansing and awakening one chakra each day for seven days, culminating on Sunday with the Sahasrara. This was the day of Vishuddhi, and we were glad that there were some yogis from the land of Vishuddhi present in Cabella for this day. We did feel a lot of clearing of the Vishuddhi later that night.

We heard another sweet story. That morning, several yogis got together near the hangar to meditate and shoe beat. When they sat down to shoe beat, somehow they felt that it was not appropriate

to do it there; they decided to move elsewhere for their shoe beating. Later that day, they saw signs being put up around the Castle and the hangar requesting yogis not to shoe beat, set up tents or park personal cars near the Castle.

Shri Mataji arrived at the hangar along with Her family members around 9 p.m. on Friday evening. The entertainment program started with a group of Slovakian musicians singing several songs in English and one song in their mother tongue about Shri Vishnu. These yogis have been touring around Slovakia, in 14 cities so far, conducting meetings where they talk about Sahaja Yoga and perform their music.

This was followed by a pantomime by Czech yogis illustrating the story of transformation of a policeman. It showed us “A day in the life of a cop,” and how he ends up getting his self-realization. It was very sweet to see the transformation in the cop in terms of how he responded to different situations before his realization and after. Instead of beating up a thief, the cop now gives him real-



ization; instead of forcing a child to pick up the candy wrapper he is throwing on the street, he is describing the problem of littering so that the kid picks up litter by himself. Seeing the transformation in this cop, his colleagues and supervisor also get their realization! An interesting fact was mentioned after the pantomime: the yogi who played the cop is actually a cop in real life!

The evening concluded rather early with bhajans from Sahaja Yogis from around the world. Shri Mataji selected many of the songs they sang.

Children from the Rome School started the entertainment program on Saturday night with their sweet songs. A group of yogis from Israel then entertained us for the first time with their songs. The famous Austrian choir gave a performance of folk songs and Bach. A Sahaja Orchestra, consisting of an international cast of very talented yogis, performed Bartók, Mozart and Strauss.

Vladimir and a bass player presented two jazz standards including *The Nirmala Blues*. Mother then asked Dorte, a professional opera singer, spontaneously to sing something. She was on the stage, searching in her music for something to perform. She found two songs and gave the music to Vladimir who accompanied her perfectly, as if they had rehearsed many times. She sang without the help of a microphone, and the entire hangar echoed her beautiful voice. Standing ovations, of course.

There was a comic play about a German Sahaja

Clinic. At the end of the play all the yogis who were in the play came on to the stage and started singing a qawali, *Ali Ali Ali Bolo Ali Ali Ali*. We just could not help getting up on our feet and dancing to this most joyful singing. Vibrations were very strong during this qawali, and seemed to hint at

the treat we were going to have at the Puja the next day.

It was truly amazing to see so much talent on display that night. How can we possibly put in words the joy of listening to the most beautiful singing by one artist after another, one group after another, each distinctly beautiful in their own way? It reminded me of the Tulip Festival in early spring in Ottawa, Canada. There were tulips of every colour imaginable, spreading over several acres by the beautiful Dow Lake. Every time we see a new colour, we think this is the most beautiful colour we have ever seen, and then we move on to see the next colour and wonder if this new



colour is more beautiful than everything else we have seen before. Seeing our brothers and sisters sing so melodiously, and enjoying the vibrations of their joyful singing, it makes us feel that this night should never end!

Yousef Brahimi, an Algerian yogi now living in Austria, enthralled us with devotional songs about our Divine Mother in his mother tongue. None of us understood the words he was singing, but we could all feel the heart full of devotion that was behind such wonderful singing. One



Austrian yogini, Siddhi, who has returned from dancing school in Madras, performed Kuchipudi dance, one of the traditional dance forms of South India. She performed two items, a Shiva Puja and another item on Shri Krishna. Only in Sahaja Yoga can we see a Western person perform

an Indian classical dance with so much grace.

The featured artist for Saturday night was Pt. Bhajan Sapori on santoor, accompanied by Sukhvinder Singh Namdhari, a Grammy Award winner, on tabla. Both the artists have performed in front of the Adi Shakti before, and seemed to

Sahaja Yogis At Work on the Castle

As you may have heard, the façade of Shri Mataji's Castle was supposed to have been finished by Sahasrara Day. So in the week before, work intensified by various teams from Europe (Italy, Spain, Czech Republic, Austria, and Germany). Of course, many of us are not professional builders (not even amateurs). We had to put the last layers of *malta* (cement) onto the wall and then cover the wall with a shining white layer of *marmolino*, a powder of calcium and marble. Another task was to fix some parts of the windows which are hundreds of years old. The windows are not being replaced (it may not be allowed by law), but renovated to be water proof!

All of us who worked on the Castle strongly felt many things working out while we were there. We felt very privileged to have the possibility to

clear out in such a big way before the puja. One can compare the vibratory quality of one working week in Cabella to one week on India Tour or even the Puja itself. It was obvious to me that working on the house is actually working on ourselves and I feel thankful that Mother gives us this opportunity. What a sweet play that She is asking us for help!

There had been heavy rain-falls before and the workers told Shri Mataji they couldn't continue working on the façade. "Don't worry, I'll stop the rain," was Mother's quick and simple response, and for the whole week no more rain-drops limited our work, though heavy black clouds moved over the sky. In the end, the weather turned out to be hot and sunny, perfect for the Puja days.

Unfortunately we couldn't finish by Sahasrara Day, but Shri Mataji was still pleased

with the progress. When I left, the upper part of the house was finished on all sides and the upper part of the scaffold was taken away. A big section of the lower part was also prepared for the final layer of white *marmolino*.

Obviously, working collectively on the house was also a lot of fun. The experience of collectivity at such a construction site is a deep experience for somebody used to sitting in an office and hacking on a computer all day. Two times I went to the "Sahaj Cinema" up in the Ashram, enjoying two episodes of Star Trek accompanied by popcorn and Coca-Cola. The Ashram lakshmis, and later the Czech ladies, spoiled us hard workers with excellent food, plus tea time and cookies. I think we didn't disappoint them concerning the quantity of food we ate.

—Roland Bumberger,
Austria



enjoy the opportunity to perform again at Her lotus feet. Shri Mataji praised both the artists, especially the santoor player. She said that santoor is an instrument that is unlike other instruments like sitar, in the sense that it has no melody. She then praised the santoor player and said that his great contribution of music is that he brought melody to santoor playing.

Shri Mataji was very pleased with all the arrangements for the Puja weekend, and said that everything was being taken care of by the host countries so well that She couldn't find fault with anything.

Stage decoration for the Puja was just majestic. A panel with Shri Mahalakshmi and Shri Mahasaraswati made out of plaster of Paris was on Shri Mataji's right, and a panel with Shri Mahakali was on Her left. There were columns on both sides of Her throne, and at the top was a prancing horse, indicating Shri Kalki. The words "Holy Chamber of New Jerusalem" were inscribed on this setting.

Shri Mataji arrived at the hangar about 8:30 p.m. on Sunday evening for the Puja, dressed in a red silk sari with gold embroidery. Shri Mataji started the Puja talk by saying that it is very Sahaj that we are celebrating Mother's

Day and Sahasrara Day together.

After Her talk, Shri Mataji saw all the children who were coming to wash Her feet, and said that since we have so many children, maybe we will just have them sing a song together instead of pouring water on Her feet. But in Her compassion, She allowed each and every child to pour water on Her feet. We sang a few bhajans and suddenly realized that the Puja was already over! It felt like we were sitting there for hardly five minutes! It was an indication of how strong the vibrations were, and how thoughtless we were that we became *kalaateet* (beyond time).

We were fortunate to represent the USA at this puja. All six of us had the opportunity to meet Shri Mataji and offer Her greeting cards and gifts from the USA. It was typical of the US collective that we had an Italian, a Greek, a German, a Brazilian and two Indians living in New York/New Jersey representing this country. Also, there were four women and two men—a ratio very typical of the New York/New Jersey collective. What a blessing to be able to offer something to Shri Mataji thanking Her for opening the Sahasrara heralding a new era in human evolution!

—Vasu Vallabhaneni, USA

Ganapatipule Seminar 1998

AS FAR AS WE KNOW, THERE WILL NOT BE A FULL India Tour this year. There will, however, be a Ganapatipule seminar from 22nd–30th December with a New Year's Puja in Kalwe, Bombay on the 31st of December. The preliminary program also includes Christmas Puja on 25th December.

Shri Mataji requested that everyone assemble in Bombay by 21st December. There will be a train to take people to Ratnagiri on the evening of the

21st. We will need individual names to book this train, so if you plan on going, please contact your country tour coordinator.

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With lots of love, Your India Tour Committee