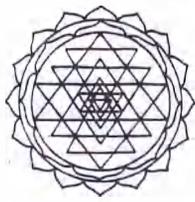


1988 SPECIAL ISSUE:  
SHRI MATAJI IN THE USA

# The Divine Cool Breeze

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## North American Newsletter

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|| Aum Shri Nirmala Devi, Namoh Namah ||

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**"I assure you that I love you all very much!"**

--Shri Mataji, Shri Buddha Puja, 1988

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## Lord Buddha Puja - San Diego 1988



Today we have decided to celebrate the Buddha Jayanti, the day of Buddha's birthday. In the whole map of time, Buddha came to this earth at a time when it was so important for him to come. That time, especially in India, we had two types of people: one, who were very ritualistic, trying to be extremely strict and disciplined; and another were the people who were too much conditioned and were full of so-called devotion to God. So these two types of people were occupying the area of seekers. So it was necessary to neutralize these two styles of seekings.

Buddha and Mahavira are, in essence, supported by Hanumana and Bhairava; that is, as you know, Gabriel and Saint Michael. The principle that took birth is the principle of a disciple, and this principle was born much earlier as the two sons of Shri Rama. This principle was brought on this earth and incarnated: one, to conquer the ego of human beings; another one, to conquer the superego of human beings.

Buddha, when He was born, He found that there was misery everywhere. And the misery, according to Him, was due to the desires we have. So to be desireless is the best way to achieve Nirvana. That what He came to conclusion. But how to become desireless? You are sitting in the sand, and if you see, the sand doesn't get attached to anything. You put anything on it, it will not spoil anything. You put water, it will stick on, and as soon as you try to throw it away the whole thing will disappear into thin air. So to develop that kind of detachment - or to develop a life which was desireless was His aim. And that's why I say He was a Disciple Principle.

The Disciple Principle has to find out the way and method, while the Guru Principle are the people who have already found out. Because he has to create a way and path. So, He studied all kinds of books, went to many places. He read Upanishads. Then He saw the people who were busy with Vedas and were doing all kinds of ritualism. With the rituals, they never got realization, which is actually the first verse of Veda is that, "by reading the Vedas and by doing all the rituals of the Vedas, if you do not become vida - means self-realized, (vida word means "to know") - if you don't know the Divine on your central nervous system, then you are just missing the point. It is all useless for you to read Vedas.

So He went into various areas of search. As today we find many seekers have been going to many people to find out the truth, and He was tired, very tired. He thought all His seeking, all His working hard, all his efforts, everything had just made Him tired. And He thought it was all fruitless. So, He was lying under a banyan tree, and there the Adi Shakti gave Him realization. When all your searches are over - people search in money, in power, in love, and all kinds of things. Ultimately people start searching in various groups, cults, gurus, all kinds of drugs, alcohols, whichever ways are possible they try to search. But when human beings try to search something, then in their movement they either go to the left or to the right. And He being such an ardent seeker, such a truthful seeker, He could see very clearly that this is not the point of going left or right. But there has to be some ascent, but how to achieve it? Who is going to give him self-realization? All that tiredness... He laid down himself under the tree and suddenly He got his realization.

When He got His realization, He started understanding why these problems of conditioning and ego is there. He found out one thing: that people when they read too much, and try to understand through ritualism, God, then they develop their ego. The other side, He found out, that when people just get some desires, go on praying to God, "Give me this, give me that," they become mad. And when He realized it, then only at that moment when He was tired, He got his realization.

This is exactly what is happening today in the modern times. That those who were seekers have been seeking the Divine on the left and right hand side. Nowadays they are jogging. I don't know what they're going to achieve through jogging. They're jogging like mad. Then there are ardent Christians, ardent Muslims, fighting the whole

world for their religion, for their God, for in the name of Mohammed Sahab, in the name of Krishna, in the name of everything. Then they think their religion is in danger. I mean it is not. Neither the prophets nor the incarnations, nobody is in danger, not at all. How can they be? And no religion if it is true religion can be in danger. But this He only realized after His realization. But His followers who came did not see the point that ultimately it is self-realization is talked about. Actually he took all the care to see that people should get their self-realization first. Then anything else.

First of all He said, "You are not going to worship me." As you know we don't allow people to come for my Puja unless and until they are fully established in Sahaja Yoga. So He first said, that you should be fully established in your self-realization, that's all. You would not talk about God, because once you start talking about God, then He saw all these horrible religions coming up in the name of God.

When I first came to America, you will be surprised, I did not talk of God, I did not talk of bhoots, I did not talk of any religion. I just talked about self-realization. The reason was, I thought, if you get your self-realization then you'll understand the rest of it, but no use talking to you about God or about Divine because first thing is you must have your eyes, you must have the light, otherwise what's the use of talking about these things. And it so happened Him to talk about the Spirit and not about God or any religion, to such an extent that people say that Buddha was an atheist. He did not believe in God. No, it was a matter of His policy that He did not want to talk about God. But what I found when I came to America that this world is full of all kinds of things. Firstly the tremendous ego that they have. And secondly they are so much conditioned. There were so many witchcrafts and forces, I mean openly they are saying, "This is a witchcraft's school" Openly. Or this is a satanic powers school. All kinds, I was surprised. Openly saying like that.

And when I came to San Diego first, because I came on my own, and the people who invited me had an organization called "parapsychology" -- is all bhoots. And they took me round in a huge, big hall and there were lots of people sitting down and I saw all the bhoots. I said, "Now what should I do? Should I say the truth or not? They might start getting angry with me." But I said, "Better to tell them, because once that they are lost in the bhoots, then what will I do with them?" So I told them, "This is all wrong, this is all bhootish, it is all nonsense, you just don't fall a prey to all these things, this is not correct, you better get your realization!" And see, some people did get realization, and some people did leave that organization.

Now, last time when I came I discovered in '83 that the lady who was in charge sort of a person, has become mad and the gentleman who was organizing all that has become bankrupt and has gone to Australia and the building has collapsed. The bhoots must have done the job. It was such a problem for me in those days to talk against all this nonsense.

Then I went to some churches, they invited me. Now, in the church suddenly I found eight or ten bhootish people got up and started dancing. I said, "Where am I now?" ... had to tell them about the Spirit and see the condition here. What have I to tell them and they ardently believed that I was an agent of God, of course, but God meaning bhoot. It was impossible to understand how far people have gone. At the same time there was an onslaught of all the fake gurus at that time and when I said, "You cannot pay for it," they said, "You better go back. We don't want you." So I went away and then came back after nine years.

So Buddha tried to talk only about self-realization and not about God at all. But his followers as they are always one better than the other, tried to create a Buddhism of their own style. And in this Buddhism, whatever He had told, they did not pay attention. Firstly He thought if there is ritualism and Puja and all that, before realization where will they land up? So He said, "All right, you do not do any Puja to me! Do not built any monument in my name! You should not worship anything!" So what did they do? They are worshipping his teeth, they are worshipping his nails, they are worshipping his hair. Now say, for example, if you get my hair and you are not a realized soul, what is the difference between my hair or anybody's hair? Just the same. Without realization all this worship took them to very bhootish area. That's how we find the Buddhists who are nowhere near Buddha. Like if you go to Japan, you can't believe they can be Buddhist. They are supposed to be Buddhist--Buddha who is the compassionate one. Then we have got Chinese who followed Buddhism. They couldn't understand Buddhism either. And we have Tibetans where we had these horrible lamas and we had other people in Ladakh and all that. They are all doing nothing else but bhoot-vidya, prita-vidya, smashaan vidya. So even His advent amounted to the same thing as everybody's.

Now Buddha told three things which are very important, which are very useful for Sahaja Yogis to follow. He said, "Buddham sharanam gachhami," I surrender myself to the enlightened one. Means what? I surrender myself to the one who is enlightened. In this case one can say it was Buddha. In your case it is your Spirit. You surrender yourself to your Spirit.

"Buddham sharanam gachhami." Buddha means the one which knows. Then He says another thing, "Dhammam sharanam gachhami" means surrender yourself to the religion, which is true religion, which is the balance. Now as you see, all these man-made religions are so funny and you can't make much out of that. Can't explain if these are religions or these are mafias. The reason is, Buddha said, "You surrender yourselves to Dharma." So the Buddhist thought "surrender to Dharma" means what you have to do is to become like Buddhist -- means wear a dress like a Buddhist, like Buddha used to wear. You don't become by wearing that dress Buddha, do you? Or when they thought we should do something more. So some Buddhist got hold of a wheel, because He talked of a wheel of life and all that. Absolutely, I should say, very unintelligent way of understanding Buddha. And they would go on, you see, moving that wheel like mad. You can't talk to them. You say now, "Where is that road?"

"Buddha." "How do we go there?" Everything has an answer. So I said, "Please answer me." "This is the answer." So what is this answer? Then these people thought we should find out new methods so some of them took to again Upanishads and started using also from there, making jataka kathas like the stories which are very absurd, funny stories, mischievous stories, this story, that story.

At the same time Hinduism took another funny role and they had a big assault of tantrikas and when the tantrikas came in they brought all kinds of ugly, horrible things in say about in the sixth century it started and a complete belt starting beyond Calcutta going towards Dwarika, complete belt got involved in the tantrism. So the same Buddhist later on, followed the same tantrik methods. So they tried to bring in everything from this place, that place and a mixture, so now if you ask, "Now what's your religion?" they say, "I'm Buddhist." "What Buddhist? Dinayan, Ganayan, Ambaja, I am Zen -- this, that, all kinds of Buddhism is there. Is impossible to understand really where is Buddhism there. So what do these do? One will shave their hair. One will shave their mustache. Another one will wear this kind of a dress. This is the only difference between from one to another. But the common point is that they are all cheats, they all can deceive you, they can tell lies without feeling funny. They are very sly, very cunning and suicidal. They can be very violent and the only desire they have is to kill everybody who comes across. This is where Buddha's buddhi-ism has ended up.

So now we are face to face with Buddha. But what He talked about was a spontaneous happening of self-realization. And He said, "You prepare yourself." All the time He said, "You prepare yourself for self-realization and try to watch everything without desire." This was just preparation for Sahaja Yoga He was talking about. But as you see, all the Buddhists today, if you see them you'll be amazed that they are neither here nor there. You just don't know how to place them, how to understand them, how to make them feel what Buddha taught or Zen taught. They are not in a condition to understand anything. It's like, you see, the brain of a person who is having all kinds of thoughts, like all the pebbles in one little pot, making noise. God knows which one is making which one.

And that's why today you find here is one lama who was a guru of Hitler. Imagine. Hitler's guru was lama. Now this Mister lama is going round the whole world with his wrinkles which can be counted one by one and asking for money. Why does he want money for? He is the one who ran away from Tibet, from Lassa. And while running away he carried such a lot of gold with him that he could not carry. So half of it he dropped it in the river and with the half of it he reached India. With the half of it already he has made a huge big Buddha of gold that was salvaged, was taken to Russia, to China, where I've seen it Myself. Amazed. He had gold, he had bugs - mugs, what you call them, the huge big things, like that. Real gold. And such big plates of real gold for eating food. Imagine! Buddha talked of detachment, and they had everything in gold or silver of a very expensive quality. If you see their robe, clothes and all that you'd be amazed. Though they wore all those things as robes of renunciation, but whenever they sat in their own courts or things

like that, inside all that they wore inside were all those dresses which were very heavily done with real gold, with pearls and things, because I've seen with My own eyes...I was amazed.

So it is like somebody who says, " Oh, I must get detached. Now I'm going to the seashore. I'm going to sit there and meditate." There he goes, and makes a compound round himself. So ask him why he's made a compound, "Oh no, maybe thieves might come in." I mean when you are detached what does it matter if a thief comes, he will take you away, so what? You are there, doesn't matter, you can go with a thief, you can go with anyone. Why are you worried about the thief? You are detached. "Oh you see, I am also worried that there might be pick-pockets." "So why are you worried about pick-pockets?" "Because maybe I have some money with me here, and I have my bank account and I have my other things with me, so I am rather worried, see, that a thief might come." So why do you talk of detachment? Why do you talk of sanyasa?

So this kind of a nonsensical sanyasa started after Buddha died, which was so very shocking. This led people to think that you can wear any time an orange dress and then you are a sanyasi. If you wear an orange dress you become Buddha, and you become a detached personality. Now you can announce to the whole world that "I'm a detached personality" and what is your background? "Nothing, I just was born out of this Mother Earth and I'm sitting here nicely like Buddha." So people stupidly start giving them money. So they get the money. But actually, the background is that the fellow might have come out of the jail in India for burglary or something like that, and now sitting down here as Buddha. How will you make out? "Buddham Sharanam Gachhami."

So what we have to do is to establish ourselves in Buddha. That is to establish within ourselves in our Spirit. Unless and until we are established in our Spirit, we cannot understand the intricacies of all the ignorance that we have around. So the best way to understand Sahaja Yoga is to establish yourself in the Spirit. But those who are not intelligent, those who are stupid, those who are selfish and greedy do not see this point. And they do not like it if a leader tells them that you must establish in Sahaja Yoga, that you should have your Spirit manifested. They don't want to listen to that. They want to be in the group of Sahaja Yogis because they don't want to be lonely. They're glad to sing songs, music, everything in Sahaja Yoga because they want somewhere to fit in, because they want an identity, they call themselves Sahaja Yogis. But this identity is a false identity. You have to be identified with your Spirit. That is the part is, Buddham Sharanam Gachhami.

The second is Dhamam Sharanam Gachhami. What is "Dhamam", is Dharma. What is our Dharma, is Vishwa Nirmala Dharma. That means now we have become universal beings. **We are no more Indians, no more Africans, no more English, no more French. We all have become now Sahaja Yogis who are the citizens of the Kingdom of God. We have no other identification. This is our Dharma.** We are now leading a universal life; but Sahaja Yogis are not like that. Still, so many of them still identify themselves with

some localized stuff. Now when you think of universality we have to understand, that it's not only the religion or a country that separates us, but also a kind of a quality. For example, if there are people who are Rajo-gunis who are very active right-sided people, they'll combine together. They may fight later but they combine. Then the people who are left-sided will combine, but both of these should cling onto those who are trying to ascend, who are in the center. And there where we fail very much. Our associations and our understandings of each other is deluded by our ignorance and we cannot understand who is for our ascent and who is for our benevolence. This happens with us in so many ways.

We are universal beings and our culture is "Sahaja Culture." We have given up all our nonsensical cultures in every religion, in every country we have seen the nonsense of our culture, so we believe in the spontaneous culture of Sahaja Yoga. So we are universal beings. And in this state of being universal being you have to develop your collective consciousness. As first one is for individual, "Buddham Sharanam Gachhami," I surrender myself to Buddha. The second one is the one, I surrender myself to the collective -- in the sense, into the Dharma, the essence of the collective. Now what is the essence of our collective? What binds us together is Vishwa Nirmala Dharma, the Pure Religion of the Universe. So once you understand that this is the thing that binds you to each other, you must understand how important it is to keep to Vishwa Nirmala Dharma. In so many ways I have been able to tell you what is Vishwa Nirmala Dharma. So we have to understand the full content of the Dharma that we are following and also to reflect it back to see, Are we really following this religion?"

But in falsehood I have seen like somebody's a Christian. Every Sunday he'll get up, dress up nicely, go to the church, get up three times, four times, sing songs, this thing, do everything, pay the money to the priest, pay to the church, pay to that, and then he thinks he has done the job. Very religiously he'll go and confess. Muslims, very religiously will do some things which we cannot really understand. As in ... I was told that people try to crucify themselves, as a drama of course, but they do it just to protect Christianity I think, and to crucify, God knows what! Then there are people in India who are following Hinduism and the first principle, the basic principle of Hinduism, that there is Spirit in everyone. So how can you have caste and subcaste? If everybody has the Spirit you can't have caste, subcaste. You cannot have religion like that.

So what we find in every religion, there are problematic things but once you come to this pure religion, then you see the essence of it and the essence of it is that, that we are all Spirit and we are all related to each other. We are part and parcel of the whole. So you go to the collective. So at the end is that "Sangham Sharanam Gachhami." This is the very important one also. Is the most important thing is this "Sangham Sharanam Gachhami." For example, you say that you surrender yourself to collectivity. What does that mean? What does that entail? As I was talking to your leaders here, I said, "All of you should form one collective unit, a "Sangham." All the leaders have to know that they love Mother from their heart,

and they should never try to cut each other because somebody's trying to tell them against. They should have love for each other. For example this one Mr. X who's a leader. Now a negative force incarnates and comes and tells the leader that see the other leader is my supporter. So this fellow has a bad feeling, the another leader has another bad feeling. This is going against "Sangha." First the Sangha of the collectivity of the leaders has to be fully appreciated. I enjoy the way when all these leaders meet and greet each other nicely and enjoy each other, pull each other's leg and love each other and patronize the younger ones and look after,... That's the beginning of Sangha. If the leaders are not in Sangha, what other Sangha can we have? So the first is the Sangha of the leaders. All those who try to break that Sangha must know that they are negative people and they are going to stab us. Anybody who tries that, they should be very careful.

The second Sangha, collectivity, is among the Sahaja Yogis. Now we are not, as I told you, Indians, or we are not English or Americans or anything, so we should not form groups. What you will find always, if there are five Americans they'll stick on to each other as if they have been glued, and they can't move away from each other. All of them will do that. If there are Indians, they will stick on together. If there are other kinds, they'll all stick onto that. Now we are no more that. It's finished! So what is there to glue to each other? But it happens. We always glue to each other. I don't know why. What is the need to do that? And very commonly we see that in India people are behaving in a very funny manner. Last year I did not know, but people told me that some group came and they were all the time saying, "We are a great nation, we are a great nation." They are not Sahaja Yogis.

Our nation is Kingdom of God and our King is God Almighty and we have no other King and no other nation. If you cannot transcend those barriers of stupid limitations you cannot become Sahaja Yogis. But this is in a very gross way. But in a very subtle way, I see a lady who is catching or who has badha will immediately crawl into another one - somehow. She may belong to any country, does not matter. See a bhootish woman, say, coming from India, will crawl up to another one in Australia. Straight forward, march! Just start watching, "Where is she going? Oh God, that's it!"

So the bhoots are very collective, a big fraternity, great fraternity. If they see somebody who is possessed, this bhootish person will immediately go. It is very surprising that the bhoots are so collective. Apart from that, they know me very well. They understand me very well. Even a little child if he is caught up will start crying before Me, shaking before Me, not coming before Me. But when they are realized, they don't understand and moreover they don't understand a simple principle that we are now possessed by our own Spirit and we are one. So they should stick on more to the person who is a spiritually evolved personality. But instead of that, for them some "third-rater" something is much more important than a person who is such a highly developed person.

This is where we fail in our collective. Very subtle method of these

negative people. Just finding out how to form a big formidable group to attack. With that you lose your vibrations. Once you lose your vibrations then you say, "Oh, this is too much. We must have compassion. We must have love. After all we are all Sahaja Yogis." So it is the compassion and love of bhoots among themselves. They are talking of compassion for each other. Even with Me they said, "Mother, you have to be kind." I said, "Are you more compassionate than Me that you are teaching Me?" If I'm saying anything to this lady taking all my breath and all my energy on her, then I'm doing it for her benevolence and it's My compassion that it works, but what you are doing is not for the benevolence but for the destruction of that lady.

So no use supporting someone who is negative. Many negative persons who have been asked to get out of Sahaja Yoga sometimes create this problem of coming, "Oh, Mother, you know, I'm so good but they tortured me, they troubled me so much." Now I'm seeing a bhoot in the person. I can clearly see the negativity, but if you do not see, you will immediately start taking sides. "Oh God, look at this, poor thing is tortured." You lose your vibrations, you won't be able to find out! So don't come under the spell of these murmuring souls, as Christ has called them. He said, "Murmuring souls are the greatest danger." That I've seen in Sahaja Yoga. Those who murmur, talk at the back, go on complaining, are the greatest danger to Sahaja Yoga and ultimately to themselves. Because they'll be found out. So this is the another situation into which we are not collective and when we are collective, we are collective for something which is not ascending force. It is something surprising how you see people in this world are inviting their destruction and we too, in a way, when we don't understand what is collectivity try to destroy our body of Sahaja Yoga.

Today I'm telling you this because all these things must be stopped now on the day of Buddha's birth. Buddha is the one who is in charge of your ego. If you go beyond Buddha and start showing off too much, then he pushes your ego into a left Vishuddhi. So you develop your left Vishuddhi and when you develop your left Vishuddhi, what happens? That you start feeling guilty, meaning you do not want to face the situation at all, but you say, "Oh, I'm very guilty. I've killed you, all right, I've killed you, I'm feeling guilty." We never face the situation. This is the ego which goes into the left and creates this problem of left Vishuddhi. It's not by any chance your style of bearing up things, or you are being suppressed. But no, you have been oppressing others, you have been egoistical and it has been so much that it has gone into the left Vishuddhi. So you are trying to justify.

Now I would suggest that if you really want to understand Sahaja Yoga, first try to understand yourself. Then you see, "Where is my mind going now?" Some ladies who are used to say, gossip, they come to Sahaja Yoga. They are all right, but sometimes that thing comes, "Let's go and gossip about this lady," and just get up, walk on to another one must have been gossiping last life, maybe. So go and talk to that person and tell something against that person. Then they find out another gossip or they get another gossip.

Now, what I find is three great Sahaja Yoginis are sitting and gossiping there. I say, "What are you talking?" "Oh, no Mother, we were discussing Sahaja Yoga." "I said, "Really?" Discussing Sahaja Yogis is never discussion on Sahaja Yoga. If you are discussing people you are not discussing Sahaja Yoga. Discussing Sahaja Yoga has nothing to do with human beings or realized souls. Thank God, you don't discuss Me, because I must be making lots of mistakes. In relation to your culture, in relation to your styles, in relation to the human style. For example, you have to say "Thank you" ten times. I might be saying it only three times or four times. Or you have to never say sorry, I say "I beg your pardon?" But you see, people will say, "Sorry, sorry, sorry." I start thinking, "Am I in the wrong or they are in the wrong?"

So when we start discussing others, what we really do is to confront or to face someone with your own limitations. And you start thinking, "He should have done like this, he should have..." What about you?! So best is, you discuss yourself with yourself and you discuss Sahaja Yoga with others. This is the best way to get rid of one of the greatest enemies of collectivity, is gossip. Is a human nature, you know, I think, to gossip.

Another horrible thing we have, which Buddha has tried to control, is a very subtle type of aggressiveness. That one of the games I play is of making somebody a leader. It is a game. Please remember. Even if I tell you I'm Mahamaya, you forget it. Even if I tell you I'm playing a game, still you forget it. Become so seriously leaders, you see. Is nothing to feel that you are leaders, there's nothing like leaders, there's nothing like that in Sahaja Yoga. But then I play something. Now I had a mind to praise people today for yesterday's program. The way it was arranged, the way it was done beautifully, so many people came, is remarkable. But then I was thinking, should I say or not? If I say, next time, God knows what I will see. So encouraging like this, will it help or not? So I've been still discreet about it. Of course, I must say, yesterday's program was very remarkable and we must really give a hand to Dave and to the leader, our Karan.

Despite all stupid opposition and nonsense, they have shown how they have brought in so many people to Sahaja Yoga and how with complete concentration they have been able to establish so many in Sahaja Yoga. So it is for you to learn from it, that despite all problems and anything, without feeling bad about it, just see that you move like a big elephant towards giving realization to others, creating more Sahaja Yogis and more Sahaja Yogis in America. Those who had this aim in life that we have to give realization to people, we have to achieve establishment of Sahaja Yoga, they never will have any problems of any kind. So never bring down yourself to the level where you think that, "See, the food was not good, that was not good, this one was not good, this fellow was torturing, that fellow was doing this." Nothing. This is not going to help you, help anyone. Nor going to give you any marks, as they say. After all if you have to enter into the Kingdom of God, one has to know that you have to have certain marks. Otherwise God will say you failed and you'll be surprised why the entrance is not allowed. You are thinking you are

so intelligent, so great, you see, how much gossip you have created, how much problems you have created, how many leaders you have pulled down, how much you have befooled Mother and all that. And there suddenly you find, "I've failed. What has happened?" So don't deceive your Self.

Self is the Spirit. Don't deceive your Self. If you deceive yourself, ultimately you will be deceived and despite the fact you have been Sahaja Yogis, you have been to my Puja, you have been here and you have been certified as Sahaja Yogis, there's light on your head, still they will say, "Take another life, after then come back. Take another...as, you see, failed, you have to go through one year more. Try another one. So the easiest way to be a good Sahaja Yogi, not to deceive your Self. Watch yourself! Where is this mind going? What am I thinking? What is my mind working out? Can I, this man is coming, can I give him realization? Should I start talking to him about Sahaja Yoga? Sitting in the train, watch a person, "Ah, this is all right! Let's manage this fellow." All the time you have to catch human beings like fishes are caught. I've taught you how to do it. To go on catching them, one by one, and create a greater collectivity. If your attention is on that, then I will say you have acted like Buddha, because Buddha just did that. From everywhere He collected people, told them to follow a path of detachment and he asked them to wear clothes and things which are for detachment. And He asked that you should detach yourself from your families, everything.

This, all this, He did for one thing, that they should be prepared for today's life. That they've done all these things, but we don't want you to wear orange dresses, we don't want you to do all these wrong things, which are not needed today. They were all right in those days, but today they are wrong because they are not needed. When it is not needed, why should you carry on your head? Like the other day, I saw somebody carrying a big boat on his head. I said, "What are you doing?" He said, "I'm carrying the boat." "For what? Why are you carrying the boat?" Said, "You see, I know there is no need to carry the boat here because there is no sea, no water, nothing, but I'm just carrying." "But why are you carrying this load upon your head?" "Ah, because I'm carrying, you know."

That is how we are. We are carrying on with things which are not needed. Like, "Mother, now I've been doing Hatha Yoga, should I do some Hatha Yoga?" "But why do you want to do it? There is no need for you." "No, no, Mother, but I've been doing it." "So do it, what to do?" It's as stupid as this carrying a boat on your head, that whatever is not needed unnecessarily wasting your time. "I'm used to this, Mother, I used to do this, so I must do it." Everything is made very easy for you in Sahaja Yoga. Very simple. You don't have to starve, you don't have to fast, you don't have to become vegetarians, you don't have to go and sit in the sun or meditate on Himalayas. Nothing of the kind. Comfortably you can sit down wherever you like and you can meditate. Everything made easy. And once you've found out your Spirit, you can enjoy everything that is beautiful. Now on the whole, maybe for some people this is really too much. In a Sahara Desert you are sitting, everything blowing on

your head. "What is this? How can we live here? Such a rough life!" You don't feel that way, because you have the comfort of the Spirit within you. Is the comfort of the Spirit, and for the comfort of Spirit you don't need anything. That's what you have.

So do not carry on with nonsensical things. Because Buddha went round and round. As we came today to this program, I was just thinking like Buddha. Going from this end, again coming from this end, then I couldn't find it, then that end, then coming this way. Ultimately we reached and this is blocked! I said, "Give him a bandhan." Finished, open!

So this was blocked, that was blocked, go this way, that way. All right, it was blocked for him. So he went round and round. But it is not blocked for you. Why do you want to go round and round again? But that is what today everybody wants to do the same way. "We must sacrifice, we must give up this, we must do that." What are you going to sacrifice? What is there to sacrifice? I would like to know in Sahaja Yoga. Of course, mostly people sacrifice their brains, I think. When nothing is to be sacrificed, why do you want to become a goat of sacrifice?

So from Buddha's life, you don't have to learn that He went in the jungles and he went, He did this and He did also renunciation. He gave up his wife. No! That's not needed now. That's over. This is where we fail and we cannot explain to people that those who say, "But we must have renunciation." Renunciation we have from within, like the sand, as I told you. Detachment we have from within, but this is compassion. **Pure compassion is the most detached thing.** Is the most detached thing is the pure compassion, or anything pure is pure because it is detached. It's a proper mathematics. Anything that is pure has to be detached. If it is attached it is contaminated. See the logic. Absolute mathematics is there. If you have pure love then you are detached.

Now supposing you love Mother -- all right, take that. Now you have, say, pure love for Me, then you won't get angry if I don't come to your house. You won't feel disappointed if I can't sit in your car. You won't feel unhappy because I could not touch your sari. "Because I just love Mother, finished." It ends up there. Just pure love. Of course, I know these weaknesses, so I try to please you, all right, all right. But actually, if you really love Me, "It's all right, I love Her, and She loves me, finished. Whether She comes to my house or not, whether She gives me a present or not, whether She pats me or not, whether I can see Her or not, whether I can meet Her or not. Makes no difference, I love Her." That's the purity of love. Where there is no expectation of any kind, except that I love and that love is the ocean of enjoyment and the ocean of bliss, finished.

Is the easiest thing to do, is to love. Just love. How your heart increases like an ocean. I just love. The sea is not attached to any shore. When it has to come, it comes out, when it has to go back, it goes back. When it has to give water for the rain, it gives. The water goes as the clouds are formed, then the water falls

as rain, again it comes back to the sea. It doesn't stop anywhere. In the same way, if we just think, "Is a feeling I have that I love Mother. What a feeling it is." That should be the end of everything, absolutely. I feel the same way; otherwise I would be present to this one. I should have brought something special for that person. I was late for the program." But I don't feel guilty because it's all managed. If I had come earlier, all these hecklers would have been there to trouble us. So all the horrible people disappeared and we had the right people. Then I sat down too. I didn't say, "I'm going back." There is no need to be nervous. "If Mother is late, there must be some plan. If She is early, there must be some plan. If She's going by this plane and not by the other, there must be some plan. Not to doubt it. "If She's doing something, must be some plan. You know, Mother has Her own plans." Is a nice idea to think like that. "She has Her own plans, you know." Once you start feeling that way, such security and such beautiful peace will spread in your being. And you will be quite satisfied.

Now, everybody brings food forward, look at that. I mean when I see that I get a fright, baba. I mean, look at that! I'm supposed to taste it, but even tasting will be so much. But I've to eat, you know, because if I don't touch one of them, then they will think, "Why didn't Mother touch? Must be something wrong." This is a very big problem for me, to keep you happy and to assure you. **But I assure you that I love you all very much!!** Whether you bring food for me, or flowers for me or anything. Does not matter.

When I'm leaving Bogotá, my heart is wrenching out. I've seen the wrench of my heart, I've seen. Because I'm leaving all the new babes there, that's all. Then I just don't want to face, I mean, the thing, I feel, "Oh God, please see I'm leaving them. But, because I love them. So I see, because I love them I feel it ...it's all right. Even this pain is all right, because I love them. I enjoy that pain because I love them. And then I come here and see all of you standing at the airport. Whole thing is fulfilled again. Just not because you have come -- because I have come to love you. All this is such a beautiful rapport and such a beautiful feeling. I want you all to enjoy this and not petty things and small things which spoil your joy. These are all joy-killers and that's why the greatest joy-killer is the ego nonsensical, which tells you, "Oh, why didn't Mother do this or do that?" Is the ego part of it. That's why we have to think of Buddha and celebrate his jayanti within ourselves to establish Him to say that this ego cannot take away our joy. Anywhere such idea just comes into your head tell them, "Now Mister ego, I know you very well!" In the light of Buddha you can see your ego very clearly and He is the killer of your ego, He's the one who finishes off your ego.

So today we have to pray for the whole of America which is really suffering from this nonsensical, mythical ego, which is being exploited by everyone. People are befooling them. The media is befooling, all the doctors are befooling, all the psychologists are befooling, all the governments are befooling. I mean, I don't know, everybody is befooled, because they've got ego. If they had no ego,

they could not have been befooled. All these advertisements and all this hokus-pokus that's going on, is because human beings have ego and they can't see it.

So we have to say, "Mother, please take away this curse of ego from Americans and America." That's why it is nice today we have this Buddha Puja.

May God bless you.

## **PRAYER FOR SHRI BUDDHA PUJA SAN DIEGO, JULY 1988**

AUM Shri Mataji, salutation to Thee again and again.  
This is the prayer of the Sahaja sangha, performed at Thy Buddha Puja, in the Vishuddhi of the Planet, for the collective welfare on Mother Earth.  
Aum. Amen.

Shri Mataji, may all aspects of the bodhichitta, the enlightened consciousness, be awakened at Thy command, May all Bodhisattvas perform Thy aarti.  
May Thy grace prevail. Amen.



May Amoghasiddhi, the all-accomplishing wisdom of becoming be awakened at Thy command.

May Ratnasambhava, who maintains balance in all things be awakened at Thy command.

May Akshobhya, the wisdom of the all-reflecting mirror be awakened at Thy command.

May Amitabha, who upholds the eternal light of discrimination be awakened at Thy command.

May Vairocana, the universal harmony in the cosmos be awakened at Thy command.

and May Avalokiteshvara, displaying the thousand arms of acting compassion be awakened at Thy command. Aum.  
Amen.

Shri Mataji, salutation to Thee again and again.  
Thou art the primordial splendour of God, the Adi Shakti and Mother of the devatas.  
Thou are the roots of all action, the success in any action and the sole and only Doer in the countless universes of Thy creation.  
Thou art Shri Mahamaya, the Mother of the Adi Ahankara, the Primordial Ego of God, the Prince of Kapilavastu who became, by Thy Grace, the Buddha.  
Salutation to Thee again and again.

Shri Mataji, Thou art, in solitary Glory,  
the Creator, the Maker, the Absolute Doer.  
Thou art the slayer of the hosts of Mara  
and the only real Mahatahamkar.  
Thou only canst save us from our karma and  
remove the threat of the impending doom,  
called upon ourselves by our own misdeeds.  
Please, Shri Mataji, undo the evil that men have done.

Thou art the great Avatar of the great Maitreya,  
Divine Love in human form, the master of the White Horse.

And now the plagues of this modern world will be listed:

First and foremost, the ghost of materialism has empowered the rakshasi of the industrial production system with tremendous might to swallow the bodies and minds of the millions.

### Prayer

Shri Adi Shakti, please undo the evil that men have done.

As a result, the three elements of earth, water and air are polluted. We are releasing chemicals which deplete the

ozone sphere and destroy marine life. We are cutting down the forests that used to protect the land, and acid rains are destroying the rest.

Shri Adi Shakti, please undo the evil that men have done.

We have manufactured hydrogen bombs and leave behind atomic plants and radioactive waste which represent a threat for hundreds of years to come.

Shri Adi Shakti, please undo the evil that men have done.

Modern weaponry has transformed war into a faceless butchery of unprecedented proportion. Arms dealers are building economic empires by selling death.

Shri Adi Shakti, please undo the evil that men have done.

As a consequence of this, and related genocides, there are millions of bhoots haunting the planet.

Shri Adi Shakti, please undo the evil that men have done.

Electronic machinery and mechanization may transform the human brain into a collection of robotic processes.

Shri Adi Shakti, please undo the evil that men have done.

Biotechnology and genetic manipulation may release harmful substances or lead to the creation of monstrous creatures.

Shri Adi Shakti, please undo the evil that men have done.

The destruction of innocence dooms our children, our families, and heralds the dissolution of society.

Shri Adi Shakti, please undo the evil that men have done.

Violence and the perversion of sex in the media pollute the consciousness of the masses.

Shri Adi Shakti, please undo the evil that men have done.

The diseases of modern life such as cancer, AIDS and insanity are the direct result of our self-made hellish environment.

Shri Adi Shakti, please undo the evil that men have done.

Drugs and alcohol throw people into a regression of their consciousness.

Shri Adi Shakti, please undo the evil that men have done.

Because people can no longer feel their heart, social

services are breaking down. The hospital system tries to make money on its guinea pigs, and lawyers have graduated to professional crooks.

Shri Adi Shakti, please undo the evil that men have done.

The banking system does not so much encourage productive and useful activities as protect the unethical accumulation of wealth.

Shri Adi Shakti, please undo the evil that men have done.

Corrupt government and politicians cannot handle the problems of the Kali Yuga but, on the contrary, can only massively add to them.

Shri Adi Shakti, please undo the evil that men have done.

Political dictatorship and religious fanaticism have given an official seal to mindless violence.

Shri Adi Shakti, please undo the evil that men have done.

And finally, Shri Mataji, in this country which should be the land of integration, the brain of the people has been atomized into little bits and fragments. Hence those brains are unable to get the vision of the Whole, the vision of Your Plan.

These and other evils are the fruit of our karmas.  
May they be blown away by the wind of the Holy Spirit.

Buddham sharanam gachami  
Dhamam sharanam gachami  
Sangham sharanam gachami

Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi  
Namoh namah.

## SHRI MATAJI IN COLOMBIA - JULY 1988

We were about to land in Bogotá. The evening sky was completely red. She mentioned it was Shri Ganesha welcoming Her. She wanted to leave Her seat, to prepare herself to be welcomed by the Sahaja Yogis but She could not, the airplane was shaking. There were lightning flashes like fireballs in the sky. She gave a bandhan, Shri Vishnumaya stopped the lightning and the shaking.

Shri Mataji mentioned in Frankfurt airport before leaving that when She first came to Colombia with Her husband (around twelve years ago) the local people told Her Shri Vishnu had been there on a condor (this being the emblem of the country). In Frankfurt we ate with Herbert, Sandre, Doris and Andrea in the airport's restaurant because the flight was delayed. They were changing the plane. My interpretation was Hanumana was changing the plane for a condor. She laughed. The real reason was She wanted to spend some time with the Sahaja Yogis that had come to see Her in Frankfurt.

A small but heartening group of South American Sahaja Yogis welcomed Her at the airport of Bogota with a red, blue and yellow banner: "BIENVENIDA SHRI MATAJI." She was so pleased. Javier's father and sister came from Bolivia, Duilio, his wife and baby from Brazil, Carla from Peru and of course, Claude and Brigitte Béglé from Bogotá itself where they have 10 to 12 very new but very dynamic and steady Sahaja Yogis.

Next day we had a Sahasrara Puja. The reason was that Bogotá is 2600 meters from sea level. It was a short Puja and we were so few that it was difficult to believe we were in 1988. Shri Mataji was very pleased with it. At the end many presents were given for different centers in South America and Mother received typical presents of the place. Shri Mataji called us in Her room after puja and told us to look at the entrance of Her bathroom. After a while we could see vibrations like a gentle shower falling down. She said, "It must be Shri Ganesha. Now I feel you should start being able to see the things only I could see before. I wish to make you see those things."

In the evening we had a tremendous public program. The hall had a capacity of 350 people; 500 to 600 were waiting for us when we arrived. They were so impatient to see Her. We told them, "Today is a great day for the whole of South America to receive our Holy Mother Shri Mataji Nirmala Devi." They were just waiting for Her. She arrived with the music of "Mahalakshmi Namostute." She could hardly get through the crowd. The wonderful thing was: that day was Independence Day so She said, "Today is your independence day, your real independence day. Colombia is the dove, the Holy Ghost." She told them She should have come much earlier to awaken Colombia because there are great seekers. Then She gave realization. Ninety-nine percent of them raised their hands. She shook hands with all of them. She said they looked like Indians. Yet She had to work for the whole night on the left Visshuddhi because here people feel so guilty.

If Hanumana had not placed South America in between when Columbus was trying to get to India, there would have been no Sahaja Yoga now. The Spanish, through the Catholic church, have destroyed so much. The potential, the numbers of seekers is huge in these countries. Very little postering had been done in Bogotá. All these people came only through newspaper advertisements. Mother spoke in the car coming back from program about the problem of drugs which was the "praco" of Ekadesha Rudra, meaning the enlightened anger of Shiva. Shiva is the one who consumes all our poisons to save us. If He is angry, He doesn't consume them any longer.

Mother left the following day for Los Angeles and She felt very sad to leave Her young children. Just when She left Colombia one of the most important Colombian drug traders was arrested and many other drug cases were discovered.

We had follow-ups every day after Her departure where we had 50 to 60 persons coming back. It was a great success. We went to put the flowers, fruits and water of the Puja in a river close to the spot where "guerrillas" and the army were fighting for drug supremacy. The sky was cloudy, and as we sang the mantras of Shri Mataji, Shri Vishnumaya, Shri Ekadesha Rudra, the clouds opened just above us while it was raining all around.

At one of our follow-ups, the seekers couldn't understand in full light the relation of Mother, Father and Son, particularly the role of the Mother. That day we went to the museum of gold in Bogotá and we found the following belief of Kogin, a Precolombian tribe:

"First there was the sea, everything was dark. There was no sun, no moon, nor people, nor animals, nor plants. The sea was the Mother. The Mother was not the people, nor anything, nor any thing. She was the Spirit of what had come and She was awareness and memory."

Then we found gold ornaments representing snakes. Some were unfolding and undulating, some were rolled, forming coils. The legend of Muisca Precolombian said:

"Bachue, the Mother of Humanity came out from Iquaque Lake with a small child. They spent many years teaching the Muisca and then went back into the lake, where they disappeared - transformed into serpents. Since then, the serpent has been venerated."

We read both texts that day at the follow-ups and they could all feel the vibrations, and were convinced about them. These vibrations are like a subtle fresh wind running in your nerves and they cannot be compared with normal wind, they said.

Shri Mataji promised She would go to Bolivia also next time and Duilio, who is going to build a hotel-ashram project drawn by Mother, invited Her to Brazil. She will be coming back to South America.

On my way to Geneva, I lived a miracle. My plane from Bogotá was delayed. I had to go through New York but I had no visa. In New York, I was guarded by 4 security agents (!) and would have no chance to welcome Mother who was arriving just then at Kennedy airport that morning. It was a terrible feeling that She was arriving and I was not able to greet Her. Then Shri Hanumana worked it out. I was allowed to sort out my flight problem that morning and nothing else. But this time I was guarded by an Indian agent. I realized She would be arriving 500 metres from where I was but it seemed to be already too late. I told my agent She is Shri Durga and he let me go and see if there was still a chance of meeting Her. Suddenly I heard a "Jai!" from the back of the airport. I ran outside with the guard after me, shouting at me to stop, thinking I wanted to escape. I just managed to stop Gregoire's car. Gregoire was so surprised to see me there. Mother seemed not to be, and I couldn't say a word.

We spent a wonderful time in Bogotá with Her and could build a beautiful link with the Sahaja Yogis there. The Inca legend says that their spirituality will be awakened, resurrected, 500 years after the destruction done by the Spanish "conquistadores." This year, on their Independence Day, Shri Vishnu returned to them on his condor to bless them and the legend is becoming true.

JAI SHRI MATAJI !!!

--Jose the Minstrel, Switzerland

## Shri Buddha Puja Seminar in San Diego

Since it was to be Shri Mataji's first public program in the United States after two years, all of the American Sahaja Yogis had been praying very hard for the success of the program, the depth of the Puja and forgiveness for the American people. So many prayers were sent to Shri Mataji that the Adi Visshudhi chakra would finally clear enough to let the Glory of Sahaja Yoga spread unimpeded throughout the world, prayers that we could be clear instruments of divine will.

It was a very emotional moment when our Mother arrived at the airport in Los Angeles. She moved through the crowd, blessing us with Her smile and taking a flower from everyone. She said each one should give Her one hundred seekers. Unexpectedly, She sat down on a bench outside the airport, with taxis and buses honking by. She spoke about the success of the programs in Bogota, and said that the people there were simple and got their realization easily.

After the airport, we welcomed Mother at Dr. Worlikar's house in Los Angeles. It was very enjoyable just to sit with Our Divine Mother in the living room. Among us were Sahaja Yogis who had come all the way from Europe and Bogota for the seminar.

The next day our Mother arrived in San Diego in the afternoon at Her House. It was during a talk that afternoon that She explained that it didn't matter, even if a thousand people come to hear Her speak, She would only give us the amount of seekers that we could manage. She said in Bogota, six hundred had come to see Her on Her first visit, and would take to Sahaja Yoga immediately. What was so special about America?

That evening however, Shri Mataji spoke at an outdoor organ pavilion to 1,000 seekers. For the first time, the local TV station camera crew covered the event. In Her address She spoke a great deal about how reality and truth cannot be perceived through the mind. The whole crowd received realization, and after the program, Shri Mataji called all of the new people onto the stage. Hundreds of them lined up! One by one they knelt before the Mother and She talked to them, holding both of their hands in Her beautiful, strong ones. To see how much She loves them and would take pains for them touched us all very deeply.

After most of the new seekers had left, Mother called all of the Sahaja Yogis onto the stage. Then in the middle of the night outside in the middle of this huge park in the center of the sleeping city, the Sahaja Yogis had a bhajan session of tremendous joy. Everyone was dancing -- just like in India!

The next day was Shri Buddha Puja day. The Sahaja Yogis were encamped on a beach near the Mexican border and the Puja was to be held in a huge, white tent. Shri Mataji arrived and took Her seat under the Boddhi tree that had been constructed inside the tent. The atmosphere was extremely cool and peaceful, with the wind and sea Gods softly taking part.

We sang 'Ragupati Ram' and mantras to Shri Sita and Ram at Her request, and the leaders read out a list of the torments of modern society for Shri Mataji to please destroy. After each poisonous tendency described, all of the Sahaja Yogis prayed aloud: "Shri Mataji, please undo the evil that man has done." Every moment She was lifting more of the weight from our hearts, showering sweetness, assuaging the wounds and melting the ego. She has so many ways of pleasing Her children. Everyone was just beaming with joy by the end of the Puja, sitting in the white sand miles away from the blasphemy of the everyday world and its maya.

In the evening, Shri Mataji spoke at another public program. Again there were hundreds of people and again, Shri Mataji met them individually after the program. After meeting them, She would sometimes send them to the group of Sahaja Yogis sitting on the stage to be worked on.

The following day, Shri Mataji met with different Sahaja Yogis and then departed for Los Angeles. Many of us drove to Los Angeles to see Her off at 10:00 p.m. She sat in the airport and took tea with us. Many people walking by got a chance to see Shri Mataji.

We had hoped that Sahaja Yoga could become known in America in a big way and with this visit, it seemed to be starting. Shri Mataji said that now Sahaja Yoga was established in San Diego, and....so was She. It was the greatest blessing.

Our follow-up meetings in San Diego have been drawing record numbers of people. The first week there were over fifty, the second week fifty to sixty again, including some completely new people, the third week again fifty and more new people. In San Diego, there are meetings every Tuesday for those coming for the first time, and workshop/meetings every Thursday for those who are continuing. It is a great responsibility and a great delight to see so many people coming to these meetings.

Jai Shri Mataji! Bolo Shri Americeshwari Mataji, Sakshat Shri Radha Krishna Sakshat Shri Nirmala Devi, Ki Jai!

--Lise Wanage, San Diego

## Man with the Black Gloves

The patience with which Sri Mataji teaches us is truly awe-inspiring. In my case, She has used a rote method of experience and reexperience. I am referring to my tendency to worry whenever I am placed in what seems to be a hopeless position which Mother then graciously works out. One such lesson took place at the public program in San Diego on Friday, July 22nd, 1988.

The program started at 7:30 p.m. and Gregoire was giving an introductory talk. Sri Mataji had not yet arrived.

I was sitting on a bench about halfway back into the beautiful open-air arena which the Californian Sahaja Yogis had rented for Mother's program. Shortly after Gregoire started speaking, Patrick came over to me and asked that I move up closer to the stage because he had learned that a fanatical Christian group had assembled to disrupt the program. His major concern was that someone might try to do something really crazy and that we should be there in case they tried to get to Sri Mataji.

Well, it was around this time that I started worrying a little. Despite the fact that I'm six feet and four inches tall and that I weigh in at a healthy 265 pounds, I'm really a pretty gentle-natured fellow. The idea of confronting crazy possessed fundamentalists was slightly disconcerting.

I moved up front and said a few mantras to Sri Jagadamba Durgamata and to Sri Laksmi Vishnu. They were very helpful.

Around this time, a very, very loud heckler started yelling things at Gregoire. At first he was ignored, but eventually Gregoire asked him to leave. This request was followed with a healthy round of applause from all the wonderful San Diego seekers who were annoyed by this fellow.

Patrick came over and sat down behind me and suggested that we go and try to escort this fellow out of the area -- he was really getting to be disruptive. So we walked over there.

He was a tall, dark man, maybe about six feet five inches and thin. He was undoubtedly possessed and looked to me to be schizophrenic. We tried to escort him away but he was determined to stay. It became obvious that we would have to drag him out if he was going to go.

We did not want to cause that kind of scene and frankly I didn't even want to touch the guy. So we sat down two rows behind him. Patrick went to talk to Dave about what to do. I stayed and watched. The heckler continued to heckle.

Along about this time I started feeling nervous again. So I started to pray. I said several mantras to the Great Goddess, Sri Kali. I bandhaned the situation. I then said a mantra to Sri Ganesha and I pictured the giant Elephant grabbing this fellow with His great trunk and hurling him into the tree tops. I then said a mantra to Sri Kalki and asked Christ to please intervene before this crazy man disturbed our Mother. Again the picture of Sri Ganesha came to my mind.

Patrick came back and sat down behind me. He said that Dave felt we should let the crowd's discontent work against this guy.

At that moment, just after having completed my prayers, a strange-looking man started coming towards us from out of the audience. We were sitting on the left end of the arena with the lunatic two rows ahead of us. This other man came from the central part of the audience and was walking down along the bench set in front of us.

He was about five feet ten inches or so with a lean build. He was wearing ragged looking denims. He had a leathery face and short, spike-like blond hair. All in all, he looked like more trouble.

The most striking thing about this man was the fact that he was wearing thick black leather gloves -- the kind of gloves you would wear in winter.

The tough-looking man walked up right behind the heckler and sat down. Patrick started saying something else to me, but my attention was glued to this unfolding drama.

The heckler yelled something out and the man with the black gloves

grabbed him hard by the back of the neck. The heckler strained to turn around. He looked frightened -- this was something he could understand. As he turned the man with the black gloves grabbed the front of his neck with his other hand. He choked the heckler and pulled him back halfway over the back of the bench.

I turned to Patrick and said, "Oh no, now look what we've got."

The man with the black gloves pulled the heckler back far and choked him hard. He then whispered something in his ear. Then he let him go.

The heckler got up immediately and walked away. He did not leave, but he didn't say another word. He walked back and forth and then all around the outdoor area. He kept looking over at the man with the black gloves. After about ten or fifteen minutes, he decided to leave. We never saw him again.

After the heckler left, the man with the black gloves took his gloves off. A very pretty young woman with a baby came over and sat down next to him. Suddenly, the frightening man with the black gloves was a working class father gently caressing his beautiful child.

After a few minutes, the man with the black gloves walked off with his family. I realized that he had been a God-send.

Mother was very delayed in coming and the Christian fundamentalists all got tired of waiting. Jay told me that he watched them load into their van one by one. Finally, the last one boarded and the van drove off. At that very moment, Sri Mataji arrived.

I may be a slow learner, but the fact that Mother has everything under control is really starting to settle in. Jai Sri Mataji!

--Nick Delonas, Boston

## **Shri Mataji's New York Programs**

As we watched them file into the fashionable mid-town Manhattan art gallery, we became painfully aware of our presence in New York.

Just a few days earlier, we had witnessed our Divine Mother's public programs attract hundreds of enthusiastic, open-hearted San Diego seekers. Here on the East Coast, however, our pre-screened, personally invited guests seemed reluctant, almost defensive about attending this first of three scheduled programs. "Show me" was written on several of the fifty faces. "Why me?" seemed etched in the faces of others. The fact was that only a handful actually reflected the deep-seated anticipation and curiosity befitting Shri Mataji's long awaited New York visit.

When our Mother arrived, She quietly took Her seat at the front of the room. Surrounding Her on either side were larger-than-life paintings of deceased Hollywood greats. Ironically, everyone could recognize the dead actors, but no one could begin to fathom the identity of this elegant Indian woman, Shri Mahamaya Herself, seated before them.

Unpretentious, unchallenging, unrelenting in Her love, she lectured briefly on the nature of truth before asking for questions from the audience. (Later Mother explained that Sahasrara was caught and answering questions helped to gain the audience's trust so she could open the chakra.) About an hour of questions followed and then Shri Mataji answered the request of a seeker and granted Realization. Remarkably, almost everyone said they'd felt the cool breeze, but only a few came forward to meet Her personally.

When our guests left the small gallery that evening, many had already undergone a visible transformation, but many more remained skeptical. Yes, indeed, we were back in New York! As we prepared for Shri Mataji's U.N. program the following day, we prayed that, by Her compassion, the heart of the Hamsa would open and allow genuine seekers to filter past the skeptics and the skepticism ... for all of our sakes!

Heartened by Shri Mataji's confidence and patience, we gathered excitedly in a U.N. auditorium for Her second New York program the next day. Unlike the first audience, this group consisted not of friends and relatives, but of United Nations staffers who learned of the program through the organization's International Yoga Society.

At best we knew they could represent the cream of New York's crop... hard-working, well-meaning people with a genuine interest in international, individual, and spiritual growth. We prayed this would be the case and Sahaja Yoga would gain a new momentum on the East Coast.

Again, over 50 attended the lunch hour lecture and, graciously, Shri Mataji provided a bountiful banquet of love, humor, compassion and vibrations. Again Shri Mataji invited questions but this time they came forth easily.

One woman sought relief from back pains she'd been experiencing since a Thai "priest" had tried unsuccessfully to raise her Kundalini. Another had a "guru" but had been unable to meditate for over a year. On a lighter note, one young man, realizing the value of Sahaja Yoga, asked if it could be "organized" for distribution on an international scale.

Between the laughter and loving advice, Mother reemphasized the nature of truth and invited Her audience to perceive it first-hand. Although lunch hour was over, most readily stayed for the experience and about half felt the vibrations immediately. Almost everyone came to the foot of the stage for yogis to work on them. It was, indeed, beautiful to watch as Shri Mataji subtly orchestrated the ascent of Kundalini for the sixty plus people working it out at Her feet.

One by one these international seekers received their precious gift of realization, and most came forward to chat with Her and thank Her for coming. Many of them promised to return for the third program that evening and, by Her Grace, many of them did!

The art gallery had a very different feel to it that night as we returned for Shri Mataji's third program. By Her Grace, somehow the atmosphere seemed lighter, more alive... "vibrated," and our second audience of invited guests reflected the change. Happily, this group seemed neither sullen nor defensive but alert and willing to meet and hear our Holy Mother. The feeling that something very great was about to happen was definitely in the air. Many of the U.N. seekers had returned as expected while only a few of the first night's audience followed up. In actuality, most of this third program's audience of sixty were brand new.

Shri Mataji spoke animatedly about Sahaja Yoga and on the nature of truth. For the third time She encouraged questions and got them... ranging from why not vegetarianism to why not realization for chickens?

At the end of the session, the audience received their realization gratefully and humbly lined up to meet Her. Editors, attorneys, carpenters, a crack addict, teachers, housewives and students alike all sought Her compassion. Tearfully and joyfully they imbibed Her Grace. Many of the seekers sat in a circle at her feet for an hour or more quietly watching... enthralled simply by her mannerisms and, as one person told me, "by Her smile."

Hours later as Shri Mataji prepared to leave the small mid-town gallery, the audience broke into a prolonged, heart-felt ovation. Taken by the applause, our Mother beamed joyfully and, of course, we gleefully shared Her enjoyment.

Was this really New York??? Yes, indeed!! But by our Mother's Grace, hearts had been opened and trust established... a divine gift of the Holy Spirit bestowed generously on the Hamsa. Thank You Shri Mataji, for your visit, and thank You for showing us that our location is secondary to the openness of our hearts.

Jai Shri Mataji!!!

--Andrea Cousins, New York

## REALITY AND ILLUSIONS

Watching the presidential election campaign after the visit of Shri Mataji to this country is a sobering experience. In Atlanta as in New Orleans, where Democrats and Republicans held their party conventions, the overwhelming emphasis was on show, appearances, projecting images and manipulating perceptions. The salesmanship of illusions was the main expertise required from the careful organizers and managers of these highly organized circus performances which are to influence the fate of our nation.

Vishuddhi is the chakra of the Manifestation; the center for communication. But when will the land of the Vishuddhi apply its considerable energy to manifest Reality and not passing shadows of appearances? When will the United States of America apply its energy to discover the meaning that GOD gives to the word "Freedom?"

For many seekers, the answer was provided in the magic of Shri Mataji's San Diego programs. Thanks also to the hard work and dedication of the West Coast Sahaja Yogis, the enthusiasm of Karan, David and all the others, the sweetness of our sisters in the Sahaja Yoga centers, we have all reasons to believe that a strong and homogeneous nucleus will settle down in California. For the first time in years, we all feel that some justice has been done to the coming of Shri Mataji to America.

The East Coast is another story... Maybe the San Andreas fault should run along the East Coast... It would take quite a jolt to crack the right side of the right Vishuddhi. In cities like Boston and New York, the lack of sensitivity of the seekers to truth has ceased to amaze us. After all, as in the U.S.A. everything is upside down, the sun of recognition is probably to rise in the West. In New York City, which is supposed to be the Hamsa, it is not a swan which is gliding on the waves but some kind of wild goose or crazy turkey. Hardly a handful of people came back after the excellent programs in which Shri Mataji had shown abounding grace and compassion until two o'clock in the morning. Perhaps we should pride ourselves in surviving as spiritual beings - and joyful at that - in one of the most difficult and destructive cities on earth which shows all sides of hell: the advertising department, the misery, the doom. In any case, we are not discouraged, and will carry on. Our little group, firmly secure in the solid boat of our sangha, will sail on, looking for the swan. In the meantime, in Cincinnati, Bala fine tunes General Electric motors and his group of yogis. There is progress. And one day, when the saints that are now created go marching in, Our Mother only knows what a harvest She will reap.

JAI SHRI MATAJI!

--Gregoire de Kalbermatten, New York

## Guru Puja in Andorra

Guru Puja was celebrated this year in the tiny principality of Andorra, which lies nestled in the heart of the Pyrenees Mountains, between France and Spain. Access to this beautiful place is difficult -- only possible by road -- but the French and Spanish yogis combined forces to overcome any obstacles, and made welcome over 700 Sahaja Yogis. As Shri Mataji recently stated, Guru Puja is the most important puja of the year, where we worship our Mother as our Guru.

We had the greatest privilege to accompany Shri Mataji from New York to Barcelona, and then on to Andorra. And once again, the whole of Nature was at attention, paying homage to the supreme Goddess: as the midnight blue Lincoln of Shri Mataji wound its way up the mountainous roads, Shri Surya, playing hide-and-seek amidst the sculptural, massive cloud formations, created a grand display of sunbeams, which bathed valleys, hills and peaks in magical light and shadow.

The next day, Saturday, all the Sahaja Yogis gathered under the big tent at the camp-site for a seminar. The first part focused on miracles in Sahaja Yoga, and many amazing stories were recounted. Incidentally, this is evolving into a project of a book, and Shri Mataji has requested all Sahaja Yogis who have experienced miraculous happenings since realization to write them down and send them to Phil Ward in Geneva, who is compiling them. In the afternoon, there was a question-and-answer session on the Sahaja Shastras (knowledge of the rules) -- with the questions being put to the assembly, rather than the other way round. Both programs illustrated a high standard of both experiences and understanding.

In the evening, Shri Mataji arrived at the camp. Despite Her grueling schedule, She looked fresh, and more radiant than the full moon in the night sky outside. Normally, the Guru does not give gifts to the disciples, but as a Mother, She proceeded to give out what seemed an unending stream of presents to individuals and centers. Then the French Sahaja Yogis performed a lively musical play which they had composed. How to describe the warm intimacy, the togetherness, the depth of enjoyment and love shared in the presence of our Holy Mother? Ripples of joy meeting and merging with other ripples... The celebration in the big tent under the stars went on late into the night, and it seemed the boundaries of time had ceased to exist.

On Sunday, Guru Puja was celebrated on the richly decorated stage in the big tent. The mood was deep and joyful. Gravity and joy. It is of little use to try to paraphrase Shri Mataji, and no doubt the tapes will be available soon, but in essence, an important part of Her message was that the blossom time is over -- and the fruits must now mature. Gravity must develop. Needless to say, we all felt profoundly blessed to be present.

That evening, there was yet another wonderful event: Babamama, Balasaheb, Sanjay Talwar and the Nagpur musicians had arrived, and all of a sudden we felt transported thousands of miles away to the peaceful shores of Ganapatipule! There is no doubt about the importance of music in Sahaja Yoga, and the entire gathering dissolved into joy and rhythm as the musicians played the "kawalis" and bhajans in praise of the Great Goddess. And all of a sudden, 600 or more people were dancing with full gusto, rhythm and joy. It was so strong; the deities must have been dancing, too, and so the attendants of Lord Shiva on Mount Kailash.

We came away feeling bathed in grace; grateful to our Mother and to our hosts.

Depth, gravity, commitment are the dimensions to further open in the worship of the Primordial Master (Adi Guru), the Master of the Universe (Jagatguru), the Master who is the Mother of all the gurus (Gurumata). In the midst of the joy, fun, songs, dance, this message was very clear. The contrast between spontaneous fun and gravity is one of those admirable contrasts to be found only in Sahaja Yogis: strength and mildness, competence and humility, purposefulness and detachment, etc. When we will manifest these and other qualities, the gurus created by Shri Mataji will convince all those who are called by God to be citizens of His Kingdom.

Jai Shri Mataji!

--Christine de Kalbermatten, New York

### Prayer from "The Prophet"

Our God, who art our winged Self, it is thy will in us that willeth. It is thy Desire in us that desireth. It is thy urge in us that would turn our nights, which are thine, into days which are thine also. We cannot ask thee for aught, for thou knowest our needs before they are born in us: Thou art our Need; and in giving us more of thy Self thou givest us All.

--Kahlil Gibran

## Prayer for the Ego

Oh I am nothing when I enter into judgment with thee! If thou withdraw thy breath I die and vanish into Hades: If thou dost lay thine hand upon me behold I am silent: If thou withhold thine hand, I perish like a fallen leaf: Oh I am nothing: and to nothing must return again: If thou withdraw thy Breath, behold I am oblivion.

--William Blake, "Jerusalem"

## Announcements

### India Tour 1988

The India Tour of Maharashtra ending in Ganapatipule will be from December 1st to the 31st this year, not including travel time to and from Bombay. The tour will cost 600 British pounds, which should be paid to Christine de Kalbermatten by October 15th, which is the last deadline.

### Sahaja Yogi Photo Album

Our Divine Mother has expressed Her desire that we in North America should compile a photograph album and present it to Her. She said it would be best to only include "established Sahaja Yogis," those with "NO DOUBT." Mother asked specifically that along with the photograph should be the date of self-realization.

George Engelbrecht and Jeff Raum in New York will be putting together this album. Please send a 3 X 5 photograph, your name, present location, and date of realization. Also feel free to send any poetry, short prose or artwork.

Please send this material to Jeff Raum, Photo Album, 6 Blair Road, Armonk NY 10504 **no later than October 1.** We are planning to present this gift to Shri Mataji on the India Tour.

Jai Shri Mataji!

--Georgia Williamson, Maine

## Correction

On the 26th of September, 1982, during the Shri Durga Puja, Shri Mataji corrected an error in the English-language version of the Ganesha Atharva Sheersha. The last line of the fourth stanza from the end normally states:

"You are God and man, and You are worshiped with red flowers."

It should state:

"You are God in man, and You are worshiped with red flowers."

## Calendar

- Saturday, August 27      Raksha Bandhan (Full moon day). Sisters tie a bond of love to brothers who are then called Rakhi brothers. Mother explained the importance of the relationship between Rakhi brothers and sisters at Vishnumaya Puja last year.
- Thursday, Sept. 15      Shri Ganesha Chaturti  
Puja to Shri Mataji in the form of Shri Ganesha.

## The Divine Cool Breeze: Information

The deadline for articles is the 21st of each month so that the newsletter can be sent out on the first of the following month. All types of contributions which relate to Sahaja Yoga are welcome.

**Subscriptions are due now for 1988.** Due to the recent change in postal rates and expansion of our activities to provide free international circulation, the subscription amount for the newsletter is increased to **\$21. per year.** Those who have already paid for 1988 need not send any additional money. Please make checks payable to Linda Kharde and send them to: The Divine Cool Breeze, 6276 Lakewood Street, San Diego, CA 92122.

There is currently \$200. still outstanding for subscriptions from those already receiving the newsletter. In order for us to continue our efforts to expand our free circulation to international centers, we must receive these soon, or we may have to restrict our efforts to domestic paid subscriptions. Your cooperation would be greatly appreciated.