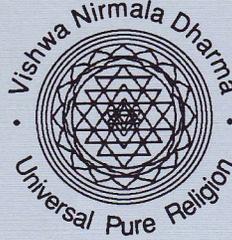


The Divine Cool Breeze

March/April 1993



Volume 7, No. 2

International Newsletter

|| Aum Shri Nirmala Devi, Namoh Namah ||



"Satya Yuga is starting from tomorrow, and... now the satya will be victorious."

—Shri Mataji Nirmala Devi, 70th Birthday Puja, March 21, 1993, Delhi, India

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CONTENTS

1.	Diwali Puja Talk Synopsis	1
2.	Mahalakshmi Puja Synopsis	4
3.	Shri Mataji's 70th Birthday Puja Synopsis	7
4.	Celebration of Shri Mataji Nirmala Devi's 70th Birthday	11
5.	Announcement	18
6.	Shri Mataji's Itinerary	19

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Diwali Puja Talk Synopsis

Romania, October 25, 1992

"It's such a beautiful gathering we have here from all over the world. We are all bound together in such pure love."

The significance of Diwali is that it is spread out in about five days and they are all put together. They have different aspects, but the common point of every aspect is that the Goddess plays the main role.

"Now the first day is the worship of the housewife where you have to buy some sort of a utensil for the kitchen or for the use of the wife, or could be a present for the wife.... Women must be respected but they should be respectable." Shri Mataji warned about the western influence "because in the West, money has become everything. The morality, the character, all the value system is all finished. So we as Sahaja Yogis have to stop all that."

"The society is completely dependent on the *gruha lakshmis*. That means a housewife must be a lady of great character, respectability and dignity. Society is her responsibility. She is responsible for creating peace, understanding and for giving full idea as to what is love. I think her responsibility is much more difficult, subtler, than that of men. And she's the *shakti* of the family so she should not try to behave in a manner that is not dignified or matured.

All women want to become mothers, but in the western countries, especially in America, many women don't want children because they think their body will be spoiled or their husband may not be attracted to them. "So there is all the time the mad race going on between husband and wife." Both men and women are unfaithful, or women dominate their husbands. The children and the household are neglected, and there is always a quarrel going on.

Women in the West fear that their husbands will divorce them, that they will be left in the lurch. But in the West there is always a provision for looking after the children and the mother. "Under such circumstances, the women should try to correct their husbands and fight for it, but if they do not come round, they should get completely detached." If the husband does not want to behave properly, then the woman should just look after the children and maintain her dignity. Women have a much wider responsibility and must not follow in the footsteps of an irresponsible husband, or try to look younger, or make their life miserable by trying to keep their husband attached to them. "Because by that you will lose your powers, your *shakti*. But if your husband is a man of character, then you must respect him and support him in every way and tolerate him as far as possible."

"Yesterday I saw many ladies have cut their hair." Women should not play into the hands of entrepreneurs and be befooled by fashion and styles. Entrepreneurs start all kinds of nonsense but Sahaja Yoginis should understand what they are up to. "You should not fall into their traps at all.... Moreover, you are Sahaja Yoginis so you shouldn't allow your *Sahasrara* to be touched by anyone."

"Your power comes from your chastity." Small girls are also like goddesses because they are innocent. "Then you get married. It's a very big thing—that you are a married woman is very auspicious. Then after marriage, you have children. It's even greater honour for you because you are mothers. We are not actresses. We are mothers. And you should be proud of being a mother, and you should be proud of your children." When we become grandmothers we should feel it is a very great achievement and be proud of our age. "With age you grow,

you mature, you are wiser. Then you have all the assets of your personality. If you really respect your age, people will come to you for advice, help, and then you can spread Sahaja Yoga." Women must not allow themselves to be exploited by these entrepreneurs.

"Shri Lakshmi is the symbol of the completeness of womanhood. She brings wealth, prosperity, auspiciousness. She brings in understanding, generosity, peace and joy. She is the giver of all the blessings." She stands on a pink lotus and holds a pink lotus in one hand. Her sari is also pink. "Pink colour is the warmth of motherhood." Shri Lakshmi is a very warm person. When a guest comes to Her house She makes him comfortable by offering the best food and the best bed. When a man brings a guest home, the wife must completely devote herself to looking after the guest.

Shri Lakshmi stands on a lotus, surrounded by water and many animals and beast-like people who try to entice Her. "So She has to have a complete balance." With one hand She is giving, with another She is blessing. "She should be giving always to others, not for Herself.... So it is the Lakshmi who has to give, who has to be generous.... If the wife is generous, she is rewarded, the whole family is rewarded a hundred times. Generosity is like this—that you have one door open through which everything is coming in, and you open another door by giving so there is a very good circulation.... Generosity is so rewarding... that it is unbelievable how the Divine forces help a person who is generous.... Always everything comes back to you when you are kind to others or if you are generous to others."

"... You should not worry about money. Just forget it and it comes to you." People who worry and count their money all the time are never satisfied and also don't have blessings of any kind. "If you just leave the worry of money to God, everything works out." We must be mature Sahaja Yogis and leave everything in the hands of God. "The Lakshmi is already

awakened within you. She resides in your Nabhi chakra. So with your Lakshmi awakened, why should you worry about money?"

Shri Lakshmi's last symbolic hand says that you must look after those who are under your protection. "That means you have to bless everyone who comes in contact with you, and you have to worry about all the people who are under your control. So the Lakshmi symbol is not only for the ladies but more for the men. A man who is in the business has to respect his wife and his wife should be respectable. If she is not, then auspiciousness will not come in that family.... This symbol of Lakshmi is expressing a kind of a personality that is expected of a woman or a man who have got the blessings of money.... On Diwali day, we have to worship the Lakshmi." Men must also have a complete balance in life. They should be generous and look after those under their control.

A very important aspect of Diwali is that Shri Rama killed Ravana ten days before and He was crowned King on Diwali day. Shri Sita, His wife, was crowned as His Queen and remained absolutely dedicated to Him. "So in Sahaja culture we have to be special people. We cannot be like other people who are just running after money and doing everything just to ruin themselves." We have to be like the children of Lakshmi. "Lakshmi fulfills all our monetary needs plus also She gives us all the balance, all the joy, all the bliss in the family.... Unless and until we meditate, unless and until we reach that state of satisfaction, we cannot see the work of this Divine Power." If all the people from Eastern countries could worship the Lakshmi, or worship their own Kundalini, then the whole problem of money will be solved, "and such a change will come that those countries which today appear to be poorer than the rest of the European world will become quite rich by the blessings of Shri Lakshmi."

On the subtler side of life, with the blessings of Shri Lakshmi or Mahalakshmi we have received our self-realisation. "The Mahalakshmi principle

has given you this ascent, and the Mahalakshmi principle is that you rise much above your mundane life into the realm of self-realisation. So by Her blessings you become like lotuses yourselves."

Now we become another aspect of Diwali—Deepawali, the rows of lights. "Shri Rama's crowning or any other aspect of Shri Lakshmi here now becomes your own crowning.... You have now entered into the Kingdom of God, and once you are there then automatically as the citizens of God's Kingdom, you are blessed. And as you become the lotuses, then you start spreading your fragrance all around."

Now we want to give this joy to others. Our generosity is transformed into this universal love. We want to spread it because now we have got the reality, and we think it's very important that everyone in the world should know about reality. The significance of the Diwali lights is that now we are the lights. Tonight is the darkest night and these are the darkest days. This is the Kali Yuga, the worst time. "The worst things are happening. Human beings are going to the worst level. And at this time we have to put Sahaja Yoga before them." It is "an ordeal to break the hard nuts of the brains of people but... it is working, it has already clicked, it has happened. Now you have to enlighten many lights."

"Just remember, you are not a small drop; now you have become the ocean and you have to

spread. Now you are sitting on your thrones and assume your powers.... You have been asking for light. Now... you have become the light. Now give light to others. So achieve a state where your light is on your head, on your Sahasrara, and that it is in your heart. You are not ordinary people.... Actually in Sahaja Yoga, only so-called ordinary people will come.... You are meek in heart, and you always think you are ordinary because you are humble. But the extraordinary now is manifesting so accept it, and the extraordinary is that you have all the powers and you are absolutely humble people. Now the celebration of Diwali should be that we carry the light all over the world and enlighten people, as many as we can."

We must forget our personal problems and realise we have a position which no one else has in this world. "Everybody should today decide and take an oath that we will do everything to spread Sahaja Yoga with humility.... In this puja you all should promise to yourself that you will create a Deepawali in every household, in every country in the whole world. May God bless you all."

[At the beginning of the talk, which was translated into Romanian and Russian, Shri Mataji said that English is not very difficult, and that Sahaja Yogis could learn English from Her tapes. She said that, "Of course, the language of love is universal for it has no script—that's the problem—and no words."]

Mahalakshmi Puja Synopsis

Kalwe, India, December 30, 1992

Shri Mataji reminded us that we are under Her complete protection. We are part and parcel of Her Being, and should rise above small personal problems and worries. Shri Mataji declared that this puja, held in a temple on the grounds of a Sahaja Yogi's factory near Bombay, was to be Shri Mahalakshmi puja for the benevolence of industry in India and in the whole world.

"Unless and until all the human ventures are connected with God, they cannot get their perfect stage and their status. That's why we have problems now in the West.... We are having recessions and things because they have no balance. They don't know that there is God's power which works everywhere. And when you neglect that, this is what happens to you. Now for any venture that we do of this kind, first of all we have to use a lot of material from the Mother Earth. But if it is taken for a proper purpose, for constructive things and for helping others, with a balance, the Mother Earth can think, she can produce more and more—all this She has produced before. She can produce for people who are sensible, who are in tune with God, not just making money for themselves or for their own purpose but are thinking in totality, thinking as to what we can achieve by doing this. And that is how an industry can grow.... A balance has to be drawn."

Slower industrialization in India avoided many problems now facing people in the West. "Industry has to grow hand in hand with the handicrafts and the industrialists have to also look after the artists because otherwise, who will look after them? ... Art is such a soothing thing for these hard working people. They work the whole day." They need music and art to console them, to give them peace, to relax them, and to give them a balance. "All industries must take to some artistic ventures,"

or they should produce something artistic out of what's left over. Industry should not be looked down upon. People in India think that the industrialists are the greatest thieves and politicians are saints. "It's the other way round, I think." Industry should be treated with respect. "It is very important, and industrialists, if they become also enlightened, they can do a lot, not only to their own country but also to the people whom they are looking after."

One of Shri Mahalakshmi's mudras is that with Her right hand She gives protection to people who are under the service of some rich man, or an industrialist. "In India if you call somebody a rich man, it's like abusing him. Nobody likes it because the rich are always shown to be the worst people, which is not so." Poor people can also behave in a funny manner. There should be a proper balance in our understanding of the poor and the rich. "After some time you will find that people will not consider poverty or riches as so important, but the richness of the Spirit will become very important. That is what is going to be the Sahaja Nations where the richness of the heart, the spirituality, oneness with the Divine will become the greatest boon for everyone. But still we are struggling to be in that state. Many are, and still we go into materialistic tantrums or some sort of a stupid worrying fall. All these must be carefully watched. If you can keep this chariot of new progress progressing faster, we are going to create new world of complete harmony, complete peace, joy and love. But for that, you are the ones who have to do it. I cannot do it. If I could have done it, I would not have asked you to join Sahaja Yoga. It's like a horses and the chariot. Horses are to be driven; charioteer doesn't drive the chariot. In the same way, you must understand your responsibility that this is the greatest work we are doing. It's not only the industry or the labor and the capital I am

talking about, but I am talking about the totality of well-being.”

“Once we start thinking of the total well-being, then first thing that should come to us, ‘Are we capable of bringing up that total well-being? Are we? Have got the total well-being within ourselves or not?’” We are still worried about mundane things. “With one bandhan you can control any plane, any atmosphere and here you are still worried about things which are absolutely under your control.... In this totality, a world has to be created of people, by the people who have no fear. This fear has to go. Behind all this nonsensical nervousness is fear. So for that, what She does is to give *abbaydan*. Under Her protection, you are beyond fear. You are protected. But if you don’t want to believe in yourself and you don’t believe into Her protection, then nobody can help you because everything is mythical for you.”

“In every venture that we take up, we should not have any fear because God is with you—is a fact, is the truth. You just try, but when you try through your ego you fall into the trap of fear. Egoistical people are the most frightened people, and panicked because they panic others and so they think they can be panicked one day.... When a person who is egoistical tries to dominate others, he sees himself in the mirror and thinks that the other person will dominate. That’s how this fear creeps in, into our minds and we start getting all kinds of these stupid tantrums out of this mythical fear. The fear is created by our ego. A person who has no ego, he’ll have no fear because he has not harmed anyone.... And such a man or such a woman will be looked after by God because God takes over. When you surrender your ego to God, He takes over, but those who have ego, He says, ‘All right, go ahead. Use your ego. Try to protect yourself. Cut your throat.’”

“So when I talk of total benevolence I am talking about your own total benevolence. So first is the fear which should go out of your mind completely if you believe in the Almighty

God.... But, when we say, ‘Don’t have fear,’ another extreme comes up. ‘We don’t have fear, we can do what we like. We can perform everything ourselves. We need not tell anyone.’ You have to tell God whatever you are doing. You have to take permission. You have to inform in His *darbar*, in His court that, ‘Sir, we are thinking of doing such and such thing.’ But you think you are God? You are not. And that’s why another part of non-fear is this kind of arbitrary behaviour which is very dangerous for Sahaja Yoga, for yourself, and for everybody else.”

Most Sahaja Yogis understand that if Shri Mataji is telling us something, it is for our benevolence, “but there is one per cent of people who can just react because they have too much ego and they won’t take it because they don’t think of their own benevolence. They don’t understand that if I am telling them anything it is just to give them completeness, totality, but on the contrary they take a very wrong attitude.... So now one has to develop a kind of indifference to this kind of people who unnecessarily go to the other limit of their own destruction and don’t want to see what is the point in everything that I am telling you. Only I can tell you. Who else? I have to tell you what’s wrong with you, what you have done wrong, and then you must change. This is another style of reaction one gets—means they are not interested in their own benevolence,” or in the benevolence of their children, their country, or the whole world.

“What’s the use of coming to Sahaja Yoga if you cannot become the light of the Divine? So all of you, each one of you, is not at all a small person. No one. But you don’t realise what you are—still have those funny conditionings by which you think you are no good. All of you can come up and see so many people, if they take to total benevolence within themselves, it will manifest itself outside.”

“The attention should be on your own perfection and on your total benevolence. This

is also another point people miss—that they start finding faults with others instead of finding faults with themselves.... If somebody is wrong, he is doing something evil, he is bad, even if you put attention to him, what will you do about it? But if you have something wrong, you have every right, you have every control, and you can correct yourself.... If you start seeing faults, you get faulty much more—it's the copy cat nature of human beings. They see somebody doing like this, 'Oh Mother, he's a Sahaja Yogi, he does like this, so what's the harm if I do?' But who says he's a Sahaja Yogi? Sahaja Yogi is not a brand, it's not a certificate, it's not a kind of an organization, but it is your own status that you have achieved. Anybody can say, 'I am a Sahaja Yogi' after all. I cannot stop him from saying... but you have to see for yourself, 'Am I a Sahaja Yogi or not?' Before certifying yourself, why don't you find out?"

"But despite that, I must say—such a satisfaction. I never expected that so many people will get their realisation to begin with. Never... but it has happened, and even now I have to expect that all of you will achieve the highest, highest positions—the *parama pada*—like the north pole... which cannot be disturbed. So that's my hope and I am sure you will all comply with it."

When Namadeva saw Gora Kumbar who was kneading the clay for his pottery, "he just went and stood before him, stunned. He says, 'I have come to see here the formless—that's the vibrations—but the formless is in a form!' This is the appreciation one Sahaja Yogi should have for another. Every Sahaja Yogi is a gem. Even the thought of a gem should bring joy to you in every life, every style, in every area, every dimension." We are all Sahaja Yogis and we have faith in and worship all the Deities in the same way. "So there is no question of differentiating each other," not even in terms of our countries. "In Sahaja Yoga we have lost all these boundaries.... We have reached that state where we are all one, and the idea of any Sahaja Yogi... or a group of Sahaja Yogis should

fill you up with joy and a kind of a wave of joy which is continuously coming because they are in the form of joy, peace. If this appreciation is reached, then only one can say that you are Sahaja Yogis and that is one of the tests I have seen. You love Me very much, I know—all of you, but unless and until you love each other, how I am going to be happy?"

When this Mahalakshmi principle is awakened in you, "then you get out of a Lakshmi principle which makes you a little selfish—maybe self-centred—and you get into a new dimension of searching, of searching the higher value system, something beyond, without any limitations." In essence, the Mahalakshmi principle is nothing but you are seeking the universal love. "We don't love people because they belong to some country... We love them only because... we are one with them. So those who are today worshipping Mahalakshmi should feel—how many worshippers of Mahalakshmi are there. And they are all our own—it's such a great feeling."

"So don't sit in groups, but mix up with others. Know them.... It is very important for Me that you should love each other. It will really soothe Me the most, will give Me the greatest joy, the greatest achievement and the fulfilment of My life. If somebody is really definitely wrong, you just write to Me and I will know because immediately I'll know from vibrations. Nobody can be fool Me—that's one thing for sure. Some people say that, 'Somebody's told this to Mother.' Nothing can be told to Mother. You don't know. I am too cunning for all this.... I know each and every thing. I play around a little bit, but I know each and every person."

"...This process of loving is the greatest joy-giving thing. So be happy, be joyous. If some people are missing the plane, well and good. You will live with other Sahaja Yogis here—after all, you are somewhere in the world, you are not lost.... Many people ask Me, 'Mother, You travel so much. How is it You don't get tired? Because I never think I am

travelling. I just think, 'I am,' that's all.... They have to tell Me that I am travelling. Then again I forget.... Next time, if your plane is 8 o'clock, go at 9 o'clock. The plane will wait for you till 10 o'clock—take it from Me."

"The worrying should be one: Why can't I love everyone as I love myself? I tell you—only this universal love will give you that confidence and

that higher status. Why these saints suffered for you?" What they got is the satisfaction of their expression of universal love. "So if you want your Mahalakshmi principle to be all the time burning, then please see that you love each and every Sahaja Yogi. That's the message today. I hope you'll understand that. May God bless you."

Shri Mataji's 70th Birthday Puja Synopsis

Delhi, India, March 21, 1993

"It is very difficult to speak—even for Me—to see so many Sahaja Yogis sitting here with such shining faces from all over the world—as if My vision has taken its form today. I see in you the saviours of tomorrow who are going to save this world from all the Kali Yuga calamities that are surrounding us. Is coming from all sides—while you people have really taken your second birth from this pond of Kali Yuga and have really become beautiful lotuses of different colours, hues, fragrance and beauty. Instead of you celebrating My birthday, it's better I celebrate your birthdays."

"It is you who are such great seekers, seekers of truth, of love, that it could work out; otherwise it could have been impossible. To even transform one person is very difficult, but you were so sensitive and so deep" that this subtle knowledge penetrated your being somehow. "I can't believe Myself what great people have taken birth in this *Kali Yuga*. No one can believe that so many saints are sitting before Me.... In the history of spirituality, it has never happened. Even in the heavens there are few *devatas* and *devas*—not so many—one better than the other. Such beautiful heart, such brilliant brains, and such active attention.... I

thank you all that this 70th birthday I could see so many people which I never expected."

Sahaja Yoga was started with one person, and then some people came who were power or money-oriented, or very low-level seekers who created problems for us. "But I find today they have all come up beautifully. I can not distinguish one from another... and the commitment you have to Sahaja Yoga is the greatest blessings for this world. I could not do it alone. You know that. If I could do it, I would not have needed you. You are the channels and you have to work it out further and further."

"It is really remarkable the way Delhi people have organised everything. First of all everybody was very much keyed on to the 70th Birthday." The Delhi people said they wanted to celebrate Shri Mataji's Birthday in Delhi. Shri Mataji warned them that it wouldn't be easy with so many people expected to come, but they were very happy and enthusiastic about organising it. The best part of it is that in Delhi all kinds of politicians live, "but in Sahaja Yoga in Delhi there is no politics, there is no quarrelling."

The knowledge of Sahaja Yoga is extremely subtle, and it's not easy to penetrate into the people who call themselves intellectuals or who are bowed down to their conditionings. On one side are the ignorant masses, and on another side "the classes who live in the frame that they have made out of their brains." Both are extremely gross. "But the way they have absorbed this subtle nectar of Divinity is something unbelievable. Nobody can comprehend even that there were so many born after My birth on this earth, or some maybe before also—very few... to get to Sahaja Yoga. But when I saw the world I was shocked, more shocked than Kabira himself. I said, 'How I will talk to anyone about it? My family members—I didn't know how will I open the subject to them. It was impossible—so much was darkness of ignorance. How will they believe that there is really Divinity, there is totality waiting for them? They all believed into some sort of a religion which had no connection with reality, and it was impossible even to envisage the method by which I could talk to them.'

At Nargol near Bordi in India where Shri Mataji opened the Sahasrara, the first person who got realisation was a Gujarati jeweller. The thirty-five people who were there thought that Shri Mataji had given him realisation because he was a rich jeweller. Shri Mataji shouted at them and told them they were useless people who could never take to Divinity. "But after that, suddenly people started feeling the cool breeze in their hands—immediately after My shouting... thus we got twelve people, and one lady whom I had given before also. She was the fourteenth."

"Thus first we had only these fourteen Sahaja Yogis for whom it was something out of the blue. They were all flabbergasted... and then surprisingly in one of our programmes a lady who was possessed by some brahmin came and started saying, '*Jagadamba, Jagadamba.*' They couldn't understand. I never told them what I was.... After that these people started probing into it, and they wanted to have My puja first time in My house itself. Still people were not

very sure they were doing the right thing," and they were afraid something would happen to them. "But after the puja they said, 'Nothing happened. We are so much better.' They all felt the cool breeze and the entire atmosphere changed. They started understanding that Sahaja Yoga is the *yugadharmā*," the *dharma* of this *Kali Yuga*.

"This yuga is very difficult, no doubt, but in difficulties only we become intense seekers, and that's what happened with all of you.... They got their realisations so quickly, and when they told Me how they were seeking, what was happening to them, I was amazed how this seeking was working within them and pushed them towards Sahaja Yoga. Also... so many got lost into the clutches of false gurus. Despite that, today we have so many Sahaja Yogis. You are just representing your country but there are many more in your countries. Even in India we have many more.... So many asked Me how many Sahaja Yogis there are. I don't know.... We have never kept any record.... We have no office.... They can't understand a person like Me existing in these modern times, but everything gets done somehow... in the most perfect manner—like a remote control."

The organization of this seminar has worked out spontaneously because you all have commitment which gives these organizing capacities. "Also this *Paramachaitanya* has come into *Krita Yuga* where it is working it out, it's active and this activity is absolutely supportive to you. For example, the police thought there might be some trouble from the Muslims living near the seminar grounds, but because these Muslims follow Nizamuddin Aulia who was a Sufi and a great realised soul, they recognised and honoured Shri Mataji. They felt the cool breeze, the *Rub*, and Shri Mataji said that many Sufis from all over the world will come to Sahaja Yoga. The Birthday Puja will again be held in Delhi next year to accommodate all these new people.

"Also contemporarily Delhi is in a state of turmoil and we should be here to pacify it, to

quieten it, to give wisdom to those people who are supposed to be at the helm of affairs.... Definitely it will work... with all these Sahaja Yogis emitting such beautiful vibrations." At this juncture, in the whole world there are so many things going on—uncertainties in Russia and Bosnia, and recession in England, America and Spain. "Everybody is suffering from the pangs of some sort of a extreme behaviour they went into. So I am sure this polarity that they see now will correct their behaviour towards materialism and I am sure that a balance will be struck. With your good wishes, with your prayers, this world will be so beautiful, so enchanting that in the history people will describe that the world itself became a lotus, full of fragrance, of Divinity. You are the petals, you are the corona, you are the colour, you are the beauty, you are the pollen of that beautiful lotus which is My vision of this world."

"I hope today you all will decide to work for Sahaja Yoga, to spread Sahaja Yoga, and work for yourself also. The only danger is that one should not allow ego to sit on your heads.... You will progress very fast—beautifully. Thus I am sure Sahaja Yoga will spread. Every birthday we have to take a vow. I don't know what vow I should take. People have told Me that I should not work so hard... but I have taken a vow that I'll work double hard. In the same way, you also—all of you—have to take a vow today that you will go all out in the commitment of working of Sahaja Yoga." Scientists, doctors, architects, lawyers, and professionals in any other field should produce books or other writings, go round, meet and talk to their colleagues, organize meetings and seminars, and give them realisation. "Even the people who are dealing with finances should take to Sahaja Yoga... because financial problems can only be solved by the Divine power."

"So everyone in this world... should take to Sahaja Yoga, and also to creative work. Then also you have to take Sahaja Yoga to your surroundings, to villages, to cities—wherever it is possible, wherever you can organize, you

have to spread Sahaja Yoga everywhere. As far as curing is concerned, I would advise you don't have to touch anyone. Please use only My photograph. That's how you will get more Sahaja Yogis and less sick people. Also people will be cured and all of them will become Sahaja Yogis."

We have done something in the field of agriculture, but more can be done. We should form a committee, and go and tell people in the government how agriculture can be helped by Sahaja Yoga. We have to help and look after our children because we "know what sort of future is surrounding them, what sort of atmosphere is crawling—even in India. So we have to see that our children properly grow in Sahaja culture... because they are tomorrow's Sahaja Yogis. So many of them are born realised so we have to discipline them properly" and we have to make them Sahaja Yogis as described in the Kawali.

Nowadays no one understands the importance of family life. In Sahaja Yoga we have to understand that small quarrels, fights, harshness, and cruelty must be given up, "and there should be a proper rapport between husband and wife to begin with so that there is a companionship, and the children also see that companionship and enjoy it. In our dress, in our life we have to be dignified and decent, respecting our body.... We should wear whatever suits us in whatever country we are." One should try to wear decent, traditional dresses, especially the women.

"Also ladies must take to reading—at least newspapers. If your attention is on the problems that are in this world, it's very effective because you know your attention is active, it works. So use your attention." What you read in the newspaper can be horrifying so "you can give a bandhan, but you must see what's happening where.... Also men should not just read something sensational but read something that's happening, and also think, 'What are the solutions?' How can you people as Sahaja Yogis help in a collective way or an

individual way? We have to solve many problems of this modern world." Also one has to read good books, see good films, read beautiful poetry, and reflect on them. "Keep your mind alert." We are going to collect all the beautiful poems and miraculous photographs from everywhere. "They are trying to systematise, and now in this system, if you all can help, spontaneously it will be a great achievement because so far we have not been able to collect all these data and keep them with us."

Now the best is that you all must meditate, *all have to meditate*, as only in meditation you are in present and you grow in your spirituality. I have said it many a times, but people just don't do it." Meditating about ten minutes before sleeping, just footsoaking or something like that, will help a great deal. "You really grow fast. Immediately I know this man is meditating—the way he has changed, and then once you get used to it, you'll never give it up... and in the morning you should beat your ego, that's all.... But this you have to do for yourself to respect your self-realisation and your growth in divinity."

"We have lots of advantages over others, but one thing I have to tell you: those people who are not prone to seeking, please don't talk to them about Sahaja Yoga. Don't waste your energy on such people, discussing and arguing because it cannot be discussed much. You just forget them and leave them alone. I'll look after them. You just take to simple people, good people who are seeking the truth. I don't want you to break your necks with those people who are just believing in discussion, arguments, and *shabda jalam*."

Today Sahaja Yoga culture is manifesting so much that when people see us they immediately know we have special and unique qualities which are seldom found in normal people. "All these things you should understand have come to you spontaneously from within, but you must preserve them and you should...

never be shy of your virtues." If people try to tell you to do something, "if it is wrong, you should never do it... because now you are very powerful." You have to lead people and not let people lead you. "You have to create a path for them. It's not that you have to trod on the path that they have made. Try to understand that your own personality is of a level where you can see so many subtle things and you are so powerful.... You have to automatically take up their leadership. Don't get ideas from them, and don't get frightened when they try to tell you something against yourself or against Sahaja Yoga. Be sure, be confident. That is how it is going to work out."

"I was so sure about Sahaja Yoga that it worked out.... I started the whole thing on My own... because I had complete confidence in the truth—that if I am standing on the truth, it will help Me, and it will help all those who will come to Me. It has happened. So for you it should not be difficult at all. All of you should first of all see that you are not a conditioned person, and you do not have an ego. And then you should go ahead with it, and you will be amazed how things will work out."

"So now put your mind to it in a way that you are the organizer. Then what should you do? What can you do? What are you going to achieve? Please try and it will work out. All of you can do it. I think best is to make a diary for yourself and write... what you have done, how many people you have given realisation, how many got cured, what do you think about them.... Start it today. Only trouble with Sahaja Yogis is that they take things a little lightly. Of course, that is their character—but not Sahaja Yoga. Other things you can take lightly. If somebody shouts at you, somebody gets angry with you, somebody even slaps you, take it lightly. Doesn't matter. Makes no difference to you because you are the Spirit, nothing can destroy the Spirit."

"But when it comes to Sahaja Yoga, your attitude should be different." You have to be

dynamic and put forward the theories of Sahaja Yoga. Talk to people, organize a press conference, or whatever you want to do at whatever level you want it to work out. "Please make a proper plan about it and just do it.... I am sure it will work out. With all these ideas that I have, you have many more, and I hope by next year you will see manifestation of those.... Everybody can publish a book with their experiences, with their understanding of Sahaja Yoga which will help Sahaja Yogis also—but it should be honest.... I am sure such a book will be very much appreciated in Sahaja Yoga and we would like to publish such books also." This is very important because in these modern times, people want to do something

novel. "So all the time you have to think about Sahaja Yoga and jot it down—whatever ideas are coming into your mind, and then these can be properly put together, making a beautiful book of Sahaja Yoga. Ladies also have lots of chances of doing so many things for Sahaja Yoga."

"This is a very opportune time. I think *Satya Yuga* is starting from tomorrow, and what will be the symptom—that now the *satya* will be victorious, *vijay*. Whatever people may try, ultimately *satya* will be *vijay*... and you are responsible. For this I congratulate you again and again, and I hope you will have the commitment to do that. May God bless you."

Celebration of Shri Mataji Nirmala Devi's 70th Birthday **March 20–25, 1993 in Delhi, India**

This is an account of the week-long celebration of Shri Mataji's Birthday. The Delhi Sahaja Yogis confronted an enormous task—to coordinate a six-day event dedicated to the celebration of the most auspicious event any of us had ever attended.

The camp was located on spacious grounds adjacent to the resting place of a celebrated Sufi saint, Nizamudin. Within the grounds were clusters of permanent bungalows with rows of elevated bunk-style beds. Each bungalow accommodated between 40–50 Yogis, depending on how many wished to be squeezed inside. A pendal was constructed which was where we enjoyed our meals. There was also a much larger 100-pole pendal located over an amphitheatre style field. Steps built from bricks formed a large circle around the centre stage.

Sahaja pilgrims from around the world arrived in large numbers: more than 100 Austrians, 150

Italians, 70 Australians, and large numbers of Swiss, French, American and English Yogis. Many different languages could be heard as the nations of Sahaja Yoga were reunited.

Saturday, March 20

The camp was located within short walking distance of the tomb of Nizamudin. There was some concern by the organisers that there might be some difficulties for the Sahaja Yogis from the high proportion of Muslims in the area. Shri Mataji suggested that the Yogis visit the tomb and offer flowers to the saint. Early Saturday morning all the Yogis set out to visit the tomb. The walk to the tomb took us through a series of narrow winding alleys and passageways. At one end of a spacious courtyard stood a large orange Mosque. In the centre of the courtyard was the ornately decorated building housing Nizamudin, constructed from white marble and decorated with beautiful touches of colour.

By Muslim custom ladies are not allowed inside the building. Some Persian carpets had been laid out in the courtyard just before the threshold of the building, an indication that they must have been informed of our coming. At one end of the courtyard facing the entrance to the tomb, a group of Sufi musicians sat and played devotional music. To hear such music in the setting where it was developed, and where it is meant to be listened to, was an incredible experience. One could feel the Kundalini dancing up to the Sahasrara as the Sufi musicians sang the praises of Allah with full heart.

The men entered and walked around the tomb, offering flowers. The vibrations coming from his resting place were very cool. As the men left the tomb, they also sat down in the courtyard, on the opposite side from the women. We began to clap and sing in harmony with the musicians. They sang a series of *qawalis* with a main voice, and a number of singers sang in response. Soon all the Sahaja Yogis were joining in joyous response to the main singer. We were clapping, singing, and dancing in harmony. It was a timeless moment as Sahaja Yogis and Sufis were as brother and sister.

After an hour we had to return to the camp. We assembled in the main pendal. Around 11:00 am, the Adi Shakti Herself arrived and took Her place on centre stage. All the Sahaja Yogis bowed before Her.

The programme began with speeches by the five world leaders. The first of the leaders to address Shri Mataji was Mr. Stephan Taylor. He reflected on the importance of Shri Mataji entering Her seventies, and asked: "What are the seven T's of Her seventies?" He proposed that the first T represented Time—it was the time for the greatest Yoga in mankind's history which Shri Mataji had given as a gift to the world. The second T was for Truth—Shri Mataji has brought truth to the world so that mankind could come to the true meaning of its existence. The third T is for the Temple—the body is the

temple of the Lord and we now respect our bodies in a way we did not before and which we can now use to worship God. The fourth T is for Trust, the trust between all of us from different customs, creeds and religions. The fifth T is for Tears, the tears of joy in our eyes when we again see our brothers and sisters. The sixth T is for the Trigunatmika, the integration of the three Gunas, and the three Yogic paths into one. And finally the seventh T is for Thanks, our thanks to Shri Mataji for all Her blessings, for all Her love and for the many gifts She has given us.

Dr. David Spiro next thanked Shri Mataji for creating a whole world family spread across all the continents. He said by any measure Shri Mataji has lead a quite remarkable life—so many lives have been transformed, so many countries have been blessed which is a testimony to Her greatness. Dr. Spiro ended by thanking Shri Mataji for Her gift of Sahaja Yoga to the world.

Mr. Guido Lanza began by saying that words were very inadequate to express what is in our hearts on this occasion—our gratitude, our love, our thanks—which are beyond words as Shri Mataji is beyond time. Mr. Grégoire De Kalbermatten then commented that it was all just too much—too much joy, too much emotion, too much to put into words. How could we put into words the gratitude, the debt we owe Shri Mataji for what She has given us? God is beyond our comprehension.

Mr. Rajesh Shah then related how Sahaja Yoga has transformed our lives beyond anything we have known. He said that Shri Mataji had taken Her birth in India, the land of *Yoga Bhoomi*, which has made India even greater. Later Mr. Romel, Shri Mataji's son-in-law, addressed us saying that there was no hope for the world but for this, but for Sahaja Yoga. When Arjuna was awakened he used the power of the central channel to become so powerful a warrior that he could defeat an army. In Sahaja Yoga when we use the powers of the centre we can

become great doctors, great poets, anything we wish to become.

After the world leaders spoke, leading Sahaja doctors, introduced by Dr. Nigham, spoke about the medical aspects of Sahaja Yoga, and how treatments using these techniques revolutionize the practice of medicine. Dr. Valentina from Russia spoke of her experiences in an emergency pediatric ward. She said many doctors in Russia have become disillusioned with medicine and think of their patients only as a source of problems. Since coming to Sahaja Yoga, she uses Sahaja Yoga treatment very much in her practice. When treating small children, both the mother and the child have to be cleared in order to clear and cure the child. She said that she has found many of the illnesses which affect children originate from problems or possessions in their mothers. Unlike in the West, Russian mothers will try Sahaja Yoga when they see it working. Once they see the good it does for their children, they stick to it. After coming to Sahaja Yoga, Russian doctors work tirelessly and with great love for their patients. She said that she sometimes works 24-hour shifts and does not feel tired. By relying on Sahaja Yoga she has also been able to significantly reduce the amount of prescription drugs normally used. In a country like Russia which suffers shortages, this is a significant contribution. Dr. Valentina then related some miracle cures of small children. Many of these cases are documented and they have helped convince other doctors in Russia of the effectiveness of Sahaja treatment.

Dr. Amjut of Pakistan, currently practising in Australia, spoke of the ailments of the western world such as alcoholism: in the US alone, \$117 billion dollars are spent annually on alcohol rehabilitation which is only 50 per cent effective. Sahaja Yoga can help all these people much more and costs nothing. Dr. Brian Wells then emphasised that medical science knows nothing. The little it knows is ineffectual compared to Sahaja Yoga. He said that Shri Mataji is the doctor of all doctors, the scientist

of all scientists, and the psychiatrist of all psychiatrists.

Dr. U.C. Rai spoke about his research and how he had come to write his book, *Medical Science Enlightened*. He related how he had begun his research into hypertension and how he had developed his own medical condition of hypertension. The conventional medical treatment for this disease is based on drugs known as B-blockers. Although these alleviate the symptoms of the condition, they have detrimental side-effects. He was relating his problems to a friend, a Sahaja Yogi doctor, who then helped him using Sahaja Yoga treatment. After a few weeks of Sahaja Yoga he was able to reduce the quantity of the drugs he was taking, eventually giving them up completely. He surmised that Sahaja Yoga must have the same mode of action as B-blockers, calming down the over-activity of the sympathetic nervous system, using vibrations. His subsequent research is aimed at proving this hypothesis scientifically. Shri Mataji congratulated him and then released his book.

The next doctor to speak was one of the youngest, Dr. Ashish Pradan. He pointed out that until now, medical science has been a prologue for Sahaja which is the real science of medicine because it is absolute. It does not change and is never revised as some new discovery is made. He also spoke of Lao Tse who said that one must first worship the Tao and then treat the body. How lucky we are because the Tao is sitting before us. We are doing in Sahaja Yoga as Lao Tse advised—We use vibrations to treat the mind and the subtle system, and then the physical problems are solved.

Mr. Rajesh Shah related how people have been miraculously cured just through earnest prayer to Shri Mataji. He told us of a close relative who was travelling to the U.S. for a heart operation. He put his attention on him and prayed to Shri Mataji to cure him. When he arrived in the U.S. they told him to celebrate: the test showed he

was cured. He then related another story about his uncle who had become very ill and was not given much time. The family visited him in hospital to pay their last respects. At that time he took his pendant with Shri Mataji's photograph, placed it before his uncle and prayed to Shri Mataji to save him. Within a few hours he opened his eyes and then went on to make a full recovery.

After this Shri Mataji spoke to us. She said that words were difficult to find at such a moment, and on such an occasion. She said that when She had started Her work She thought that She would not find anyone to listen to Her or to accept Sahaja Yoga. At one point She said that She thought that She would have to come back in another life to tell people about Sahaja Yoga, but Her dream was coming true. People had accepted Sahaja Yoga, and now there were so many saints the world over. Shri Mataji said that all of us now are Sahaja Yoga doctors. We can use the vibrations and we can cure people. All we need to do is to use Her photograph and the vibrations will do the work.

During Shri Mataji's discourse the *pir* of the Sufis of Nizamudin arrived with other members of his community, including some of the musicians who had played before the tomb earlier that day. The *pir* was a very distinguished man, with a long flowing white beard. He wore a saffron turban and looked regal in a long black coat covered with gold embroidery. As he approached the stage, Shri Mataji rose from Her chair and greeted him. It was a fantastic moment as they both stood together and spoke for some time. Some chairs were brought onto the stage and he sat next to Shri Mataji. The Sufi musicians joined our musicians and together they sang while we danced. Shri Mataji said that these Sufis were our local Sahaja brothers and sisters and that their saint was a saint like us who knew who he was and who used his powers confidently to lead a powerful and dignified life. After enjoying the music, the group left. We then enjoyed a few more songs and some more dancing before Shri Mataji left our company.

We later heard that after Shri Mataji left the camp She visited with the *pir* of the Sufis. It was reported that he said that Shri Mataji was the One who would unite all the religions. As mentioned, no women are allowed to enter the Mosque, except for Fatima... he allowed Shri Mataji entry to the Mosque!

In the early evening a procession of buses took all the Sahaja Yogis into Delhi for the major public programme of the week. The venue was the grounds of Constitution Lawns in which a truly beautiful pendal had been constructed. The ceiling of the pendal was in two parts—one part consisted of a vaulted section running the length of the pendal. The pendal was constructed from alternate panels of red and white cloth. All the red panels were decorated with intricate white embroidery. Light was provided by an incredible number of chandeliers suspended from the ceiling and the floor was totally lined with red carpets.

Expectations were high that many people would come. In our travels around Delhi we saw Shri Mataji's posters everywhere we went—suspended from lamp posts, on the pillars circling Connaught Place—everywhere. The Delhi Sahaja Yogis had paid a professional company to place and maintain the posters. It is difficult to estimate numbers who came—between 6,000 and 9,000 people were there to greet Shri Mataji when She arrived. The musicians performed a number of bhajans before Shri Mataji addressed the audience. The talk was in Hindi, after which Shri Mataji proceeded to grant self-realisation. Shri Mataji asked those who had felt the cool breeze to raise their hands, and thousands upon thousands of arms were raised. The audience was then informed that the follow-up programmes would be held at the Scout camp during the week.

Sunday, March 21

We arose and prepared ourselves for Puja. Before Shri Mataji arrived, many of the countries bearing gifts for Shri Mataji registered them and placed them on two long tables adjoining the

stage. This would free Shri Mataji from the task of sitting as the many gifts were presented to Her. We assembled for Puja around 10:30 and waited in meditation. Shri Mataji arrived around 12:00 pm. As She left Her car, two elephants formed a guard of honour for Her. She took Her seat upon centre stage to tumultuous applause and the call of a myriad of conches. An English song had been composed for Shri Mataji's birthday, "Happy Birthday from Our All Countries," which we all sang to Shri Mataji before the Puja began.

Shri Mataji addressed us in English. (See the puja synopsis in this issue.) Shri Mataji directed our attention to the ceiling of the pendal and how the cloth was billowing outward as if blown by a breeze, yet there was no wind outside—not even a leaf was moving. This breeze was being caused by our Kundalinis. Shri Mataji proclaimed that today was the last day of *Kali Yuga*, that the Age of *Satya Yuga* would begin from the next day, and that now truth will win out.

After the Puja a representative from each country offered their country's crown, then rose to show the crown to the applause of the assembled Yogis. Many of the crowns reflected the culture of their countries. The Russian crown looked like one of the domes of a Russian cathedral, the crown from Thailand was in the form of a golden spire, the crown of India was a huge silver and golden dome, the crown of Hong Kong was red and gold and looked like something a Chinese queen would wear.

Mr. Stephan Taylor then addressed the assembly. He said that Sir C.P. Srivastava had received many honours and awards in his life, so many in fact that he would have difficulty standing if he were to wear them all at once. Yet how strange it seemed that Shri Mataji had not been so honoured. An Australian Sahaja Yogi had a dream in which the image of a medallion came to him. It was made of gold

and comprised seven saints holding hands in a circle lifting up seven seekers. Each of the saints had a golden Kundalini linking each of them to the centre piece of the medallion which contained a pearl, representing the Sahasrara which was surrounded by the seven stones of the chakras. This medallion had been constructed and on behalf of the collective of the world Uncle Stephan named it the Grand Order of the Sahasrara. On our behalf he decorated Shri Mataji with this *Order of the Sahasrara*.

Then on behalf of the assembled Yogis and the collective of the world, Mr. Rajesh Shah offered two gifts to Shri Mataji. The first was a magnificent gold and diamond necklace. Then he asked, "Which is the holiest shrine in all the world?" He asked us to think about this for a few moments. "Surely," he proposed, "this shrine must be the house where Shri Mataji took Her birth 70 years ago today." Because of Her parents' sacrifices and their involvement in politics, the house fell out of their hands. Rajesh pronounced that after much negotiation, the collective of the world had now purchased the property, and the house where Our Most Holy Mother was born was now back in Her hands. Baba Mama then offered Shri Mataji the title papers. He introduced the last owner who, not surprisingly, was now a Sahaja Yogi. After this some of the many gifts offered to Shri Mataji were brought before Her. This concluded the Puja.

After a break of a number of hours we reassembled in the pendal for a music programme. The evening began with some beautiful songs. Then we were treated to a play performed by the children of the Dharamsala school. They performed a number of scenes, first depicting Shiva and evolution in which the children performed as fish, turtles, monkeys, and a peacock until they reached human form. We then saw scenes from the Devi Mahatmaya with battles between various forms of the Devi and the *rakshasas*. The performance was very well-produced, and had professional music

provided by Mrs. Venugopalan. We later learned that the incredible costumes were selected by Shri Mataji and were a present for the school.

Following this, *Nirmal Sangit Sarita* took the stage and captivated us yet again. It was around 10:00 pm and we were all on our feet and dancing. Then Baba Mama informed us that it was our duty to dance the last night of *Kali Yuga* away and see in the *Satya Yuga*. The dancing reached a new height as the moment approached, to the joyous cheers of the assembled Yogis of the world. We witnessed the passing of the age of darkness and the unfolding of the golden age, the Age of Truth. May it come to full fruition soon and the blessings of the Divine be bestowed upon all.

Monday, March 22

The first day of *Satya Yuga* began with a follow-up programme to the public programme. Around 400 seekers came to the camp for the follow-up. Shri Mataji arrived around 10:00 am and spoke in Hindi. Following the talk, Shri Mataji answered questions. Someone asked how to overcome the evils of the caste system. She said that this automatically happens in Sahaja Yoga. She directed people's attention to all of us who had come from all countries, cultures, religions and backgrounds, yet in Sahaja Yoga we have all become as one. We then listened to bhajans performed by the Western Sahaja Yogis.

That night Shri Mataji joined us at 8:30 for the first of four nights of music. We began with Ajit Karkare and some classical vocal pieces, followed by a flutist who wove a beautiful, peaceful spell over us as he created poetry with his flute. His ragas were really music of the spirit. Following this we heard other artists play combinations of bhajans and classical singing. During this time it began to rain through the ceiling of the pendal. Shri Mataji noticed this, gave a bandhan, and immediately the rain ceased. The music continued on until the early hours of the morning.

Tuesday, March 23

Shri Mataji did not attend any of the further follow-up programmes. These were left to combinations of Western and Indian Sahaja Yogis. This follow-up was begun by Stephan Taylor who gave a presentation using his now famous 'Eva' model to demonstrate the construction and interplay of the subtle system. As he spoke about the awakening of each of the chakras he added another chakra to the system, successively building the subtle system until the dissolution of the ego and superego and the awakening of the Kundalini.

The afternoon on most days was free time. We assembled in the pendal around 7:00 for the evening music programme. The night began with a beautiful piece played on the sarod by Sankar Pradacharya. Next was the classical singing of Kiti Shiledar. Her command over the notes was total, and her voice took on the characteristics of a musical instrument as she displayed her range of skills.

Next followed another vocal piece in a more traditional style with bhajans accompanied by santoor and Spanish guitar. As the night became younger and younger, a dancer of the Karnataka style who was a school friend of Shri Mataji's daughter performed at about 1:00 am. The performance included a call and answer between the tabla and the rhythm played by the bells attached to the dancer's ankles. As the night became exceedingly young, around 2:30, the dancer announced that she was now going to dance scenes from the Mahabharata. At that moment the thunder pealed and the rain poured through the pendal. The atmosphere was such that nothing could dampen the good nature of the Yogis who stood and cheered. The rain halted the PA system as well as half the lights. The dancer attempted to continue but with no music or light, the programme ended. As was now our habit we had a very early morning dinner, talking and laughing before we went to bed as the sun rose in the east.

Wednesday, March 24

We arose to find the pendal dry and clean. The third follow-up was hosted by Dr. Bohdan. He asked everyone to split into groups and demonstrated how to raise the Kundalini and put on a bandhan. He then asked people to collectively work on a particular chakra, starting with the left Swaddhishthana, and everyone gave vibrations to that chakra. After a time he asked people to raise their hands if they felt the chakra was clear. As some people still felt it catching, everyone continued to give vibrations. Dr. Bohdan then told us to ask Shri Mataji from our hearts to come and clear the chakra. This continued until only a few people still felt it catching. He advised those people to take to the Mother Earth for cleansing. In this way Dr. Bohdan gave a practical demonstration of the techniques of exchanging vibrations as well as emphasising the importance to people of feeling vibrations, becoming confident in their use, and earnestly asking Shri Mataji to clear the chakras.

In the early evening we assembled for our third music programme. The evening began with Sandesh Papathar from *Nirmal Sangit Sarita* who played a tabla solo. He was followed by a performance of dance by Mr. Maharaj and two very beautiful and talented ladies, Nalini and Malini, whose sensitivity, talent and auspiciousness were wonderful to watch. Following their performance, the two ladies rushed into the arms of Shri Mataji, who hugged them and kissed them on their Sahasraras. Next, Pratik Chaudhuri, the incomparable son of an incomparable father, displayed great virtuosity on the sitar. Then we again heard from a Sahaja favorite, Ajit Karkare. His last song was a beautiful new bhajan which very quickly aroused the audience from the pangs of any potential slumber induced by the ever increasingly youthful evening—we arose and danced. Around 2:00 am he surrendered the stage to Mrs. M. Rajan and her daughter who were masters of the violin. They delivered one of the musical highlights of the week. They played together so beautifully as mother and

daughter, each supporting the other. Rather than attempting to impress us with the speed of their finger work, they seemed more intent on creating music of a soothing spiritual quality. This they achieved, to the wonder of the audience. They concluded the concert around 3:00 am.

Thursday, March 25

This was the last official day of the celebrations and a truly remarkable day in a week of remarkable days. In the morning we had our last workshop begun by Gregoire who spoke profoundly about Sahaja Yoga. He was followed by an Indian brother who concluded the programme.

Then we heard for the first time the call to the buses. We all made our way to Noida for the inauguration by Shri Mataji of the new Sahaja Temple. The temple is a fairly large three story building. Our Indian brothers and sisters again displayed their generosity and allowed the Westerners to occupy the main meditation hall, while most of them waited in a pendal across the road from the Temple. While we waited, we sat in the new Temple admiring the work of the new building. Being in Noida the natural thing to do was to listen to the Noida musicians. It seemed impossible, but listening to their music played on the inauguration day of their Temple to Shri Mataji seemed to give it an extra vitality.

After managing to hold our seats for the first song, *Ganesha Deva*, we could no longer resist the call of the music and we rose as one and danced. One of the Noida leaders told us that in Noida they do not listen to music sitting down. Outside on the adjoining vacant block Indian Sahaja Yogis had assembled and were also dancing.

When Our Beloved Shri Mataji arrived, She said that a great thing had happened when a Noida Yogi donated the land and the money to build the Temple. All the work for the design, engineering and construction had been done by

Sahaja Yogis. Shri Mataji said that, of course, no money is involved in Sahaja Yoga but it is up to us to build our ashrams and meditation centres and to spread Sahaja Yoga. Shri Mataji said that now that we are in *Satya Yuga*, there would be new depths of experience and new levels of Sahaja Yoga which would be reached. For a time there will be a period of turmoil in the world, but in the end we will see that it was for the good of the world and that things will work out.

Shri Mataji asked us to thank the Delhi Sahaja Yogis for all their work. It was an incredible job to host more than 1,100 Western Sahaja Yogis and 3,000 Indian Sahaja Yogis. Shri Mataji said that we must have had some sort of intuition that *Satya Yuga* was coming, and that is why so many of us came to celebrate Her Birthday. Following this address, Shri Mataji stayed for a time, giving gifts to the Yogis who were instrumental in building the Temple. She then made Her way to Delhi to attend a medical conference with the Sahaja Yogi doctors and local medical people of Delhi.

Mr. Gupta had erected a pendal and provided a sumptuous lunch for all the Sahaja Yogis. We

then made our way back to the Nizamudin camp for our last music programme. Shri Mataji came directly from the medical conference to the pendal. The night began with a young western Sahaja Yogi who had been studying with Guruji. He plays the saxophone, which lends itself very favorably to Indian music, and gave his first performance before Sahaja Yogis playing a melodic raga.

Then Debu Chaudhuri performed with his wife on tamboura, his son, Pratik, on sitar, and a young Hungarian musician who is his disciple. The Hungarian was playing a new instrument created by Debuji which was based on the violin. Debu Chaudhuri requested that Shri Mataji name the instrument after listening to the performance.

In every respect, this was an historic week in which each day contained an event in itself. We do not know the reason why we were so blessed as to find ourselves in India for this dual celebration, but we will carry the experience with us all our lives.

Jai Shri Param Puja Shri Mataji Nirmala Devi

—Chris Kyriacou, Australia

Announcement

Sahaja Yoga Media Archives

The Austrian Audio-Video Team, under the direction of Shri Mataji, is beginning to collect AUDIO AND VIDEO PHOTO ORIGINALS for the commencement of our Media Archives. These tapes will be properly stored in fireproof and air-conditioned rooms to preserve their quality. There will eventually be a PC-administered archive database which can be accessed worldwide.

Furthermore, they would like to collect all original negatives for photos and slides of Shri Mataji.

The A-V studio in Austria will be set up next door to the archives, providing the necessary technical possibilities to view, copy, and transfer the A-V originals and maintain their quality. Eventually, all the video originals will be transferred to a digital format to distribute archive data worldwide.

What the Sahaja Yoga Audio-Video Team is requesting NOW is that if anyone has original master copies of audios, videos, or negatives of good photos of Shri Mataji to simply *contact them* with the information via mail, phone, or fax. Tell the team what tapes or negatives you have and they will then advise you how best to get these to them. These tapes are too valuable to send via the post and can better be collected

by hand at international pujas and tours. The address to contact is:

Sahaja Yoga Audio-Video Team
 c/o Thomas Brandtaer
 Gumrendorferstr. 30/9
 1060 Vienna, Austria

Telephone: (011) 43-222-587-3512
 FAX: (011) 43-222-567-6280

Shri Mataji's Itinerary

Subject to Change

April

Mo	26	Arrival in Greece. Shri Athena Pallas Puja
Tu	27	Press day: TV, magazines, newspapers
We	28	Public Program
Th	29	Departure to Cabella, Italy

May

We	5	Sahasrara Day
Fr-Su	7-9	Sahasrara Puja, Cabella, Italy, organized by United Kingdom
Tu-Fr	11-14	Turkey (Istanbul)

June

Fr-Su	4-6	Adi Shakti Puja, Cabella, Italy, organized by Germany/Austria
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July

Fr-Su	2-4	Guru Puja, Cabella, Italy, organized by Italy
Th-Sa	8-10	Basel, Switzerland
Mo-We	12-14	Paris, France
Fr-Su	16-18	Belgium/Holland
Tu-Th	20-22	Berlin and Hamburg, Germany
Sa-Mo	24-26	Prague
We-Sa	28-31	Russia Tour begins (Moscow, Leningrad, Kiev)

Shri Mataji's Itinerary (Continued)

Subject to Change

August

Su-Su	1-8	Russia Tour continues (Moscow, Leningrad, Kiev)
Fr-Su	13-15	Krishna Puja, Cabella, Italy, organized by North and South Americas
Th-Su	Fr-Su	United Kingdom
Mo-We	23-25	Poland
Fr-Su	27-29	Romania
Tu	31	Bulgaria Tour begins

September

We-Th	1-2	Bulgaria Tour continues
Fr-Su	17-19	Ganesha Puja, Cabella, Italy, organized by Switzerland
We-Fr	22-24	Budapest
Sa-Su	25-26	International Symposium against Racism and Fundamentalism, Budapest
28-30	Tu-Th	Vienna, Austria

October

Mo-We	4-6	New York
Fr-Su	8-10	Cincinnati/Toronto
Tu-Th	12-14	Vancouver/Los Angeles
Sa-Mo	16-18	Washington, DC
Fr-Su	22-24	Navaratri Puja, Cabella, Italy, organized by Holland/Belgium/Spain
We-Sa	27-30	Spain and Toulouse, France

November

Fr-Su	12-14	Diwali Puja, Cabella, Italy, organized by France
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