

Divine Cool Breeze

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"Like small children you must have a very clean heart to accept, to absorb the beauty of peace that is within you and also the beauty of purity. Without purity, you cannot enjoy anything."

Her Holiness Mataji Shree Nirmala Devi
Birthday Puja, Delhi (21.3.1997)

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Shree Adi Shakti Puja 1997

Cabella, 23-25 May

THE Adi Shakti Puja was performed in Cabella with the hosting countries being Belgium, Holland, Spain, Finland, Sweden, Denmark and Norway. We enjoyed sunshine, cool nights, and warm days, along with the pleasure of again being welcomed to these Divine grounds. The flower room was once more filled with the most beautiful scents from all the flowers. The roses were tremendous with big thick stems and they were just beautiful. (I have never seen such roses...)

Entertainment Evening

We are all anxiously awaiting Shri Mataji's arrival at the entertainment evening, and the very special experience of this moment. All our little hearts are so excited and the sight of our Mother fulfils all the little hearts so much that the little hearts become bigger to fit it all in. And sometimes the love is so tremendous that the hearts get so full of love and it overflows and manifests in tears. It must be the 'lovetears' that come because it feels like we have been a little lost again and the sight of our Mother reassures us that She is always with us.

The entertainment evening started beautifully with the children from Holland singing *The Mouse of Shri Ganesha* so sweetly, and they all had big mouse ears on their heads. Again the joy tears entered our eyes. The beauty of innocence seems also to have this effect of overflowing the heart. At the end of the song, the big screen focused on the little boy who did not sing at all, just sitting down looking at everyone a little seriously with his little mouse ears on his head. A moment of quietness occurred and then he spontaneously did namaskar. The timing was perfect, and this got the evening started with lots of laughter.

The theatre act from Holland simulated 'ashram life.' It was in three acts, the first one showing the not-so-ideal way of living. The story was set around dinner-time when people came back from work, others were cooking, and some were still playing on the computer. The comment,

'Not pasta again!' came from the man just home, and people were tired of waiting for everyone to come to eat, so they started the mantra quickly so people would hurry up. Of course the phone rang and disturbed everyone while eating, and when about 40 people wanted to attend the evening's Sahaja Yoga program, it was 'Too much!' Not possible.

The second act was an improvement on the first act. The manners improved slightly but still you could feel the tension and it took a third act to 'get the act together.' The audience was thrilled, but Shri Mataji commented afterwards that, 'It is just like that some places,' so many yogis and yoginis had to introspect as well as laugh at our own silly behaviour.

Later four Belgian girls came up and performed an Indian candle dance. The Belgians sang a beautiful song devoted to Shri Mataji, *Your Song, Mama*. They also performed a play in which the central focus is a lady who wants to go into meditation. Meanwhile there are many different performances with humour, dance slides, videos, quotes of Shri Mataji and singing, to demonstrate the problems, peace, joy, surrender, and collectivity in her meditation. In the end she joins the collective when they sing a qawwali in English about the visions for the coming world. Next, an Indian dance was performed showing the ten incarnations of shri Vishnu. There was also a video made by the Antwerp Yuva Shakti about surrender with the song, *Our Holy Mother. Wake Up World* was sung later in the evening.

The Spanish delivered a heavenly drum solo. they have a wonderful feeling of rhythm which really awakens the heart (anyone being on the left would wake up for sure!). This rhythm gives the feeling of really being alive, and that there are no more limits. The spanish sing beautifully and it is always a pleasure to listen to them. They represent the atma, the spirit, on the world chart, and it can be felt through their performances very much.

The Finnish performed a traditional

Scandinavian-Finnish dance which expressed the brother-sister relationship. It was a very collective dance performed by eight yogis, and at the end the audience was invited to join in a ring dance. It was not too difficult and great fun. They wore beautiful traditional costumes which represent different parts of the country. They also showed us a video from the collectives in Finland.

Sakshi from Holland also very bravely performed a raga, and when her partner could not make it she had a stand-in to accompany her, but the second microphone did not work so we could only hear Sakshi. Incredible! Shri Mataji and Sir C.P. were impressed and there was big applause and admiration from all of us.

Beautiful violin music was also played and we all entered Nirvichara immediately. One of them was from Jules Massenet's *Meditation*. (It is funny because as I am sitting here trying to remember the details of every performance so I don't miss anything, this piece of music came on my radio

in the background!) The evening was as wonderful as the previous year and we all enjoyed, laughed, and introspected through the evening.

The Puja

We were nicely sprinkled with some drops of rain before the puja to cool us down and get us ready. The puja was tremendous, and the main message was that we really have to introspect and face ourselves to go deeper. Do the simplest things like footsoak and clear ourselves regularly. Manifest our desire in our daily lives, and give realization.

On the Monday it was packing up again to go back home, and we were full of vibrations. We left the Holy grounds to spread the love to our countries. Thank you again, Mother, for making it all possible. ■

- Sidsel Mugford, Norway

Shree Adi Shakti Puja

Cabella Ligure, 25th May, 1997

Talk by H.H. Mataji Shri Nirmala Devi

TODAY we are going to do the puja of Adi Shakti. It is a difficult subject, to talk about Adi Shakti, because it is not easy to understand that Adi Shakti is the power of Sadashiva. Sadashiva is the God Almighty — She is his breath, as some people call it, some say she is the desire and some say that she is the *entire* power of Sadashiva and Sadashiva cannot do anything without her powers.

This subject has been described by many people in various books in different ways. But actually we need not go to the background of the creation of Adi Shakti — for that at least you need at least seven lectures. But we'll come to the point where Adi Shakti started working on this Mother-Earth.

The first thing is, we must know, that she created Kundalini in the Mother Earth itself and she created Shri Ganesha out of the Mother Earth. It is very interesting. So the Mother Earth becomes a very important thing for us. If you do not know how to respect the Mother Earth, we do not know how to respect ourselves. The expression of Adi Shakti within you is the Kundalini, no doubt. That is the reflection of Adi Shakti in you. But the reflection in the Mother Earth is also expressed, as you all know, in different places, different countries, different cities as the manifestation of chakras and Adi Shakti's creations. It was very important first to create a very Holy Mother Earth for human beings to be born on them.

So the reflection of the Adi Shakti, as Kundalini first, was on the Mother Earth. Kundalini is a, we should say is a wee part of the Adi Shakti or we can say that she is the desire — pure desire — of the Adi Shakti. So Adi Shakti is the desire — complete desire of Sadashiva, and Kundalini, Adi Kundalini — is the desire — complete desire — of Adi Shakti. Now this one was first expressed in the Mother Earth, inside the Mother Earth. Inside the Mother Earth the Kundalini came up in such a way that it cooled down the inner part of the Mother Earth as much

as it could, and then it manifested on the surface of the earth as different chakras. So it's tremendous similarity that we have with Virata, the Mother Earth and the human beings. If all of them are being reflected by the Adi Kundalini, so, there has to be a great connection between them. It is not understood by human beings how they are connected to this Mother Earth. This Kundalini passed through different centres, creating different centres in the Mother Earth and ultimately broke through Kailasha. And, I don't know how many of you have been to Kailasha? You will see tremendous vibrations flowing out of Kailasha.

Now the way we insult our Mother Earth, what we are doing is we are insulting the Adi Shakti. So many ways there are, we should respect the Mother Earth. I mean it was an Indian custom to begin with, when you got up from your bed and you touched the Mother Earth with your feet you have to say, "Oh! Mother Earth please forgive me because I am touching you with my feet." All the movements of Mother Earth are controlled by this inner Kundalini which is the reflection of Adi Shakti. The gravity that it has also is the manifestation of the Kundalini of the Mother Earth.

Now, why we are suffering in this beautiful planet because we do not respect what we have to respect the most. Mother Earth is to be respected. Meaning what? Meaning that whatever is created on this earth, by the movement of the earth, by the sea, by all the elements, has to be respected. Today's problem is pollution, all kinds of things people talk of, the reason behind it, people never understood the importance of all these five elements which are supportive of our life.

So to respect the Mother Earth people do Bhoomi Puja. Many people when they are building the house, they will do the Bhoomi Pujan, means they will respect the Mother Earth. Because if she is not being respected may be there could be an earthquake — which means that this

Mother Earth understands, knows and acts. It acts in such a manner that human beings don't understand why such things happen.

Now we can say that in a place called Latur, it was Shri Ganesha's 14th day and they had to submerge the statues into the sea or into the river, so they went all out singing, dancing. After coming from there, they all started drinking and drinking is not liked by Mother Earth at all. If you are drunk and you are walking on the road you fall down. It so happened with their drinking that a big earthquake broke in and all those who were dancing, drinking all of them were engulfed into that earthquake by Mother Earth. Only our centre, which is there, was surrounded by a big gap but nothing happened to our centre, and not one single Sahaja Yogi was ruined by that. We can understand because we are Sahaja Yogis, how the Mother Earth has acted to save those people who were Sahaja Yogis. So the understanding of Mother Earth about saints is very great. She knows who is a saint, she knows the feet of a saint and that's why you know, so many things were created like Moses. He went to the sea and the Mother Earth came up for them to walk through. If all the jews had walked it would not have worked, but it was Moses and his saintliness that the Mother Earth herself came up and helped. In the same way when Rama was building a big bridge between Lanka and India, the Mother Earth came up as a bridge.

So we should not try to curse the Mother Earth for any mishaps on this Earth. If people are saintly they will be always protected by Mother Earth. She will always try to give them whatever they want. You can see in a minute way, that supposing now, in our Cabella here, the roses are of such a big size, such a big size of roses you won't find such big size in the whole world, but we have here such big ones. In Pratishtan we had flowers — Sunflowers — so big as that, one man could not lift it. Now how is it all this is happening in particular places? It is the Mother Earth who knows, who is living here, who is walking here on her back we should say, on her Soil, because Mother Earth understands vibrations.

Now certain places we say that are very Holy. How have they discovered that these places are Holy? — Because of magnetic forces. The magnetic forces in England, I was surprised, were

crossing each other at a place called Oxtead, where we lived, they were crossing since long, but we lived there later on. So Mother Earth also organizes and arranges things for saintly people. It is very interesting to see how the Mother Earth guides you in a proper way. I mean, I don't know how many instances I can give you but we don't understand the value of the understanding of this Mother Earth and her loving protection for all the saints. In the same way we have to understand how the whole atmosphere, the rain, comes in at the right time, the moon, the sun, everything works out in such a beautiful manner because they know it's a saint. They know these are saintly people sitting here. They know that they are pure, that they are the essence of life and they should be looked after, they should be cared for, they should be bothered for. It is not bothered about people who are of no use. For example now for Haj, so many people went and so many were killed. Some went to Amarnath and they were killed because they were not saints, just ritualistic people, going for a ritual which, in the discretion of the Mother Earth was of no avail and of no advantage to them. But nobody learns from this, nobody learns. When so many people were going to Amarnath were killed, Pakistan said "See they should not have gone to this Amarnath, it is a false place, why did they go there? By going there what is proved that it is not a holy place." But when the Haj thing took place they had nothing to say, they didn't know how to explain this Haj business and the dying of so many people. The reason is this, that these people have been going to Haj all the time. Once there was a stampede with 32,000 people injured, troubled and killed. Now this is it. Now what is Mother Earth suggesting is that going to these places, Holy places — they are really holy, no doubt —, you are not doing any spiritual ascent. You are not achieving anything by going to these places which are really holy, that cannot be challenged, they are Holy places. You must be knowing that I was born in Chhindwara, and Mecca and Chhindwara are on the same cancer line. How is it? What is about Mecca? Mecca is Makeshwara Shiva, it is a Shiva. Why did Mohammed Sabib ask people to worship a stone? He didn't believe in stones, he was against all kinds of idol worship, then why did he say this black stone, which is there, has to be worshipped— for that people have to go there.

What was the reason? Because he could feel the vibrations, he could feel that it's a Swayambhu—so he said it. So all the muslims are going there like mads. By going there nobody has improved. I have not seen anybody improve by going to Mecca. It's just a kind of a ritual. They think if they go there when they will die tomorrow they will tell God – see now we have a certificate, we have been to Mecca.

Like our Pope once upon a time used to give certificate that when you go to heaven you can show the certificate that now you are a real Christian. In this way, all these artificial things came up, but there is reality within. The difference is that reality is for the real people and not for false people. But this ritualism has grown too much. Like in India we have many Swayambhus created by the Kundalini again I would say, and which are really worshipped. I have been to most of them and I was surprised that most of the pujaris were suffering from some sort of a serious disease. Like one was a paralyzed fellow. He said, "We are serving this God here, and this is Swayambhu, then Mother how is it that we are suffering from these diseases?" I said, "Because you are just making money. You cannot make money out of God. If you don't want to serve God, don't stay here. But if you want to serve God then you can stay here, but don't make money out of this." It is very common. I have seen, that those people that make money get paralysis. I have seen it.

It is a very deep understanding. All these elements, Mother Earth, everybody has about everything. Because their Kundalini is not like your Kundalini, which is though in itself is pure, but because of your human endeavours, human mistakes, ego, super ego — all sorts of nonsense — the Kundalini is not so sensitive, nor does it tell you what is happening. It has to be very alert, sensitive, spirituality within you, by which you can say immediately what you think, what you know, what you understand about anything. But the problem is that this doesn't exist. Why is it that you should not be so sensitive? On the contrary, I have seen, if their mind works against somebody, then they start saying, "You are catching on this, you are catching on that." Actually the person who is saying that is catching. So with this thing one has to understand that, if we are the true reflection

of Adi Shakti, then we should be pure, absolutely pure, like the white stone. Even one black drop (that's why I worn today the white sari) falls on the white, it shows. You should be so white, that anything, any minute black spot also should be seen by you and in others also to be felt by you. If that height is achieved by pure life, by pure thinking, by pure heart! It is not necessary to manipulate anything. No, no need at all. It's all natural, like the Mother Earth. Does she manipulate anything? Nothing, just see how spontaneous she is! You put a seed in the Mother Earth and see how it sprouts! She is so spontaneous, her activity is so spontaneous we never wonder about it. See different types of flowers, different types of fragrances, different heights of shrubs and trees! How she grows with such balance in every place! In every minute atom and molecule of that Mother Earth there is sense.

So before us is the best reflection of the Adi Shakti and that is this Mother Earth. So first we must respect the Mother Earth. I like you people because you are sitting on the ground. It is very good. For meditation if you can sit on the Mother Earth it will be extremely good because the special quality of the Mother Earth which also I have, unfortunately, that I suck your problems. She too sucks your problems and when she sucks your problems, you get rid of them without any difficulties. So if you cannot say, sit on the ground then you take a stone to sit on or you can have marble, or something which is natural on which you should try to sit. But if you sit on the plastic and do your meditation — I don't know what is going to help you? The plastic? That's why I request you always that use natural things, because natural things can absorb your problems very well. Unnaturally also we live, otherwise, it is on the physical line, also on mental line. On mental line, what do we do? We go on arguing, explaining, going on and on and on. There's no end to it. One should get headache with all that. But if you are spontaneous, if you are very spontaneous — immediately you will know, what the other fellow is trying to do, or to say or to communicate. You don't need much thinking about it because you can absorb even the thought of another person. Absorb doesn't mean that you take the bad thing of that person but it is like a sieving out. You absorb what the other person is

saying and sieve it out.

Now the problem of this Adi Shakti is this, that I decided, that I will have all of you enter into my body, absorb all of you. It is a very dangerous game, I know, but I did play because I am supposed to do it, at this stage of time that I should absorb you, all in my body. So with you, all your problems have also gone into me, all your troubles have also gone into me. But by absorbing it, see, it's like the ocean to which you have put and you are cleansed, but what about the ocean? Ocean has still got your problems and things lingering and they are very troublesome.

So the best thing would be for you to cleanse yourself. Cleansing is very important through introspection. But it doesn't mean thinking, it never means thinking. But introspection means meditation and that you all should meditate.

I must tell you we had a meeting of the leaders and they came out and sat in the drawing room. As soon as they had assembled, I had such a severe pain in the stomach and I had such a bad diarrhoea that you can't believe. Now who had got those problems, I don't know. But as a mother I don't mind anything, as long as you all get well and purified. Just like as the Mother Earth cares for you, I also care for you. And just like as the Mother Earth loves you, I also love you, whether you are bad or good, it is not the point. But to be kind to me, if you could try to be really good Sahaja Yogis, not the show-offs, not business like, not only thinking type, not argumentative, not criticizing others, **if you just try to meditate everyday 10 to 15 minutes, I tell you, my health will be first class.** Because I have taken your injections inside and they start torturing my life for nothing at all. You see so now it is a risk I have run and I am sure you are all very sensible people and you will understand that your mother shouldn't suffer. This is everyday crucifixion for me sometimes you know and I don't know what to say, for example, the other day in Delhi, one gentleman, who is a leader, came to me, to see me and my one foot started going like that, and paining so much. I mean, I didn't know what to tell him — that you get out now? Because I just can't hurt him but I said, "What's the matter, where have you been, what did you do?" So he realized and he went out and really it improved. Nearness also, I think, has an effect, because if a man like

that, or a lady like that, is full of problems and she comes very much closer to my attention, then I have to take up the cross — it's like this.

A very simple understanding should be, that why are we in Sahaja Yoga? We are in Sahaja Yoga to ascend, to go higher and higher, as you sang yesterday. It was very entertaining yesterday the way you talked about your ambition to be higher and higher. Really it was very joy giving, no doubt. But what are we doing about it? What are we trying about it? Seriously we must think, are we meditating? Are we all doing something to elevate others also, to give realization to others? Especially women, I have seen don't do much of this, which is very bad because you are the mothers. You have to go all out to give realization to others. But men are more active that way and women are not. So it works the other way round. Now on one side the men are, I think, are active but don't meditate. Women meditate and men do the outside work. It's sort of a part time, or you can call it a good labour division, that you meditate at home and we will all go out. It's not going to work out.

So one has to meditate and one has to also go out to spread Sahaja Yoga. Both things have to be done. Supposing now you meditate and you don't spread Sahaja Yoga. You will never ascend. Because after all this Kundalini, you see, she is a sensible woman — she is very sensible. She thinks, why should I make her a saint? What is the use? Sahaja Yoga is not individualistic, it's not for one person to become a saint and sit somewhere. It's not like that. It is not meant for one person, for oneself. It's not individualistic, it's a collective happening. So if you are not helping to the collective, Kundalini says alright, you are alright as it is — just like our body. You see in our body if one organ says, alright now I am alright, I am not going to work out or one cell says that I am not going to grow now. It is alright. Why should I worry about the whole body? It would not work. It's a living organism. I have told you hundred times, when it is a living organism it has to grow. It has to grow and also to absorb. To have energy you have to meditate and you have to grow. If you don't grow, you are finished. You are no more a Sahaja Yogi. I wouldn't call a person a Sahaja Yogi who has not even given realization to one person. He cannot be a Sahaja Yogi. Sahaja Yogi has to give realization to others.

Apart from other activities, the main activity should be how we give realization to others. Unless and until we really look after that side of life we can never never grow in Sahaja Yoga.

For example now, take my position. I am alright, I am complete. I have no problem. But why did I work so hard and wanted so many Sahaja Yogis? Why? What was it? I don't have to grow either. I am overgrown already. I don't have to do it, but why? What is the need? The need is like this. The need is of love. I have so much love that I have to channelize it. If I don't I will suffocate. I can't love myself. So, this love has to spread. For that, I have to have you people who can take this love to others and make them happy. This is a kind of a vision I have. And in this special time, it was promised by many people, by many saints and it is so obvious that you are all specially chosen for this kind of thing.

Now how far you understand your importance is a different point. You do for your emancipation, alright, you meditate. But if you are not channelizing the love, the divine love, what is the use? Now supposing I repair something very nicely. I repaired this machine nicely (microphone), put it right, everything, and I don't speak - what is the use of having this? In the same way, if you work very hard— I know people who get up at 4 o'clock, have their baths, do meditation, sit down, in the night again they sit down for meditation. But they never go out, they never talk to others, they never spread Sahaja yoga. They do not give divine love to others. So how can this great problem of this world be solved, that it has no love. It has never known divine love, it has to be given to them. They have to feel this divine love, this power of Adi Shakti. They have to know it, otherwise you are being selfish, I would say. That you had a nice time having all of this and you are not giving it to others. This is the reason why Sahaja Yoga sometimes fails to create a proper balanced personality in a human being.

Some people are like this, that now supposing a Sahaja Yogi has married another Sahaja Yogini, take a position like that. Now my desire is that they should develop a complete understanding of each other, have love for each other but have love for Sahaja Yoga and for others. This is the only way we can justify marriage in Sahaja Yoga. Otherwise why should they marry? But it doesn't

happen. What happens is, once they are married, then either they will quarrel, they will ask for divorce. If that doesn't happen, luckily, because in Sahaja Yoga it is so easy to get married. If that doesn't happen, then they start having their own family, their own homes, they are again becoming very small, very very small, very limited. Did you come to Sahaja Yoga for that? You have to realize your responsibility. See this Mother Earth, how she knows her responsibility. She is just made out of nothing but soil, some mud — but look at her. How she is conscious, how she is particular, how she works it out, how she is attentive, how she is careful! While you, though you have been blessed so much, by everything, are you thinking of giving it to others?

With 12 disciples, whatever was the problem of Christianity, I mean it was not a good job, I must say, but still, Christianity spread out. Islam was not a very good job either, it spread out. All those bad jobs have spread so much. So why not the good job of Sahaja Yoga? It has to spread, it has to go to various places. Try and find out where you can go and talk about it and do something good to others and help them, somehow, to rise above these common existence of misery, unhappiness and destruction. The time is very short and I think if you see the time, the rate at which we are moving is not proper. We have to be much faster, we have to go much ahead and we have to create much more Sahaja Yogis through our, consistent very intensive effort. But it is a side issue, by the way, Sahaja Yoga is by the way — and this is where we are failing in our responsibility. We have to learn from the Mother Earth. You might say that Mataji, how can we be like you? After all, you are Adi Shakti. Many people say that you are Adi Shakti, so what? You see, with one finger you can move things like that. But why should I? Why should I? What is the need? So in that reflection that you are me, in that reflection that the Mother Earth is me, in that beautiful creation within you, you have to become very sensitive to the need of the world. What is the need of the world? Today if you fail the whole thing will fail forever. Only very few will be there. So the need for you is to spread Sahaja Yoga because this love is not only for you. It is not only to be enjoyed by you, it is to be enjoyed by as many possible in the whole world.

So today we have to decide that as the children of Adi Shakti, we have to go all out, every where, every corner, we have to shout and we have to tell loudly what is the time in which you are living and what is the responsibility that you have to fulfill as Sahaja Yogis. There must be some reason why you are here. Like in the beginning Sahaja Yogis used to ask me "Mother, was I this last life, was I Shivaji last life" I said, "What is the use?" You might have been anything. But what you are today, is much higher. Try to understand. You might be, say Napoleon. You might be say one of the kings or may be one of the queens somewhere, so what! What did they do? Did they raise anybody's Kundalini? Did they have any power? Even the disciples of Christ or even Mohammed Sahib's disciples, could anyone do it? Did they have any understanding of Kundalini? Did they have any love for others that they should give them realization? There were some sufis, they never gave realization to anyone. There were so many saints who never gave realization to anybody. Mohammed Sahib never gave realization to anybody. Gautama Buddha never gave realization to anybody. Think of it, Christ never gave realization to anybody. Anybody!! Krishna did not do it, Rama did not do it. Nobody but you can do it!! You can do it and you know everything about Kundalini. It's a very big thing because you are children of the Adi-Shakti. You are here and your Mother is here. It's a very very fortunate thing for me that you are here. I am very proud of you, but again and again I have to tell you that the work has to be done with a faster speed. We have to move with a faster speed and get more people to Sahaja Yoga. It's rather, rather difficult for me to say something forcefully, that is not my nature you know. I can't get into tempers and cannot get angry and I can not forcefully say something to you. But if you fail then the only thing will be that, you have failed me completely. It means that, nothing less than that and if you don't want to do it then I would request all of you to take a

vow today that you will spread Sahaja Yoga and you will talk about Sahaja Yoga, know about Sahaja Yoga. There are many who don't know anything. Also it is very surprising there are Sahaja Yogis who don't know anything and create problems for me. Like marriage you can't now live with the wife, you can't live with the husband. All sorts of non-sensical problems people create for me in Sahaja Yoga. Are you here to create problems or to remove problems of people?

So, on the whole, we have done well, I must say, but it's not the final, we have to work faster, with more enthusiasm and joyfully. You don't know what joy you get when you give realization to somebody. The most joyful moment is when you give realization to others. Now you just try once and you enjoy it and then you want to do it more and more and more. Now after Sahaja Yoga the want disappears into this desire that "my God this man is going — should I call him and give him realization?" On the street you will see some one and say, "Come here, I want to give you something" and you will make him sit down and give him realization. This will be your style, like mad. You will say, "Oh no, no, look at this, this gentleman is without realization — let us give him." You will have to go to churches, you will have to go to universities. You have to go to all such congregations where they have no idea about what they can achieve, and then tell them without any fear, without any malice. You can talk to them and you should tell them, now we are here to help you for your good. We have not come here for our good, but for your good, now listen to us and I am sure, very sure that the Kundalini within you will be very happy. She is not happy, you see, she is not happy with people who are not using her fully. So she will be very happy to help you and to do the needful for the emancipation of the whole world.

May God bless you. ■

Talk by H.H. Mataji Shree Nirmala Devi

18th January, 1983

SO now we are coming to the end of our first half tour. Now we have to look back upon ourselves and try to find out what have we achieved out of this.

We must understand that Sahaja Yoga is not done through brain activities. Like many people think, that if you just tell yourself: "You have to be like this", it will work out. If you have to, all the time, inform yourself that "Oh, you must get rid of a particular problem", it will be alright. Or some people think that if they tell somebody that: "This is wrong with you and you should get well", it will be alright. It is not so, because Sahaja Yoga does not work on mental level. It works on spiritual level, which is a much higher level, than the mental level.

So what you have to do, is to understand, how to correct your chakras, and you must understand how to work out your machines. Perhaps people still live on mental level and try to solve problems on mental level. And that's why all the problems start coming up. Now if you have a problem with any chakra or there is anything catching, or you find that there is something wrong, no use working it on any other level, but spiritual level. Some people believe that if they have dressed up like something, or if they outwardly behave like something, they become that. That is not true. Like we have hippies in the west and they think that they have become primitive. You do not become primitive by any means, because you are so overdeveloped that you can not become primitive. So by just doing something mentally, we do not become that.

Now this mental level can go even further in a subtler way, into people, some of you might feel that by knowing some of the Aaratis and things by heart, you will achieve weight, is not true also, because that is also just words. But if that is an awakened thing within you, then they become a 'Mantra' and then you can work it out. But first of all you must achieve a certain standard to have that power to create the Mantras. Also when you say some 'aarati', it is not necessarily possible that

it will work out. Let us face the things as they are and not to be conditioned by anything else. You have to achieve a certain depth within yourself to even enlighten the mantra.

First of all you should have clear-cut vibrations, minimum of minimum. If you have certain chakras, with the photograph, pay due respect to the photograph, it's only the photograph which is going to work it out, nothing else — or if I am there. But once if you have achieved a certain state of enlightenment, then you can use mantras otherwise also, it will help you.

But first of all your heart must be clear.

I have found out in general, there are two chakras, overwhelmingly, not working alright in most of the western people. First is the heart. That means, heart is not clear, that heart is not clean, that in the heart you still are a small person; in the heart you have not placed your Mother. You have to purify your heart, by looking at the photograph and putting all loving feelings about your Mother, understanding Her work and putting Her into your heart. If the heart is not clear, then everything has no meaning, because it is a dark heart which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else. I can tell you because we are all Sahaja Yogis. I cannot say this to people who are not Sahaja Yogis.

Now we always try to relate Sahaja Yoga from our own terms, not from the terms that belong to God. God is what He is. He cannot change Himself; you have to change. So whatever we think about God, we want to put on that. For example if someone thinks that he tries to be nice or good to me, or if he is close to me, 'so called' and if he thinks that he is organizing better or he is doing this work or that work or anything else like that, where he feels that he is important because he is doing this job or that job, then one must know that all this is mental. Actually you are doing nothing. Whenever you try to do

something, you really confuse yourself and confuse Me also. We have seen yesterday's example. I was sure that they had to go next day, but nobody would listen to me and they rushed away and they found that the tickets were brought for the next day. This knowledge comes to you, if you are clear hearted. As yesterday, I said, you better not come. I did not know what was the situation there. I just said, "don't come. Finished, because I knew that it was going to happen. So this clear-cut idea comes to you when your heart is clear. But first of all people do not understand that you have to work it through your heart and not through your brain. When we have to work out things through our brain, we try to develop our brain, isn't it, by memorising, by practising something, teaching our brain how to think, how to go this way, that way. We try to train our brain. Now we have to train our heart in Sahaja Yoga, and to train our heart in Sahaja Yoga one has to know first of all that it is enveloped either by ego or by super-ego. The limbic area actually represents the heart. And if there is ego, heart will always be 'so called' heart. It will not be the real heart that will be working but it is only mental projection, and you will feel that I am doing it from my heart. That's not so.

Now then supposing what should we do, if we have weak heart. You might say, you should try to sort of tell yourself that, that's not good and this is not good, this and that and all kinds of mental suggestions or auto suggestions or this is the way psychiatrists and all that give you suggestions. That's again mental. So that's not the way it is going to work out. We must understand that what we have to do is to raise the left side and put it to the right side. There is no other way. You have to just work it out with your hands. Your hands are working it out and not your brain. So use your hands, and the methods of Sahaja Yoga.

Now every one must have a regular sitting in the water everyday. That's important 'Every' morning you 'must' do you meditation, because on mental level, we tell, we have been with Mother, alright. This exposure is alright. You came, you saw how Indians are and how they are, and how they are good for Sahaja Yoga. But after seeing all that, you have to know that Sahaja Yoga is to be worked out and not to be thought

out. You just cannot think about it. Whatever you may try to do through your thought, you cannot achieve any results in Sahaja Yoga. You have to use your hands, you have to use you feet, you have to soak your feet in the water, because water is the ocean. All these five chakras or say six chakras which are, I say five because the one is the mooladhara chakra, which is the first, and the seventh and the topmost is the brain. So in-between five chakras, which are there, are to be handled fully, with the idea that they are basically made of matter, and the five elements constitute the body of these chakras. Now these chakras, if they are to be corrected, we have to correct them by taking out all the problems of these chakras into the elements from which they have come. For example a person, who is very right sided has to give a balance by the left side. Of course raising with a hand is alright, but what about the element? Right sided person has all the elements which give heat, we can say the light, we can say the fire. So, for people who are right sided the light is not going to help much. Like if you put the light before the photograph and those who are ego oriented people, if you just use the light, it is not going to work out. So what is going to work out is Mother-Earth and the water element which is cooling. Even ice is very helpful to people who are right sided. So all cooling effects should be used for correcting your right sidedness. So that you cool it down. Same about food. In food, those who are right sided people, should take to foods which are left sided, that is carbohydrates, it means they should become partly vegetarian or quite a lot of vegetarian, and should eat things at the most like chickens but not fishes, not sea food because they are all hot. That's how you treat material side of your chakras. Now the left sided people should use again the 'deepa' — the light, or the fire to correct their left side. Also in food, such people should take more to nitrogenous, means, proteins and foods like that. They should take more proteins.

Now as far as Sahaja Yoga is concerned, the basic thing is Kundalini, and the Kundalini as I told you is pure desire. Again listen to it carefully — 'Pure desire'. That means all other desires are impure. There is only one pure desire and that is to be one with the divine, one with the Brahma, one with God. That's the 'only' pure desire. All other desires are impure. So train your

mind gradually to achieve that desire main thing. If you train your mind in that fashion then you can develop pure desire, so all other desires will negate gradually. Alright. Now this desire, to be one with the divine, is the purest and the highest. And to achieve that, what have we to do? To achieve that you have to keep your mother pleased, very simple. Adishankaracharya has said that you don't bother about anything, just keep your Mother pleased. You have to be simple person; do not try to be cunning with Me or clever with Me. I know everyone well. So try to tell yourself that "I should say things, I should behave in a manner that will please my Mother". Supposing you are in Sahaja Yoga, and you are doing wrong things, it is not going to please Me at all. "So how to please Mother?" — That, you should try to see for yourself. What kind of a thing pleases me the best. I am also a very simple person, so I want a simple hearted person — who is simple hearted. For example, a person who tries to show off too much, tries to be always the first, or tries to be always the sort of a cinema star, I don't like such person. You have to be very quiet and extremely shy about showing off yourself. Do I show off that I am Adishakti? I do not. I live like you, absolutely like you. Do I try to show off? Then why should you try to show off to me? So that kind of a person is no good.

Secondly, you should not be tense with me. There is no need to be tense. If I find something wrong with you, if I scold you also, it is for your good. If I say a good word it is for your good. My Sahaja Yoga works this way. I have no malice against anyone in the whole world, no malice at all, and no anger for anyone in the world. I have nothing but compassion. But in compassion sometimes I have to scold and in the same compassion I have to speak in a very compassionate manner. So both ways it helps you. It helps you both ways. So thank God that you have somebody, who will correct you at the right time, for your good, because you are saints, and you have come on this earth to establish God's kingdom. That's what you have to do. And if you are the people who are not respected, who are not sensible, who haven't got the dignity, who behave in a cheapish way, how can people accept you?

So this Heart Chakra is to be looked after, that with your heart, desire you will keep your Mother pleased. Even if I am angry with you,

don't feel bad about it. That's one of the signs that Sahaja Yoga has not yet developed. If I scold you, it is because there is something in you which has to go away and which I must scold, so it will go away. So accept it just as a correcting point that is good for you. Some sort of a thorn is within you, which has to be taken out by another thorn and Mother has taken it out. Once you start understanding the compassion of your Mother you will not mind my saying anything to you, my correcting you or my telling you that this is wrong, because I have to do that. Those people who do not have a good heart, clean heart cannot understand this. They cannot understand this, very difficult. So you keep your heart clean towards your Mother. Whatever, I do for you, is just a blessing, always a blessing for you. Whatever I do for you is a blessing, remember that.

Now another chakra, which is horribly caught up with most of you is your Nabhi chakra, suggesting that you are still very very materialistic. In small small things also we are materialistic. It becomes subtler and subtler and subtler. So try to understand that matter is not so important. Matter is just there to please each other, specially to please your Mother. It has no other value whatsoever. So you should not try to be materialistic in the sense that, you see, for a little thing, you have to do this, for a little you have to do that. Nothing is important, if it works out well and good. So you see Nabhi Chakra is very individualistic, very individualistic. It is everybody's personal thing. If your desire is only upto Lakshmi point, that you want to have more money, or you care for little things, here and there, without any spiritual value to it, then your Lakshmi tattva, at the most might be awakened. But this Lakshmi tattva has to become Mahalakshmi tattva. That is for our ascent and just to get into that Mahalakshmi tattva, what you have to do is to use all your material things and your material being in such a way that you please me. That is 'very important'. Everybody must understand.

I want you to understand that when you dress up also, certain things I don't like at all — like dishevelled hair — at all. That might be a fashion, or whatever but I don't like it. Always must be properly combed, properly done hair. These modern things you should give up, of dishevelled

hair, because this is a sign of pucca (real) Bhoot coming in. If you have dishevelled hair, the Bhoots, recognize the person and they get into such a person, who has dishevelled hair. So try to make your hair in a proper way. See now Indians, how they make their hair. Look at them. They all make their hair properly, because I have nothing to do with your hair. I am not a hair stylist person or anything, but if you do not have your hair properly combed and done then definitely you are in for trouble. So take heed to these things.

Then some people have a habit of being untidily dressed. That's also not a good thing. You have to be tidily dressed; clean and tidily dressed, not because it is material, but it is very important that if it is not so, that kind of material will attract all the bādās into it. You must keep yourself clean and neat because these badhas should not enter. All these ideas that have come to the west have come from some satanic force. It does not look beautiful. In any way it does not look good for any spiritual person. We have to change our styles that will be appealing to the divine and not to the bhoots. We do not want any bhoot to come on to us. If you understand this simple fact, then you may start dressing up in a way, that may not be modern, may not be ancient, whatever it is, is neat and clean, spick and span. Otherwise also if you see to the matter point more and more, no use accumulating thousand and one things, which are plastic in temperament and nature. You should have few things which have spiritual value, not all extraordinary things that we try to have, because they have no spiritual value. So try not to accumulate all these nonsensical things to you. Gradually you will find, you will reduce. You go on reducing. You will have simpler lives, better things and spiritual things. Whatever you buy, see the vibrations and then buy, otherwise you don't buy, because all kinds of nonsensical bhoots will be in your house and you will be troubled. So whatever you want to buy you must see on vibratory awareness. If you cannot understand, ask somebody else, a Sahaja Yogi, to help you. But don't go on buying things just because you think, they are cheap, or they are nice or good. So try to buy things which are vibrationwise alright and if it is not so, finish it. It's nothing important, I must buy this, I have to go to

Bombay to buy this", that's a wrong idea.

Now attention has to be inward, all the time. I have seen that our attention is outward. Because of that, what we see outside is not good for vibrations. But if your attention is inside you 'will not' buy anything that is not good for vibrations or you will not own something, you will just throw it away. But the attention is outside and because of that you just don't know how to judge a thing. Nabhi Chakra has to be attended to. For that you do not have to think, you have to work it out. See which side of Nabhi is catching. If the right side is catching, for you the sugar is the best. Sugar represents many things. Sugar also means your tongue should be sweet. You should talk sweetly. People think if you talk sweetly to someone than people will start thinking that you are good for nothing or you are absolutely a meek person. You have to be meek. We have to be meek and humble. We must learn how to talk sweetly to each other, and if you don't understand how to speak, then take more sugar, vibrated sugar. That will make your tongue sweeter and sweeter and your ideas will be sweeter about other person than harsh or criticising.

So, for the right sided people sugar is suggested. For the left sided people — salt. Left sided people should take salt more, and with salt they can solve many problems, because salt gives them a personality, a composure by which they can express themselves in a way, which is dignified and also not very lethargic. So the speed of your talks or behaviour or everything should be in the centre. It should not be lethargic, nor should be too quick and fast and hectic.

So you will understand, Sahaja Yoga is central point of everything. Everything in the centre, one should try to do, not one extreme or another extreme. If you talk too much and jabber too much and if you are fast, try to reduce your speed by 'alertly' looking at it. You have to be alert: see — "my speed is going up. There is no need for me to talk. Let me stop." But those who do not talk at all, are also not good. So those who talk or those who do not talk have to understand only one thing, whatever we talk, we talk in the centre. Once you understand that, your responses to things will be absolutely central, balanced and beautiful. Now this is all I can say at this time because the time is short also for us.

We have all enjoyed our stay all over, I think so. You all have been happy all over and we have worked it out very well, and it has been quite a lesson to all of us and also a very great experience of enjoyment. So not to feel guilty about anything, because by feeling guilty you do not get over it. Feeling guilty is an escape. you must face it. You must face it and see, correct yourself and be one with it. That is a much better way, than to just to go on feeling guilty or aggressive. That's not the way, because as I said it's all mental.

So you understand these few points on these two chakras, Nabhi and your Heart. If you understand these two points clearly, that you must keep it clear, and the expression of that will show in your behaviour, in your dress, in your walk, gait, talking and everything outside.

But you cannot go from outside. Supposing somebody says that, "Mother, I have combed my hair very well so I am alright". It's not so. Not necessarily. Even if you have combed your hair, you might be possessed by a bhoot. But at least there is less chances. So one has to understand that it has to be worked out. I think this must be really screwed into your head that Sahaja Yoga is to be worked out. You cannot just tell yourself, "Oh I am very happy" because it pampers your

ego or "very unhappy" because it is troubling through your super-ego. I am not very happy, I am not very unhappy, that's not the way. You have to be in joy. And these things can work out. You should have patience with yourself, love for yourself and dignity that you are Sahaja yogis. *Every individual has to work it out for himself so the whole can be alright.* There could be some people who are only worried about others. Worry about yourself and see only the good points of others. Not the bad points, but good point of others, and also if somebody has to tell you that you must organise, go fast and all that, do not feel bad. We have to be like that, we have to be very quick. We have to do so much work in this world we have no time to waste. One has to be very quick and we have to be very prompt and healthy about it.

As you know that in this trip you have seen that how much work I have been doing compared to you, and I am so much older compared to you people. Alright, you can say that Mother you are Adishkati. It's alright. But I am your ideal. In any case if somebody is your ideal, try to become like that person, try to imbibe those qualities in you.

May God Bless You. ■

Ayurvedic Medicine

Its History, Application, and Connection with Yoga

The following is extracted from a talk given by Dr. Syjata Kenjale in Verona, Italy. She is a Sahaja Yogini who graduated in Ayurvedic Medicine with the encouragement of Shri Mataji. At the end of the talk, the audience was offered the experience of self-realization.

Today we have all gathered together to know about ayurveda: its history, basic principles, methods of diagnosis and treatment, and, last but not the least, its relation with yoga and ultimately, Sahaja Yoga. It is a very interesting subject and I hope you will all enjoy it.

What is Ayurveda?

Ayurveda is Nature's gift to us. It is a very ancient science, born in India and practised before 4,000 B.C. According to Indian mythology, Ayurveda was originally propounded by God. Brahma is the primordial factor who created this universe, and the original propounder of Ayurveda. This knowledge was transmitted by Brahma to other gods like Adaksha Prajapati and Ashwini Kumar. Then Indra, leader of the gods, received this knowledge and transmitted it to disciples like Atreya, Bharadvaja, Kashyapa, and Dhanvantari. The disciples transmitted this knowledge to their disciples and thus this divine knowledge came on Earth to serve all mankind.

Then, to study it better, it was divided into eight specialized branches, like Kaya Chikitsa, which means internal medicine, and Shalya Chikitsa, which is general surgery. Many books have been written on this subject. Famous ones are: Charak Samhita and Susrut Samhita. Ayurveda is also a part of Vedic science. Veda is an integral spiritual science in the form of sacred books, which gives knowledge about life. Ayurveda is a part of it which deals with physical, mental and spiritual life.

Ayurveda is a Sanskrit word composed of two words: *Ayus* and *Veda*. *Ayus* means life and *veda* means knowledge. Thus Ayurveda is a science, or knowledge, of life. In Ayurveda the human body

is not considered only as a physical body, but the sense organs, the mind, and the soul are also included. So, according to Ayurveda, health is not only a state of freedom from disease, but also a state in which uninterrupted physical, mental, and spiritual happiness are enjoyed.

The main aim of Ayurveda is to help those who are ill to cure their diseases or unbalanced state. It helps normal, healthy people to restore positive health and prevent exposure to diseases. When a person is examined, the person is considered as a whole; we cannot divide him or her into parts. If something falls on our leg, tears come into our eyes, not from our feet. This shows that all organs are connected to each other. So Ayurveda does not allow symptomatic treatment, but mind, soul, and body are treated together.

The Human Constitution

Ayurveda focuses on every aspect of life: day-to-day life, diet, physical exercise, psychology, and spirituality. According to Acharya Atreya (a famous teacher), Nature is called Prakriti, and the human body is called a Purush. Purush is a small part of Prakriti. So the human body is a small part of Nature. Nature is composed of five basic elements: earth, water, air, fire and ether. These five together are called *Panchamahabhuta*. In the human body this *Panchamahabhuta* is represented in the form of *Doshas*, *Dhatus*, and *Malas*.

The three basic elements in the body are called *Doshas*. These are active and are responsible for all bodily functions, growth, and decay. The first Dosha is *Vata* or air element. Second is *Pitta* or fire element. The third one is *Kapha* made up of water and earth.

They are found in different quantities in the body.

The correct balance between these three *Doshas*, or elements, is responsible for good health. They increase or decrease according to age, day, month and season. For example in childhood, *Kapha*, the water element, is greater. In middle age, *Pitta*, the fire element, is more, and in old age, *Vata*, the air element, is prevalent.

In Ayurveda there are six tastes of food: sweet, salty, sour, pungent, bitter, and astringent. These tastes also increase these Doshas, or elements. For example, Pitta, the fire element, is increased by a pungent taste and is reduced by a bitter taste.

Vata: The Air Element

The first element, Vata is mainly situated in the intestine, pelvic region, and bones. It governs all nervous functions and is the originator of all movements in the body. There are 80 kinds of possible diseases due to disturbed Vata, such as arthritis, stiffness, paralysis, heart disease, and hypertension.

Vata is divided into five types according to position and function :

- Prana and Udana are in the head and upper part of the thorax and they are responsible for the voice and breathing.
- Samana is in the intestines and helps in digestion.
- Apana is situated in the pelvic region and is responsible for all excretory functions.
- Vyana is situated in the heart and helps the heart to pump blood all over the body.

Pitta: The Fire Element

The second element is Pitta, or the fire element, which is mainly situated in the stomach, intestines, and liver. It governs enzymes, secretions, and hormones. It is responsible for digestion, body temperature, and pigmentation.

There are 40 types of diseases caused by disturbed Pitta, including jaundice, acidity, burning sensation, pharyngitis.

Pitta is also divided into five types according to position and functions :

- Alochaka Pitta is in the eyes and is responsible for vision.
- Sadhaka Pitta is in the brain and heart and is responsible for intelligence and memory.
- Ranjaka Pitta is in the liver and spleen and is responsible for the formation and coloration of the blood.
- Pachaka Pitta is in the intestines and helps in digestion.
- Bhrajaka is in the skin and gives skin its colour.

Kapha: The Water Element

The third Dosha is Kapha, or water element. It is mainly situated in the stomach, heart, and tongue and is responsible for the connection in joints and bones, the solid nature of the body, and its strength.

There are 20 types of diseases caused by disturbed Kapha, such as anorexia, laziness, diabetes, mucus expectoration, obesity, hardening of the blood vessels.

Kapha is also divided into five types according to position and function :

- Tarpaka is mainly in the brain and spinal cord, protecting them from the bones.
- Bodhaka Kapha gives us taste.
- Avarambaka Kapha is in the chest and gives support to the lungs and heart.
- Kledaka Kapha is situated in the stomach and helps the digestion of food.
- Slesaka is in the bone joints and acts as a lubricant.

Diagnosis

Like the body, the mind also has three qualities, Sattwa, Raja and Tama, called as Triguna. In Ayurveda diagnosis of diseases depends on the three Doshas and the three Gunas.

The diagnosis of a disease is through a brief examination of the patient in three steps:

- 1) Darshana, meaning visual observation.
- 2) Sparshana, meaning touching the patient or percussion.
- 3) Prashna, meaning an oral examination or discussion.

Prakriti Nidan is another important examination in Ayurveda. Prakriti is the physical and psychological constitution of the body, which is different in every person. It depends on the Doshas.

There are seven types of these constitutions. Some individuals are prominent in one Dosha, or element. In others, two humours exist in relatively equal proportions. All three elements are prominent in some individuals, which is the best constitution, but is very rare.

There are four principal factors responsible for

the constitution of the body:

- 1) Maternal
- 2) Paternal
- 3) The state of the pregnancy of the mother and the season.
- 4) The food that the mother takes during pregnancy.

According to this constitution, every person has different physical and psychological qualities.

Body Structure

Vatish people are tall, thin, with prominent bones and usually of light weight.

People with more Pitta are medium-sized, their weight is also medium and they have good muscles.

Kaphish people are short, stout, with more weight and they tend towards obesity.

Eyes

Vatish people have small and dry eyes, brown, dull and unsteady.

Pittish people have medium-sized, thin, piercing eyes which become red very easily.

Kaphish people have wide, prominent, oily eyes, which are very attractive.

These were the physical qualities, now let's look at the psychological.

Memory

Vatish people have a poor memory. They notice things easily, but they forget them also very easily.

Pittish people have a sharp and clear memory. They remember everything for a long time.

Kaphish people understand things very slowly, but when they understand something, they never forget it.

Emotional tendencies

Vatish people are fearful, anxious and are nervous or mentally depressed.

Pittish people become angry and irritable.

Kaphish people are calm and sentimental.

Sleep

Vatish people have less sleep and in old age they tend towards insomnia.

Pittish people have moderate sleep. They may wake up, but they can go to sleep again.

Kaphish people have a very deep sleep and have difficulty in waking up.

Illness tendencies

Vatish people generally have illnesses of the nervous system, like pain, arthritis and mental disorders.

Pittish people have febrile, infectious and inflammatory illnesses.

Kaphish people generally have ailments of the respiratory tract like bronchitis and asthma and they tend towards obesity and diabetes.

The above illnesses are because of an excessive humour, or element, in the body and so medicines are used to balance them.

Nadi Pariksha, or pulse examination, is another important examination in Ayurveda, which is carried out with the help of the radial artery. The disturbed doshas are felt with the index, middle and ring fingers of the right hand. Every examination has its own rules and regulations and is carried out according to them.

The Treatment

Treatment is of two kinds :

First is treatment of a healthy person, to prevent him from catching diseases and to maintain his positive health; called Rasayana or Vajikarna. In this treatment some medicines, tonics and physical exercises are given.

Second is treatment of diseases. This is again of two types :

Shodhana, or Panchakarma, which is the elimination of excessive doshas. Body massage with medicated oil is also included.

Shamana. In this the increased or decreased doshas, or elements, are balanced by medicine.

In Ayurveda, herbs, minerals and some purified metals are used as medicine. All these things are natural; according to Ayurveda, whatever is in Nature is in our body. So Ayurveda believes in curing people with natural

things. These medicines are used in the form of juice, powder, tablet, paste, infusion, decoction, milk preparation and so on, according to the herb and need of the patient. The way of preparing these medicines is also very natural, pure, and traditional. No chemicals are added. Every medicine has its own quality and acts very effectively if used in the proper manner. Most of the medicines act as a tonic and they do not have any side effects. They go to the root of the illness and remove it completely.

Some Ayurvedic Medicines

Amalki is an herb whose fruit is used as a medicine. It is very rich in vitamin C and is thermostable. It is excellent for nourishing the body, for eyesight, hair and skin diseases, and also for diabetes and hemorrhages.

Three medicines are used together: ginger, pepper, and pipali. In combination they are called Trikatu. They reduce Kapha, Vata, and fat, they stimulate digestion and are useful for bronchitis, pharyngitis, and sinusitis.

The root of the plant Haridra is used as a medicine. It gives good complexion and is used for many skin diseases, allergic reactions, asthma, hemorrhage, and is also a mild antibiotic.

The plant Brami promotes very good sleep and memory and is used mostly for nervous exhaustion and epilepsy.

The regular intake of Tulsi, also called Sacred Basil in India, increases immunity and has a very good effect on the mind, giving mental peace.

The roots, leaves, and pips of Eran are used as a medicine. The oil prepared from its seeds is useful for rheumatic diseases, gout, and rheumatoid arthritis.

Guduchi is a plant used for chronic fever, especially the tubercular type, and is a very good medicine for the liver and spleen.

Kumari is used as a tonic specially for the liver. It regulates peristaltic movement in the intestines, promotes digestion, and relieves constipation.

Kupshur acts as a diuretic, used against stones in the urinary tract, diabetes, and uterine disorders.

Ayurveda and Yoga

So far we have looked at the medicinal part of Ayurveda. But in Ayurveda, to cure physical, mental, and spiritual problems there is another method called Yoga. According to Ayurveda, the spirit, which is part of a supreme energy within us, is responsible for good health and peace. Therefore we must live according to the purpose of our spirit.

Disease indicates that we have lost contact with our spirit. Ayurveda says that to have good health, everyone has to have four principle aims of life:

- First is Dharma, meaning doing the right things for ourselves and for society.
- Second is Artha, meaning wealth or the means of livelihood.
- Third is Karma, meaning the satisfaction of our desires according to Dharma.
- Fourth is Moksha, which is self-realization, the most important state in human life. Self-realization means the union of the spiritual energy within us with the divine power.

According to Ayurveda, behind this gross physical body there is a subtle body composed of a life force, or spiritual force, called Kundalini. As there are channels in the physical body through which fluids or secretions flow, in the same way there are channels in the subtle body through which this spiritual energy flows. These are called nadis. There are three nadis in the body: central, right and left.

In modern science these three nadis correspond to the central nervous system and to the sympathetic nervous system. They run through different energy points, which are called chakras. In modern science the chakras correspond to the different nervous plexi.

In ancient India, the method used to know about the nadis, the chakras, and the spiritual energy within us called Kundalini, and to experience self-realization, was called Yoga. Yoga is very important in Ayurveda for curing physical, mental, and spiritual problems. Ayurveda and yoga originate from the same spiritual science, in the form of the sacred books of the Veda. And now we are very lucky that in these modern times Shri Mataji Nirmala Devi discovered a new Yoga called Sahaja Yoga.

Sahaja Yoga

The word *Sahaja* means born within you, or spontaneous. And *Yoga* means union. So in Sahaja Yoga the spiritual energy within us rises spontaneously, pierces the anterior fontanelle bone on the top of the head and unites with the divine power, giving self-realization. The awakening of the Kundalini is not a hypothesis or a supposition but is an actualization on the central nervous system. Sahaja Yoga has been medically proved in the medical university at Delhi in India. Many countries have accepted it and have given many awards to Shri Mataji for this great work. Now Sahaja Yoga is in 80 countries of the world.

I have been practising Sahaja Yoga for 21 years and have seen that because through Sahaja Yoga our nadis and chakras are clean, many illnesses such as asthma, blood cancer, epilepsy, heart diseases, and mental disorders have been cured.

When all the energy centres and nadis are clear, diseases cannot take hold.

Shri Mataji told me to learn Ayurveda because Ayurveda and Yoga are very close to each other. She knows Ayurveda very well and she herself studied medical science. Ayurvedic medicines are totally natural and without any side effects. Their efficacy is increased when the patient practises Yoga. When a person has his spiritual energy awakened and his chakras and nadis are clean and enlightened, Ayurveda medicine acts much more effectively and quickly.

Now I think we should stop here, and take a golden opportunity to know about Sahaja Yoga and experience self-realization which is the real aim of human life. I am grateful to the Sahaja Yoga Association for giving me the chance to talk about Ayurveda and its relation with Yoga.

Thank you very much. ■

Dear Sahaji,

If you have photographs which you feel would be suitable for the cover or to illustrate an article in the Divine Cool Breeze, please send a copy and/or a negative to the address below, alongwith the place and date, if known. We welcome original illustrations, decorations and border art and articles about Sahaja Yoga in the country/abroad.

Your suggestions for the improvement of Divine Cool Breeze are also welcome.

Address :

O.P. Chandna
463, Rishi Nagar,
(Rani Bagh), Delhi - 110 034
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News from Around the World

March 1997 Australian National Puja and Public Programs

Although Shri Mataji would not be visiting Australia (Shri Mataji's tour to Asia was cancelled this year), we still felt it necessary to meet for a yearly National Puja and Seminar. We decided to celebrate Shivaratri Puja and host two major public programs in Sydney the week after the Puja when the vibrations would be strongest.

As the public programs of the future will most likely be presented without Shri Mataji's physical presence, these public programs were felt to represent the beginning of a new phase in our evolution as Sahaja Yogis. Life for us is Sahaja yoga, our goal is to ascend and to help others to ascend. As a collective we were beginning down that path where much of the work and responsibility for the spreading of Sahaja Yoga will be upon us.

The Puja

During the afternoon of Saturday, March 1st, yogis from all the states of Australia, as well as New Caledonia, New Zealand, Asia, and Europe began to assemble at the site recommended by Shri Mataji.

The daylight hours were mostly unscheduled, people spending their time meditating, in the joy of reunited friendships, or ascending through the purification of honest labour in the kitchen. In the pleasant hours of early evening on Saturday, we assembled in the main pendal for a concert. It began with a performance by the local bhajan group. The first piece was purely instrumental, beginning with solo pieces played upon the Indian flute, guitar, dholak, and western flute, leading into poetry followed by bhajans.

The bhajan group is in the final stage of preparation for recording "Music Of Joy II." It promises to live up to all our expectations. Following the music we were treated to a drama written by Brian Bell based upon the ways and means of the false gurus and their advocates.

After the heat on previous days, the sun rose gloriously on a refreshingly cool Sunday. Shri

Mataji had reminded us earlier in the week that Shri Shiva cools us down.

The Puja setting was prepared during the morning, the decorations consisting of paper flowers forming the backdrop and blending into real flowers which covered the stage. About 400 yogis had gathered to perform the Puja to Shri Mataji in the aspect of Shri Shiva.

The Programs

It had been decided to approach the Public Programs as if Shri Mataji were coming in person. This meant a major advertising campaign, postering, handbilling, and the participation of the entire collective. We decided to hold programs in two separate venues; for the cost of one advertising campaign we held programs in two different regions of Sydney.

The first program was held at 7:30 p.m. at the Masonic Centre in the heart of Sydney. Each year thousands of people gather to see Shri Mataji. This year we chose a venue which would seat 650 people. The positive desire and vibrational support of the collective towards the programs was inspirational. It is this collective dynamism which will fill venues in days to come.

On the night of the program the hall was full with about 350 new people and many yogis in attendance. The program began with miracle slides and music provided by the bhajan group.

The introductory talk was delivered by the leader of Victoria, Uncle John Henshaw. He is a retired Senior Lecturer from one of Australia's most eminent places of learning for young artists. He is a dignified and widely respected figure both within and outside the Sahaja collective. His introduction to the program drew upon his considerable knowledge and experience in areas of spirituality and the history and philosophy of Western culture.

He said that our Western lifestyle robs us of any true joy, which can only come from the spirit. He suggested that we can all become much more than what we are, and that we can break through to the next stage of human spiritual evolution. All

this, he said, had been made possible through the grace of Shri Mataji Nirmala Devi, the greatest spiritual being on the planet today. Although she was not present tonight they would still be able to experience self-realization.

This led to the video of Shri Mataji, then the process of self-realization. The silence of the meditation was enriched with the first notes of *Vishwa Vandita* played on the saxophone, and the mood of the audience deepened as the vibrations of the music filled the hall. Shri Mataji has said that listening to this music would help establish self-realization. This was certainly our experience.

Following the meditation, the majority of the new people raised their hands to confirm they had felt the Divine breeze. The last speaker for the evening talked about the importance of establishing the experience of self-realization by attendance at the meditation workshops in the coming weeks.

The mood amongst the Yogis at the program could best be described as buoyant and excited; everyone was looking forward to the second program. The vibrations at the program were very strong. We had approached the program as if Shri Mataji were coming, and our feeling that evening was that indeed She was.

The second program was held at the Parammatta Town Hall on Friday, March 7th. Parammatta is one of the largest population centres within the Sydney region and has always attracted many seekers to programs we have held there. The hall was full with about 250 new people and the same number of yogis. The format of the program was similar to the first; again the vibrations were very strong. At the end of the meditation process everyone in the hall raised their hands in recognition of the gift of self-realization.

Following each program, a survey was conducted to discover what had brought the seekers to the programs. Here are the results:

Colour posters (shop windows)	35%
Local newspapers	20%
Daily newspapers	15%
Large wall posters	10%
Hand bills	10%
Friends	10%

Also of note in Australia, when Shri Mataji

was last with us, She requested that we purchase a country property. We are in the process of purchasing what will become the Australian National Country Property at Balmoral Village just over one hour's drive south of Burwood. ■

— Chris Kiryacou, Australia

News from Thailand

Sunday April 20th was a blessed day for the Sahaja Yoga collectivity of Thailand. Approximately 300 people gathered in the very beautiful ballroom of the Rembrandt Hotel, where Shri Mataji usually stays, for a public program. Among them were many doctors who had been waiting over two hours, as they had attended the previous session, a medical conference given by Dr. Umesh C. Rai on the benefits of Sahaja Yoga meditation on psychosomatic and various diseases.

The quality of the seekers gathered there by Shri Mataji's grace was expressed through their attentive listening, the relevant questions they asked, their respectful attitude, and their willingness to take the time to learn about Sahaja Yoga's holistic approach to medicine.

Dr. Rai gave an outstanding talk, with slides presenting research and analysis, in support of his statement that "within a few weeks of a Sahaja treatment, one can cure most of the diseases." Prakash also gave a brilliant and joyous program before a very receptive public.

A journalist from the daily national English newspaper, *The Nation*, had interviewed Dr. Rai in depth earlier on. He asked numerous questions with deep and sincere interest in Sahaja Yoga. A long and wonderful article came out of this. Another journalist, from *Thai Rath*, also attended the public program. The article that followed, published in this very popular Thai newspaper, brought a crowd of people to our weekly Sunday afternoon meditation. In addition, several hundred people have called the centre, turning us into full-time telephone operators, with calls coming every two minutes for the first two days.

This double program, a medical conference followed by a public program, really generated tremendous vibrations that most of the newcomers in the hall were able to feel, including two monks and a highly placed teacher in a Buddhist meditation centre.

The Thai collectivity had worked very hard for this event, putting all their heart and energy into postering, contacting the media, sending letters to hospitals, then phoning doctors individually to make sure that they would attend. The success of the evening was surely a beautiful reward. Held at a time when Shri Mataji usually blesses the country in person, no doubt Our Holy Mother's attention illuminated this unique event.

May the strength, love, and vibrations of the collectivity of 60 or so yogis be able to clearly reflect Shri Mataji's vision so that the seekers find here the end of their search. ■

— *Janine Sreshthaputra, Thailand*

First Sahaja Yoga Programs in Croatia and Bosnia

Jai Shri Mataji

On the most auspicious day of the year, the 21st of March, a Sahaja Yoga public program was held in Zagreb, the capital of Croatia. Much enlightened, loving attention has been on Andrea and Venzi for physically working out Zagreb the last few months! With some help from Austria, these yogis carried out a postering campaign that brought about 40 genuine seekers for their self-realization. The program was lead by Dusan, the leader of neighbouring Slovenia, who was accompanied by three cars full of Slovenian yogis. Most of the seekers who attended were quite young, and seemed to have enjoyed a strong experience. We are hoping that many will return each Wednesday for the follow-ups!

Croatia has for centuries been the southeastern stronghold of Catholicism in Europe. Beyond its borders lay the lands of the Orthodox church, and still further East and South, the Islamic peoples. Just 30 kilometers outside of the Croatian capital, one finds the remains of villages recently ravaged by war. On the lighter side, Croatia has a long, beautiful coastline on the Mediterranean Sea. The cuisine of this country is an interesting mixture of Hungarian (goulash), Austrian (apfelstrudel), and Italian (excellent pizza!), as well as other specialities. The young people generally understand English, and most of the older generation know German apart from their own mother tongue.

This historic moment on the Balkan Peninsula

was preceded by another great happening, one month before, when Franz and Jean-Luc from Austria and Jasna from Bosnia held a Sahaja Yoga program for a gathering of seekers in Sarajewo. The three pioneers drove together from Banja Luka in Serbian-held territory, where Jasna was visiting his family, to Sarajewo on Saturday, February 22nd. Despite the fear and heaviness that still lingers in the land from the war, they had a joyful journey, enjoying the first signs of springtime in the otherwise barren landscape. They were heartily welcomed by several seekers of truth on the following sunny morning. After the experience of self-realization, the new Sahaja Yogis enquired again and again when their new friends would return. Anyone interested in coordinating a visit to the Bosnian capital please contact Franz Mekyna in Austria for further information. (Telephone : 43, 02266, 67167 — Golden Builders). ■

Experiences in Norway

Part Two

The Norwegians are very ardent seekers. As a result, all kinds of religious and pseudo-religious organizations have established a presence in this country.

On April 4th, 1997 three Belgian yogis started from the newly founded Sahaja Yoga centre of Oslo on a snow and ice trip across the Hardangervidda mountains, to the city of Bergen. We accompanied Rita, who has done a lot of work for the Oslo courses (and because of her unbreakable enthusiasm is called by some "sweet little bulldozer"), and were guided by a huge snow plough through house-high snow walls to our goal: the city of Bergen.

Bergen is the second largest town of Norway and was once the capital of this country. It still is Norway's gate to the world. Bergen is protected by seven mountains and covered all over with beautiful lakes, fjords, trees, and flowers. The city is on a peninsula, surrounded by innumerable small islands. What is so beautiful about Bergen is that there is more nature than houses, more trees than people, and more calmness than in any other city we know.

We were met by two lovely ladies, Christa-Lis and Rita, who had been postering and distributing leaflets in the preceding weeks. They

had arranged for us to meet 16 new seekers in Bergen's alternative "Knutepunkten" (junction) to talk to them about the new perspective of Sahaja Yoga and Shri Mataji, to give them realization, and to help them understand and experience how your life changes for the best after Kundalini rising.

The next evening we met most of the 16 seekers again, as well as five new ones. All doubts and distrust for the new experience had gone and were replaced by friendship, openness, and even love. It was a wonderful experience, as self-realization and collective meditation always is. Most of our new brothers and sisters felt very happy and could see a new perspective for themselves and for Norway. For some, their vision extended as far as Scandinavia, and even the whole world!

On Sunday we were invited to the birthday party of Christa-Lis where, for the third time in three days, we met our new brothers and sisters in Sahaja Yoga and a few new ones: the youngest being 11 and the eldest 74 years young! Between cake and tea we gave an introduction, heard a talk of Shri Mataji and had the experience of self-realization again. We worked on people, answered a lot of questions, went out to look at the comet, and ate some more cake. Finally, we exchanged addresses, promised to come back again, and send more information in the meantime. At the end of the evening we were hugged by almost everybody as old and very dear friends.

When we got back to Oslo, they phoned to tell us that in just one day they had organized addresses, phone numbers, a place to meditate, and an appointment for next week. Once again

Shri Mataji gave us much more than we had asked for, as She always does.

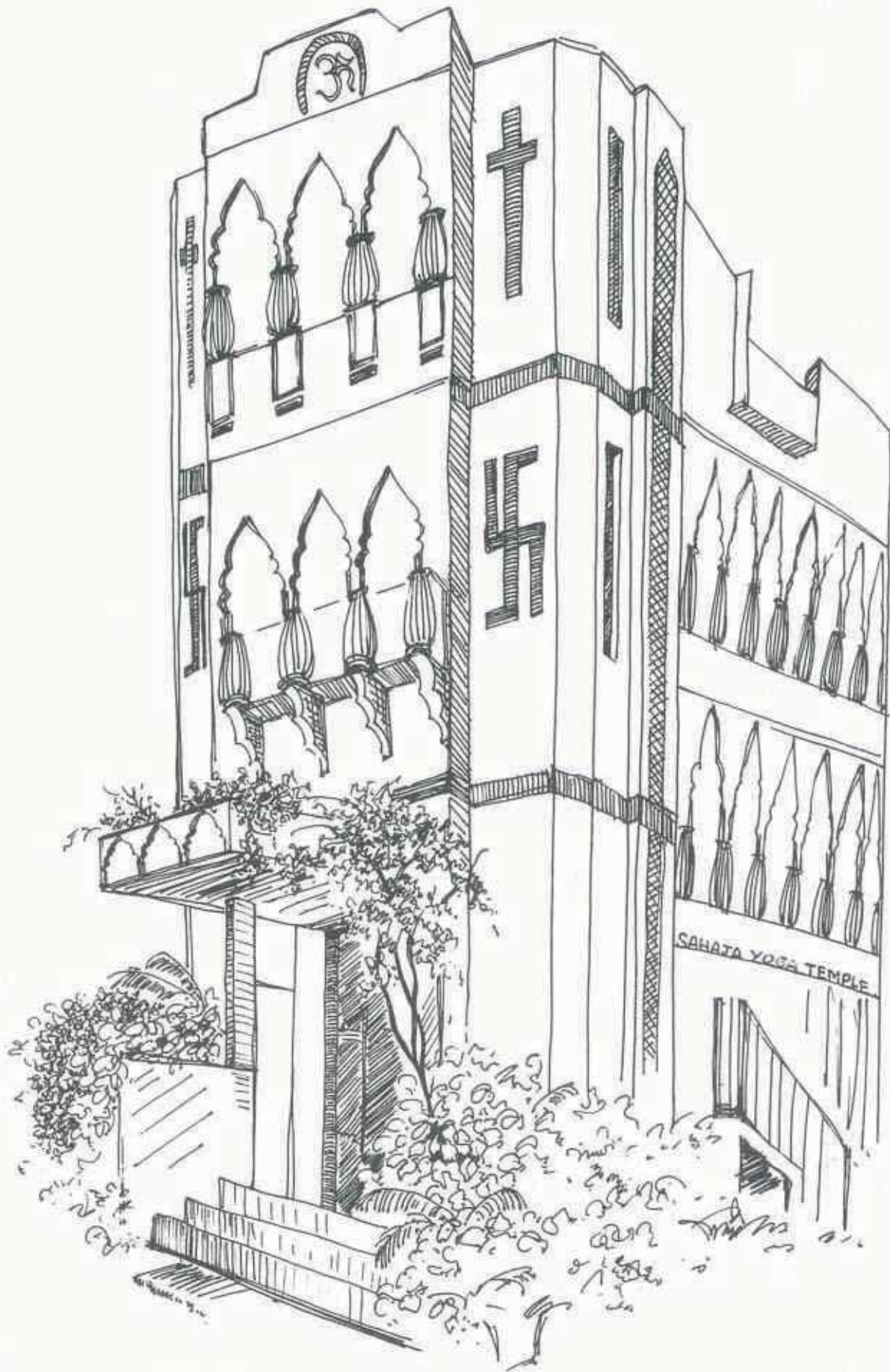
The same evening we had meditation in the centre of Oslo and six new people came. After being worked on, a young girl with thyroid gland pain said that she didn't feel the pain in her left throat and left shoulder anymore. "As if it had been anaesthetized with a very sweet injection," she said. After this she felt better and was literally overflowing with Kundalini. We also met some remarkably balanced people there.

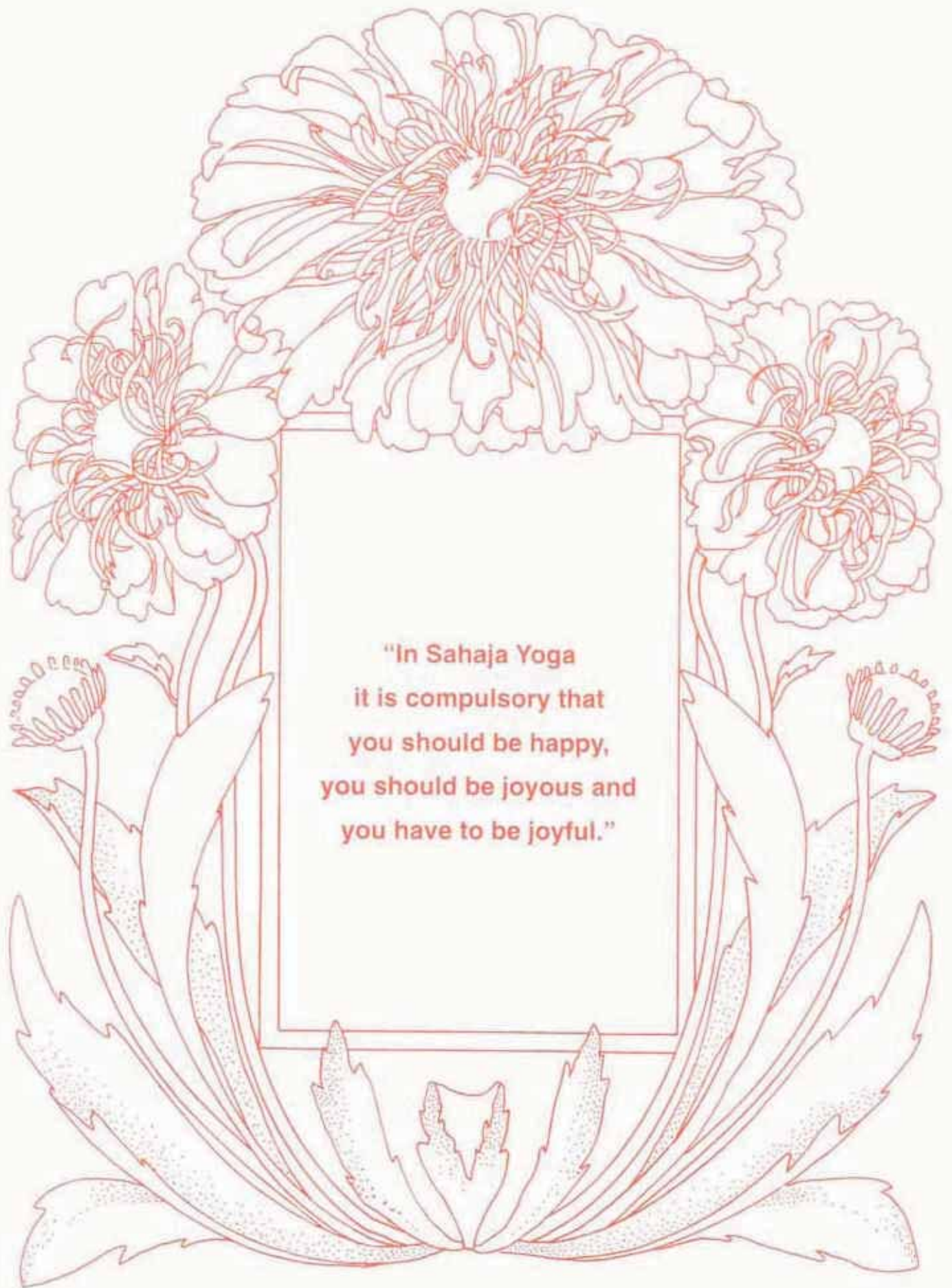
But the top of the bill was the Tonsberg program. We met 16 new yogis, who were only too eager to give up tantrism and other nonsense, and to recognize and embrace the truth. We all felt the Paramachaitanya very strongly. Shri Mataji Herself must have been there, because we really were connected to the Nirmal Vidya of the Virata. We were answering questions we had never heard of before. One of us, who doesn't speak English, was talking about Shri Mataji and about Sahaja Yoga as if she did this every day. We worked on each other, making us and each other extremely happy. Some of them just couldn't leave and when they did, they were crying for joy, overflowing as they were with vibrations.

When we drove back to Oslo we felt stronger and wider and softer and more filled with Satchitananda than any Viking can ever have felt before. We felt and still feel as if Norway has surrendered to the Adi Shakti and will blossom a thousand-fold.

Norway is ready to be the flute of Shri Mataji...! Norway ahoy! ■

— Sidsel, Rita, Mariette, and Jos





**"In Sahaja Yoga
it is compulsory that
you should be happy,
you should be joyous and
you have to be joyful."**