



# *Divine Cool Breeze*

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"We must learn to be one. After coming to Sahaja Yoga, after your Realisation, if you do not understand this message that we all have to be one, one single unit, one single body, if you cannot be, if you are identified with other things, then it is no way you have grown, you have not matured."

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Edited by : Yogi Mahajan  
Published by : V.J. Nalgirkar  
162, Munirka Vihar  
New Delhi-110 067

# Editorial

Looking at glass of water one may observe that 'it is half full', another may observe that 'it is half empty'. When we look at the leaner side of life we only defeat ourselves. For instance if some one is asked, 'please phone Mr X' without even trying, the answer comes, "he may not be home". Even before making an attempt if people start imagining the difficulties then they create an invincible mountain by which they defeat themselves. The mental process has a ready explanation or an excuse for everything. For instance a Sahaja Yogi suggested "let us do a public programme;" pat came the reply "we may not get the hall". We have to realise that the mental process is linear and has to recoil back. So let us overcome it and change our outlook to saying", Of course we will get the hall, we are doing God's work."

We know very well the power working behind us. Let us yoke our mental process to it and leave it to work out everything. By our imagination we block the flow of vibrations and tire ourselves. Thus we are defeated and exhausted by our own reactions. When our attention is centred there is no reaction. We can be in action and achieve many things without getting overwhelmed.

The depth of our faith can cause anything to happen. Sahaja yogis have many experiences of the power of bandhan. "It was raining, we had to conduct a public programme outside. We gave a bandhan and behold the sun suddenly appeared." "It hadn't rained for a long time, the crops were drying, we gave a bandhan and it rained." Whenever Shri Mataji arrives or departs in any part of the world, the weather shows exuberance and turns favourable. Very recently at Shri Krishna Puja, Cabella in August it was very hot. There was the largest congregation of sahaja yogis. Sahaja yogis were even sleeping in the open. Therefore it was important to have dry weather. The weather cooperated till the puja was over. The next morning there was such a heavy downpour, but by then every one had left. The temperature became very pleasant and heavenly. In September, Navaratri puja, Cabella it rained throughout the music programme. But on the day of the puja the sun beamed everywhere and there was no trace of any cloud in the sky. There are many other experiences where it was very hot and Shri Mataji brought the temperature down by bringing down her right side. Thus we know very well how nature is so obedient to her. Also there are the miracle photographs and thousands of cases of healing. From these experiences our faith has grown into enlightened faith. We know that vibrations actualise into reality, our pure desires. Our confidence in the power of the paramachaitanya has become absolute. We apply its power not only to our problems but also to the problems of our society, country and the whole world. Sometimes the paramachaitanya may take its time to work out things. It may need time to overcome negativity. We should remember that time is a human concept. Paramachaitanya is beyond time. As our brain is monitored by time we bind ourselves in time schedules and are panicky if things do not work out in those time schedules.

However, since paramachaitanya is not bound by time it functions its own freedom. Maybe something we wish to happen tomorrow may be worked out by the paramachaitanya after ten years. For instance many things Shri Mataji told us ten years ago are happening now. Whatever paramachaitanya takes up it achieves. It always keeps its commitments but it cannot be bound by time. Whenever it performs is the right moment for that event.

For the moment our job is to put our attention to world problems and pray fervently to our Divine Mother for the solutions. At our level we should continue giving bandhans and rely completely on the paramachaitanya to work it out. Our Divine Mother is the Mightiest of the mighty and even the impossible must yield to her or perish. We pray at her lotus feet and marvel at her miracles;

O Devi, Let our eyes only behold the world redeemed by your miracles, Let our ears hear only your praise,

Let our lips only sing Thy glory.

Let our hands perform only Thy commands,

Let our existence be only to please you.



## *Sahasrara Day Puja*

*Pravachna (Talk) by Her Holiness Mataji Shri Nirmala Devi*

Today, it's a great day because Sahasrara Day and Mother's Day have come together. That's a very Sahaja happening, I think and that is what we have to understand, as to how Sahasrara and the Motherhood go together. Sahasrara was definitely opened and Mother had to do it. Because formerly those people who came on this earth, tried to teach people about Dharma-to bring them to the Central path, to the straight forward path of ascent. They tried everything, whatever way they thought was good for a particular area, particularly community, particular country. They talked about it and lots of books came out of it. But instead of all these books creating people of religious, spiritual and a united nature, created people who were all against each other. Absurd! It is an absurd thing. But it happened. So all these books that were written, all this knowledge that was given, was all misused by human beings, just to get their own power, I should say. So it was all a power oriented, also money oriented game going on. When we see the outcome of all these religions, you feel it's all empty. They talk of love, they talk of compassion but it all is for a purpose. It is all a political game sometimes because they still feel that they should have power. Not the spiritual power, but the worldly power so that they can dominate the whole world. So this domination started working so much in the human mind that we had lots of wars, killings, all kinds of things. And when it subsided, I felt that now, may be, opening Sahasrara might help people to see the truth.

At the level of Sahasrara you know the truth. So all kinds of illusions, all kinds of misunderstandings, all kinds of self imposed ignorance, they all have to disappear. Because, what you know is the truth. The truth is not sharp, its not harsh. It is not something which is difficult to assimilate. People thought truth

must be something that would be just a very damaging or could be very harsh, could create problems between human beings which should not have. It was not meant to be but whenever they talked of truth, the people used it for a wrong purpose. It is something special about human beings that they start using things for a wrong attitude, for a wrong message, and try to use it for their own purpose. It is such a common thing with human beings that they want to have power over other men.

Now, I have seen in my own country when people wanted to have separate nations. Those people who wanted to have separate nations actually did it, not to achieve anything great but just because they can become something great in their own country. So they never wanted to be in a country where they may not rise to that height. So then, they separated those countries, and by separating I have seen, all these countries are suffering, suffering very much. There is no growth, they have financial problem, all kinds of problems are there. And also the main country is suffering because they have now developed enmity and all this is working out against the main country. So to have a separatist idea itself is against Sahaja, say for example, a flower growing on the tree looks very nice, it develops there, matures there and it produces seeds also. But, supposing you cut the flower, and take it away, then what happens? The tree loses the flower no doubt, but mostly, it is the loss of the flower. Now, this they did all of them and when they did it you see what is the result that people who tried to have their own country, their own domain - they were killed, murdered abused and some of them are in jail. So the attitude even outside Sahaja Yoga has shown that it doesn't help. So we must learn to be one. So after Sahaja Yoga, after your Realisation, if you do not understand this message that we all have



to be one, one single unit, one single body, if you can not be, if you are identified with other things, then it is no way you have grown, you have not matured, very important point.

On Sahasrara Day one has to understand that all the seven chakras have their pithas in the Sahasrara. All the seven chakras are nicely settled down in the midriff of your brain. And they act, through that area wherever they are, on the chakras and work it out. Now all these seven chakras become one I should say or go into unison. Complete integration takes place in these centres. Because these are governed by these seven main chakras we can call them, you can call them by any name, and they govern all the other chakras and because they are in unison completely integrated, that's why all your chakras are integrated.

Pithas which are enlightened I should say by Kundalini, also blessed by the Divine power immediately become integrated. They say that like pearls in one string. It is even more than that. All these pithas within you get integrated in such a manner as if there is no difference in their manifestation. Supposing you have a chakra which is not alright, something wrong physically, mentally emotionally whatever it is. The other chakras try to help this sick chakra and try to evolve a personality as a Sahaja Yogi in a way that he is integrated. Now integration within yourself is very important. Unless and until you are integrated within yourself, you cannot be integrated outside. And the within yourself, the integration is such a blessing of Sahaja Yoga that a person who gets this realisation becomes a personality which is above the normal personality. It is not attached to all the negative forces the destructive forces. It just gives up so many things which are normally very difficult to give up. All these seven chakras that we have within ourselves are then guided by these pithas in unison. Just the help that comes from the unison, helps all the chakras to get completely integrated. As it is we are not integrated because our mind goes on one side, our body goes on another side, our heart goes on another side, our emotions are different. We do not know which is the

right thing to do, what is the best thing to do. But after realisation in the light of the spirit you get the truth and you know what is to be done. For example after self realization you can judge people on their vibrations. You don't have to use your brains for that. Just on your vibrations, immediately, you know what is wrong with yourself and with others. So here it is a double correction. One is you see your own being, your own self, your self knowledge comes to you and secondly you can also make out another person-what sort of a things he is doing. If somebody is not Sahaja, and claims to be Sahaja you can easily find out that he is not Sahaja, his behaviour is not Sahaja.

So best thing is for all of us, is to get this integration absolutely working out within ourselves. We should not shun it but we should accept that whatever defects we have, whatever wrong we have been doing, what wrong thinking we had, whatever destructive we had taken to, all this has to disappear because you are Sahaja Yogis. Sahaja Yogis have a special job to be done. They are not like other people, who are just working for money, working for power, working for domination, you are not. You are working in Sahaja Yoga for the emancipation of humanity. So whole thing is that this Sahasrara is a global field where we enter in. We enter into a global field and when we are there, we just become ourselves, a global personality. So all these minor things like your race, your country, your religion and all these which are artificial barriers between human beings just drop out and you become a realised soul and you know what is humanity, you understand the humanity. This has to happen in all the Sahaja Yogis – when they are together. They should understand that we are not, no more ordinary human beings. We are special people, chosen for a very special work, which is the most important thing today.

Now as you know what is going on in Kaliyuga. I need not describe all that to you. But what is the light of the spirit which is going to show you what you can do to remove the ills of Kaliyuga. Starting right



from yourself, you just see for yourself, with great amusement what you have been doing was all stupid. You should not have done that but you have been doing, so it is alright, you can forgive others who are doing it. And you will understand that those who have been doing it, have been doing all this out of ignorance.

But now you have your Sahasrara open. In the open Sahasrara divine is pouring its grace all the time. With that reception, with that, we should say the nourishing of your Sahasrara, what happens is something really great. One thing happens that you get detached from yourself. You can see yourself, You can see your past, you can understand yourself that you have been doing so many wrong things, and misunderstanding people. This sometimes takes you too far away from yourself. But once this light comes, and the Sahasrara is nourished, in that light you see clearly what wrong you have been doing to yourself. Then as a person you can see your faults. But also you see the faults of your society, where you live. I have seen immediately after people get their realisation, they start telling me Mother I was a Christian but see this is Christianity. Somebody will say Mother I was very patriotic but I see now what patriotism is. Like that everybody starts seeing its own background, its own styles in which he has lived. And Just gets out of it. And Once you are out of it, its no more identified with you and it is such a spontaneous happening, only thing you have to learn to be spontaneous. And that's what I find that in Sahaja people, though they are out of this ocean of illusion, still sometimes their one leg is there in the ocean and still they are pulling it out and pushing it back. That should not be. That is only because people don't meditate.

Now to say you must meditate, people think it is a kind of ritual, or may be a kind of a style of Sahaja Yoga. No. Meditation is for you to go deep down into yourself, to achieve all that your Sahasrara wants to give. To achieve that height of detachment, of understanding is only through meditation. So that happens in meditation is that your awareness crosses

over Agnya, goes above and is now stationed in the Sahasrara, in thoughtless awareness. Then the reality of Sahasrara, the beauty of Sahasrara starts pouring in your own character, in your own temperament. Unless and until you meditate, not meditate just to get well or just to feel that I was meditating but meditation is very important for all of you that you develop your Sahasrara in such a manner that you imbibe the beauty of your Sahasrara. If you don't use your Sahasrara in this way, after sometime you will find, Sahasrara will close down. You will have no vibrations and you will have no understanding of yourself. So very very important thing is to meditate. I can immediately make out a person who has been meditating, and the one who has not been meditating. Because a person who does not meditate still thinks that oh it's all right, I am doing this, I am doing that.

*Meditation is the only way you can enrich yourself with the beauty of reality. There is no other way, I can not find any other way but meditation by which you rise into the realm of divinity.* For example, I would say, that myself whatever I have done is this that I have been able to find out a method-how to give you Self Realisation, to masses. But that doesn't mean that if I give to masses, they are all Sahaja Yogis. No. You must have seen whenever you have your programmes, people get realisation when I am there and they come to programmes for a while and then they drop off. The Reason is that they have not meditated. If they had meditated, they would have known, what is their quality, what are they. Without meditation you don't understand what is best for you. So today is a day when you have to promise me that you will meditate, every night, every evening, may be in the morning also. Whenever it is possible if you can go into meditative mood, you are in contact with this divine power. Then whatever is good for you, whatever is good for your society, for your country, all is done by this divine power. You don't have to overpower the divine power, you don't have to order, you don't have to ask. Just if you meditate you are one with this all pervading power.



which is another great blessings to us.

Unless and until your Sahasrara is open, all the blessings of the divine power cannot come to you, cannot, may be you might get some money you might get some job you might get this and that. But your own development is only possible when you meditate and your Sahasrara is completely open and open to truth. Now the truth is that this divine power is compassion, is love. This is the truth. They say God is love, God is truth. So the equation has to be made that truth is love and love is truth. But it is not a truth that as you have for your children, you have for your family. Attached love is not truth. *If you are attached to somebody then you never see the bad points of that person. If you are angry with somebody then you can never see the good points of that person.* But it is a complete detached love and that love is extremely powerful. Because wherever you project that love to anyone, you will be surprised, the problems of that person will be solved, his personality will improve, everything will work out in a very big way and his life will be changed. But if you are attached to anything what so ever, that attachment itself causes problems and doesn't allow Sahaja to grow. This attachment could be of any kind. For example you can be attached to your country, attached to your society, attached to your family.

But when Sahasrara is open you learn one thing - is detachment. It just happens that you get detached. Though I mean you are not running away. As it is in Sahaja Yoga we don't believe in people, who run away from society and go to Himalayas. For that I call it escapism. That is not the point, what happens is that you are there you see everyone, watch everyone, you know everyone, you are close to everyone but you are a detached person. It is a state of mind that you achieve when Sahasrara is open. In that state, you are dealing with people, you are dealing with problems, you are dealing with situations but you are not involved in it. There is no involvement and that involvement which you had before can never give you

complete insight, what is happening, what the truth is, about any situation. So this detachment helps, the greatest thing of the detachment is that you are not affected. No use saying that oh if you are not affected Mother, so how can you feel for another person, how can you have compassion for another person. Because if you feel for another person then only you can solve the problem. But this feeling that you have is again a kind of an attachment. It is not a real feeling. Because it doesn't help. The person is crying, you are also crying. The person is in trouble you are also in trouble. And this does not help that person; nor will it help you. So to have detached in no way means you do not feel the another person. You do feel, you feel the agony of that person, the trouble of that person, of the whole society sometimes and of the whole country. But, that your feeling is so detached that the all pervading power takes over. First we must never full faith in the capability of this all pervading power. As soon as you are detached you say you do it. Finished, once you say that you are going to do it, it is you who is going to do it - whole thing changes completely. Because you transfer all your responsibilities, all your problems to this divine power which is so powerful which is so capable, which can work out anything. So whenever you think that this problem you are going to solve. You are the one who is going to do it then alright, Divine Power says, alright - try your luck. But if you can really put this problem to the Divine power it will work out.

We have all Kinds of problems in Sahaja Yoga, specially when we find that people are not so much attracted to Sahaja Yoga, they are few in number, then you feel very bad about it. But have you tried to meditate on this point, and have you tried to put this problem to the divine power. Why should we worry, when we have divine power available through our Sahasrara. Why should we worry why should we think about it? Just leave it to the Divine Power. If that is possible if that you can achieve which is very difficult for human beings because they live with their ego, they live with their conditionings. But if that



attachment to all these things goes away, then what you do is just leave things to this power. Krishna has said in His Gita, 'Sarava Dharmanam Pratyajyam Mamekam Sharnam Vaj'.

Forget about all your dharmas. Dharmas means we have a dharma of a wife, of a husband, of a member of the society. All of them have their own dharma. But He says leave them and leave them to me and I will manage. This, we have to learn, is to say that it is the Divine Power which will solve our problems. As human beings its a very difficult state, and this state can only be achieved through meditation. I am not saying that you go on meditating for hours together. Not necessary, but with full faith in yourself and in the Divine Power, if you work it out, I am sure, it is not difficult to rise to that state of consciousness. That is what we have to achieve. It is possible for men as well as for women. They don't have to think how can we, Mother, do it. All such people are no good for Sahaja Yoga. Those who have diffidence about themselves can not do anything. But those who are surrendered and those who are surrendered and those who think they can do it, can manage all this transfer of their power to the Divine power. Just put it on the Divine Power.

*Now supposing I have a car which can drive me down. So if I have a car, then I don't put bullocks on it. I don't push my car, I just sit inside and use it. In the same way if you have this great power around you, if your Sahasrara is absolutely, completely submerged in it, then you will be amazed how things work out for yourself.* I will give you an example of a Sahaja Yogi who is no more now. He was a fisherman, ordinary fisherman but also he was educated so he was working in a bank. This one, was going one day to do some Sahaja Yoga work, and he had to go by boat. So when he came out he saw the whole place was clouded and it was about to burst out into a big havoc. So he get very much perturbed about it that what is this. His Sahasrara was so open and good, immediately he said now I

leave it to this Divine Power to stop all these things happening. I don't want it to rain and to have any problem till I come back home and go off to sleep. And it was surprising, people told me, that Mother the clouds and everything were there, all throughout but it did not rain, did not do anything and there was no chaos of any kind. He went to another island where he had to go, he did Sahaja Yoga and came back. And then, when he went to sleep, then only everything started pouring down.

So nature, everything, every leaf, every flower, every thing is worked out through the Divine Power. So we should not have our ego that we can do something ourselves we can manage ourselves. Once you have that kind of a thing you are not yet that much developed, you are not that much grown in Sahaja Yoga. But to grow up in Sahaja Yoga should not be difficult for you because you have guidelines. Those people who got their realisation, very few of them like sufis and we had some saints in India, how much they must have struggled, no body to guide them, nobody to help them, no body to tell them about what they can achieve and despite that they were very satisfied people, very happy people. And they worked it out so well, they saw the whole world with another angle as you can also see. But they were not upset, and they had such self confidence, they had such knowledge of their own, that they achieved through their meditative process and the way they have written books, some of them are so great. It is very surprising now they have achieved these great verses, such full of knowledge. One cannot understand that they had no guidance, no body was to tell them. But one thing with them was that they always tried to look after their Sahasrara. Now one thing is there, obstructing Sahasrara, is the movement of your Agnya into thoughts. That is the only thing that stops your entry into Sahaja Yoga. Thoughts are coming all the times because a human being is born who reacts to everything. React to this and react to that and thoughts, coming and thoughts going. There is a big crowd of thoughts because of that your attention cannot cross



over Agnya and cannot reside in the Sahasrara.

So first of all one should see, what sort of thoughts are coming. You have to condemn yourself sometimes. You have to say what nonsense, what have I been doing, what is the matter with me, how could I do all that? Once you start doing that, these thoughts will start disappearing. These thoughts are coming from two angles- one from the ego and another from your conditionings, and these are so much built up within you, that they don't allow your agnya to be crossed. That is why we have two bija mantras of ह्रम, क्षम. First one is when it is conditioning, you are endowed with this kind of fear, I should not do like this, I should not do like that, this is not allowed, that is not allowed. That is the conditioning part of it. Conditioning can be of many types. But the ego part is that I must overpower everybody, I must get this, I must be able to rule everyone. These two things are there in the mind which are all the time crossing. So it is important that we should go into thoughtless awareness, and that thoughtless awareness is the real way that your Sahasrara can be nourished by the Kundalini. Because Kundalini cannot go through, cannot pass through and for that as I said, there are two bija mantras, one is ह्रम, another is क्षम.

So if you are conditioned, you are frightened, you are afraid and you had ideas about yourself. These days the way people are describing. They say, I am an extrovert, somebody will say I am introvert, somebody will say, I am hippy. I am that, I am that, all kinds of things they can have attributed to themselves. But these ideas are all coming from outside, they are not from inside. To get to the inner side of yourself, the subtler side of your being, you must allow the Kundalini to go through the Agnya.

To cross the Agnya is a very important thing in the modern times. And for that you have to meditate. *If you can meditate with complete faith in yourself, this agnya can be opened up.* You have to surrender yourself to the Divine and when this Agnya opens, you will be amazed, your Sahasrara is just waiting to

transfer, to give you all the help that you need through the all pervading power. Your connection of Sahasrara with the all pervading power is established and by that you will be amazed how all these seven chakras work for you, how they help you, how they try to give you whatever is the real knowledge about everything. This real knowledge that you get is very joy giving. You can see this real knowledge in everything, you don't have to start reading any book about it. In every situation, and in every person, in every flower, in every natural happening, you see clearly the hand of the Divine. Once you see the hand of the divine, once you say that it is you, you do everything your ego starts disappearing. Kabira has said something great about this. He said that when the Goat is alive it goes an saying I, मैं, मैं, I am, I am. But when it is slaughtered and its intestines are made into strings, which are used for cleaning the cotton, then it says तू ही, you are, you are, you are. See in this symbolic way, they have suggested that you have to dissolve into this divine power. It is the divine power that does everything. What am I, I was just a drop that fell into this ocean of awareness of the divine power and that is taking over and working it out. That will help you a lot to be a great Sahaja Yogi.

You develop curing powers but still you are not proud of it. You develop off course awakening powers you are not proud of it. You develop so many creative powers and you are not proud of it. You become really very very creative, extremely creative. But the greatest thing happens to you that you become a global personality. So you start seeing the problems of every country, of every other nation where they have problems. But these problems when you see, you don't see like other people because others may like to use it for their own purpose, may be for media, may be for something. What you want to see is that these problems are solved. Your powers are so great with this kind of a mind I would say which is dominated completely by the Divine power that whatever disturbs you is immediately taken over, and it starts working out.



Many problems have been solved by Sahaja Yogis, and also they can be solved on a very universal level, if you are a global person. If you are a global person then what happens is that you become sort of a vehicle or you can become like a channel for this Divine power to act because you are purely a global personality. Not attached to this, attached to that but a pure Sahaja personality which can be used by this divine power very easily. For that as I told in the afternoon also that we have to be careful about few things that we have. Firstly anger, anger is the worst thing that we have. Angry for what? There are people who talk like this 'I was very angry. They are proud of their anger. Anger is a sign of complete stupidity, absolute stupidity. There is not need to get angry with anyone. Because by anger you don't solve the problem. With anger you spoil yourself, with anger you ruin your own nature, with anger you really spoil the whole situation. So no use having any anger-about anything. But if anything happens that angers you, you should settle down and see for yourself why is it wrong, why it is disturbing you. Your seeing itself will help this problem to be solved. You must first of all, realise that you are a special personality, that your Sahasrara has been opened out, to this all pervading divine power, as if you have entered into the realm of divinity. You are a great guest, in the great court of divine domain. You are not an ordinary person, and so once you understand why you have Sahaja Yoga and why you have got realisation, is that there is something special. But that should not give you any ego. It is not for ego that you have to have this but it is for understanding that you have to play into the hands of the divine. It is this play, something I could explain like this that, if you are supposing an artist, then in the hand of the artist is the brush and the brush never thinks that it is doing anything. It is the artist who is doing everything. In the same way when you are one with the divine power, you just feel I am not doing anything. It is the artist who is doing. It is the artist who is managing & who is the artist? It is this Divine Power which loves you, which cares for you, which looks after you, which absolutely is identified with you.

You will be surprised I have got so many letters from people, how Sahaja has helped them. How, at the right moment they got the help at the point of complete destruction, how they were saved. So many people have written to me but I am not surprised because if you are one with the divine, it looks after you. It has all the powers, all the powers, only one power it doesn't have, to control, if you went to ruin yourself it gives you freedom, complete freedom. If you want to ruin yourself, ruin. If you don't want to accept divine power, alright, don't accept. It is a complete freedom to do what you like with yourself. That is one thing it has given and that is why, you must curb down that freedom and respect the divine power.

Today is, I should say Mothers day also. Because I think only a mother can work it out that way, one has to have lot's of patience. What I have seen about all these great incarnations who came, they just disappeared in a very short time they lived, very short time. Somebody was crucified at about 33 years of age. Somebody took a samadhi at 23 years of age. Because I think they couldn't bear, the way the people were stupid.? They couldn't see the point that they could do something for human beings. They lost their confidence I think or may be they thought it is useless to work for these people. Like that they took a position that it is better to disappear. But mother's position is different. She will go on struggling and fighting for her child. She will fight it out to the last to see that the child gets all the benefits, and this patience, and this love and this forgiveness is innately built in a mother. Because her attitude is very different, not any achievement, not any big name or what you call a sort of an award or anything. It is just she does it because she is a Mother, and that is what is a sign of any mother, is a real Mother, at least for her own children she will go all out. She will work out everything, day in & day out and try to save the child from disaster. But Sahaja Yoga is a much bigger family and for that you really have to be worked out through the Mother's principle. You cannot take any other principle. Like there were very great warriors we had and they have done a great job and have worked



out as warriors, then we had some who were very sacrificing, all kinds of people they had. They worked very hard to establish Dharma in people, but they could not.

I thought of one thing that no use establishing dharma. First of all give them realisation. When in the light of the spirit they see what is wrong they became dharmic automatically. Best way is to do that, not to force dharma on them. Because you put dharma on them, they don't know how to bear it, they can't digest. So this will be the best way, is to just make them aware of their spirit. Once the light of the spirit comes, in the light they see everything clearly then no problem is there and that's why this Mother's quality is very helpful. I mean in every country there has been a manifestation of the Mother's principle, in every country, and it has been depicted and said, but later on it was taken over by people who didn't want to talk about Mother. Because they could not justify themselves, the way they were behaving. So they said best is not to talk of the Mother.

Also those who are very much advanced people, very mature, who were really incarnations did talk about the Mother all the time but still talk was talk. Now this has to be worked out as a Mother has to do. So in your own way when you are doing Sahaja Yoga, there also you have to be a Mother. More Mother's quality than the Father's quality. That there is no ambition, there is no competition, there is no jealousy, nothing. Just you want your children to come up and to grow in their spirituality. If that is the only attitude we have then you will be amazed how satisfied you will feel because this is a very very joy giving thing to see people growing in spirituality. Not only talking about it, not only reading about it, but actually happening, actualizing within yourself. So this quality is very helpful and that really helps every Sahaja Yogi – to be patient, to be kind, to be humble but you have to correct also. There is a way of correction of another person, of people who are coming not from the divine world but from the normal world. So it's a difficult task to correct them. Some people are so hot tempered they can't bear it. Doesn't matter, you have to forgive them. But best is to concentrate on people, who are simple, who are loving,

who are affectionate and then gradually all these complicated people will also join. Your way of dealing with others has to be motherly. Motherly relationship has to be there. I was surprised that in a Western literature don't find any description of a child and a mother's relationship. Very surprising. There is no description at all, how the mother sees the child, how he walks, how he falls down then how he gets up, and how he talks. All kinds of beautiful things have been described but not in the western countries. I don't know, they never saw this point I think. That is very important, that to describe the attention of a mother. How she is loving, how she is kind, how she tolerates so much nonsense and how she keeps it as sort of a forgiving thing. Not just to use it against the child or to trouble. Sometimes you have to correct, you have to tell but at the right time, at a right place if they are told the child also sees the point whatever is there.

The first most convincing thing is the affection and the love of the Mother. She goes on forgiving and giving that assurance that I have a mother. Nothing can happen and this assurance works very well. But the same assurance you have to give to other Sahaja Yogis who are getting realisation from you. Let them feel that you are not angry with them. They are stupid I know, they are sometimes violent, I have gone through all kinds of people. But the only thing that has worked is pure love, pure love has no attributes of expecting something. You just give love & try to improve that person with full attention. But in divine work you don't have to get attached to that person.

Supposing, there is somebody who is not up to the point, is also troublesome, gets angry with you, annoys you and insults you, so forgot it, there are many others. There is no need to run after one person, to get attached to that person. Now main thing is that I feel all the Sahaja Yogis always feel that I am their own which is a fact whether I talk to you whether I meet you or whatever it is, you have to know that I am your Mother. And any problem you have you can always tell me. But sometimes the way people tell me problems also, I feel how low they are. Their mentality is so low, what are they asking me. Supposing you go to some king and



ask him, say, for half a dollar. What will the king say, what is the matter with this person. He doesn't know, what he should for? In the same way, one feels that way that when you are asking anything to your Mother, it should be of some value. Some great value, it should have the value of complete satisfaction. When you ask for something it should give you complete satisfaction. But I have seen people asking for this thing, for that thing. I mean it is to such an extent that sometimes I feel, oh God, how am I getting all these people around me, who are desiring something very low, very mean, very insignificant. But if you are one with the Sahasrara, then Sahasrara itself works. It will bring you in contact with such people that you are amazed, how it works? I went to Turkey and my experience of Turkey has proved that beyond doubt. I never expected but the Turkish people of all the people of the world have taken to Sahaja Yoga just like a windfall, can't understand, how they have accepted, and they were at least 2000 people in the follow up and people were finding it impossible to get them around and tell them. And when they had very close meetings also they had so many people, and they continue to be there. Now, may be that it is a very disturbed country, with fundamentalism very much working out.

But everywhere, every country has problems and has, you should say, a kind of very destructive image-every country has. But in some countries I do not know how it sparks, and once they become Sahaja Yogis, no problem. There is no problem about anything if they are Sahaja Yogis. You see you don't have to tell them. They themselves work it out. They understand it, what is it? Like we have every country which has problems, which has people who are not of a very great level, who are not great seekers. May be in some countries, I feel those who were great seekers are lost. Like England I feel that all the seekers are lost by drugs, hippism, all nonsense. America is the worst of all which is so much lost into wrong seeking and it is difficult to find people there who have right seeking. Gradually it is working out, but still I must say, we should not think of any one particular country where Sahaja Yoga is not working out so much or in some places working out so

well.

It is what we have to think globally that Sahaja Yoga is growing, and you are part and parcel of that society which is Sahaja Yoga. It is a very rare society, which they never had. They had one or two sufis here and there, one or two realised souls here and there, who only suffered. All their lives they were tortured. No body looked at them. I had great hopes about Maharashtra but I was so disappointed because they tortured all these great saints, all throughout, so badly, in such a mean manner that I think they are still paying for it. And despite the fact that I have done so much for them, what I feel is that their Karmas are not good because they still, I would say, it is a rotten country. It has become so rotten. You can see that the way people are behaving, whole thing is so bad. Though Sahaja Yoga is there, no doubt but I would not say it is of that level as it is in the North, North of India. Very surprising, North Indians never know anything about Sahaja Yoga. They were not such religious people either, but how the North people have taken to Sahaja Yoga is very surprising. So you can't say where the light will show. Just can't say, and wherever it shows we should accept. Where it doesn't show, we should not feel bad about it. What can you do? You can not, sort of, break their heads for Sahasrara. Their Sahasrara has to be opened out and with your motherly love, with your motherly understanding I am sure you can do it. May not be, to the same extent in every country but I am sure I feel that may be the 'punayas' of these great saints will work. And may be where I felt little bit disappointed, I feel that all these places will work out and Sahaja Yoga will grow. But first and foremost is your Sahasrara. Only your Sahasrara can reflect the light of divine. So your Sahasrara is extremely important. You must meditate to enrich your Sahasrara, to cure it, to make it completely nourished by the Kundalini. There is no need to do many rituals but meditation and also little bit of taking bandhan, even now, today is necessary I think when you go out because still Kaliyuga is working its own pangs and the Satyayuga is trying to come up. We are the ones who are going to support, look after the Satyuga and that is why Sahasrara opening is very,



very important. It is very important and those who want to grow should meditate every day. Whatever time you may come home, may be in the morning may be in the evening, any time but you will know that you are meditating when you can get into thoughtless awareness. Then you will know, your reaction will be zero. Look at something, you will just look at it, you will not react because you are thoughtless. You won't react, when

that reaction is not there, then everything, you will be surprised, is divine, because reaction is your Agnya's problem. Once you are absolutely thoughtlessly aware, you are one with the divine. So much so that Divine takes over every activity, every moment of your life and looks after it and you feel completely secured, one with the Divine and enjoy the blessings of the Divine.

May God Bless You!

Dear Sahaji Brother/Sister

The purpose of the Divine Cool Breeze is to communicate to all the seekers the Divine Knowledge being revealed by our Divine Mother in her pravachanas (talks) delivered all over the world, and also to keep them informed about the developments in Sahaja Yoga, miracles and events that occur, and news from various Sahaja Countries. Sahaja Yogis from all over the world are encouraged to contribute articles for publication.

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## Shri Mataji's 75th Birthday Celebrations

*(Penned by Western Sahaja Yogis)*

**S**eventy-five years after the birth of Shri Mataji Nirmala Devi, Her children from the Nation of Vishwa Nirmala Dharma have followed the course of many rivers to arrive at the shores of one sea, assembling from the far-flung corners of the Earth to celebrate, worship, and give our heartfelt thanks for Her birth.

How to begin to describe such a rich and condensed experience? This is a mixture of journal entries and recollections of the six-day festivities marking the 75th birthday of Shri Mataji Nirmala Devi, on March 20-26, 1998.

Prior to arriving in India all indications suggested that we would be taking part in a celebration the likes of which had never been seen before. The significance of Shri Mataji's 75th birthday had not been missed. The call had been made and answered, with Yogis from all nations making their way to India, the birthplace of Our Holy Mother. Once again embarking upon a pilgrimage to our spiritual birthplace, to place our feet upon the Holy Earth of an ancient land, and travel upon the path leading to that place set aside for Shri Mataji's worship.

It has been said that it is Shri Mataji who invites us to India to perform Her puja. She arranges for our leave, for the required funds to be present, for all necessary things to be done. We answer the call, and follow the path fashioned for us.

Sahaja Yogis from all over the world began assembling at the Nizamuddin Scout camp in Delhi in numbers unseen before. Over 1,000 foreign Sahaja Yogis, and more than 7,000 Indian brothers and sisters, all converging to be present before Shri Mataji.

Here we are. "Ohhh!" "Hey, hello!" "Ah!" and meeting more old friends than one could imagine.

The heart doesn't have time to think about opening, it's open. Sitting on the earth and appreciating the speed with which agitation and tension are absorbed—Mother India. Things forgotten in our daily life suddenly come back and make sense again. The world is changing. We are instruments for a new age.

It appeared that every Sahaja Yogi whom one had met during the past 18 years of India Tours was present. Yogis who had not come to India for many years had come to pay homage to Shri Mataji.

While walking around the camp one could not proceed for more than a few metres before there would be a reunion with an old friend, with much back slapping, re-establishing old friendships. Time was spent in earnest dialogue about all manner of matters Sahaja during the past five, ten, 15, and even 20 years in some cases, pleasant reminiscences of days gone by, and hopes expressed for the future. This seemed to be a retrospective occasion, faces milling in the crowd discussing past Tours and experiences of Sahaja Yoga in their countries, old friendships rekindled, and new ones formed.

The Nizamuddin camp has taken on a family perspective with the presence of the Dharamasala school children. In earlier times Sahaja Yoga was comprised of many young single people, but as the Yogis have matured and begun families, the next generation of Sahaja Yogis are being introduced to the pilgrimage to India perhaps at a much younger age than any of us would have envisaged. Our children have become familiar and comfortable with all aspects of camp life, totally happy and joyous in each others' company, indifferent to any hardship or discomfort.

The children operate at a level of unqualified acceptance of each other as members of their



collective, accommodating all facets of each others' personality. They possess a beautiful and natural affection for each other which allows them to avoid the disputes one normally sees between young children. They live day by day within a natural and spontaneous universal brotherhood, united in their Sahaja collectivity. They teach us that the things that divide us are an illusion, and the most important union we have beyond that with Shri Mataji is with each other. Shri Mataji once said our children would be teaching us how Sahaja Yoga should be practiced.

### *Friday, 20th march The Felicitation Ceremony*

The formal part of the celebration began during the early evening hours with the commencement of the Felicitation program. The scenes prior to the start of the program were indicative of the coming seven days: enormous numbers of people arriving at the camp for the program, long queues forming at the two entrances to the pendal, space within the pendal in short supply, access restricted to those displaying their registration badges.

Shri Mataji arrived to find the pendal absolutely full, with hundreds of people standing along the outer perimeter of the pendal and large crowds outside unable to gain entry.

Many prominent Indian politicians and citizens were invited to speak, as well as several of the country leaders in Sahaja Yoga. Several messages were read out or synopsised from various people who could not attend the ceremony, such as the President and Vice President of India, who sent greetings and gratitude for Shri Mataji's "selfless service to mankind"; Claes Nobel, who sent congratulations and said that all the members of the "one big family united by the earth" were present in spirit at the ceremony; Ayatollah Rouhani, and a cabinet minister of U.P. The yogi reading these messages told us that Shri Mataji had received thousands of letters, telegrams, e-mails, and faxes from the four corners of the world, wishing Her a Happy Birthday.

The first group of speakers were Western leaders who spoke of their love for Shri Mataji. As one said, it was like being a grain of sand standing before Mount Kailasha. Shri Mataji has shown us the path to Heaven within our heart. Another said that She has freed us of our confines and has brought lasting peace, words being inadequate to express our feelings of love and gratitude, but with a humble heart we bow before Her.

One most moving speech came from Philip, the leader of Germany, who revealed the dilemma he had been facing on the plane on the way to India. He, as well as the other leaders, had been asked to prepare a short speech, not to exceed three minutes, as there were so many speakers and time was limited. Thus he agonized over how to thank Shri Mataji for all She has done "in only three minutes." How to thank the Primordial Mother for taking birth in the 20th century "in only three minutes"? He concluded that even with all the powers She has bestowed upon us, it was not possible to express everything to Her in only three minutes. With his humour, he had hit upon the essential, and with such depth....

Those of us who were sitting close to the stage were able to notice the amazement and awe in the faces of these politicians and dignitaries while the Sahaja Yogis were speaking. These dignitaries were all very deeply touched to see the miracle of people from all over the world being so united, without regard to age, colour, nationality, race or any other artificial barriers. These people have probably heard many lectures about unity and integration, but never saw the realization of these lofty dreams.

A minister from the BJP party spoke of the universal message of love which is at the core of Shri Mataji's life and Sahaja Yoga, so evident in the nature of the people gathered from around the world. He said he was a person new to Sahaja Yoga, and it was difficult to understand how people could gather from the far reaches of India for this weekend. Yet people had come from more than 50 nations to be present, which



in itself spoke of the universal nature and appeal of Sahaja Yoga. With this degree of dedication, the transformation of the world could now be possible.

Other dignitaries spoke in their native tongue about the importance of Shri Mataji, not only to India, but the entire world. They all remarked on the love and compassion of "the Mother," and one mentioned that he was not here to thank Shri Mataji, because a son never thinks of thanking his mother, he takes her for granted. He was here, he said, to ask for more and more of Her love and blessings.

Mr. Rajesh Shah concluded by saying that Sahaja Yoga had literally transformed the lives of millions of people the world over and tonight we, their representatives had come to pay our respects and give thanks to Shri Mataji. He said now a million people have been transformed but there are five billion people remaining.

All of the speeches were moving and came directly from the heart. The surprise came when Sir C.P. stood up to say a few words and addressed his wife as Shri Nirmala Mataji. It was the first time he had ever addressed Her as 'Mataji', and he explained that, "I think, on the occasion of Her 75th birthday, that the time has come to surrender Myself fully to Her." (Big applause.) He described the "Divine Lady" and Her very devoted and very persistent hard work to establish Sahaja Yoga. He spoke of his days in London where he saw Shri Mataji's ability to transform people into veritable glowing flowers of humanity, done through Her overriding sense of love and compassion. He told a few anecdotes in his inimitable style, to a rapt audience, and exclaimed that it was a "gathering of angels... a part of heaven presided over by the Divine Herself."

Quoting an Urdu couplet, Sir C.P. said to Shri Mataji what we all had in our hearts:

*May You live ten thousand years*

*And may each year of Your life last fifty thousand years.*

He said, "I would like to go one step further, and say that may You live until every one of the five billion humans achieves their self realization, and then until every one of them is established in Sahaja Yoga, and then live on to make sure every one is continuing to dwell in the right path. He concluded by saying that until this point he had considered himself as an apprentice yogi, but he asked us to now accept him as a Sahaja Yogi. Tears rolled down many cheeks as we stood to applaud this very great saint.

Several books were released, and then it was time for Shri Mataji Herself to speak. It was almost like a public program, in that She directed Her speech to yogis as well as the non-yogis present. She said that all of the problems of the world come because the attention is outside, and that we have to be one with our spirit. She also told the politicians present in a stern yet maternal way, that they must not avoid the importance of spiritual life.

Shri Mataji said, alone She could not have done all that was needed, but through the richness of our hearts, our love has spread throughout the world, reaching people, who have never before known the spirit. In the light of the spirit people have given up all manner of destructive habits which arose through frustration, and a kind of loneliness. The time has come where Sahaja Yoga has to be worked out at a global level, which can be done by collectively developing a universal mind directed towards the spirit.

Shri Mataji concluded by saying, "I wish you a great growth in your spiritual life, your spirituality, so that it covers all the corners of the world, and creates a beautiful world of tomorrow."

To conclude the program a most moving and stirring rendition of *Vandé Mataram* was sung. The entire audience stood, and as if Mother India herself was rising in all Her stature, strength and splendour, Shri Mataji stood with awe-inspiring dimension. It was a most moving and poignant moment as Shri Mataji sang with the audience the spiritual anthem of India with full voice before Her who is Mother India, and



all nations. It was a moment those present will never forget. This memorable evening was conceived with the utmost regard for its significance, meticulously planned, and executed with love.

### *Saturday, 21st March The Puja*

From early morning the camp began to swell to even greater proportions than seemed possible, as Sahaja Yogis continued to arrive from all over India. An expectant air hung around the camp as we prepared for Puja. It seemed most appropriate that the maximum number of people possible would gather to celebrate the 75th Birthday Puja.

Puja was scheduled to commence at 7 p.m. By 5 p.m. the queue to enter the pendal extended for over half a kilometre, indicative of the general awareness that the capacity of the venue may not adequately match the collective desire of those wishing to be present. By 6 p.m. the pendal was completely full with thousands of people still queuing to gain entry. The audience was continually asked to move forward to extract all available space to accommodate those still outside. Crammed to bursting in the hot, hot pendal, no question of big bags placed out on either side—everyone with a shawl, a bottle of water, and their knees up to their chest. We waited for a miraculous extension of the pendal, which did not materialize. By 7 p.m. the pendal was full like never before, with over seven thousand people inside, and a further three thousand that would view the puja via remote television monitors stationed in the courtyard.

Shri Mataji arrived at 7.45 p.m. with Her family, welcomed by a procession of flags of all nations and yogis dressed in colourful traditional national costumes. The flags were presented to Shri Mataji before the commencement of the Puja. Shri Mataji asked that these flags be carried back to their countries with the message that the time has come for our resurrection. We should rise to a higher level of existence where everything in our lives will change to reflect the beauty of the inner life of the spirit.

Again Shri Mataji's talk was almost like a public program, so universal and touching on so many practical things. She again spoke about turning the attention towards the spirit. When this happens we enter into the state known as *Gimateet*, which is beyond the three gunas, beyond the desires of the three gunas. Our attention moves beyond our conditionings and the qualities of the ego that have dominated us. Then *Kalateet*, beyond time, where the past or present no longer binds us, and we become responsible for the present moment. Then *Dharmateet*, beyond human nature, beyond dharma, meaning we are not bound to any particular pattern, or ritual, entering that awareness where all solutions arise. In some cases dharma may become a ritual or a conditioning of the mind and becomes nonsensical.

Shri Mataji went on to say that a Sahaja Yogi is someone who enjoys everyone and every situation. A realized soul sees himself, what is wrong, and knows when to correct himself. In Sahaja Yoga we have become the spirit and then everything changes, our genes change, we become people who know joy, can give joy, and who enjoy the company of others. Then we can live anywhere, sleep anywhere, because our spirit is always with us to give happiness. Then we become one with all Sahaja Yogis, crossing the boundary which stops one from seeing the truth.

The puja itself was quite short, without the traditional sari held up by seven ladies. The photographs at the end were long as usual, but there was not the mad rush to the stage, especially as the decor had cleverly incorporated potted plants which completely covered the front steps of the stage, blocking access from this direction. Balloons were popped with great gusto on all sides of the pendal, in a collective effort to symbolize the deflating of the Ego.

At the conclusion of the puja, the international gift was presented—a very large oil painting (large enough to fill an entire wall, like a mural) with large figures of Shiva and Parvati in the centre, surrounded by small scenes depicting stories of Shiva. The painting,



several centuries old, was originally hung in a palace in Tanjore. Then representatives from many nations queued in alphabetical order to present their gifts to Shri Mataji. The offering would take over two hours as the nations of the Sahaja world bowed before Our Holy Mother.

Many of the gifts were made by the Yogis of the presenting nations which seemed most appropriate and pleasing to Shri Mataji. These included pieces made by children, woven fabric, and beautifully constructed and decorated furniture. A young Malaysian boy presented an inspirational painting depicting Shri Mataji in a selection of Her aspects from this incarnation: scenes from Her youth, Her married life with Sir C.P., the freedom struggle, aspects of Her work establishing Sahaja Yoga, followed at the highest level by Her Divine aspects.

This was a fitting conclusion to the occasion of the 75th Puja celebration of the birth of Shri Adi Shakti Nirmala Devi.

### *Sunday, 22nd March The Celebrations Continue*

Following the Puja, birthday celebrations continued for another five days—music programs from the 22nd through the 26th. The pattern of the days to come would be generally similar, free time during the days, music throughout the evening and into the early hours of the morning.

Some spent their days shopping in Delhi, some parents went with their children to the zoo and to other attractions around the city. Those immune to the shopkeepers' lure spent pleasant hours in the camp, sun high in the sky overhead, whiling the hours away under the cool shade of trees, conversing with friends. Shadows would find that the day had gone, time slipped away, hours, days, the week would fall, and one would be spent this way, bathing in the waters of Sahaja collectivity.

It would be not quite dark, approaching evening, when we would assemble at the pendal. There would

not be room enough for physical comfort, but little did we care for there was no other place we wished to be. Evenings were taken up with listening to the music of the Divine within a heavenly court surrounded by the saints of this age.

The decor in the pendal, and the speed with which it was remade each day, was something extraordinary. Flower chains by the hundreds, balloons, sparkling stars, and the styrofoam—oh, what they could do with styrofoam! The most exquisite murals, borders, pillars, friezes—all made out of painted styrofoam. Small trees as well as rock gardens formed part of the decor, and the flowering plants which lined the stairs seemed to grow inches every day with the vibrations. After three days, the top row of plants had gotten so high that it had to be removed so that the audience could see the performers!

As for what happened to the decorations as they were removed and changed each day, well, one yogini spotted a small Indian boy near the Nizamuddin roundabout, walking with a big smile on his face carrying a huge set of styrofoam tablas.

Never, ever, in one's wildest dreams, could we imagine that there would be so many artists of such completely astounding accomplishment in their field. Each night there were at least five performances of either classical dance or music, as well as performances by the students of the Nagpur Academy and some of the Western Sahaja Yogis. It was like having a huge, exquisite banquet spread out in front of you and, because it is such rich, nourishing and satisfying food, you would be completely full even with a small serving. At times we wished for a greater absorption capacity, as we saw our limited attention get "full up" on the nourishing food by about 2 or 3 o'clock in the morning.

Each night's program began 6 p.m. and carried on to 3 to 4 or 5 o'clock in the morning. The bones creaked from sitting for such a long time, and we enthusiastically took every chance we could to stretch our legs, staying on our feet long after the standing ovations had died down. In fact we waited until Baba



Mama insisted that we sit back down before doing so.

It was noticeable that virtually every artist had a deep recognition of Shri Mataji, far beyond the usual politeness with which artists greet a spiritual personality. Many of them said a few words before beginning their performance, and it was such a joy to hear them praising the Goddess, as well as thanking Her for helping them to perform at their best, which they all said they did when it was in front of yogis and in the presence of Shri Mataji. The contrast with performers in the West was striking—one visualizes a singer taking his final ego-inflating bow, separating himself from the audience, versus these performers who with great reluctance came forward to be applauded, and who saluted us with folded hands, as if to thank us for listening and being part of the experience. Such beautiful humility, and such music! At times during the concerts, one went so deeply into meditation that it was difficult to know where the music ended and our spirit began, such was the complete union of the two. This must be what listening with the Kundalini is, instead of merely with the ears.

Sir C.P. and Kalpana Didi and Sadhana Didi all seemed to enjoy the programs very much. Their appreciation for Indian classical music and dance was evident in their responsive and attentive listening throughout the performances. It was sweet to see Sir C.P. and Shri Mataji sitting together, occasionally leaning towards one another to comment about the music, share a smile, or take a handful of chanas together.

At certain times the yogis spontaneously started clapping with the rhythm of the music. It seems we have come a long way since the days when Baba Mama desperately tried to get our clapping to fall with the beat instead of around it. He was the Master of Ceremony for the proceedings each night, and it couldn't have been more graciously and appreciatively done. One felt such a love for this uncle who has done so much to spread music in Sahaja Yoga. His frequent "advertisements" for the Nagpur Academy

were well received. In fact, each night as the performances carried on, people started saying to each other how much they would love to attend the academy, even people who had not previously been attracted to Indian music or dance. He expressed Shri Mataji's wish that there be 100 students at the academy, and after the birthday concerts, circumstances permitting, there would be 5,000 students waiting to register.

During one of the concerts Baba Mama said that once he had asked Shri Mataji to stop time. She said that if She stopped time then there would be no moments where we could feel joy, no opportunity to change our fate. We need time in order to improve and to change our destiny.

The first evening's program began with a performance on shehenai by Pandit Jaggannath Mishra and party, who hail from Uttar Pradesh. He is a disciple of Anant Lal who is a disciple of Bishmillah Khan. It was a virtuoso performance of *Raga Madhuvanti* and *Raga Marubihag*, both meditative and moving and much enjoyed by the audience. He then performed a bhajan and seemed appreciative of the audience's warm reception.

This was followed by a vocal performance by Ajit Kadkade who again displayed his classical virtuosity with a rendition of *Dhannakani Kalya* followed by bhajans. His sensitivity to the spirit of the Indian classical tradition was evident to all present.

Ms. Vanaji Vdaya treated us to a performance of Kuchipudi dance. She captivated us with the elegance and poetry of her performance, depicting the leela of Krishna and Yeshoda. This was followed by a dance of the Devi to the music of *Ai Giri Nandini*. The dance was most expressive in conveying the fierce aspects of the Devi in Her role as both protector and destroyer. The union of dance, rhythm, body and facial expressions helped create the image of She who is the support of the universe, and who vanquishes with a mere glance. Shri Mataji was most appreciative of the performance and was later to say it was the first occasion that She had seen a dance performance



### of *Ai Giri Nandini*.

The concluding performance for the evening was a selection of Western classical orchestral pieces performed by a collective of western classicists. They first played the Spring element form Vivaldi's Four Seasons. This was followed by selections from Sammartini, Mozart, and Tchaikovsky. Shri Mataji was very pleased that the Indian Sahaja Yogis had been presented with an opportunity to appreciate these great western composers. The evening ended with a rendition of Vinati Suniye, accompanied by the audience who sang with full voice, providing a stirring finale to a memorable evening.

### Monday, 23rd March

The evening's concert began at 5:30 with two hours of music from Nirmal Sangeet Sarita. The first performer was Gaby (Govind) Jasray who performed Raga Jog, followed by Dhananjay Dumar who Played a Raga Jahansamohini on the synthesiser, followed by Brahma Shodhile. He was succeeded by a vocal piece by Mrs. Basu. Nirmal Sangeet Sarita and the students of the Academy then took the stage, and our hearts, with a performance of the qawwali, Tu Duniya Men Aaya.

The group featured a Romanian now living in France currently studying at the Academy. He was a founding member of the Romanian Qawwali group. It was a most impressive performance, and a clear demonstration of the work the Academy is doing in preserving and spreading the classical traditions of Indian music. The group received the first of what would be many standing ovations that evening.

The next performance was upon sarod by Danishq Khan, accompanied by the more than impressive Shafat Ahmed Khan on tabla, who performed a moving rendition of *Raga Rageshree*. Straight was the track they wound to our hearts and another standing ovation. This was followed by a dazzling solo performance on the table by Shafat Ahmed Khan.

The next artist to take the stage was Satish Vyas who performed on the santoor. The intricacies and subtlety of the instrument did take some time to tune and setup, but the wait was worthwhile as he enchanted the audience with an interpretation of *Kaunsi Kamuda*. Ms. Meena Patarpekar then presented a classical vocal performance of *Maru-Bihag*, followed by a rendition of *Hasat Ali*.

The last performance for the evening was from Mrs. Zarin Daruwala who Shri Mataji first heard perform as a child prodigy in 1960 with Baba Mama. Since that time she has won numerous awards for her playing. She heralded the early hours of the morning with a subtle and sensitive interpretation of *Raga Jog*. She also received a standing ovation.

### Tuesday, 24th March

Considering the previous late evening, the camp roused itself into normal routine—morning meditation, early morning showers, and breakfast queues swelled by those who had missed the previous evening's meal.

The evening concert began at 6:00 with two hours of music from Nirmala Sangeet Sarita. The first performer was Mr. Nicholas Buff who performed on the saxophone accompanied by Sandesh Popatkar. Nicholas demonstrated a profound understanding, sensitivity and proficiency in Indian classical music earned through many years of study at the academy.

The Swiss Bhajan Group then took the stage with performers playing sitar, tabla, harmonium and flute. They accomplished moving renditions of *Raga Yama*, and bhajans *Jai Durge Durgati* and *Dharoon Tumaro Dhyam* (I meditate upon You).

The next piece was a drama by the Delhi Yogis about the introduction of Sahaja Yoga to a group of college students and their conversion from the culture of Kali yuga to that of Sahaja. Ms. Shashwati Sen then performed a Kathak dance accompanied by a troupe of dancers who presented an intricate and expressive performance, dazzling the audience. Throughout the performance Ms. Sen narrated the



significance of the various movements within the dance, speaking of dance as a reflection of the music of nature, the wind blowing through the trees, water moving in the seas and clouds swirling through the sky.

At Shri Mataji's request, a video documentary of Shri Mataji's life, made by the American yogis, entitled *The Vision*, was shown. In it, there are scene from Shri Mataji's childhood and youth, then following Her life through to the establishment of Sahaja Yoga. Shri Mataji had commented that every Sahaja Yoga centre in the world should have a copy of this tape. Shri Mataji arrived just as the tape was finishing.

The next performance was *Raga Abhogi*, the raga that takes you away from Maya (Bhog), played on the flute by Ronu Majumdar accompanied by Abhijeet on tabla. The flute seems to lend itself most easily to instilling meditative mood, and this he established to full effect, the ascending mood of the piece mimicking the movements of the Kundalini along the Sushumna.

The concluding performance was by Pandit Bhajan Sapori who delivered a masterful performance on the santoor of *Raga Kaushi Kanuda*. It was a performance of different style to the santoor of Satish Vyas we had heard previously, being more lively in its execution, with its moods varying from meditative to ecstatic as he displayed his command of the instrument.

This concluded another enjoyable evening of performances played before the Creator of all music and art.

### *Wednesday, 25th March*

The evening concert began at 6:30 with two hours of music from Nirmal Sangeet Sarita. The first performance was Steve Day who sang beautiful western songs he had written inspired by the sky, rolling river, the beautiful expression of Mother Earth around the Nagpur Academy. Nirmal Sangeet Sarita and the students of the Academy took the stage with a stirring rendition of a qawwali, *Vo Pyar Dene Ko Majboor*,

*Tu Pyar Paane Se Majboor:*

*She is compelled to give Her Divine Love to you,*

*Since even if She wants to, She cannot stop the flow of Love.*

*Through which She passes Her energy to us,*

*While we are incapable and unworthy of accepting the love.*

Five of the Academy students then performed a Kathak dance rendition of the Maha Mantras, and a dance in praise of Shri Shiva. Anil, Guruji, Sandesh and Ashok then performed *Ma Tere Nirmala Prem Ko*, and *Sahaja hee esi Shakti*.

The next performance was by Awininda Shivalikar on sitar of *Raga Yaman*, accompanied by Sandesh Popatkar on tabla. A very sweet man, Mr. Toor Sahib, then came on to the stage. He was introduced as a deputy police commissioner who wrote devotional music "on the side" and who had formed a band. Up they came with synthesizer, drums, electric guitar and chairs to sit on. The group's music was a nice combination of East and West, somehow even the electric guitar sounded Indian, and at the conclusion of their performance, Shri Mataji gave a beautiful speech. She said how great it was that someone who lived in a world of criminals and miscreants could be so spiritual and come so close to Sahaja Yoga. She went on to say that Sahaja Yoga is even being taught in the jails, which is "miraculous." This man, She said, was proof that the world is changing in a beautiful way, because he had that music inside himself despite his circumstances.

Dr N Rajam, a virtuoso of the violin, then performed *Raga Jaijaivant* and a bhajan to Rama, accompanied by Abhijeet Banerjee on tabla. Dr Rajam has become someone well known to us, having captivated us on many occasions with the beauty and depth of her playing. Arun Apte then performed *Raga Shyam Kalyan* and *Raga Durga*, followed by two



bhajans.

The evening ended with a masterful performance by Vishwa Mohan Bhatt on mohan vina/guitar. He was accompanied by Sandeep Das on tabla. Vishwa Mohan Bhatt has the distinction of being the only Indian performer to have won a Grammy Award, for a *Meeting by the River*, recorded with Ry Cooder. It was an enthralling and dazzling performance of Raga Hemant, which was very much appreciated by those fortunate enough to be present.

Shri Mataji later said that She had enjoyed the performance and commented that the Indian classicist had demonstrated how the guitar can be played incorporating a continuous melodious component compared to the breaks normally accompanied by the strumming of the guitar in Western music.

### *Thursday, 26th March The Last Evening*

Shri Mataji had been in attendance for all of the evening programs, except the last one (26th March) when Sir C.P. came on Her behalf. "I'm sure you will be disappointed to see me here alone" he began, and went on to say that because of the strain of several late nights, he had encouraged Shri Mataji to rest. He said he hoped this was our wish as well, and was met with strong applause. As always, he found exactly the right words to embody grace and dignity. He said "but don't think for a moment that She is not here because She resides in each and every one of your hearts."

The evening concert began at 6:30 with music from a combined Western bhajan group who performed five songs. Deepak Verma, Simple, Sanjay Talwar and Dr Rajesh performed, followed by a performance on violin by Annapoorna from Romania, now living in Delhi.

This was an evening devoted to qawwali, with a number of groups presenting pieces. The first was the qawwali of Amir Khusrou of *Maiya Tere Charano Ki*. Next was a performance on Sitar by Pratik Chaudhuri of *Raga Shudh Basant*.

The second qawwali group who took centre stage hailed from Lucknow. They were Shia Muslims, and also Sufis. They sang poetical verses praising the Mother and Shri Ganesha. The third group was the Nizamuddin qawwals, with their charismatic leader, who is part singer, actor and poet. He sang most movingly, prose composed in praise of Shri Mataji.

Although the language was foreign to Westerners, the joy it imparts is universal. The meaning of the words could be clearly read upon the faces of our Indian brothers and sisters who frequently jumped to their feet dancing with joy as they roared their appreciation of the words being sung.

Sir C.P. then rose to give the closing address to the 75th birthday celebrations. Sir C.P. epitomizes dignity, wisdom and enlightened intelligence: he chose words that were a fitting tribute and conclusion to the week.

He said that we had all gathered in celebration of that momentous occasion 75 years ago when the light of the world was born. There had been many incarnations in the past, great beings who through the example of their lives had started great religions, and who had helped show mankind the way forward. But these religions had diverged, separating people, resulting in conflict.

Sir C.P. said another incarnation was needed to bring all religions into one, and this incarnation was our Holy Mother. He said that tonight we had heard the qawwali referring to Hindus, Muslims and Christians coming from different parts of the world, becoming one before Her. This dream is becoming a reality. He said he could now go to a mosque and worship—why not? Or a church or synagogue, why not? Everything is now possible.

Sir C.P. referred to the Felicitation program and the account of the early days of Sahaja Yoga where Shri Mataji had helped a destitute boy. He said that Shri Mataji had not asked him his religion, his caste, or background. In Her love and compassion, all that



mattered was that he was in need. He has seen this all-pervading love transforming people. In the beginning many people came to Her, some of whom were brilliant young people, who all came away newly-realized souls. Then groups of people came, and so became realized souls, and now the multitudes have become Her children.

We should all see how Sahaja Yoga has grown and when we return home we must take a message back to everyone, and that is today there are a million Sahaja Yogis. But now the time has come when Sahaja Yoga has to enfold the whole world, so that when we celebrate the 80th birthday there will be 100 million Sahaja Yogis, and when we celebrate the 100th birthday there should be 5 billion Sahaja Yogis.

Mr. Nalgirkar was called to thank all the organizers of the event and related how the committee in charge of the celebrations had to convince Shri Mataji to allow us to celebrate the occasion over seven days. At first She was reluctant but with time eventually gave Her consent, and now we look forward to the 80th birthday celebrations where we will have fourteen days of celebrations.

### *Friday, 27th March Postscript*

At the conclusion of the official celebrations of Shri Mataji's birthday the camp took on the appearance of a departure lounge of an international airport, with large groups of foreign Yogis completing preparations to board airplanes to take them home.

It was so nice to have had several days, rather than just a weekend, to settle down. And to really converse with people, rather than rushing by saying, "nice to see you." The atmosphere was relaxed, and the clearing out (which inevitably takes place during large collective gatherings) was more of the "enjoy" variety than the "pain and suffering" variety.

We cannot forget the brief rain shower one day, falling from a cloudless sky, which was followed by

a complete rainbow over the camp.

The tireless effort of our Indian brothers and sisters to make everything run so smoothly was a tribute to their great humility and love. Everything from selling Limcas to arranging taxis to reserving space in the front of the pendal for "foreigners"—we only hope that amid all of their responsibilities, they too had some time to enjoy.

Each of us was blessed to have been allowed to spend six consecutive days in Shri Mataji's presence. Not since the India tours of old has Shri Mataji allowed us such a unique opportunity to spend this amount of time in Her presence. It was matchless occasion we shall always cherish and for which we humbly thank Shri Mataji. We are returning home with the messages of the week's celebrations ringing in our heart and mind.

Also this day over 300 parents, children and staff finalized preparations to make their way to Talnoo, near Dharamshala for the beginning of the school year. Shri Mataji had recommended that the children travel to the school by rail due to difficulty of the road.

On the evening of March 27th over 150 children, parents, teachers and staff assembled at platform 1 at Delhi Central Train Station to board the train to Pathankot, which would take them to within 100 kilometres of Dharamshala. The rest of the journey would be completed by bus.

Somehow a pilgrimage to India would not feel complete unless it included a long bus journey to a far off place with your brothers and sisters by your side. This was in store for the remaining parents and others who travelled to the school. The journey incorporated all the ingredients of the classic India tour bus trip—thirteen hours of overnight travel, loading baggage, a long steep winding road up the Himalayan foothills, the bus travelling from one pothole to the next, and drivers throwing their vehicles at breakneck speed around hairpin corners without a hint of a guard rail.



## *Saturday 28th March Dharamshala*

The majority of the parents and children arrived at Dharamshala during the morning to be greeted by grey skies and rain. The children were unloaded at the beginning of the unsealed road a few hundred metres from the school. The children seemed to negotiate the muddy and slippery surface with a greater sense of ease than did their parents who tried to follow in their footsteps. It was an amusing scene as we tried to negotiate our way over the muddy pools and small streams that had formed along the road.

We rounded the last bend in the road to catch our first breathtaking impression of the school. The school is nestled upon a hill at a height of around 7,000 feet (2100m), directly facing the majestic snow-capped Himalayan Dhauladhar Mountain range. The school is within the lap of the Gods, surrounded on three sides by a cavernous ravine, the bottom of which cannot be fathomed.

Our children are privy to the simplest yet most enduring pleasures of life, unspoilt Nature in all Her breathtaking glory, high mountain calm, pure pristine air, an idyllic haven surrounded with pines, rhododendrons and deodar (Himalayan cedar) forests, far from the madding crowds, the heat and stress of modern society.

Outside the school the mountains are a land of shifting colours and moods, grey foreboding, dazzling and brilliant, and all the time the school shining more brilliantly because of them. The children are resident in a place where the Kundalini of Mother India meets the Sahasrara, where Shiva and Parvati once danced, and where swayambhus of Shiva and the Devi create an environment of such auspiciousness that one cannot help but feel oneness with the Divine. On the side of one of the mountains, in view of the school, is a temple containing a Devi swayambhu. No wonder the vibrations here are so strong!

The Mountains dominate one's attention, the majestic Himalayan panorama bathing one with a sense of awe

and wonder at the endless majesty of Her creation.

At any time of the day people could be found at any number of vantage points absorbing the vibrations. Meditating in the land of silence seems to impose that silence upon one's busy mind. This seems to recharge body, mind and soul, as one enters into communion with the Divine as reflected with such clarity in Nature. Mere words cannot capture or do justice to the beauty, glory and completeness of the scene, or its effect upon you.

The children seem to naturally fall into a routine of play, reunited with old friends, and at times seem blithely unaware of the panorama stretched before them.

We spent three days with the children helping them settle into their dorms, privileged to be allowed to share their meals and play a small part in their daily routine. The children have everything they require—clean and tidy dormitories, good food and eating facilities, spacious play areas, kind and loving staff, and teachers genuinely devoted to their care and well-being.

Three days seem an appropriate period of time; the longer parents stay after school commences, sometimes the more difficult it is for the children to adjust to their school routine, making the staff's job more difficult.

## *Monday, 30th March*

This was the first day of the school year and it was agreed to be the day most parents would leave for Delhi. We farewelled the children at 6 pm just before evening meditation.

The time of parting is never an easy one, especially leaving behind those dear sweet ones. It is quite a heart-wrenching experience as parents and children part for a period of many months. Despite the best of intentions, detachment is an art badly practised at a time when so many mixed emotions flood into one's heart.

Yet somehow Shri Mataji gives one the necessary strength to turn around and walk the lonely few hundred metres back down the muddy road to the waiting bus,



and commence the journey home.

There is no doubt the school is situated at one of the remotest corners of the earth and implicit with this are difficulties with regard to physical amenities; however, the children have developed an indifference with respect to any inconvenience. They are sustained by the comfort of their spirit, their closeness to Shri Mataji's all-pervading love and attention, and the communion and brotherhood they have formed with each other.

If our children can show us anything, it is the deep and abiding love and friendship they share, obliterating any concept of country, race, or class. In this aspect we their parents have much to learn, and to achieve, to become truly united souls as we enter into the coming spiritual age.

As we return home, it's the post-Birthday Puja landing—coming down from heaven into the unreality which covers the world today. Will it be a bumpy landing or smooth? One always prays to be able to retain what was absorbed—the vibrations, the joy, the depth, and thus penetrate our local environments with the subtlety of reality, raising the level a step closer to our Mother's vision of what it can and will be like.

What is left from this great week is an overwhelming sense of gratitude and a feeling of joy that will sustain us until the next opportunity to meet again at the Lotus Feet of our Mother. As a sufi poet who was quoted during the felicitations ceremony wrote,

*Heavens are under the Mother's feet.*

—Victoria Zbylut, France and  
Chris Kyriacou, Australia  
Photographs by Beth Checkley



## News from Around the World

### First Scandinavian Seminar

This is the story of the first Scandinavian Seminar, held in Stockholm, Sweden, on August 29-31, 1997.

One week after Shri Krishna Puja in Cabella, we were happy to be the hosts of the first Scandinavian Sahaja Yoga seminar. Shri Krishna's special blessings must have still been flowing, for many more brothers and sisters than we dared hope for, came to join us in a truly international meeting. In the end there were no less than 12 countries represented.

We were especially happy to receive a large family from a really far-off land: the small country of Benin in West Africa. Having recently come to Sweden as political refugees they almost doubled our Swedish collective!

We felt Shri Krishna's presence throughout the whole week-end, both through His blessings and through some mischievous tricks of His. For lack of one single place to stay, our activities were spread out over the city—sleeping here, eating there, havan by the sea, puja in the Sahaja Centre...

On top of this there were no telephones in either of the main places. However, everybody seemed to be quite above all these things, the vibrations spread nicely over the city, and the public program attracted a dozen new seekers.

We all felt this gathering of our common powers and desire was very much needed, and it strengthened us in our work in these sometimes harsh and individualistic countries that are just beginning to wake up to the call of our Mother. May we be blessed to enjoy more new yogis to spread the warmth throughout dark and chilly countries.

—Sahaja Yoga, Sweden

### The Smog Situation in Southeast Asia

Kuala Lumpur, September 19, 1997. Irresponsible plantation companies in Indonesia have set fires to clear huge areas of land, and because of the dry season, the fires have gone out of control. To date, more than 300,000 hectares of land have been razed. The resulting smoke has enveloped the region, and visibility as of September 19th was 300-500 metres and going down. East Malaysia (Borneo) has been declared an emergency area with the Air Pollution Index (API) hitting 675 (under 50 is good, 50-100 is hazy, 100-200 is unhealthy and 300+ is hazardous.) In the capital city of Kuala Lumpur, the hazardous level has already been reached.

Initially, the government said that if the API hit 300 in urban regions, they would close schools and declare a national emergency, but they are afraid of the economic ramifications and have raised the level to 500 before they will take drastic measures. Health problems are escalating at a tremendous rate.

Please put your attention on this area and give it a bandhan.

October 1, 1997. Thanks to all the Sahaja Yogis around the world who have put attention on this problem. Last weekend, a few of us decided to do something more than bandhans about the smog, and spontaneous trip to Fraser's Hill, a hill station in the mountains, worked out.

A yogi had booked a huge 8-room bungalow for us, and the 22 of us were very comfortable, enjoying clean air for the first time in two months. For those of you who have watched CNN and other news channels—yes, the situation was very bad. Breathing was difficult, eyes were irritated all the time outdoors... there are more than 300,000 ill from haze-related

complications.

Amidst the green lushness of Mother Nature, we had an Adi Bhoomi Devi Puja. It was really powerful with incredible vibrations. We surrendered all the causes of the haze and the slowness of action taken by the authorities to rectify the situation. Also the greed which got us into this position in the first place. We prayed for wisdom and discretion for our nation's leaders, a slower growth rate which does not cost us our environment and natural resources and most of all, at the politicians' healthy respect for Shri Bhoomi Devi.

On our return trip, there was a huge storm sweeping through the region. Jai Shri Mataji! We have not seen such rain since the last time we had a Bhoomi Devi Puja. It was fantastic and awesome to watch. And today, the Finance Minister has announced that Malaysia's growth rate will be between 6—8 per cent. He was assuring the country that we don't have to develop so fast, that a 6—7 per cent growth rate is perfectly alright.

When Shri Mataji was here last, She told us that pollution would be our biggest problem, and now things are working out. We are just praying that the authorities realize their errors and will take firmer preventive action and make more enlightened decisions in future. Experts have predicted that the haze will return and the rain we are getting every day now (since the Puja) is only temporary. But we'll see, eh? We have a lot more on our side than they have ever dreamed about.

Bolo Shri Bhoomi Devi Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi Ki Jai !!!!

—Love from your brother,

Ramesh Tan, Malasia

## *News from China*

We have some good news from China to share with our brothers and sisters around the world and

a request for bandhans to be given. The Indian New Year marks a very auspicious start to the spreading of Sahaja Yoga in mainland China. On Sunday, November 2 we will be holding a public program in Shenzhen, the closest Chinese city to Hong Kong, just over the border. The program will be held at the Polytechnic in one of the lecture rooms. We have one mainland Chinese Yogini, May, who is coordinating the program. May is a teacher of English at the Polytechnic and received her realisation from Shri Mataji in Beijing when she attended the UN women's conference there. The programs will be held every Sunday afternoon from 3 p.m. — 5 p.m. for the next month. This is an experiment to see how the general public responds to such a program and if it is successful we will continue on a month by month basis. The Polytechnic has given us permission to hold the programs which is a real breakthrough as it is often difficult to get permission for such activities in China. In order not to raise suspicions, only Chinese yogis will run the programs as westerners attract the attention of the authorities who are very strict about public gatherings.

The other major step forward for Sahaja Yoga in China is a program on stress management that will be conducted in a Beijing women's clinic, starting Thursday November 6 from 7 p.m. — 9 p.m. London de Valle, who is living in Beijing with his family, will be conducting the program which is focusing more on the medical benefits of Sahaja Yoga. The eight-week course will gradually introduce participants to the basic practices of Sahaja Yoga, demonstrating how to eliminate stress from daily life. Two yogis from Hong Kong will attend the first program to boost the vibrations but if we have collective attention on the programs, it will definitely help to move things along.

We are also looking for established yogis to come and in China and Hong Kong. Two of our collective will be returning to England in December and we have a vacancy in the Hong Kong ashram for 2—5 yogis. Also in Beijing we need some help so if anyone is interested in coming to China to work and live, even



for a few months, then please let us know. Lots of love to all our brothers and sisters from around the world.

— The China Sahaja Yoga Collective

## Sahaja Yoga in Uruguay

In the beginning of 1995, my husband was assigned to Uruguay. As you know, Uruguay is a small country in Latin America (about 176,000 square km) with around 3,100,000 inhabitants, located between Brazil and Argentina. Uruguay is well-known for its meat and dairy products that are exported to many countries.

Having a 7-month-old baby and very little Spanish, I wondered whether I would be able to spread Sahaja Yoga in Uruguay. For about two years, all my efforts to tell people about Sahaja Yoga and to give realization bore no fruit. Notwithstanding, keeping to my daily meditations, shoe-beatings and foot-soaking, I did not lose hope. Sometimes, I felt compelled to call my brothers and sisters of New York's collectivity (where I lived for three years and where I first got my realization in 1993) to break the feeling of isolation I had. During that time, I did not fully understand the importance of the collectivity before jumping into the experience of becoming Shri Mataji's instrument.

When attending the North American Krishna Puja of 1996, held in New Jersey, and presenting a small gift on Uruguay's behalf, I had the opportunity to refer the situation to Shri Mataji. I felt very relieved when Mother said "some help would be sent to Uruguay." It was all that was necessary to make the pieces fall into their places.

In December 1996, the South American leader, Eduardo Marino, a physicist living in Rio de Janeiro (Brazil), was invited by the Physics College of Universidad de la Republica in Uruguay to take part in a two-week long scientific activity in the month of April. It was a perfect opportunity to organize a public program.

In March 1997, the First Latin American Seminar of Sahaja Yoga was held in Rio. It was a wonderful experience of meeting Yogis from Colombia, Bolivia, Paraguay, Argentina and Brazil. This was the occasion to organize the steps to be taken in order to give a public program in Uruguay.

On April 26th, 1997, ten yogis from Argentina and Eduardo Marino were in Montevideo to help us to have our first public program. Some days before it was held, two yogis from Argentina came to assist us in posterizing in the main avenues of the city, spreading vibrations with Shri Mataji's picture. With the financial support of the Sahaja collectivity of Rio de Janeiro, a beautiful advertisement containing Shri Mataji's picture was published in two of the local news-papers. On the day of the program we had our hearts full of joy.

The public program was held at the Conference Room of Hotel Embajador. Approximately 90 people attended and most of them could feel the cool breeze. At the first follow-up, 15 people came back. In the following meetings, the balance of incoming and outgoing people resulted in a steady number of 15 people.

In May 1997, an interview was given to a very well-known broadcaster on a radio show which brought to us some additional seekers of high quality.

Another public program was given on August 9th. Just a few posters and an announcement on the radio show was enough to draw 55 people that filled up the room we had. For the first follow-up, 35 people came back and about 20 people are still coming after 15 weeks! The meetings were held on Saturdays and we decided to convene Sunday morning meetings for the more established people.

A new step was taken when a group of 7 ladies went to Argentina in October to take part in the Navaratri Puja 1997. Needless to say how special that experience was. The hospitality and love of our brothers and sisters in the ashram of Buenos Aires were the expression of Shri Mataji's love. While

returning to Montevideo we all witnessed the play of our conditionings being broken and negativity that had troubled us before being overcome.

In November, we had the chance to perform Diwali Puja in Uruguay. Argentina's collectivity gifted us most of the materials and *thalis* required for the puja, and three yogis came all the way from Buenos Aires to assist us. We had 14 new Sahaja Yogis attending the Puja and washing Mother's feet with devotion.

We are to embark on a transition period, as I am about to leave Uruguay to accompany my husband back to Brazil. It's time for the collectivity to stand on its own feet, still with the support and periodic presence of our always-caring brothers and sisters from Argentina until Shri Mataji sends an established and experienced Yogi to guide the collectivity. We all gave a bandhan for that and the vibrations were very cool. The new contact person in Uruguay is Adriana Anon, Calle Pedro Vidal 2217, Montevideo, Uruguay, CP 11600. Her phone number is (5982) 4818781. Her e-mail address is: [anona@adinet.com.uy](mailto:anona@adinet.com.uy) or [anona@fing.edu.uy](mailto:anona@fing.edu.uy)

The opportunity I received to spread Sahaja Yoga meant a whole new phase in my spiritual development. To be able to witness the Paramchaitanya's work made me fully understand what Shri Mataji expects from us. I am very grateful for all the love and guidance provided by our Mother's attention. To all my brothers and sisters, Jai Shri Mataji!

—Virginai Cury

## News from Bolivia

This message comes from Santa Cruz de la Sierra, a big and very nice city in Bolivia (South America). We are two yogis here, a Spanish boy and a Romanian girl, and neither of us is *aborigen*, native people. We just met here by the Grace of Shri Mataji. This Santa Cruz de la Sierra has such a nice name and is such a beautiful place. In general, people are very nice, speak very sweetly, and are very communicative,

curious and careful, so we don't miss our country too much, despite the fact that we are in the "left channel of the Universe," as Shri Mataji named this *Cordillieri Anzi* which crosses South America.

The Mother Bhoomi Devi is so generous, powerful—so many vibrations come up from Her body to make the beauty that is all around us here. It's almost like in India, really a blissful place. They have a monument here at a very important location in the city called *La Madre India*, which means Indian Mother. The monument is very well made, showing a native Indian Mother with her little boy in her strong arms, embracing him with love. The child looks so safe and attached to his Mother—truly Mother India.

There are many seekers here, many ancient souls, so deep inside, ancient souls with ancient eyes. We pray and hope for them to be blessed by and have Self Realization. Our humble request for all our brothers and sisters around the world is to put their Divine love and attention in a bandhan and send it here to people's hearts.

We also have the desire to communicate with the Sahaja world, so please send us Sahaja news and information to this e-mail address: [@duende.cafenet.com.bo](mailto:@duende.cafenet.com.bo) and specify, "message for Luis and Cristina." Thank you very much! We embrace you all, with all the petals of our hearts.

With love,

— Luis and Cristina

## Intense Public Programs in Turkey

From 8 October on we had intense public programs in the three biggest cities of Turkey: Istanbul, Ankara and Izmir, with 2 days between each city. Yogi Mahajan led the programs in which some 2,000 people got their realization.

This year, the media had a very positive attitude! There was coverage by three radio stations and two



TV programs, plus articles in newspapers. The same media was very hostile and sarcastic toward Sahaja Yoga two years ago.

The most important outcome was that realization was given on TV on the 8 p.m. news to millions! This program is also emitted to the whole world by satellite! Many spectators phoned to say they felt the cool breeze.

Since Turkey is the first and only Islamic country where Sahaja Yoga is practised, this event is also important for the Islamic world where fundamentalism is widespread. This TV transmission was also watched in all these lands—the Middle East, Europe, and Central Asia, reaching more than 150 million people. Seekers are coming in increasing numbers to the follow-ups. This was surprising because the contrary was expected, based on our experiences in past years. No bad reactions or arguing questions were observed during the programs (also surprising in an Islamic country), and the interest was very high.

Yogi Mahajan pointed out that the word *Anatolia* (the name of the Turkish peninsula) means Motherland: *ana* means mother and *tolia* means filled or full. This comes from worshipping the Mother-God on this land where a lot of Mother icons and statues have been found, most of them 3,000 to 5,000 years old.

In the historical parts of Istanbul, there are strong cool vibrations inside the famous Byzantine church, Saint Sophia, which means high wisdom. This church was built between 360 and 525 A.D. so it is 1,500 years old. This is the Mother's church! Near Izmir we visited a house that is said to be the birthplace of Mother Mary.

Very strong rain followed these programs. Yogi Mahajan missed his plane to India so we had more opportunity to be with him (old and new yogis). More contacts have been developed with the media also. We send our love to the universe! Jai Shri Majaji!

—Ender Enon, Turkey

## News from International Sahaja School, Dharamshala

On 28th October 1998

The Himachal Pradesh Minister for Transport and Welfare Mr. Kishan Kapoor presented an award to the International Sahaja School Dharamshala for excellence and said,

"The Himalayas are the Crown of India and this School is a precious Sparkling Diamond adorning that crown. I salute those parents who have sent their children so far away from their home to receive true education and spread it throughout the world. This school reminds me of great universities like Takshila and Nalanda. The message that this school is spreading throughout the world will make India emerge as 'Jagat Guru Bharat' as these students are going to be the pioneers of 21st Century to spread Shri Mataji's message. I am highly grateful to Shri Mataji Nirmala Devi for

such great work that she is doing."

### *A Sahaja Boarding School has been opened for Indian Children*

Parents must register their children immediately, otherwise it may not be possible to make provision for them before the school opens on 23rd March 1999.

(Yogi Mahajan)

Address -  
Sahaja School  
Village Mamoon 145001  
Pathankot  
Punjab  
Phone : 0186-20128

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 105TH CONGRESS, FIRST SESSION



United States  
of America

HONORING

SHRI MATAJI NIRMALA DEVI

HON. ELIOT L. ENGEL  
OF NEW YORK  
IN THE HOUSE OF REPRESENTATIVES

Mr. Speaker, Sahaja Yoga Meditation, since its founding in 1970 by Shri Mataji Nirmala Devi, has helped tens of thousands of people in more than 65 countries to attain a deeper spiritual self knowledge which leads to a greater ability to become their own best advisor.

The meditation helps one to identify, heal and integrate the spiritual, emotional, intellectual and physical self to improve health. It gives an increased sense of integration and peace.

Shri Mataji has carried the message of Sahaja Yoga Meditation worldwide for the past 27 years, educating Westerners and Easterners to their common spiritual roots. She has always offered her meditating techniques free of charge to help the greatest number to achieve a reawakening.

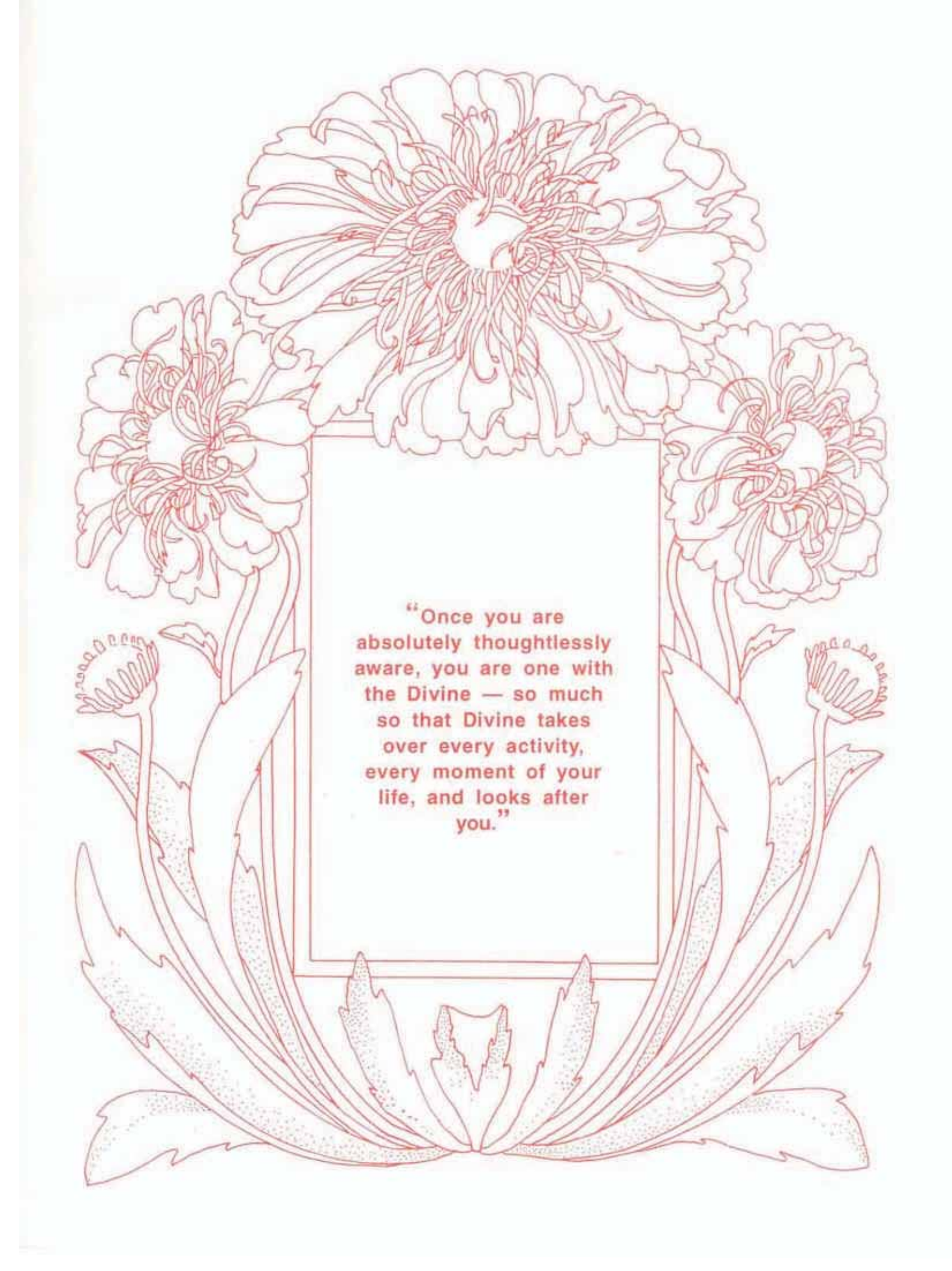
Shri Mataji is a mother and a grandmother who

is married to Sir C. P. Srivastava, former Secretary General of the United Nations Maritime Organisation. In her youth, she studied in the ashram of Mahatma Gadhhi and was very active in India's struggle for Independence from Great Britain.

She was named "Women of the Year" in Italy in 1986. She also received an honorary membership to Peter's Academy of Arts and Sciences in St. Petersburg, Russia. In her recent visit to New York, more than 3,000 people received their "self-realization" from her.

On August 23rd and 24th, she will lead an international celebration in Cabella, Italy, to focus on the spiritual growth of America. She is a woman of deep caring and compassion whose spirituality has improved the world.



A decorative red-line illustration of a chrysanthemum flower. The flower is the central focus, with a large, multi-petaled head at the top. Below the head are two smaller, similar flower heads, one on the left and one on the right. The base of the illustration consists of several long, pointed leaves with serrated edges, some of which are shaded with a stippled pattern. In the center of the illustration is a rectangular text box with a thin red border. The text inside the box is in a serif font and reads: "Once you are absolutely thoughtlessly aware, you are one with the Divine — so much so that Divine takes over every activity, every moment of your life, and looks after you."

**"Once you are  
absolutely thoughtlessly  
aware, you are one with  
the Divine — so much  
so that Divine takes  
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you."**