



The Divine Cool Breeze

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... those who want to grow should meditate everyday. Whatever time you come home, may be in the morning, may be in the evening, any time. You will know that you are meditating when you can get into thoughtless awareness. Your reaction then will be Zero. Looking at something you just look at it, you will not react because you are thoughtless. You won't react. When that reaction is not there, then every thing, 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. You feel completely secured, one with the Divine and enjoy the blessings of Divine.

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India Tour 1997

This Year's India Tour began in the capital city of Delhi. Gradually over the first few days of December, yogis from around the world arrived at the now familiar scout camp in the Nizamuddin area. Direct from our hectic lives at home, it was striking to many of us how quickly we slowed down to India Tour pace, how strong the vibrations were and how easy it was to stay thoughtless. It was a great blessing to set our feet once again on the Yoga Bhoomi, Mother India.

Slowly in those first days we made new acquaintances, got back in touch with old friends, and settled in to the life that we would be living for the next month. Many people took the opportunity of having a few flexible days in a big city to shop for kurtas, saris and gifts. The campfire which has become a familiar gathering place during the cold evenings at the scout camp was lit each night, and each night the crowd around it grew. On the first night one found a few chairs around the fire, mostly occupied by local yogis talking quietly with one another. By the last night at the camp the scene was quite different; more than 100 yogis from every country imaginable joined in a rousing

bhajan session, talked animatedly about life and Sahaja Yoga in our own countries and just enjoyed each other's company. The sense of collectivity and family was taking shape.

During this time, we established the routine of daily meditations at 5:30 a.m., which we kept throughout the tour. Each day, after meditation, we would have announcements related to the day's events or some aspect of our stay in India. Russel Briggs, the tour leader, was very thorough in keeping us informed and prepared for our journey. As many of us were in India for the first time, a careful review of the practicalities of life on the India Tour was provided in those first morning meetings.

One of the memorable events of these days for many people was a trip to Agra to see the famous Taj Mahal. The outstanding event of the week was the Delhi public program, where we had the chance to sit at the feet of our Divine Mother for the first time on the tour, as She gave realization to tens of thousands of people. Some of the great Sahaja musicians, along with the spontaneously formed international bhajan group, performed for the audience as it grew

over the hour or so before Shri Mataji's arrival. Shri Mataji was radiant, and it was a tremendous moment for all of us. To our great surprise and delight, after finishing Her talk, Shri Mataji turned to the India Tour group and spoke to us in English, as if it were just an intimate gathering of the family of yogis with their Mother. She looked at us with such love and appreciation that we were all really moved, and filled with gratitude. Many a heart melted into the divine flow of love in those moments. Shri Mataji told us that She regretted not being able to travel with us on the tour and gave us Her blessings for a great journey. As She left the hall, it was hard not to wish that She would be with us throughout the tour, as in the old days. Yet at the same time it was clear that She would in reality be very much with us.

On the next day we faced our first collective test: travelling. We had settled comfortably into the routine at our camp in Delhi and we might have been quite content to stay there enjoying the collectivity and the hospitality of the Delhi yogis. But it was time to begin our journey. The process of moving 170 yogis and their belongings by bus to the Delhi train station, and getting all of these people and things onto the two cars we had booked on a public train before our departure time proved to be a gruelling ordeal, our first opportunity to try to

witness in less than ideal circumstances. In the heat of the midday sun, we lugged hundreds of bags, some quite heavy, a great distance up and down staircases, through crowds of thousands of people. All the while the clock was ticking—we were very close to our departure time. In the end a huge chain of yogis was formed to hand luggage across the vast number of tracks more quickly. The local police were objecting vehemently, and the yogis were running off the tracks to avoid oncoming trains, then reassembling to continue working. The pressure of time and the heat made it very tough but finally all the bags and all the people were on the train and we were off and running.

Once on the train we discovered that we were about 105 people on one car and about 65 on the other. And of course, most people found that their bags were not on the same car as they were! So, we had a night of training in detachment, tolerance and collectivity. We later looked back on this whole experience as part of the adventure and as essential to building the closeness and camaraderie of the group.

Nagpur

We arrived in Nagpur, needless to say, a bit tired and ragged. We had no idea that within a short time we would be transported to a realm of tremendous joy,

and an atmosphere so divine that we would feel completely fresh again and in complete comfort. The Nagpur yogis took care of our every need, right from having the baggage transported for us to our temporary home in Nagpur to the last moments of our stay. Baba Mama had arranged that we would be greeted at our camp with live Shehnai music and fragrant flowers, cool drinks, places to rest and shower, and an atmosphere of tremendous love. We were immediately aware of the many years that Shri Mataji had spent in this beautiful city (She had even spent time in the very room where the men were sleeping) as the vibrations were tremendous.

Each night in Nagpur we were treated to Ganapatipule-style music programs, complete with the hospitality of Baba Mama, the sounds of Nirmal Sangeet Sarita, dancing to qawwalis, Indian classical music recitals, and performances by the Nagpur Academy students. There was a steady flow of enjoyment and bliss enjoyed by all, and the Nagpur yogis kept us completely comfortable.

On one of the mornings in Nagpur we moved to the local centre for a puja followed by a havan. Shri Mataji had requested that we perform puja and havan in each city, and we very much enjoyed this first one.

For many of us the highlight of the time

we spent in Nagpur was our tour of significant places in Shri Mataji's life. Baba Mama was our tour guide, giving us first-hand reminiscences of Shri Mataji's early days in the freedom movement and even earlier. We visited Shri Mataji's grade school and stood in the courtyard where She played badminton with Her school friends, surrounded by the rooms where She attended Her classes. We travelled along the road where She had walked daily to school. We stood outside the apartment where the family had lived while Shri Mataji was in the underground movement, and while Her father was imprisoned. We drove past the place where the police had interrogated Shri Mataji cruelly during the independence movement. We saw the court building where Shri Mataji's father had torn down the British flag in protest, for which he was arrested and jailed for 19 months. We stood by the gate where, in protest against the British, Shri Mataji had once laid down in the road to prevent buses from entering with students.

Our last stop on this tour was a small temple to Mother Mary in a wooded area where Baba Mama said that Shri Mataji used to come to meditate. They often took walks together to this place and Baba Mama said that Shri Mataji had found great peace in this place. We were all deeply moved by this tour, by the

tremendous vibrations in these places and by the depth with which Baba Mama related these stories, as only he could have done.

After this tour of Nagpur we stopped for a tour of Baba Mama's house, a beautiful home designed by Shri Mataji. One could see similarities to the design of Pratishtana. Before we left, all the yogis gathered around Baba Mama in the living room and he called Shri Mataji on the phone. This was a beautiful moment for all of us. Shri Mataji sent us Her blessings through Baba Mama, and we left feeling very happy and moved by the endless richness of our experience in this historic city.

Our next stop was a short visit to the site of the Nagpur music academy, still under construction. Baba Mama gave us a tour of the land, and told us about the planned layout and method of instruction at the school. This beautiful environment will undoubtedly bring forth great artists in years to come. The school is dedicated to Shri P.K.Salve, father of Shri Mataji and Baba Mama.

That evening we took buses to an area outside a small city called Ramtek. We were supposed to have a picnic by the large lake there, but we were running late; it was almost dark when we arrived, and pouring rain. The local yogis had arranged

a small lodge and dinner for us on top of a large hill. While it rained in the darkness outside, we packed into a small room and began a spontaneous bhajan session which was so powerful and so blissful that we were all amazed. It went on for several hours, but it felt like no more than a few minutes. We later found out that Shri Rama had spent time in this area during his exile. It must have been His presence that we were still feeling. As this magical portion of the evening came to end, we proceeded to the city of Ramtek, where a late night program of music and gift giving took place. The yogis of Ramtek were incredibly gracious and had worked for months to prepare for our brief visit.

Our experience in Nagpur and Ramtek was tremendous and undoubtedly we all remain grateful for this time. Late that night we boarded our train at the Nagpur station (in a much more organized and relatively trouble-free manner than on the previous journey) and travelled toward Hyderabad.

Hyderabad

We arrived at Hyderabad station to another wonderfully warm welcome. All the baggage handling and transportation was organized by the local yogis so as to minimize the work for those of us on the tour. Shri Mataji had suggested that we send our large bags straight from Nagpur

to Ganapatipule, so that we could avoid repeating the experience we had at the Delhi station. As a result, we were travelling light, which made the trip easier on us as well as giving our hosts (who insisted on handling the bags throughout the rest of the tour) less strenuous work.

We were taken by bus to a beautiful palace in Secunderabad where we stayed in a number of rooms throughout the building. Our meals and programs were held in permanent pendals adjacent to the palace. The metal roofs of the pendals often resounded with the footsteps of frolicking monkeys, who lived in the surrounding trees.

Our stay in Hyderabad was highlighted by a trip to a Mugal fort, and several tremendous music programs. These programs included a fabulous dance performance depicting the early life of Shri Krishna, tremendous vocal performances by a local yogi named Subramaniam, a sitar recital, a wonderful tabla recital, and the world debut of the local leader, singing after two months of lessons. There were many inspired moments during these concerts.

We attended a lovely public program where perhaps 3,000 people got their realization. Our international bhajan group sang and local yogis led the program, with a special appearance by the Indian leader, Arun Goel. The

program received national TV coverage, and several of the Western yogis were interviewed.

The havan and puja in Hyderabad were very powerful. Arun Goel led us in a Dehradun style havan, which was extremely detailed in protocol, and was tremendously powerful. At the end of the havan, Arun invited everyone to dance around the huge fire, and a time of tremendous joy unfolded—one of those moments when one feels like one has entered the gates of paradise. The ladies danced around the fire, and the men further away from it. Looking around one could see nothing but purity, joy, childlike enjoyment and serenity on the faces of every one present. After the music died down, a short but powerful puja was performed.

Hyderabad is the City of Pearls, where pearls are sent for finishing and where a lot of pearl jewellery is created. At the end of our stay a local yogi who has a business selling pearl jewellery came to the camp and set up a table to display his wares. This generated a lot of interest.

We ended our stay with an emotional good-bye ceremony, one of many we were to experience, in which everyone thanked everyone else with great feeling and mutual admiration. It was time for another beautiful chapter of the journey to end.

Although never as difficult as the departure from Delhi, the process of getting everyone and all the luggage on the train was always a challenge, particularly because we were on a public train and we never knew exactly when the train would arrive or where our two cars would be. The departure times were not at all within our control. A number of times locals boarded our cars and we had a tough time explaining that these were private cars; we had to assertively (but diplomatically, of course!) claim our territory. By this time, however, the collective had become quite close and we all knew the routine. Mutual respect, cooperation and patience, along with a generous dose of humour, kept it all working remarkably smoothly. The train journeys were a chance to rest and, more importantly, to have long hours to get to know one's brothers and sisters, to work on one another and to enjoy the landscape of India together. The mutual care and support at every level which was shared throughout the tour was given time to unfold and express itself on these journeys.

Madras

We arrived in Madras to another enthusiastic welcome. Again the local yogis helped us to get our bags moved and took us by bus to our home, a large pavilion very close to the place where Shri

Mataji's puja was held on the 1991 tour. Madras is in a tropical climate, very warm and humid. There is beautiful, lush tropical vegetation, and there is a weather pattern unique to this kind of climate. On a sunny day, huge storm clouds can rush in, sprinkle rain on the city and dissipate very quickly, leaving the sky blue and the sun shining once again. This can happen several times a day.

The yogis in Madras were extremely generous, and showed great care for the group on the tour. The program was fairly packed with activities, as it was in each city. The highlights of the stay there included a trip to an ancient temple by the sea, which had been one of seven. The others had all been washed away over the ages. We were also treated to a dance performance, and a very successful public program.

On our last day in Madras we again performed a tremendous Dehradun-style havan under the direction of Arun Goel (who has promised to put out a pamphlet detailing the protocol of havan). The powerful havan and puja combination again took us very much deeper.

Immediately following the havan and puja we said brief, heartfelt good-byes and both guests and hosts expressed their gratitude for the time that our Mother had given us together. Only through Shri Mataji and Sahaja Yoga could we find

ourselves in such a unique and joyous divine setting.

The India Tour collective boarded the buses and headed for the Madras station and the trip to Cochin in the state of Kerala.

Cochin

Although many of us felt that the trip to Cochin was going to be difficult, it turned out to be very smooth. Our train cars had to be detached from the train in the middle of the night and later attached to another train; this was managed without any major problem.

Cochin is another tropical coastal town, on the west coast of southern India. It is a resort town with many hotels and tourist resorts along the shore. The weather is hot and extremely humid. Palm trees and other tropical vegetation grow densely throughout the area. The phrase *tropical paradise* suits Cochin well. We stayed in a large hall in the middle of a residential neighbourhood, defined by small quiet streets.

In this small centre there are only six Sahaja Yogis, and in the state of Kerala there are about ten more, who came to help out during our stay. Incredibly, this small group of extremely dedicated people was able to host and provide a beautiful time to nearly two hundred

yogis (our numbers had grown by this time)!

On our first day there some people took the chance to shop for necessities. We were treated to the very unique and delicious food of the region, which we continued to enjoy throughout the stay there. They make very mild, liver-friendly food using rice and a lot of vegetables with delicious sauces. As the day wore on, we began to clear our things from the hall to prepare for the evening program and public program which would be held there.

The evening program began with a beautiful welcome from the Kerala yogis to the yogis on tour. We were very sweetly welcomed and we could feel that it meant a tremendous amount to the local yogis to have the international collective come to Kerala and Cochin. It is extremely difficult for them to spread Sahaja Yoga in this region, mostly due to the dominating influence of Christian churches in the South (Madras also faces a lot of Christian conditioning amongst the local people). The Kerala yogis had a deep desire that our presence there would help to work things out and focus the attention of the divine on their region. They ended their greeting to us with a heartfelt welcome song.

This program led directly into the

public program. The hall was full for the public program, but most of the space was occupied with the India tour group. The number of new people was not great, but the program was very beautifully and humbly presented, and after the realization session a number of the new people stayed behind to be worked on. The bhajan group sang a few of the slower, more meditative songs to help the new people to go deeper.

Early the next morning we performed a havan, again in the Dehradun style. Although Arun Goel was not with us, he had left notes on the performance of havan. The havan was very powerful. The cumulative effect of these frequent havans and pujas was great and many of us were aware by this time that a great deal of cleansing had taken place within us.

Later in the morning we went on one of the truly memorable adventures of the tour: a boat trip through the back waters of Cochin. Shri Mataji had specifically requested that we take a four hour long trip through these inland waterways, during which we should offer vibrated water to this unique system of channels. We had filled empty drinking water bottles with water and put them before Shri Mataji's picture the night before, so in the morning we were armed with a good supply of vibrated water for our mission.

We took a short bus ride to the area

where the boats were docked, and walked a small distance through a lovely village to the docks. We boarded the boats, about 30 people to each boat, and set off on our journey. The boats were old tourist boats, and offered us the option of sitting on decks at the top of the boats, or on benches in the covered lower levels. Both venues offered beautiful views and fresh cool breezes which we found very revitalizing, as the climate on land was very hot and humid.

The following four hours were magical. The vibrations were extremely strong, and we were convinced that Shri Mataji's attention was very much on us during our excursion. We talked, meditated, foot-soaked off the side of the boat and generally just completely relaxed and enjoyed ourselves. One yogi even decided to go for the total immersion experience, ending up in the water after slipping while climbing on the side of the boat. All along the shore we saw beautiful, idyllic fishing villages, from which locals smiled broadly and waved at us. There were dense tropical landscapes, dense with lush vegetation. Lovely flowers which blossomed on the water's surface decorated our way. As we progressed through our journey, those of us who had the vibrated water would from time to time offer some into the backwaters on which we travelled.

The tour had been very busy so far

while we enjoyed it all, it was a non-stop progression from one program to the next, interspersed with packing, travelling and organizing ourselves. There was rarely a chance to rest and relax, and this boat ride was exactly that—four hours of relaxation and rest in the beauty of India's southwest coast. Meanwhile, we were serving a subtler purpose, as well—spreading vibrations at Shri Mataji's request.

That evening, as we prepared to leave our Cochin home, a huge thunderstorm came in, flashing lightning and unleashing torrents of rain on the area. The storm was so strong that it delayed our departure slightly. During this delay we had a collective meditation of tremendous depth and power. It felt as though Shri Vishnumaya was doing some very strong cleansing of the area. We later realized that Shri Mataji must have had us go out on the water early in the day so that the vibrated backwaters could evaporate and provide the moisture for a vibrated storm by evening. A vast amount of vibrated rain fell on the region, not only purifying the area, but also demonstrating to us how we work together in cooperation with the divine.

Finally we boarded our buses in the still-pouring rain. By the time we reached the station the rain had stopped and we moved toward our familiar train cars and

the trip to Bangalore. The yogis in Cochin were tremendously hospitable and devoted to the spreading of Sahaja Yoga. They asked that all the Western Sahaja Yogis give bandhans and shoe beat on their behalf, so that Sahaja Yoga might grow in this difficult but beautiful region.

Bangalore

We arrived in Bangalore late in the evening, quite tired from our journey. We were revived by the enthusiasm of our welcome, many of the local yogis came to greet us and to help us with our bags. We were taken by bus to a beautiful hall made mostly from white marble, which was to be our home during our stay. The building was on a hilltop well outside the city, in a quiet residential area.

The Bangalore yogis had arranged a dance program for us for that evening. The dance was in the folk style of dancing known as Kathakali, in which the dancers wear huge ornate masks, making the characters larger than life and very dramatic in appearance. Significantly, the yogis had arranged for a performance of the story of how the Devi defeated Mahishasura in battle, from the Devi Mahatmyam. The current-day incarnation of that demon is today based not far from Bangalore, and the performance served to bring our attention and the divine attention onto the destruction of this

negativity.

Another highlight of our stay was a very powerful public program, at which the keynote speech was given by Yogi Mahajan. At several of the programs on the tour, including this one, video projectors had been brought in so that the audience could see Shri Mataji and receive realization from Her directly. But as the Maya would have it, the equipment failed in each city and yogis were forced to give the realization themselves, which they did with great humility and respect.

On our last day in Bangalore we had a very deep havan and puja, which were organized in a particularly collective way by the local yogis. After the puja we were graciously presented with gifts of incense and small wooden elephant statues by the local yogis. By now we had grown accustomed to the generosity and deep open-heartedness of the Indian yogis who were our hosts. We were grateful to all of them, and in Bangalore we were again very moved by the love we were shown.

Immediately after the puja and gift-giving we were treated to a very unusual presentation. A well-known artist of India, a Mr. Sharma, came to do a demonstration of his work for us. He seemed to be a very humble and inspired man, and had taken his realization just the day before. During the demonstration he painted on large sheets of paper using a technique

which involved painting with a string dipped in paint rather than a brush. For each painting the yogis suggested a deity as the subject. Mr. Sharma requested that we sing a bhajan in praise of the deity. He would complete his painting just as we completed our bhajan. He seemed to paint and to move with the flow of the music and the vibrations, and it was very moving to watch. The paintings were beautiful and we enjoyed watching this newly realized artist as he experienced the inspiration of the divine vibrations. He also seemed quite moved by the experience. His creations that day included portraits of Shri Ganesha, Shri Shiva, Shri Jagadamba and Shri Jesus, an abstract landscape, a fine portrait of the Madras centre leader and our tour leader Russell together (no bhajans accompanied these last two), and as a finale, a portrait of Shri Mataji with the theme *Sitting in the Heart of the Universe*. The painting depicted Shri Mataji surrounded by the planets and stars, and won enthusiastic approval from the audience of yogis.

As the afternoon drew to a close, it was time for another heartfelt good-bye, as the India Tour moved on toward Ganapatipule via Miraj.

Miraj and Beyond

From the beginning of the tour we had joked that, judging by the name, Miraj

might be a place where we would encounter the maximum amount of maya. Fortunately, this did not turn out to be the case. We arrived at this small Maharashtrian town in the extreme heat of midday. We all got off the trains, and made sure all of our belongings were also with us, realizing that this had been our final train journey. From the train platform we seemed to be in an almost desert to the busy train stations we had encountered elsewhere. Looking around, we saw not a soul and really had no idea about what we were supposed to do. For a moment, we prepared ourselves to face the maya we had been joking about, but within a few minutes we were surrounded by yogis from Kolhapur and other nearby cities, who took complete care in getting our baggage moved and getting us to our buses. Soon we were gathered in shady spots by the station, sipping cold drinks and loading our bags on top of the buses.

Our bus trip was about six hours in total, and passed very quickly with bhajan singing, visiting and naps. After a short time we were taken to a building by the road where lunch had been arranged for us. It seemed miraculous to find such a meal waiting for us along the way. Again, the Indian yogis had gone to great trouble to ensure our comfort.

Ganapatipule

As we approached Ganapatipule, a

sense of anticipation grew amongst us and a light, joyful excitement filled the air. We arrived after dark at the camp. As our buses pulled into the camp, people began to spot friends, acquaintances, husbands, wives and children from the bus windows. Great reunions were just moments away! Once the buses found their final parking spots we were able to greet the waiting loved ones. It was particularly beautiful to see the reunions of parents with their children who had been attending the school in Talnoo, near Dharamashala.

We spent most of that evening settling in and finding places to sleep. Along the way many of us got the chance to visit with friends and family joining us for the half tour. It was a new era of the India Tour for those of us who had been a part of the close family of the full tour. Now our family had expanded to include thousands of people, and it was almost a rarity to spot someone from the full tour group! But the power of numbers was evident in the vibrations and it was great to be with the even larger international collective.

On the first full day we spent in Ganapatipule we began what became something of a routine: early morning meditation in the pendal, followed by announcements, country meetings, a trip to the beach for a foot soak, shoe beat or swim, and breakfast. During the day

people tended to rest, spend time in the pendal or in a shady grove of palm trees where it was relatively cool. People practised music to be offered in the evening programs and took care of various communications and projects that were easily handled in the international collective environment.

On that first day Shri Mataji arrived in Ganapatipule. Although we did not see Her on that day, Her arrival was a tremendous event for all of us. We had been in India for three weeks or more, and had not seen Her since Delhi. We were deeply looking forward to being in the divine presence of the Adi Shakti once more.

It is difficult to encapsulate Ganapatipule in a short description, but a few of the highlights should be mentioned. We first saw Shri Mataji on Christmas eve, at the evening music program. Nirmal Sangeet Sarita performed, as did the Nagpur Academy students and a well known qawwali singer, a lady who had performed at the previous year's seminar. Shri Mataji was particularly impressed with the Nagpur students and how they had learned Indian music, which should take many years to grasp, in a matter of months. She commented that it must be through Sahaja Yoga that this could be achieved. The evening ended with Christmas carols, offered to Shri Mataji

just at midnight, to wish Her a merry Christmas.

The next day was puja day, and again we were blessed to be in the presence of our Mother. The general message was about getting over the ego and conditioning, to get to the pure love which was the power of Shri Jesus Christ, and which must be our power as well. The puja was followed by the giving of national presents, after which Shri Mataji took Her leave.

After Shri Mataji's departure we had the opportunity to enjoy watching as dozens of our brothers and sisters had their engagements announced. It was a pleasure to see these matches literally made in heaven, and to see the joy and the surrender of the new couples.

We were fortunate enough to be able to attend a second music program at which Shri Mataji was present, on the 27th. It was an evening of bhajans sung by several national groups and by various Indian artists, and of Indian classical music. Arun Apte ended the program with a powerful recital of vocal music. One could really feel that Shri Mataji was working on us through this divine music. Shri Mataji Herself commented that the music had made Her feel very happy.

On the 28th, the day was occupied with the preparations for the weddings.

The *haldi ceremony* was performed in and around a small pendal in the camp. It was fun to meet the soon-to-be-married people and enjoy their excitement, their nervousness or their calm, and the auspicious atmosphere surrounding the event. That evening Shri Mataji met with the grooms, then came to the pendal to speak to the ladies who performed a short Gauri Puja to Her. The weddings themselves were very beautifully performed, and the couples looked truly divine and full of the bliss of their Mother's blessings. For many of us who had been married in previous years it was beautiful to attend the ceremony and be reminded of the incredibly high ideals represented by our marriages in Sahaja Yoga. Shri Mataji left immediately following the ceremony, and as it was a dark (moonless) night, people did not stay up as late as they might normally have done on the wedding night.

On the last day in Ganapatipule we enjoyed many of the beauties of the place, with no real scheduled activities. People visited the *swayambhu*, meditated in the pendal or in a shady spot, played cricket on the beach, swam, and just enjoyed the company of the vast collective. The new married couples had time to spend together and we all enjoyed the glow surrounding the newly-created families. That evening a wonderful bhajan session took place in the pendal. Yogis from

various countries sang in national groups, and an international group of bhajan singers gave rousing renditions of familiar songs. It was a moving and joyous family gathering, marking the end of our stay in Ganapatipule.

The next morning we prepared to leave amidst great confusion as to who should be on which buses and which buses were going where. Some people were going straight to the airport, others returning to their Indian home towns, still others were going to Kalwe. It was an unmanageable scene for mere mortals; fortunately the divine managed it all and, somehow, everyone got on a bus and ended up where they were supposed to go. The trip was long but very enjoyable, as again, we were together, and who could ask for more?

Kalwe

We arrived in Kalwe in the evening, and did little more than eat and go to bed. We awoke the next morning to the last day of the India Tour. It was difficult to believe. It seemed that we had only just arrived, and yet as if we had been together for ages. We had grown, we had changed and we had felt our hearts expand with the love of the collective, a reflection of the love of our Mother. We had formed strong bonds with new brothers and sisters, bonds which would last all our

lives. We had grown into the culture of Sahaja Yoga. Now it was almost time to take all of this love, all of these vibrations and all of this beautiful Sahaja culture back to our countries to let our growth bear new fruit at home. One last major event remained: puja to Shri Mataji, scheduled for late that morning.

Shri Mataji arrived in a car which drove up the centre aisle between the men and the ladies in the audience and right up to the stage. She radiated divinity as always, and it was an honour to be again in Her presence. Shri Mataji spoke briefly in Hindi, in Marathi and in English. The puja was Shakti Puja, and a central theme of the English part of the talk was the respect for the wife, who represents the shakti of the family. Shri Mataji also warned us to be vigilant in protecting the dharma of our family lives. The puja was very brief. Bhajans were sung as Shri Mataji's feet were washed and decorated.

After Shri Mataji was fully decorated, people began to take photos and the atmosphere became a bit unfocussed. People were talking to one another as if the puja were completely over. Shri Mataji then requested that we be silent and suck in the vibrations. The pendal became absolutely silent, and with deep desire, we tried to absorb the divine love which Shri Mataji was pouring forth. It

was a profound moment, and as we sang our last aarti on the tour there at Shri Mataji's feet, somehow the whole experience of our month in India seemed to complete itself.

National gifts were presented to Shri Mataji after the puja, and soon our divine Mother made Her departure. Many of us stayed in the pendal for some time, meditating and absorbing the powerful vibrations.

Upon leaving the pendal, many of us realized that there was only enough time left in the day to organize ourselves for our own departures. For the rest of the day we packed and prepared for our trips home, and in the frenzy of the departure of buses headed for the airport, tried to get in all the last farewells, hugs and back slaps we could. Suddenly we were on the buses and headed home.

I am sure that many of the yogis attended this year's tour feel as I do: that we were incredibly blessed to be there; that we experienced a kind of collective love which we will never forget and which made us better people and better yogis; and that we are for ever grateful to Shri Mataji for this beautiful time, and for the privilege of being a part of this divine family.

—Steve Wollenberger, USA

News from Around the World

Florida TV Update

The series of a half-hour interviews about Shri Mataji and Sahaja Yoga on TV in Florida, USA, is progressing and the producer of the show is very excited to continue interviewing us.

The second interview was scheduled and we were prepared with video clips of Shri Mataji's lectures, backup material and the like. Then the producer called and asked if it would be possible to record the third show together with the second, because someone else had cancelled a slot!

Caught by surprise, we started thinking, "What could the third topic be? What video material can we edit within hours that would be broadcast quality?" Then we thought of the obvious—why not give them Self-Realization? After all, this is what Sahaja Yoga is all about, isn't it? So we got hold on a broadcast-quality video of a meditation with Shri Mataji and told the producer we were ready.

Both shows were recorded in 'one go' without cuts and the vibrations were tremendous! What we did not know at

that moment was that our leader had sent a fax to Shri Mataji the day before about some other matter, but mentioning also the upcoming TV interview. So when, at the beginning of the interview, we put our attention at Shri Mataji's Lotus Feet, imagining Her in beautiful Cabella, we felt such strong vibrations that we were concerned for a moment that it would be difficult to speak! Everything went very smoothly.

This show will be on the air three times in the beginning of June, and will reach a potential audience of 500,000 people. The interviewer was quite impressed and asked great questions. She is coming to get her Self-Realization in a few days. By the way! Thank you, Shri Mataji, for all your blessings! Thank you, dear brothers and sisters, for all your support and enlightened attention!

—The Sahaja Yogis of Florida

Sahaja Programs in Singapore

On April 14th, we had our first advertised program in Singapore in the heart (downtown) of the city of Singapore. We had booked a room that

held 70 people, not knowing what the turnout would be. The meeting was to start at 7:30 p.m. and at 7:20 there were 90 people and no place to sit. All the floor space was taken and people still kept on arriving. With a last-minute flurry of activity to find a bigger room, we finally started around 8 p.m. and by then there were 120 people. And more people kept coming in during Shri Mataji's video.

After so many years in America, this was a dream come true. We were so moved that silently we kept thanking Shri Mataji in our hearts. The program was fantastic—such wonderful people, so simple and humble. Very well-educated, too. One of Sir C.P. Srivastava's nephews and his wife attended, and another gentleman was a colleague of Sir C.P.'s during his tenure at the Shipping Corporation of India. Some of the people had gotten realization in India, but having moved to Singapore, didn't know how to continue. One lady, who had got her realization in Perth at Shri Mataji's program a few years ago hugged me, thanking us profusely for having come to Singapore. She had been praying to Shri Mataji for a collective here, and after two long, long years, her prayers were answered, she said. You can all imagine how we felt. No words can describe the joy. We are still flying high, though it has been a couple of days.

As a parent, there was another

unexpected gift from Shri Mataji that came to light. Our daughter, who turned 13 on April 15th, talked beautifully about Sahaja Yoga to the many seekers that were present. (We were short-handed, as you can imagine.) At one point, we turned around to see our little Radhika surrounded by a group of four Chinese men and women, all listening raptly about the beauty of the cool breeze and how easy it is to feel it. They all kept nodding whole-heartedly. She has learned to speak very well and very simply about Sahaja—the fruits of all those years in Dharamsala. All the uncles and aunties in America who know her would have been very proud to see her.

As if that was not enough, the last couple of days have been hectic with more than 20 calls inquiring about Sahaja techniques, vibrations, etc. One man said he felt vibrations all day and all night and was wondering if that was normal... lucky fellow! I assured him that it was a great blessings that he could feel so easily.

As I reflect on what is happening here, our Holy Mother's words keep ringing in my ears—that Americans have to spread Sahaja Yoga globally. That is the responsibility of America. The world is eager and waiting for America to take on its real role in the spiritual awakening of mankind.

—Dave and Madhuri Dunphy,
Singapore

Shri ADI Shakti Puja - 21-6-98 Cabella

In Russia, the people, somehow, are very open minded. Not only that, the scientists specially, are very open minded and they were suppressed very much. So, they tried to find out the subtler things. Not only finding out about chemicals or about some physical properties of the light, but they wanted to go into the subtler side and they had found out already a great deal of knowledge about the auras around the hands, auras around the body. They had done so much of research, and was accepted all over the world, their findings. Now, this gentleman was a specialist, I think, because he is a very very well known person and he is holding a very big position. He was saying that he has to run 150 organisations. Very humble and very nice person, and when he came out with this discovery, I was happy in a way because scientifically, if it is proved, then no body can challenge it. He has already written a book, with all the algebraical complications of what he wanted to prove, and he said, beyond the consciousness there is a vacuum, and in that vacuum only you can know the reality. And once all this becomes the reality it is a science. And that is how it is made into science. He showed so many

of my photographs, specially, the one where lot of energy is coming out of my Sahasrara when we are on a boat. So he said, she is the source of all the cosmic energy, and that's what the Adishakti is. She is the one who creates everything.

The whole atmosphere that we know of is very artificial. But when you understand what She has done – the first thing She does is to (in my book also I have written down about it but I would like to tell you) that Her first, we should say, manifestation is on the left hand side. That is the Mahakali's manifestation. So She comes on the Mahakali's system, the left hand side and that is where She created Ganesha. Shri Ganesha is created because of His purity, His innocence and auspiciousness. This had to be created before She created the universe. So first thing She does is to create Shri Ganesha and She settled down. Then She goes up, off course in the body of the virata, and there She goes round and goes up on the right hand side in the other way, and there She creates all the universes, as you call them '*Bhuvanas*'-one universe. There are fourteen *Bhuvanas* means this many many universes make one *Bhuvana*. And She creates all these things on the right

hand side. Then She goes up and then She descends down creating all these chakras—Adi chakras or the pithas. She comes down, makes all these pithas and then She settles as the Kundalini we can say, Kundalini is a part of it. The rest of the work is much more than this. So all the residual energy means after going through all this journey, then She comes round and She goes as Kundalini. Because of this Kundalini and the chakras, She creates an area which we call as the chakras in the body. Now first She creates these chakras in the head we call them the pithas of the chakras, and then She comes down and creates these chakras which are in the body of virata. Now once this has happened then She creates human beings but not directly, through the evolutionary process - She goes through, and that is how the evolution starts, and then it starts developing from the minute small little microscopic organisms in the water and then it starts evolving. So when She creates water and She creates all the universes, She chooses this mother earth as the best place to play her evolutionary process. And there She makes this little microscopic thing. (off course I have written all about it, and when my book will be released - you can see that how first hydrogen, carbon and oxygen and all of these things got mixed up, and how nitrogen comes into play, and how a living process starts. All this, I have done in my

another book that I am going to write now. I mean, I have mostly finished but there are some more chakras to be dealt with). Now with this happening, you see one thing is there that whatever I write, now people won't doubt. They will know it is a scientific fact and that whatever I say is a fact.

Now to believe in the Mother, the Adishakti was impossible. Specially you will be amazed that christian religion somehow or other avoided it, the mentioning of the Mother. Then the Islam, that also avoided the mentioning of the Mother. There is complet negation towards the Mother. But only Indian philosophy had the Mother, and the Indians are actually Shakti worshippers. So this is how it was kept up and brought to this position now that people have got full idea as to Mother Principle that has worked out everything. On this Mother principle in India people are very sure that it is Mother who does everything. And thus we have in India many, we should say, 'Swayambhus' means the things that are created out of the Mother Earth. For example we know in Maharashtra we have got Mahakali's place, Mahasaraswati, Mahalaxmi and also we have got a place for the Adi Shakti. Some people who have been to Nasik, must have seen a Chaturshindi (How many people have been to Chaturshindi out of

you? It is good). So, this Chaturshindi represents the Adishakti, which is the fourth dimension of this power which gives you the ascent, and ultimately through Maha Lakshmi Channel only you get your realisation. All this is a process—all was created by the power of Adishakti. It is a tremendous task. Though previous ones were not difficult because there, for nature to create was very easy. The Mother earth is one with the Adishakti, the whole atmosphere is one with the Adishakti, all the elements are one with the Adishakti. So She could create all that without any difficulties. But when human beings came—they got their freedom. That is the only species which fell into the 'maya' of thinking and of having ego in it. With this ego, 'maya' worked on them, I should say, and they forgot about the principle that created this universe. They took it for granted. They felt that this is their own right that they are there, this is their own achievement and they are the owners of everything. This started working in their mind so much that they invaded other countries, they destroyed so many people, and they never felt bad about it. All their lives they have been thinking about aggressing others, controlling others, and doing all kinds of harmful things. But they never even thought or never did introspection to see that what we are doing is very very wrong and it should not be done. Because of the

freedom they have, it is such a turmoil in this world, and people who were incharge of affairs, they were very very cruel and had no feelings for the other people. And this happened so many times on this earth.

Now, Sahaja Yoga has started. Once Sahaja Yoga has started, we have Sahaja Yogis who are now receiving the blessings of the Adishakti directly. But still I must say among Sahaja Yogis also we don't have people whom I would call as very well matured. They are Sahaja Yogis, some of them are just because it is a fashion, may be it should be better from their angle, or from their selfish angle or whatever it is. It is a very wrong thing. If you are in Sahaja Yoga you must know now you are responsible for the whole world. You are the only people who have come forward, you are the only people who have achieved something and then at this juncture you should behave in a manner that behoves a big saint or a realised soul. But sometimes you find them behaving in such a manner - it is shocking sometimes. They have no respect for themselves, or for others, and their whole attitude is very funny. Some of them are money oriented, some of them are power oriented, and those who are power oriented are more dangerous, I think, than money oriented. Because those who are power oriented, try to bring such bad name to Sahaja Yoga. They are

very insulting, dominating and horrible people. Their whole attitude is to achieve power in Sahaja Yoga, and they try all tricks to achieve that power. But for some time they look all right, after some time you will find they will disappear from the field of Sahaja Yoga. It is a very big cleansing process going on. You must understand that you have come in the field of very high consciousness where you are in contact with the Divine. Now here if you behave like ordinary people who have no divinity within them, how long will you continue like this. So this is very important that you should try to meditate and evolve yourselves and become really very good Sahaja Yogis. In some places we are very very lucky, in some countries we are very very lucky, but in some countries I find the people are just deaf and dumb, they can't understand Sahaja Yoga. For my programme they do come and afterwards just they disappear. I think Sahaja Yogis are responsible for this. The way they go about, the way they want to do Sahaja work is not Sahaja. Must be something definitely wrong with the whole thing, and that is why it is not working out the same way as it is working out in many places.

So I have to tell you that all this is there, that Adi Shakti is there, and all this is happened through Adi Shakti. But now the further work has to be done through you people. Because you are the channels, you are the ones who have to transform

people. Everybody should understand and know how many people we have given realisation. We have to think about it. What have we done for Sahaja Yoga? Once I was travelling by plane and, I saw a lady sitting next to me. She was so hot, I couldn't understand. Then she told me, she is a disciple of a guru. Very proud of him. Then she started telling me all about him. I was amazed that-look at this woman, she hasn't got anything from him and she was just saying I have given so much money to him, I have done this thing to him, and all those things. But she had nothing and despite that she was talking to me as stranger person about the guru.

But in Sahaja Yoga I have seen people are rather shy. They don't want to talk about Sahaja Yoga openly to others – which is a very wrong thing you are doing because you are responsible for this. You have been given realisation. Of course, you were seeking, every thing is all right but all of you must try to give realisations to others. I must say that somehow men have been more dynamic, and working it out, the women in Sahaja Yoga are not yet coming upto that level as they should. They have to be more sensible about it, and they have to work it out. They can do it but only trouble is, I think, they have certain minor problems about which they are worried. Always I get letters from ladies saying this is wrong, that is wrong complaining all the time. I am so fed up of their letters now that I think they are useless, to read them also. So I have to tell you all, that it is important that men

because they are dynamic, women should be much more because they are Shakti, and I am a woman. So I find that the men are more sort of, active and dynamic about Sahaja Yoga and I don't know what is the reason why women are not? They can transform so many people, they can do so much good to others, they can bring so much love and compassion because this love and compassion is a quality of a Mother, of a woman, and if the women don't have that quality, it is useless to be a woman. All the time if you are busy about your useless things like fashions or faces and all that then the time is all wasted. You have a short time now, you got your realisation and you must decide what have you done so far, what have you achieved so far.

But I would say that in Sahaja Yoga I have found, there are all kinds of funny ideas growing in. Like they prescribe certain rituals, they will talk about it, and kind of a power orientation is there. They want to oppress others, and they want to take over and frighten people, and behave in such a manner as if they are very good. Some of them start saying that "Mataji said so", this is Mataji's idea. By their own power orientation they manufacture things and talk like that but ask them how many have you given realisation? First thing is you must determine his positivity, how many have you given realisation. He is just talking about others, criticising

others, talking about the defects of Sahaja Yoga. I would say it is still a very preliminary things that have happened before, and it should stop now.

Now as it is, once this book is out all over the world, it will be known about our work. We will not be challenged any more but still we have to see for ourselves that if we have achieved this kind of recognition then we should be upto that, our capability should be upto that, we should not be lagging behind. For example if you ask some Sahaja Yogis, specially Sahaja Yoginis, they don't know much about Sahaja Yoga, they don't know about chakras, they don't know anything, about the deities, nothing they know, how can they be Sahaja Yogis. You have to know all about it. Only thing that you don't realise that it is not outside that you are a Sahaja Yogi but it is inside. Inside you have to have that kind of an understanding of the chakras, and of Sahaja Yoga how it works, how it helps. Now, supposing if I am the source of that energy which you know very well I am, then you achieve yours also a kind of a perfection about dealing with people and bringing them to Sahaja Yoga. It is a very important work you have to do is to bring Sahaja Yogis in Sahaja Yoga. What I find that some people are very much still lagging behind and it is very surprising that they live in that country, they are part and parcel of that country and they are

not bothered. Under these circumstances they will be blamed that why didn't you find out the ways and methods of convincing at least to your countrymen. So Sahaja Yoga at the brink of growth cannot grow only with one country, two countries. All the countries have to be brought into Sahaja Yoga. All the people that you could call, into Sahaja Yoga will be a very good idea, and then we have books to convince people. You have to talk to them about it. But, what I find about Sahaja Yogis is that once they start spreading Sahaja Yoga also, their ego comes up. And they think they are very great Sahaja Yogis, they are great leaders, all this kind of stupid ideas walk into their heads which is wrong. You have to just think in a very humble manner, the more you have, the more you become humble. Like a tree when laden with fruits bends down. In the same way you have to be very humble. But that humility is sometimes very difficult because the culture of the west is not humble culture. It is a culture of aggression, culture of domination so far they have been nothing, because of domination they could go all over the world, they could achieve so many things. What have they achieved? Nothing. In their own countries if you see there is drug addiction. Why should people take to drugs so much. Then all kinds of sinful things they do which I don't want to mention. But you know what they

are doing – which in India, which is a poor country, one cannot even think of such things happening around you. So find out what is wrong, where and how you can correct these things. If you can help them, actually, now as I have told you I am going to start some sort of organisations that will do good to human beings, but you all can join also. You can also start in your own countries something like that.

But first, you have to get rid off of your ego. That once happens to you then only your attention would be steady, and this ego is very simple for you because you worship Christ. And the Christ is the one who was settled on the Agnya chakra. You all worship Christ, but that humility of Christ is not there. Just a opposite of it. It has happened everywhere that whatever is preached in the religion people did just the opposite of that. For example, in Hindu religion, I would say Hindu Philosophy is that in everybody resides the spirit. Now, in everybody if there is a spirit then how can you have different caste systems, and how can you have somebody higher and lower. Other-way round, now-Christ has said that you have to forgive, forgive everyone, and you have to humble down, and that's what one finds that among Christians they don't know humility, they have no idea of humility. Men are like that, women are like that and the men and women they

have gone for fighting. There is no question of anybody being humble, peaceful and all that. So it is very artificial they are showing off that they are very philanthropist and all that. But inside in their heart I don't find there is any love, there is any compassion in the real sense of the word. So when we are dealing with the reality they have to know that we cannot just go on with things which are artificial, which are befooling others. But we have to really become that. Once you become that, when you are really like that - then only you have done the job for which you are born at this juncture of blossom times. Otherwise you could have been born earlier, and could have been something different. But you are specially born. So you realise your value, realise yourself what you are, and try to understand, have self respect and try to do things which are very important as Sahaja Yogis. Off course, you are doing a job, you are doing other things. But you will be amazed if you do the work of Sahaja Yoga - you will find more time for every thing. Once you start doing God's work, God does your work and that's how you will be amazed how you get so much time to do the right thing.

Now it is for you to go back and introspect. See for yourself. Now the Adi Shakti herself has come. But I am very simple to look at, in my behaviour I am

very very humble, and people take me for granted. I don't do anything, I do not want to punish you, I don't want to do anything— but you yourself get punished, you yourself become useless if you do not look after yourself and grow yourself.

This finding is so great and this man had never known me before. He is very learned, but he is very humble, and what he told me that "just imagine I am sitting before the creator of this world and still I am very normal". I said what should happen to you, what do you think. He said, "Mother, it is a big thing to realise that I am sitting before you, and that you are here". I said it is good that you don't feel my presence so oppressive, so dominating. I am very happy. He says I just felt the love, just felt the compassion, That's what it is. We have to know that we should have just love and compassion. Compassion and love for ourselves in the way, that should not harm any body's heart. To say something to hurt someone, is every sinful. But some people enjoy that very much, they think they are very clever, it is not so. When you talk to someone you must say something which is very soothing and good. Another thing is a temper that a slightest thing here and there, they get into temper. Now this has to be told, this temper, that you keep quiet. I have nothing to do with you. That is one thing. Then there are people who

are very subtly, I should say, power oriented. Very subtle. They have tricks and trades by which they know how to control others. What are you going to gain out of it? What is your gain? By doing all these things what will happen? In these worldly things you might be little bit popular, little bit having a position or something. But what is it, after all? That is not going to help you. What is going to help you the most, is to make yourself a perfect channel for Sahaja Yoga. To be a perfect Channel, in that you will be amazed how you will be happy. So I would say for you people who are in the west, I would say you must develop humility. It is very important. I was surprised in Russia itself the people are not only humble but such dedication, such dedication, unbelievable. They don't even raise their eyes to me. I don't know how they got this idea. This is not after the discovery but even before that. They are so nice and so humble, and so full of love, and even the children brought me small presents, you know, just to give me

so sweetly. This is something surprising, how these people in Russia, have achieved that capability to become. And, I think in the West Russia is the country which will achieve very great height in spirituality. And that means they will be the most powerful people. Let us see what you are doing in your own country? And how you are going to work it out. See, there are so many things you can do very easily if you see for yourself that you are the instrument of the divine. And then your temperament will change, the nature will change, you will become a very very sweet person, likeable person, and everybody will think that this is a saint walking around.

So that's all I have to say about this. Whatever is the discovery is not a discovery for me, but discovery for the whole world. And I am sure, once it is established, and is exposed to the whole world, things will change for you and for me also.

May God Bless You!

Hydrabad Puja Pravachan

by Shri Mataji Nirmala Devi 25-02-90

I am joyed to see all of you. I did not even imagine that in Hydrabad so many people have become Sahaja Yogis. Mixing up of different type of people is the characteristic of Hydrabad. Now we have to approach Sahaja Yoga in a new way. It is important to know that Sahaja Yoga is Truth and we are firmly rooted in it. We have to, therefore, discard the untrue, otherwise we cannot attain purity. Matter-of-fact-untruth is an illusion and we should decide to get out of it. With just pure desire for this end our awakened Kundalini puts us in a state where we could discern as to what is Truth and what untruth, and we start longing to attain only the Truth. Giving up all our misconceptions we have to take to Truth.

Gita's line that 'Birth will decide your cast' is incorrect because Vyasa, the writer of Gita, was himself the son of a fisherwoman, no one knew who his father was. How could he write such a thing as this? It is said that 'Ya Devi Sarava Bhuteshu Jyoti Rupen Samsthita'. It means that the innate Shakti (Devi) is the cast of a human being. Some people wish to attain material wealth, some desire to

achieve power and there are some others who are in search of the God Almighty. Those who are keen to know the *Parama* will be the first to come to Sahaja. After getting established in Sahaja Yoga one is at times pained to see the slow pace of Sahaja spreading. But we should understand that a living thing develops slowly; e.g. slow growth of a tree, blooming of a few at first and gradually many flowers on it. Sahaja Yoga is a living process; we cannot force it on anyone. No one will get realized by just saying. Until it happens we can give false certificate to none. And we cannot say it for certain that every one will get realization; for a number of reasons many people do not get realized. There are some who think that for Sakhshatkara one had to do Tapasya in the Himalayas. How could it be so easy now? For want of self confidence they fail to believe it. They do not have the capacity to see that it is the blossom time and realization could be got enmasse.

After realization when one is connected with the *Parama Chaitanya*, one comes to know that the *Parama Chaitanya* does

everything for us, we get detached and become 'Akarmi'. Nothing worries us. On coming to Sahaja Yoga, due to short-sightedness in the beginning one considers oneself the doer. Slowly, as one gets experienced, one understands that, man does nothing. Parama Chaitanya does everything. Everything gets done smoothly. Some-times, if something goes against our desires, even then we should not think that God has not helped us. In fact we could neither think nor do more than God, so we have to accept that Parama Chaitanya has done the appropriate and what is coming up is very beautiful.

There are two aspects about whom a Sahaja Yogi has to be very careful:- Firstly through individual meditation we should know our faults; the state of our instrument; whether we are Right Sided or Left Sided? Which of our Chakras are obstructed. By putting our attention on the photograph we could know all this. Then in meditation we should clear all the negativity. In Sahaja Yoga Meditation system is very easy. Sitting up for 10-15 minutes in the mornings and evenings we can meditate. After clearing ourselves we should get into collectivity. Opening of heart is essential for this. A narrow-minded person could never be collective. We should not put our attention on the faults of others-for by doing so these short comings grab us. We should take

note of the qualities and inherent beauty of others. It will serve double purpose i.e. beautify our personality and remove fault of others. We have to remember that others are not separated from their-selves and as such we should correct their faults with the power of Divine love. *Love is Truth and Truth is Love.*

One who uses the power of love ascends very high. With open hearts you have to see people with love. This is how you develop individually and collectively. We should be beware of the person who is not collective. Listening to the ill of others is a guilt in Sahaja Yoga. We should observe how softly we could speak and how much power of forgiveness we possess. We should regard all Sahaja Yogis as our relatives.

The Second aspect of Sahaja Yoga is the knowledge of Sahaja Yoga and its spreading. We should have the knowledge that which finger of hand or foot indicates the catches of which chakras, which catch could cause which disease and how could it be cured. How could we cure others and all concerned knowledge about Kundalini we must acquire. Ladies, being Shaktis, must attain this Knowledge. With the help of this knowledge, ladies will be able to understand Sahaja Children and their behavioural pattern. Achievement of this knowledge is most important.

Spreading of Sahaja Yoga is another

significant thing. As without cross-ventilation the room could not be airy, in the same way if you do not pass on the experience of Sahaja to others; do not help them; do not give them self-realization; do not spread Sahaja Yoga; then you, yourself cannot progress. When a tree grows, its branches should also grow and number of people should sit under the shade of these branches. It is the case of an ordinary tree; and you are the Banyan Trees. Therefore, you have

to, wholeheartedly, help Sahaja Yoga spread. There are some Sahaja Yogis who keep dreaming all the times the heaven of Sahaja Yoga down on the whole of the Globe. Such Sahaja Yogis become sans questions and they always remain in the state of bliss. A great responsibility has fallen on our shoulders: the responsibility of building up a pure-hearted society in which we could place our faith and remain established in that faith.

May God Bless You All!

A humble prayer at the Lotus Feet of Sakshat Shri Adi Shakti Shri Mataji Shri Nirmala Devi Namoh Namah!

We all the Sahaja Yogis of the world seek your divine permission to start a 'Negativity Quit-World' movement to be able to enshrine Your Divine Vision of Global Transformation heralding the 'New Age—Satya Yuga'.

O! Devi Goddess Almighty please redeem this world from all the negativities, badhas and bhoots which are engulfing this world and ensnaring the seekers of truth from getting to reality and having Your ever beautiful, loving, compassionate darshan, which is the only hope of ultimate peace, joy and fulfilment of our evolution on earth.

Today we the Sahaja Yogis of the world command in the name of the Divine Mother of the Universe, Sakshat Shri Adi Shakti Mataji Shri Nirmala Devi to *all the negativities, badhas and bhoots to just quit this world.*

Quit !

Quit !

Quit !

Alcoholism

Drugs

Tobacco

Negativity against the principle of innocence

Perversions

Homosexuality

Lesbianism

Child Abuse

Immorality

False Gurus

All the false religions of this world

Blind faith in Science

Unworthy politicians

Fundamentalism

Fanaticism

Negativity trying to destroy nature, the living habitat of saints

Materialism

Corruption

Racism

Fascism

All the false sects and cults

All the negative people managing the press and falsifying the truth

All the negativities still lingering within us

... and all the other negativities that may have been omitted in this list due to negativity of ignorance in us.

Rupam dehi Jayam dehi Yasho dehi Sahaja Yog dehi Shri Nirmala Devi Namoh
Namah!

Guru Puja - 1998

Today we have assembled here to do the Guru Puja. The word Guru comes from One which is magnetic. The person who is magnetic, One which attracts the attention of the seekers. This is the Guru. Also it means that heavy ness or you can say a person who is very steady, who is very deep, who has the knowledge and who can act like the Mother Earth. For the power of magnetism in the Mother Earth. For the power of magnetism in the mother Earth also is called as magnetic but is Sanskrit – Gurutvakarshan means the attraction of the heavyness of the Mother Earth but actually it is a power of the Mother Earth that makes us stand properly on our legs when it is rotating with such a tremendous speed. Otherwise we would be all thrown away with that velocity that she is moving. We are still attached or we are one in our balance is only because she has gravity. This gravity has to be in a Guru. Gravity means a kind of a serious understanding of oneself and one's own responsibilities. So, a Guru has to be very steady.

In these modern times people are very mobile. All the time agitated, all the time getting disturbed. They meet people who are not of any quality then they get

disturbed. These disturbing qualities comes from our deficiency in our gravity. A person who has gravity doesn't get depressed neither gets excited nor gets overly enthusiastic nor is he very sad or unhappy. So, he is in the centre, he is in the centre of his. But how do we become the Guru? That is very important for Sahaj Yogis to understand. Many have felt that they are Gurus, they have tried to behave in a funny manner and have lost their Guru position. First and foremost things for Sahaja Yogis, it is important that they must have introspection. They must watch themselves. If a person runs about changing because of fashion has come, because people have suppressed them or have asked them. Just to please people cheap values if a person changes then he cannot be a Guru. He has to station himself properly on the values of Sahaja Yoga. Without introspection you will not know. You will never remember what you have done wrong nor will you think of what you have to do right but that is only possible if you go on improving yourself.

First and foremost thing is all the great saints have praised their Guru. For example, we have a very great saint Gyaneshwara in India. He has written a

complete chapter about the Guru, in English they have translated as Preceptor. Guru is the preceptor and what he has done is a great thing. He says you are not to challenge the Guru otherwise you can never become a Guru, for name sake you might be but you are not. Secondly, you can never misbehave, you can never be rude, arrogant and you cannot show your temper to a Guru. If that is so that means you are not a Guru, you are still on a very low level personality. It is very clearly said that if you try to say against other Gurus who are of a real Gurus, who are very high calibre then also you are not a Guru.

But I would say that you all have now got vibrations, you all have got vibratory awareness. When you have vibratory awareness, you are capable of finding about everyone. Now you need not talk about your own understanding about a person but try to face that person directly and tell that person this is the problem and ask him to change. But in Sahaja Yoga we have something more than other Gurus had. Other Gurus were very-very strict. They used to carry a stick in their hand, a big stick which they used for walking or hitting their disciples. They used to hit their disciples in such a bad manner that the disciple was literally frightened of the Guru.

I'll give you an example of a Guru I came across. One fellow was there in

India who came to one of the ladies who was a Sahaja Yogini and he said that my Guru has sent me a word that Adishakti is going to come and stay with you. Is it true? She said, Yes! She is going to stay with me, so what? He said, my Guru has told me that you go and request her and if She could come to our ashram. She said, I will ask Mataji, I don't know. This fellow came to a programme and he saw me, a house wife! He said, this cannot be that Guru but when I came in, he saw and when I did self realisation that everybody's Kundalini was awakened, he was so surprised and he prostrated himself before me.

Now, his Guru was living in Amarnath, is a very famous religious place in the Himalayas and this fellow lived in a place called Ambarnath. So, he asked me, Mother, will you come to my ashram? I said, why not- because these gurus in the ancient times never used to leave their seat, they called 'Takiya' means the pillow. They never left their 'Takiya'. I said, alright, I don't mind I'll come to your ashram. So, I went there, this Guru fell at my feet and he was very-very respectful and then we came back home and this fellow started telling me if you don't tell my Guru I would like to tell you that I have got a very bad Agnya. Can you cure Mother? I said, why no! I will. So, I went back to this Guru again and I said, why didn't you cure his Agnya.

He said, why? Why I should cure? Who cured my Agnya? I worked out myself. I had to introspect, find out and I cured my own Agnya and why should I cure his Agnya? Let him work! Let him get to this otherwise he will be a spoiled man. I was quite surprised and he said you do it because you are a Mother. You are nothing but love and that's why you are doing all this for others but not me. No Guru will open the Agnya of his disciples. I said, then why are you a Guru? He said, because we have to guide them and if they have their Agnya badly caught up if their attention is not alright, I'm not bothered about it. It is their duty to introspect and find and climb the ladder which I have put before them. So I am Guru, I can only give them the ladder to climb up. It is they who should work very hard, it is they who should introspect, it is they who should find out. Why should I help them to such an extent that you open their Agnya. I said, alright, you allow me to open his Agnya, if you don't mind. He said, you are a Mother, do what you like! I have nothing to say. If you want to do that, you will spoil them, you spoil them. Let him do at his own otherwise you will be spoiling him. I said, as you are also spoiled that you don't open anybody's Agnya, yes, but whatever position I have achieved is a permanent one. So, I opened his Agnya.

Then this fellow on his way told me

that his Guru came back and he put me hanging on a well and he used to every time lower the rope so I would go into the water, ten times he did it. I asked, but why did he do such a cruel thing. He said, because he found me smoking a cigarette, my goodness! So, I asked his Guru, I said, why do you do such horrible things to your disciples? He said, otherwise if you don't do like this, they will never rise, they will never come up. You go on forgiving them and the more you forgive the worse they become and they will show no ascent at all. So, you have to be very strict with them, please don't spoil them all the time.

I was really surprised that how could he say so! He said, Mother, if you give them everything free, you give them everything so easily, they will never value their self realisation. I said, it's not so. You have to give them a chance, you have to allow them to rise and to allow them to become something like Mother Earth. What she does? She sprouts the seeds, then the trees come up then after that she gives them the fruits and she sees that the fruits are ripened. She does all that but they are no trees you see, they are human beings and they have freedom to become devils also. I said, alright, if they are devils I can manage them. You just see how I can manage them. If they are devils they will remain devils. You cannot change them. So, he argued with me and when he met Sahaja Yogis, he asked them how

many of you are willing to give lives for Shri Mataji? Do you know what She has given you? They said, yes we do. So they came to me and told Mother he wanted us to give life for you. I said, that's not necessary, it's not necessary because he used to ask his disciples perhaps.

I met many like him who were very strict Gurus, complete obedience was needed, complete humility, complete surrender was needed. A word against Guru was not tolerated but even you could not answer, you could not show any tamper to a Guru. Now, I have met people who are like that, sometimes. Then I stopped talking to them, that's it. If they want to improve they can improve, if they don't want to improve you cannot force them to improve but according to these Gurus there should be a great fear in their mind that they should be so frightened that they should behave themselves.

Now, we expect so much from the Guru that he is your father, mother, he is your friend everything. He is a pure person who just wants your ascent, we want to look after you, he wants to guide you, wants to protect you and takes you to the life of spirituality and this is the way a Guru has to work out but what is expected of the disciple is even much worse. The disciple has to be absolutely a pure person. He should have a pure desire to become a spiritual person. If he

doesn't have this pure desire, he has some other desires then absolutely useless.

Like some people come to Sahaja Yoga, I have seen, they want to make a name out of themselves, they become great masters of everything, they want to dominate everything. That is not important. There are some people who try to make money in Sahaja Yoga, a way of making money, that also absolutely wrong and not only that but, is very low level that they want to make money out of Sahaja Yoga. Then there are people who just come here for some politics. They go on saying things here and saying things there. All these things are not going to give you any ascent, what so ever. You have come here only to achieve a great life of spirituality, of becoming a Guru. Now, also this politics business is quite a lot. People try to enjoy the position of a leader. So, they try to keep that position in a very special way. There's no need. If you are a leader because you are a great master, you will remain. Nobody can challenge you, nobody can throw you and one should not get disturbed with any such fear. Sahaja Yoga is a yoga in which fear doesn't play any part. There's no fear for you. Only thing for your ascent, it is necessary that you introspect.

Try to find out what you have been doing. Are you an absolutely a humble person? Do you do whatever is told to

you? Supposing, I tell somebody just go to, say some place. He may not go, will come and tell me, Mother, you know this happened, that happened, some excuse, he may not go but that's not being good. If you have been told to go to that place, there must be some meaning and you have to go. You have to obey if you are not obedient then you cannot become a Guru because if you can not obey, how can others obey you? This obedience is not for any personal gain of Guru, not at all but for your gain only, for your education, for your ascent. So, if such a view is taken then what happens that you start getting all the qualities of a Guru.

Firstly, a Guru cannot be a fussy man, first and foremost thing. I want this house, I want that thing, I can't like this, I can't like that. If a person who doesn't know how to get detached from all these habits, he cannot be a Guru. How can he ascend? Of course, I mean you have to try that you get rid of all these habits. They are funny habits which make you miserable, doesn't make others miserable, as it makes you miserable. No habit should cling to a Guru. First and foremost is that he has to be beyond time. He should not worry about time. Many a times I have seen people if they have to go to airport for example, something enters into their body. They become speedy suddenly, even if I have to go, I am going and all of

them will become speedy. Everybody starts running scattered. Why? I am going, you are not going but it happens. Like that if you tell somebody that you have to go to a function or for some felicitation, people start jumping about and that's a very modern disease, it was not before. So, they start seeing that we are getting late, getting upset but if you go on worrying like that you don't go beyond time and when you go beyond time, you control time. Time is with you, all the time. Wherever you go, it happens. I will give you an example of that. We had a little girl in Cabella who fell down and she broke her hand very badly. I was about to leave for America. I had come out of my room. When I saw the child I said, alright, doesn't matter I will cure this child first. They said, no Mother, but your plane. I said, it's alright, forget it.

So, I got the child, treated the child and she was alright and after I think half an hour I left for the airport and you will be amazed to hear that, that aeroplane was out of order which was going to New York. So, this plane is out of order then they said, alright you can go by another plane which goes to Washington with the same ticket. I said, very good idea, give me that and I went by that so that I reached Washington which is a very-very nice airport to arrive because there's no problem of customs, there's no crowd,

nothing. All people go to New York, I don't know why? They should all go to Washington, it's very surprising. I discovered for myself that I wish I had not gone by that horrible plane to go to New York. Like that everything works out and the times come what is good for you.

It is such a lot of experience of mine which I can tell you that to worry about time itself is a headache. If you leave it to this divine power and believe it then everything works out for your good and if it does not, you must know that it is your testing. You must accept, you must learn to accept because whatever you have fixed up for yourself as something very great is not. So, what is the greatest thing you have to achieve, your detachment then you become Gunateeta means, as you know we have three gunas within us. One is, that's called as Satvaguna, is the best but there are two other gunas which are as you know that left sided and right side. Either you are a right sided person or a left sided person. These two gunas within us are of no importance. Supposing, you are a right sided person. Then what happens to you, you become overactive. Overactivity gives you fatigue, gives you all kinds of diseases which you have seen and you have to cure right side. Such a person is extremely speedy, he cannot sit in one place for two minutes, is all the time

jumping and he creates problems for himself and his family.

Then the left sided is a person, which we call as the Tamoguni. The right side is Rajoguna and the left side is one which is Tamoguna. 'Tamo' means darkness. Such a man is afraid of darkness, but he becomes a very intriguingly, very crooked person. He always tries to trouble people in a very crooked manner, not openly, while the right sided man is openly a Hitler but this one, the second one, the one we call as Tamoguni is the one who tries to trouble others very well. Rajoguni has a opinion of his own about everything. He goes on forcing it on to others, other person but if you see his own life he is in complete misery. He cannot carry on with people, cannot talk with people and there's a very big gap between himself, his spirit and his being.

The second type the Tamogunis are the ones who end up with all kind of diseases. Even the right sided people get lot of diseases but the left ones get psychosomatic. Psychosomatic diseases are very dangerous and not curable by human doctors. So, you have to take to Sahaja Yoga but again you go to the right or to the left. This is not a very good attitude, I think, towards life that you get bound by one of these gunas or you are all the time like a pendulum moving from left to right, right to left. So, you have to

be a steady person. For that you all have to meditate. I know immediately a person who meditates and I know, who does not meditate. You will yourself know a person who meditates. It's a question of 10-15 minutes but that you must do every night and morning about five minutes meditation, then you develop your balance, you develop your tenacity, you develop your body in such a manner that it can stand lots of nonsense. It can bear lots of things. Then you are not left with desires, what food should you eat? When you should eat? Whom you should please? Nothing of the kind. You yourself become such a sweet person that everybody is pleased and understands that one has to be like you. The people see you and you become like a model. People start following you, that means you become a Guru. In this way you get rid of these two habits that you have of left and right side.

Now, Satvagunis are the people who believe in the righteousness but when they are righteous they contempt for others who are not righteous. They go on saying things to such people so, they can develop a kind of temperament so they become aloof. They can go to Himalayas sit there and not meet anybody. Get out of the society, get out of all your relations everyone and just establish yourself as a big Guru somewhere. This kind of

another generation is there which is of no use. I met some of them when I was in Haridwar and I told them what are you doing here in the Himalayas? They said, we don't want to face human beings. They are useless people, they are good for nothing. You do anything for them they go on troubling you, we don't want to be with them. So, I said, why have you become Guru? If you cannot manage them, if you cannot get out the troubles they are giving you and out of all those things and remain in your peace then what's the use of becoming a Guru? He said we have had enough of it. Some of them were over 100 years of age and all that but I said, what's the use? Your life is of no use, you are staying here alone somewhere in the Jungles. He said, the tigers, the snakes all of them know us that we are great, they don't trouble us but these human beings torture us, we don't want to go there because they are very ambitious or they are very negative. Something is wrong with the human beings. None of them have reached a perfect state. So, I was surprised how they are not at all willing to come down and be with us and be a part and parcel of us. They said, alright Mother, you have come, you are a Mother, you can tolerate all this and you can work it out but not we. We are out of it, we don't want to go back.

They have lots of power, they can

control the nature, they can do so many things but they said, its easy to control a snake than to control a human being. Today they might behave in a particular manner, suddenly they will become horrible. You don't know these human beings, how uncertain they are. What uncertain quality they have. I said, there is a way of putting them right. First give them realisation. In the light of the spirit they can see how they are doing wrong things. 99% people will know what's going wrong with them, where are they missing the point! They will start seeing themselves.

Spirit is like a mirror where you see yourself clearly and you start changing yourself. There's no introspection needed when you have your spirit awakened. You can watch yourself, you can see for yourself clearly as soon as you become a developed or evolved Sahaja Yogi and that is one point one should see if it has happened. If you can see something wrong with you, if you can find out what sorts of defects you have, if you can detach yourself from those defects and if you can understand that all these attachments and defects and habits are pulling you down then only you can leave them but that only happens when you have this mirror of yourself shining through. When this light comes to you, you see for yourself, what is wrong with

you? What is the wrong path you are taking? Overnight you have seen people give up but still there are many, I should say, subtle things, we stick on to them. First thing that happens to you is that you start finding what's wrong with your own people, of your own nation.

I am amazed you see when the English got realisation they started telling me about the English, when Italians got realisation they started telling me about the Italians. If you tell Italians that this Italian fellow did this he said, Italians after all Mother, what will they do! They are just like this you know. He himself is an Italian but immediately he said, Same with the Russians I have seen, it's very surprising that they start telling you about what's wrong with the Russians. All of them are quite alike. Even Indians, they will say, after all this is Indian, you know. They are Indian people Mother, they are doing like this. I was surprised that they themselves being Indians also how are they immediately telling me about the Indians. Many things I have come to know about these countries, actually through the Sahaja Yogis only. When the Sahaja Yogis tell me, I am amazed that they are not identified with their country, they are not identified with anyone, even their own family they are not identified. If they find something wrong, they will tell me Mother, my father is like that, my

mother is like that.

That is how you get detached when you start seeing and are not identified. If you are not identified with all these things then you become a free person, you have the freedom, you become a person who is not attached to anyone because he is your father or she is your mother or a sister or anyone. This attachment is a very dangerous one also. With the family attachment we have lost many Sahaja Yogis because their family was funny, they got lost. They couldn't get out of it. We don't say that you detach yourself from your family or get out of it but in a subtle way you should understand what are they up to? And what they are doing? All these subtle understanding about everyone doesn't give you any right also to criticise them. You should see for yourself what's wrong with you? You know all these subtleties, you criticise such a person is such but you also have the same problems with you. That's why you get detachment only possible through this introspection through the mirror of your spirit.

So, the spiritual life is very important to a person than anything else on this Earth because such a person has been seeking. He has been seeking the truth, he has been seeking the reality and once you know the reality you don't want to cling on to something which is not reality. You want to be a person who is above all

these things that you can see and that is how you can save others who are getting drowned into the ocean of darkness, into the ocean of misidentification, only when you are above all this but mostly what happens is this that you are identified. You are identified how can I do it? How can I save?

The countries where Sahaja Yoga has spread where there have been people who are not identified with those countries and think that they have to help all these countrymen to come up, to join in. For that tremendous patience and love is necessary. As you know this cosmic power as they call it, they say, I am the source. Actually, it is the power of love of divine, and such a love doesn't demand anything, doesn't want anything but it acts, it works. For example, if you love somebody you would not like to do something to displease that person. Of course there are some Sahaja Yogis who do things which I really don't like but I never show. I just keep quiet but normally if a person has love for someone he wouldn't do anything to displease or to trouble that person or in anyway hurt. Without that development within you, you cannot become collective.

In collectivity what happens is that you feel for others. You understand others. You may not show off but inside yourself you know. Supposing, somebody

has done lots of funny things with you, doesn't matter but gradually you will see he will change, gradually he will become better because he realises that whatever he has been doing, has not been a correct thing to do. He will not only feel guilty, that's not the way but he will say I should correct. Why did I do like this? I should not have done. Gradually he will improve but for that you should have a great sense of forgiveness, great sense of understanding. Under circumstances people also misbehave because they had no training how to be alright? None to be humble? They misbehave because in their culture perhaps there is nothing but just anger and arrogance and it is regarded something great. Also they misbehave, sometimes as they come from such families where only arrogance is taught. So, you can't help. Such people are to be forgiven again and again and see that they change because I have a faith that all human beings can be made into beautiful flowers of fragrance, all the human beings but I know there are some difficult ones. Why? because they don't want. If they don't want, if they don't have the pure desire, you cannot force it on them.

So, forget it. They are difficult people, forget about them but those who want, those who have a great desire which is absolutely pure. Desire not for money, not for position, not for anything but for

achieving a great state of spirituality, such people are to be helped at any cost. I know some of them have gone to very wrong gurus and they have suffered. They have a bad Agnya, they have all kinds of things, doesn't matter. You should try to help them. If they can listen to you, if they can understand what you are telling them I'm sure it would work out. It is worked out so much as you can see that in the foreign countries where I was just an Indian, how people have taken it, how they have understood me and how they have become Sahaja Yogis of such a great value and level.

We never had so many saints in the olden days, never. Only one saint would be born and he would be tortured. There were not so many to help each other and to protect each other. So collectivity is to be learnt very well. How to be collective? How to be nice to each other? Because later on when you become the Guru, when you have to guide the people, you will know what are the problems of the collectivity. Also, you will know how to overcome that. How to make collectivity perfect and once you learn that thing, you will be amazed that you have mastered the art of being a Guru.

I would like to see so many of you becoming a real Guru, real masters not only in your jobs, in your talents but in your own life. People should say that such

and such person is a real Guru. For that as I said, you must learn obedience, complete obedience. Should not question the guru. Whatever is told to you, you must do. Though in Sahaja Yoga I do not say that. Today is the first time I am saying it because I find so many of you fall a little short of becoming perfect. You don't have to sacrifice anything, I have told you. You don't have to give up anything, you don't have to give up your families or anything and do odd things just to show that you are perfect. But it's something, a state within yourself, which you have to establish, where you become extremely humble, obedient and you will be growing with this light, I am sure. Once you understand the importance then you will dedicate yourself to become a personality of a rare quality. It's the easiest thing to be because that's the most comfortable way of living in life. No use fighting, no use quarrelling, no use trying to show off and all that. The care of everyone, the suggestion of care is very much satisfying for others. Little care here and there. People like it and that only comes from a very noble soul who bothers about small small things, about whatever others need. It's not for your own advancement, it's not for your own sort of leadership whatever you may call or for your own positions but it's for your own ascent, for your higher life that you give up all these ideas of leadership. It's

absurd the way sometimes I find some Sahaja Yogis are so anxious to assert themselves as leaders. It's not correct.

So many times I have explained to you that your own development, your own correction, your own position in Sahaja Yoga will say what you are! Whatever others may say doesn't matter. What you say about yourself is the reality and you must face yourself for that. I would say specially for the ladies. I'm a woman and I have worked very hard all these years and as a woman I must tell you that all the ladies should try because they always say we are shaktis but in their life I don't see there's any work done as shaktis. Only they are sort of dependants all the time on Sahaja Yoga. They have to stand up in their own freedom, they have to be independent and they should have right ideas about everything. I'm sure if the ladies come up that way, our Sahaja Yoga will spread very much. Men are working much more for Sahaja Yoga than women are. I can understand because they have families, they have children, this, that but the most important thing is that once you take to active Sahaja Yoga then your children also come up well, the families are also looked after.

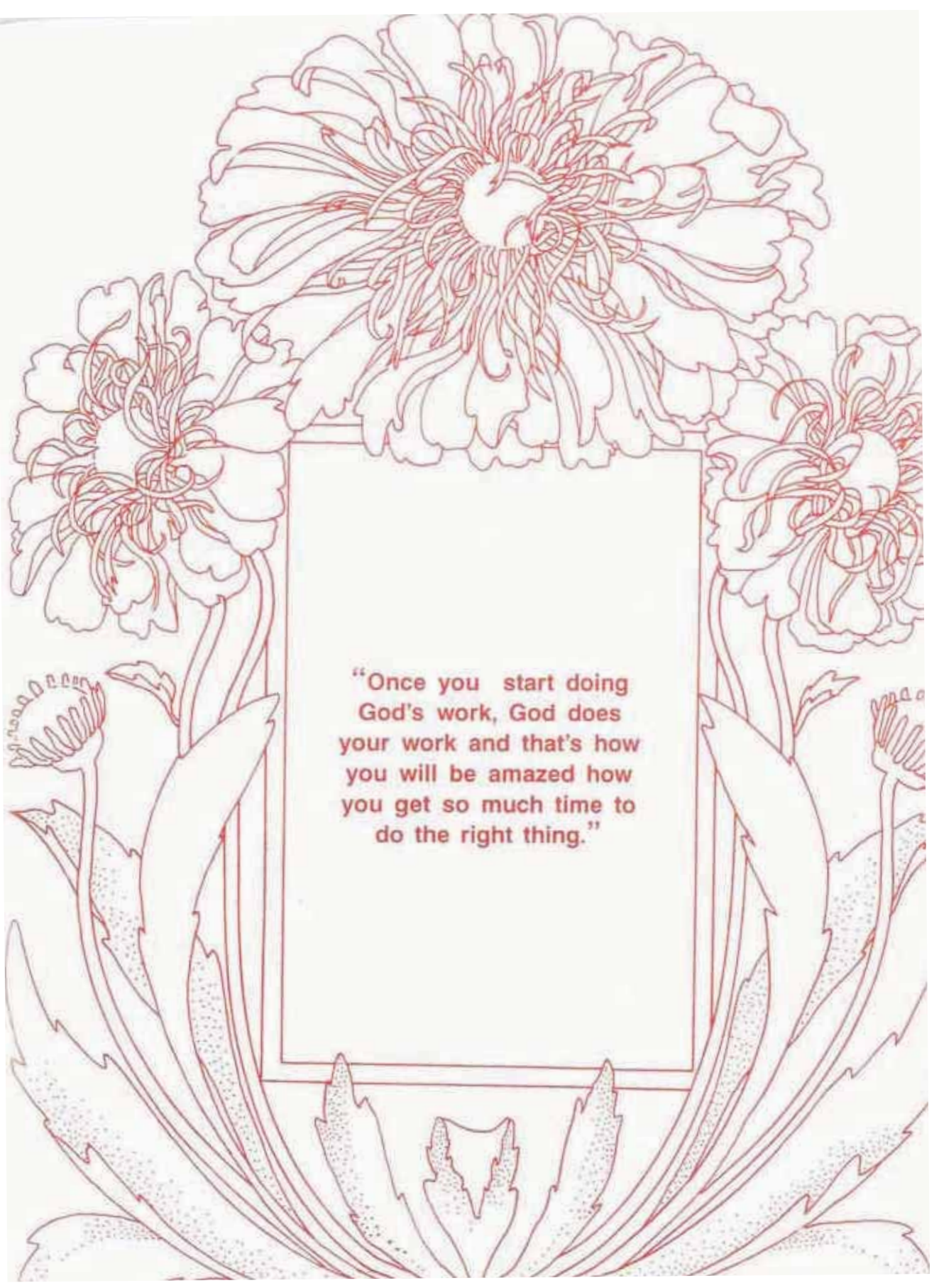
After all there is this divine power which looks after all of you. You must believe that this divine power, thinks, understands, it organises. Above all, it

loves you. This divine power has to be understood that it is now your own and that you are in the realm of this divine power where you won't have any problems, whatsoever. If you leave things to the divine power, it will all work out. As you know about the scientist who found out about me, I have to just say that he asked me that how is it this that so many hearts are made here? I said people were singing the song, 'Sitting in the heart of the Universe' so, this many hearts have come up but he said, still does this power hear? I said, no. It's me only. I can hear. I was hearing the song and then that power organises everything. It's something to be understood very well that the power within you, what you have, understands and understands you also. It is a way of power which is your own power but you cannot control it. It knows about you wherever you are falling, when you are doing wrong, the same power protects you and loves you, like a Mother it will correct you and bring you to the right path.

I think now a new century is starting and so many things have to happen and all of you must decide that you will do this or that whatever is your

understanding about spreading Sahaja Yoga. All of you should put your mind to it. If women can't go out, they can write down something, they can write about their spiritual ascent or about whatever their experiences are. So, in any case all those who have got miraculous photographs, they should send it over here. This gentleman is coming here in September and he is going to analyse all of them. So, it would be very nice of you if you can send it. Also, you write down about your different experiences you have had in Sahaja Yoga. That will be also a good idea. He told me that he would like to publish a book, and now the time has come for us to publish our miracles that have taken place. All of you have had some experiences or miracle. So I have to request you to send it as soon as possible, written well in English language or in Hindi language or Marathi because I don't understand other languages and please don't send me in other languages. We will have to appoint somebody to translate in 14 languages, typical thing. So, I would request you to send that. I'm sure today's lecture you will again go through it and understand it and work it out.

May God Bless You!!!



**“Once you start doing
God’s work, God does
your work and that’s how
you will be amazed how
you get so much time to
do the right thing.”**