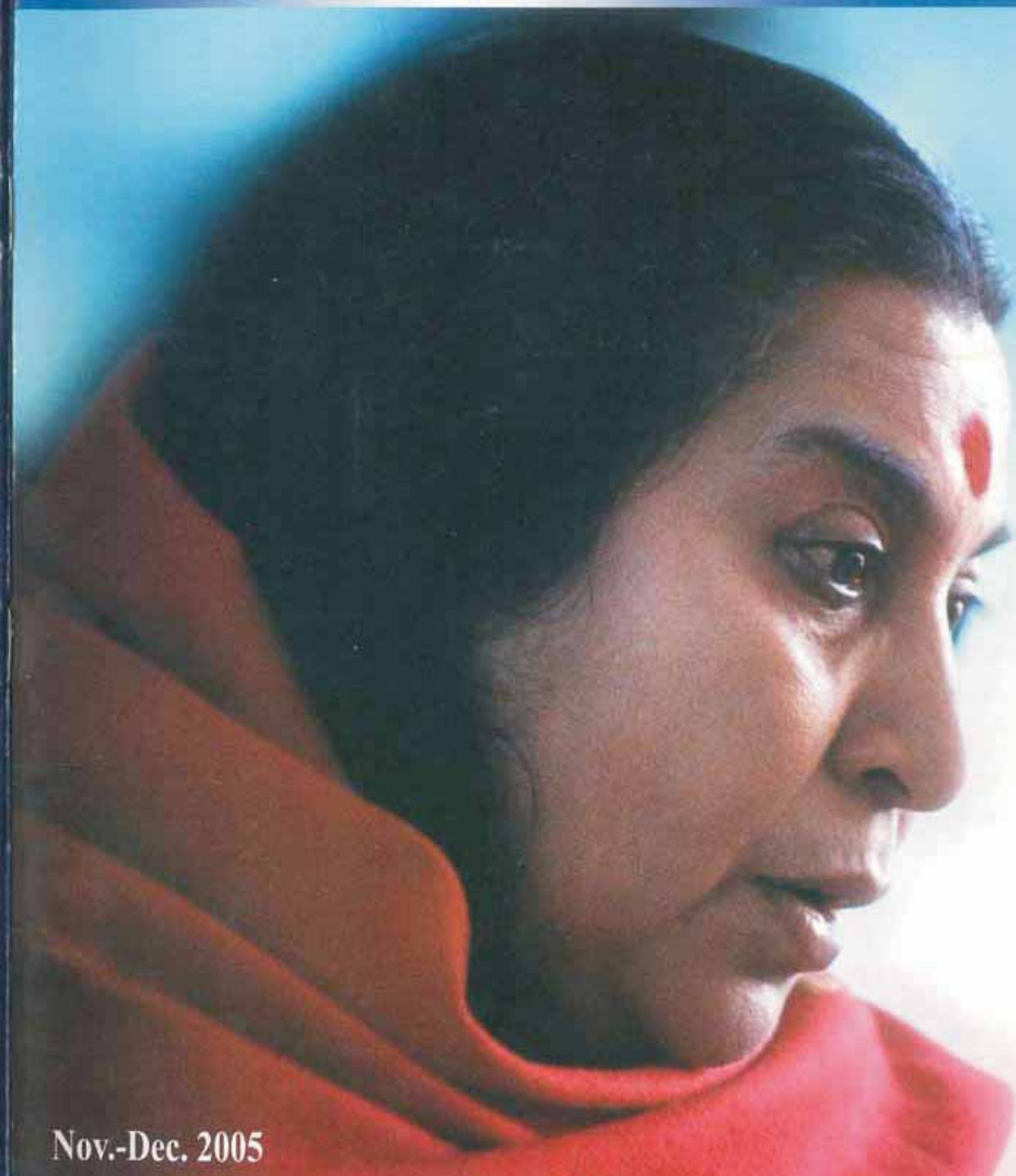


# The Divine Cool Breeze



Nov.-Dec. 2005





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# T H E D I V I N E C O O L B R E E Z E

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Shri G.L. Aggarwal  
Nirmal Infosystems & Technologies Pvt. Ltd.  
222, Desh Bandhu Apartments  
Kalkaji, New Dehi-110 019  
Tel. No. : 011-26216654

***And Your Sahaja Experiences, Articles, Miracle Photographs etc. to:***

Shri O.P. Chandna  
G-11-(463), Rishi Nagar, Rani Bagh, Delhi-110 034  
Mobile No. 9818124803

# **SHRI KRISHNA PUJA**

**GENEVA – AUG 28, 1983**

## **PRAVACHAN OF HER HOLINESS MATAJI SHRI NIRMALA DEVI**

Today we are celebrating here in this holy land the birthday of Shri Krishna. Shri Krishna is the ultimate of the fatherhood, that I described before you, who came on this Earth and illustrated the ultimate of that. So on this Earth, the highest fatherhood is Shri Krishna's awareness. But in the Kingdom of God, we can say in Heavens, or even above everything else, resides Sadashiva who does not take incarnations. He is one of the aspects, Shri Krishna is one of the aspect of Sadashiva which is the Father. And the Adi Shakti or the Holy Ghost is the other aspect of Sadashiva which is His power. So when Shri Krishna incarnated on this Earth, an aspect of this Adi Shakti came on this earth as Radha. She is the same who came as the Mother of Christ, and She gave the name of Christ as the surname of Shri Krishna, as if it is Krishna's name, from

Krishna. He's called as "Khrist" in Indian Languages, Khrist. And I have told you before why he was called as "Yeshu" or "Jesu". So today we are going to see to the two aspects of Shri Krishna, which were the manifestation of His divine birth.

In Rama's life they showed a man; man, a "Purushottama", the best of the father in wordly affairs. And in Shri Krishna's life they showed Him the highest fatherhood as in Yogeshwara or in divine work. So the first aspect of Shri Krishna we have to understand is the Yogeshwara and the second aspect of him as the Virata.

Yogeshwara means the Lord of the Yoga, or the power of Yoga. He is called because He reached the optimum that one has to reach as a Yogi. As if He is the ideal you have to reach. Now as a yogi,

He was born of a royal family but He lived in the jungles in the forest, with the cows, with ordinary people. He used to sleep on the ordinary places like sometimes on the stones, on the grass, when he would go with His cows for their feeding. He was very aware, very very aware, absolutely aware of His powers, without any ego. He had a special power called "Samhara Shakti" by which He could destroy all those people who tried to harm the divine manifestation.

This "Samhara Shakti" is expressed as the Chakra (Sudarshan) in His hand. And another is the "Gada" (Mace) in His hand. These two powers were within Him, and He acted according to the power of Radha, because She is the one who sustained the power of Shri Krishna. The proof of that is this that when He was in Gokul with Radha He did all His 'Samhara' work. And afterwards He just became a chariot – driver for Arjuna. So for His disciple Arjuna, He became even a chariot

driver.

The another great quality of Yogeshwara was complete discretion power built-in. So He knew who was a devil and who was not, who is good who is bad, who is possessed who is not possessed, who is innocent who is not. This was built in within Him, this power of complete discrimination.

And He had a capacity more expressing His witnesshood, as a 'Sakshi'. He had the capacity, I mean He was a Sakshi Himself I should say this way is easier to understand. He was a Sakshi, He had the capacity of witnessing the whole world as a play. At the time of Rama, Rama was one who got involved into his problems, to show as if he is a full human being so that human beings should not say that he was God, so how could we accept God because 'He was God after all? Now this capacity in Him to witness has to be seen in every yogi. The element He

controls is ether. We call it "Akasha" in Sanskrit. This ether now as you know, we are using for our television, for our radio, for every sort of a collective work. So we have to be incharge of the ether element as yogis. And that is the subtlest of all, in the sense that you permeate everything with that, and is above all. Like plastic also permeates into everything, into matter, into everything up to the air. But it cannot enter into ether. So the negativity cannot enter into ether. ***So when you enter into your ethereal zone, you actually enter into the area which is thoughtless awareness. So to achieve your ethereal state, you have to expand your thoughtless awareness.*** And the sustenance of that is done by Christ, by the spirit. ***So you can realise now as a yogi, your state of mind should be ethereal.***

And what should be the state of your super-ego? This is the ego part of it, that you should be in ethereal state. And as a

super-ego you should see it as a play, you should see the play of the negativity. Negativity will run away, but don't get involved into it, don't play into their hands. Then the negativity will separate from you.

So the ego and the super-ego both rise from the Vishuddhi chakra. They can be receded by the Agnaya chakra but have to be sucked into the Vishuddhi.

The greatest quality of Yogeshwara is that He is not at all involved into it, detached, absolutely. If He eats His food, He does not eat it. If He speaks, He does not speak. If sees, He does not see. If He hears, He does not hear. It has no effect on Him, no retention on Him, no action on Him. Whatever He is, He is complete : sixteen petals is complete moon, sixteenth day of the moon is the Purnima. That is how one has to be, complete in one self, complete confidence in oneself. But confidence should not be confused with

ego. Confidence is complete wisdom, it's complete dharma. It is complete love, complete beauty, and is complete God. That's what it should be.

Now when He said that "you give up all your dharmas and surrender to Me." In Gita, what he was meaning is that all other things about which you are worried "You give up and become one with me, so I look after you". Give up the responsibility to Shri Krishna, so the complete integrated Divinity will start expressing through you. Means if you say that you have to be responsible, then He says alright, go ahead, try! But if you say that "You are responsible, I'm just an institution or an instrument in Your hand", then you start manifesting it well. And that is how your Vishuddhi chakra gets opened up.

This is some part of the Yogeshwara I have spoken to you. But as He is the brain within us, He becomes the brain

within us. We have to know all the qualities of a divine brain are within. So whatever we do with our brain like intrigue, the deception, all which are bad things by your brain as they call it, are done by Him for the divine purpose without getting any blemish upon himself. And the other side of it, so called positive, like politics like diplomacy, or like leadership, all that is His own doing. Like even the thinking of the future and all that. He does planning, thinking all those things, administration, as a play. Everything is done as a play, because He's the Master, as we call, a "sutradhara", the one who does the prologue in a drama, the one who plays with the strings with the pantomimes.

Now the other thing that we have to understand Shri Krishna at this stage of Sahaja Yoga, that it is the Virata Shakti that is manifesting at this time and not the Shri Krishna Shakti which was at His time. And the power that is working here is no more that of Radha or of Mary, but of



Viratangana. That's why the knowledge of Sahaja-yogis is much wider than the knowledge of all the saints of ages. But it is not deeper than them. If you can deepen your knowledge, this wider knowledge will have proper roots within you. So the brains are the roots, here are the roots of the whole tree of life. Actually Kundalini comes up and waters the brain first, so that the whole tree of life is drenched in the Divine Bliss and Divine Knowledge.

So this Virata Shakti that we have to work out, gives us the sense of collective consciousness first. First we understand it through our brain power. But the whole brain power is to be guided by the Heart, is to be watered; but in Sanskrit is a very beautiful word "sinchan", like dewdrops, spray, with the Love of God. So the integration of this brain has to take with Heart and with your liver. Then only the Virata-Shakti takes another form. The weapons of killing become the weapons of forgiveness. Every sort of destructive

power is used for the construction. As if it is tricked.

Like now I told them a trick, how to trick these gurus. The power that they have can be tricked against them, as is said that their teeth must be put into their necks, into their throats. Instead of taking out their teeth better put them back into their throats. And if you can do that, then there is no problem as far as their effect on us is concerned, because you are more powerful and more tricky.

Because the Virata Shakti has now taken that form, like the tree when it grows, it grows upward. But when it is laden with fruit, it comes down. First it is attractive by its flowers, by its timber, by the other parts of its body. And people try to destroy it for it. But when the fruit appear, they want to preserve it, and the tree bends down, with humility, is very valuable.

So you are the fruits. That Viratangana Shakti, you are the fruits. Because you are so valuable that those people who wanted to ruin or to destroy the Divine power from this Earth will start thinking that they have to gain something out of these fruits. So today the Virata Shakti has given you a great value, because people see that by having one Sahaja-yogi with them it is so precious. Say one ordinary man gets his Realization, then he develops his value. In that his own value he can be respected, loved and he can be given the highest if he's a proper Sahaja-yogi.

So you should understand today that Virata-Shakti is "we are going to worship that Virata Shakti which has given fruits". As a result of that, all these different churches, fanaticism and atheism and communism and all that-ism, all these will neutralize because they will see their benefit in it. But you have to become that. That is the biggest thing one has to know

is to bend down towards the Mother Earth. To be humble. Absolutely the humility inside is really going to give you the complete value of Sahaja-yoga fruits.

Those Sahaja-yogis who boast about themselves are like the fruit which are getting ruined only on the tree. The only fruits that bend down are accepted as good and matured fruits, and not those who assert that they are the highest. But some of the negative people should not by any chance take advantage of this and say that they are good because they are bending down. It's not the logic. Some of them pose they are humble; even a rotten fruit bends down. But the mature fruit shows its humility by its weight. That is the guru tatwa weight.

So from the Viratangana power you get the power of maturity up to the fruit and then we become blessed by Guru Principle. Those who are still involved in getting to better sunshine or getting to

better water supply or all these things, are not yet matured, because the fruit doesn't need anything anymore. It doesn't need anything from the Mother Earth, nor from the elements. But it surrenders, bends, it bows to the Mother Earth.

***So the Sahaja-yogi who goes on asking questions to Mother, bringing personal problems, stupid ideas, negatively, all those people are still not yet the fruits.***

But the matured people are those who surrender, who bow to the Mother Earth. ***So the capacity to bow is the best judgment of yourself. And leaving everything to the power of gravity of your Mother to do every work for you. And leaving all your small little worries behind, you have to rise above these distracting powers and achieve the completion of this Virata-Shakti which ultimately becomes a "Madhurya Shakti". "Madhurya", there is no word***

in English language, but it means a "sweet power". Like the fruit becomes sweet. That's how you all have to become very sweet. Krishna tried to make everything very sweet in the sense it was all a Madhurya Shakti that was acting, all His play, all His dancing, all His stories if you read, is nothing but Madhurya Shakti, towards Gopas and Gopis, towards other Sahaja-yogis.

***So you have to keep you Mother pleased by pleasing other Sahaja-yogis, and not other people. They are not important.*** So today we are going to shorten the Puja, and that's why it took so much time upstairs, to shorten it! So the time lost is time gained for ever and ever.

May God bless you.

***Bolo Shri Radha Krishna sakshat, Shri Virata sakshat, Shri Yogeshwara sakshat, Shri Adi Shakti Mataji Shri Nirmala Devi ki Jai***

## **HER HOLINESS SHRI MATAJI'S ADVICE**

1. Being a living force we should try to find out "Are we going to be the living force or the dead one." Now, when we live in the world, we start thinking about our comforts; where we have to live, what, we have to do. When we think of all these, you see, we are thinking of the dead. But when we think of having a place or a house or an ashram, from the angle that you will be doing some living work, then you are giving life to that place. That atmosphere should be created from all that is dead – to create the living force.

Now, this is very subtle thing, which very few people understand; for example, somebody brings me a photograph of Shri Ganesha and says, 'Should I worship this Shri Ganesha's photograph or not? First of all we should see if vibrations are coming from it or not. Supposing you

take a house. You must see that the house is giving good vibrations. We see the comfort, we see other things. We might even see if it is good for other people to come in or not but we do not see the house from vibrations point of view. For anything that we do, we have, now, to think in terms of vibrations awareness which means awareness that is working upon living things.

Once you are realised, you have got that living force within you. This is the living force you feel. So, you have to know how to use this living force to keep your body, mind, ego, super ego, and everything in the enlightened state, by understanding the planning of the living force.

2. On the left side the problem starts from left Swadisthan, because that is the first chakra that starts emitting the

negativity within us. Now, left Swadisthan is actually under the control only of Shri Ganesha because Shri Ganesha is the beginning of life and also the link between the life and the death. So, Shri Ganesha is one who gives the balance, the 'Vivek' the understanding to you by which you know how far to go with things. But this left sided thing can also come from own desire for wrong things, we might be desiring something very wrong, some dead thing (a dead is that which cannot move by itself so, the 'self' part does not remain in it).

The best way to look at all dead things is not to go too far with them. If you have, well and good. If you do not have well and good. You can live with minimum of minimum or you can live with maximum of maximum. But when we start expanding our dead possessions, it is very much bad. Then our attention goes into the dead. That is how we move into our sub-conscious, then over to collective

sub-conscious.

Then it moves higher to the left Nabhi and at left Nabhi we start becoming crazy about these dead things. Time is a dead thing. It is not a living thing. It has nothing to do with living thing.

3. By seeing to the needs of the Spirit you can overcome the left side. You start looking after your Spirit from which, you know, that you get your vibrations. If your spirit is happy, you get your vibrations, if it is unhappy you do not get vibrations.

People should overcome their left side by putting their attention away from the dead things. You should watch from the centre when you are on the left side. You do not see what you want to see.

4. In Sahaja Yoga some things are prohibited that nobody should touch any body's feet and no Sahaja Yogi should allow anyone to touch his or her feet. This is one of the great

bandhans for all Sahaja Yogis. No one should touch other's feet and no body should ask other to touch his or her feet whatever may be your quality. Those who will touch will loose vibrations and those who will get salutation will also catch on the Heart.

We all are growing together. We are part and parcel of one personality. Nobody is higher or lower. One who thinks even the slightest, like this will go down faster. This is the left side conditioning where people falter very much. So you must have very wide desires in Sahaja Yoga, that all of us must help get realisation say as many as possible. We should try to save as many people as possible. We should try to improve ourselves as far as we can improve and have so many blessings.

5. Thoughts can come to you from the left side also, like if you have some bhoots in your head they can give you the thoughts 'Oh you are useless and

good for nothing. Now raise your right side and put down the left. Now why do we do this? Because from your right side you get the grace and put down the left side. Such people who suffer from the left side should try this one. The thing is that when these ideas come to you, that you are good for nothing etc., it is better to beat yourself (your name) with shoes. Go and sing the praise of the lord and say I am so happy, I have got every thing around me.

6. In the right side, mostly you catch on 'Swadisthan'. This is because you think. This is another kind of thinking that gives you catch at right Swadisthan. Thinking whether it comes from right or left will first give problem to your liver. The worst comes when both the sides are involved.

So one must understand that, in Sahaja Yoga, you are developing that sharp edge, that central point from

which you do not deviate to the right or the left and to balance it you have to watch yourselves carefully. If going to the right, come to the left, if going to the left come to right. Now come to the centre, you just separate yourself. You detach yourself all the time. Use this point just to see and guide yourself. Guidance is very different from getting lost. Living force knows how to guide itself. In the same way you will learn to guide yourself, if you have learnt, if you have mastered Sahaja Yoga.

7. If the Heart is catching, such people can never progress. The Heart is the source of light; it is the source of Brahma Shakti. Heart is the seat of Atma. If in the Heart there is no living-force, then how can you progress?
8. You must know what to choose. This is what Sahaja Yoga should make out of you. You should grow mature to that point where you know what to

choose. This is growth. Then you don't ask Mother. You do not ask any one.

This development should come to you, that what I do, I should know what I am doing. I should know what is correct. I should know how to correct it. I should know. 'I' here, is the Spirit and not the Ego. No more ego exists or super ego exists. It is the Spirit which guides you.

9. The God is the enjoyer. You can enjoy God and it is the greatest enjoyment to feel what God has created for you. What a beautiful life he has given you in human awareness, by which you can know how much He has loved you, how much he has worked for you. He has brought you to this level. What he has given you, you can give to others and make others happy. If you think like that immediately both of your sides will be settled and you yourself will be filled with Divine Vibrations.

# MAHA SAHASRARA DAY

## *Gorai Creek (A REPORT)*

In the presence of Our Divine Mother, Shri Mahalakshmi, Sahaja Yogis from Bombay, Pune, Rahuri, Dhulia and Delhi together with representatives from the Mooladhara and the Heart of the Universe, gathered together on 5<sup>th</sup> May to celebrate Maha Sahasrara Day.

It was on 5<sup>th</sup> May, 1970, at Nargol, Maharashtra – the Kundalini of the universe – that the Adi Shakti, Shri Mataji Nirmala Devi, opened the Sahasrara of the Virata and offered to human kind the gift of spontaneous Self Realisation. And, with this blessing of our Holy Mother to all true seekers, the blossom time of human awareness had arrived when we could all become fruits on the tree of life, children in the Kingdom of God.

This year the Sahasrara Day Puja was performed at Gorai Creek, a fishing hamlet on an island located 30 KM or so North West of Bombay. The journey to the Puja site seemed a sort of pilgrim's

progress – the physical journey reflecting the journeys of the seeker from his struggles through the Maya until that precious moment when he attained his Kundalini Awakening and felt the Joy of the Spirit.

We left central Bombay by train early in the morning and experienced – some for the first time- the rush hour of a crowded Indian metropolis. This seemed to epitomize in many ways the franticness and confusion of Kali Yuga. Having arrived at Borivali station, we disembarked and boarded a local bus for the ferry wharf. This was a more relaxed and settled section of the journey – and indicative, perhaps, of that level of human life where one has settled into a comfortable and complacent existence and is content with the status quo that "comfort of the body" with which affluent Westerners are so familiar.

The jetty was soon reached and



eager Sahaja Yogis crowded into the small weather beaten ferry which was to carry us over to the island. The coast and landward side of the island were fringed by thick mangroves and swamps past which the boat safely sailed. So, too, much the pilgrim, the seeker, when in sight of his goal avoid the bogs and tangled roots of his conditioning and intellectualizing that grow to the left and right.

An excited and happy group of Shri Mother's family alighted on the island, and to their delight found they were to catch "tongas" – colourful horse – drawn carriages – to the Puja site. A long, straight road led across grassy undulating land to the seaward side of the island, where the fishing settlement was situated. It may seem amazing but even the lightheartedness of this ride, the straightness and smoothness of the road, seemed an earthly parallel to that crossing of the Ocean of illusion, the Bhava Sagara, by Mother Kundalini, a crossing which has brought us to the realm of renewed hope, peace and joy.

A short, pleasant walk led through the village – a Christian settlement pervaded by the briny odour of drying fish – down to the sea. On the beach, a stream of Sahaja Yogis – true "fishers of men" – moved towards the coconut grove and cottage where Shri Mataji's Puja was to be held.

What a beautiful spot Mother Earth had given us for this special festival of Sahasrara Day. The coconut trees, laden with many fruit, all leaned towards the ocean and towards the prevailing winds. Their fronds almost touched overhead shielding Shri Mother's expectant children from the heat of Lord Surya.

And it was like children, that many Sahaja Yogis greeted Grandfather Ocean – the representative of Dharma – as they enjoyed His warm water washing over them.

Our Divine Mother arrived towards midday and Her eager disciples welcomed her. She seated Herself under the silk-fringed umbrella and accepted a

coconut full of refreshing milk. The Bombay Sahaja Yogis presented Her with a pair of silver chappals embossed with auspicious signs in gold – a Sahasrara Lotus, the Shesha, Sun, Moon, Swastika, Cross, Bandhan and Lotuses representing the chakras. Shri Mother graciously wore these chappals and, after some moments of deep silence, She commenced Her wonderful Sahasrara Day Talk (translation to be printed soon) and invoked the blessings of the Deities and God almighty upon all Sahaja Yogis. The significance of the coconut grove and the auspiciousness of the coconut fruit was explained to us. (One begins to realise how everywhere Mother Earth speaks to us the message of the Divine, humming with various but harmonious melodies, the hymn of creation.)

After lunch and a rest Shri Mother's Puja commenced.

Shri Mahalakshmi, dressed in a deep red sari with a blue border and embossed gold motifs, was seated regally under the coconut palms heavy with fruit,

and from the cornucopia of Her Love and Generosity, She gave beautiful opal rings to several Sahaja Yogis. Children came forward to wash Our Holy Mother's Feet; curd, milk, butter, honey and sugar was applied and Shri Mataji's Lotus Feet and Hands painted with Kumkum. The Queen of all the Prophets, Devas and Saints was crowned and adorned with necklaces, garlands, girdle, and fragrant floral armbands. Aarti was sung and the Devi, with the most radiant and sweet smile invited Her Devotees to obtain yet more blessings at Her Lotus Feet.

Dusk was approaching and many Sahaja Yogis had left for the journey home when Shri Mother appeared, dressed in a simple white cotton sari with red designs. She walked sedately and solemnly towards the sea. Following Her were Sahaja Yogis carrying garlands and coconuts from the Puja which they gave to Grandfather Ocean.

Shri Mother stopped some distance from the retreating tide. She bent down and began to create a Ganesha in the sand

and then ornamented it with flowers and kumkum. She moved a few paces forward and then stood quite still, with an intent expression, and looked out to the sea and the sunset-reddened horizon. Great power and majesty emanated from Her. To some present, it felt as though the Adi Shakti was ushering out forever the dying embers of Kali Yuga and invoking the ocean, Dharma, to assert itself. The image of Shri Ganesh lay in the sand, a symbol of the advent of the age of truth, innocence and wisdom. She Mataji called upon the sea to wash over us all. We chanted the mantra to "Samudra Devata" – the God of the Ocean – asking His blessings. Several Sahaja Yogis saw the wave coming inward to the shore and leaving steps in the sand as they retreated. Then the sea came rushing up Shri Mother, flowed past everyone present and encircled the Ganesh. The Evening Star, Venus – The Devi's own sign – was seen high in the twilight sky directly opposite the Devi, Our Most Beneficent Mother. At this auspicious moment a basket of marigold was brought

to Her. Spontaneously, many took turns to kneel in front of Shri Mother to wash and adorn Her Feet. At these moments yet more miracles occurred, for whenever a devotee touched Shri Mataji's Lotus Feet, Grandfather ocean responded by sending wavelets to wash over them.

The time of Our Blessed Mother's departure arrived. We, who had been so privileged and fortunate to witness this sea ceremony, wandered homewards down the lane lit only by starlight. A car drove by and a beloved voice called out :

"Why are you walking? There's a truck waiting for you." Despite the fact all public transport had ceased at sunset, Our Great Mother, Maha Mata, ever nurturing Her children and caring for our welfare, had attended to the smallest and most mundane detail: Our transportation home.

**BOLO SHRI MAHALAKSHMI SHRI  
JAGAN-MATA SHRI NIRMALA DEVI  
KI JAI**

**BEOUGHONIA**

## ***Her Holiness Shri Mataji's***

### **ADVICE**

1. I want you to resolve that you all will become absolutely 'Dharmik'. It is hard to be a 'Dharmik'. The Society and environment force you to be Adharmic. You are born in innocence and later you go on compromising and accepting Adharmic patterns as normal.

For a Sahaja Yogi, it is difficult to be Adharmic. If he tries to do a wrong thing, he is corrected by the vibrations. But if you go on killing your awakened conscience, you are free to do so and kill all your chances of ascent.

In Sahaja Yoga you have to forget the past as you have been bathed with Divine love, like a newly born baby. Purity of Heart expressed as fidelity in marriage for both husband and wife is the most enjoyable virtue and is the most powerful. When you understand the purity of relationship, you enjoy them the most.

Steady your attention by keeping your attention on the Mother earth. Thus you get the loving 'Bandhan' of your Grandmother and you become free of enslavement to your lust.

2. Divinity is not a fashion. It is the way of life. It is the need of your being. You have to become THAT.

***3. You have to know that truth is not going to fall at your feet. You have to fall at the feet of truth, if you want to achieve it.***

4. In 'Sahaja Yoga' when one is realised, one starts seeking one's own faults. Man is so much identified with himself that he does not want to know his faults, and when he knows them he wants to run away. But it is better that, instead of carrying the burden of your faults from life to life, you know them and correct them.

There is nothing in it to be scared of. If you make yourself a little steady you will understand how powerful is the Shakti which not only brings into light the faults within you but also completely removes them.

5. Karmas are done by your ego. You must have observed that after coming to Sahaja Yoga, you can very clearly see your ego (Ahankar) and the way it works. In Sahaja Yoga also you come across many temptations and in that, when your ego dominates, you forget whether you have to go to Sahaja Yoga or Sahaja Yoga is to come to you. Many people when they succumb to their ego, turn their backs to Sahaja Yoga, expecting Sahaja Yoga to follow them.

So long as your ego is enveloping you, you cannot have the glimpse of your Spirit. But it is useless to fight with your ego. In Sahaja Yoga you do not have to fight with your ego but you have just to see, because your attention itself gets

awakened. Your ego cools down by just seeing, as the seeing is illuminating. In that light you witness the play of your ego and laugh at it. As you start seeing yourself your ego starts getting deflated and as ego is deflated you rise in your light.

6. Man's intellect comes up with many doubts. The first doubt that comes, which is very common, is "Who is Mataji?" I want to tell you that you cannot understand Me so long as the eye of your Spirit is not opened and you should not even make efforts to understand. First you open the eye of your Spirit.

7. Once you get the realisation, the 'Chiranjivas' surrender to you. They are watching you. You are their responsibility. All the deities are awakened in you. If you do anything against the deities, immediately they will harm you. If a person who has got realisation, goes to a place which is not to be seen or which is not to be felt or which is not a good place, or to a



fake Guru, immediately he will feel heated up. If he does not run away and if he still goes on, he will lose his vibrations and he

will become like any other ordinary person.

*Nirmal Yoga.*

*(1983)*

## *Alpha and Omega*

Here is a poem which hopefully explains two passages in the book of Revelations, which is the last book of the New Testament of the Bible. The Revelations is a book considered very obscure and difficult to understand and is a prophetic work dealing with the coming of the New Jerusalem. John of Patmos, who wrote the book, was somewhat supra-conscious and therefore not to be taken too literally, although much is very true and relevant to the present time. First the passages from Revelations, and then the poem, the first part of which is intended for groping western seekers rather than Sahaja Yogis.

"I am Alpha and Omega, the beginning and the ending,' saith the Lord, 'which is, and which was, and which is to come, the Almighty.'" (Chap. I, verse 8).

"And there appeared a great wonder in heaven; a woman clothed in the sun, and the moon under Her feet, and upon Her

head a crown of twelve stars. And She being with child cried, travailing in birth and pained to be delivered.

And there appeared another wonder in heaven; and behold a red dragon, having seven heads and ten horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven and did cast them upon the earth : and the dragon stood before the woman which was ready to be delivered for to devour Her child as soon as it was born.

And She brought forth a man child who was to rule all nations with a rod of iron: and her child was caught up unto God and to His throne. And the woman fled into the wilderness, where She had a place prepared of God that should feed Her there..." Chap. 12, Verses 1-6:

'The woman' is of course Shri Mataji, 'the dragon' the negativity in the form of the false gurus, and 'the rod of iron' must

refer to the Kundalini, which is also described in this manner in the beautiful 23<sup>rd</sup> Psalm.

**This is the Poem :**

In the book of Revelations very little is revealed,

From the furtive intellectual are the answers well concealed.

Perhaps if we stop asking questions we may hope to crack the code,

Maybe the desire for inner wisdom will lead us on the road.

What are the cogent questions of the great quest for life?

Who are the real protagonists that lead men ever on to strife?

How can we find the answer if we don't know where to start?

How join in the cosmic drama if we don't know our own part?

We've tried to categorize the universe with laws of Probability and Chance

Denying the possibility of an ordered, eternal dance.

We dare not face the Dancers; our great egos are to bent,

So we persist in the delusion – creation must be a chance event !

Let us make the great experiment, the experiment of the soul :

Let us surrender our mental wanderings in the search for the goal,

Let us abandon our aggression and our passion to control.

We have endeavoured to use our minds to make matter our slave

And have pursued material happiness from the cradle to the grave.

But when all is said and done what paths to heaven did it pave?

This road of disaster leads surely to the atomic bomb,

So some foolhard youngsters explored other paths (equally wrong),

The path of inner blasting via fake gurus, drugs and violent song.

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Where is the One who is Alpha and Omega?

Where is the One who will call it the day?



Did the seers of old merely write stirring stories?

No. They foresaw through the tunnel of time where the war is.

This war's raging within us; the prize mankind's soul,

Because man is a mirror, microcosm of God.

The dragons and devils are here now, among us,

All doing their best to appear – Oh, so good !

Bombardments of evil sport disguises of freedom,

Self-destruction's allowed, nothing's barred from us now.

But the Woman is here, with the Stars in Her crown,

And we are Her man-child, if we understand how.

She is here to effect a transmuting of consciousness:

If She doesn't, there'll soon be naught left to transmute.

When She gives the great secrets, quite freely, in earnestness,

Then Her Spirit will fill us as sound fills a flute.

Then we'll dance for the Dancers, the Lords of Creation,

And we'll bow to Our maker in wonder and love.

But first we must seek Her, concealed in our wilderness,

Not argue and question what comes from above.

When in silent humility we'll admit we're just human,

Then she'll come as a human bringing heaven on earth.

She'll show us our Spirit and make us divine,

And Her son will through man have His own second birth.

Om twamewa Sakshat Shri Kalki, Sakshat Shri Adi Shakti,

Sakshat Shri Mataji, Shri Nirmala Devi, Namoh Namah.

Twamekam Sharanyam gacchami.

*Nirmala Yoga.*

# **FROM DELHI**

**15 APRIL, 1983**

It has been raining vibrated water and vibrations these last few days in Delhi. The weathermen may call it un-seasonal, but we say such showers are always timely because Delhi is always in need of a thorough 'washing'.

We Sahaja Yogis know how much attention Shri Mataji has been giving to Delhi. Like every year we had Mother's programmes almost every day for about two weeks. Her blessings are just proving.

This year was more unique for HER children in Delhi. SHE blessed them with the chance to meet so many saints, our dear brothers and sisters from distant lands and learn from them more about dedication, surrender, sincerity and collectivity. What more could have been asked for? We actually had them to stay with us for a whole week! It must really be a great fortune to have in your home brave

little children of Adi Shakti, your own loving dear brothers and sisters. How we came to deserve such a wonderful blessing amazes us! Truly the compassion of Shri Mataji is beyond words or imagination!

During those beautiful days, Shri Hanuman must have been kept very busy strengthening the roots of Sahaja Yoga within the homes. And what better instruments could He have had than Sahaja Yogis – who had for a full month been with Shri Adi Shakti in Maharashtra (the great land) and had come overflowing with vibrations to Delhi.

The result of having so much love from Shri Mataji flowing through our dearest brothers and sisters was really miraculous in certain homes and in all cases without exception, our sincerity as seekers and Sahaja Yogis increased appreciably.

The public programmes were not very well attended in that no huge throngs of seekers came. But our ever-loving Mother gifted to us many more brothers and sisters who are settling in Sahaja Yoga, this year than any of the preceding years. For Delhi Sahaja Yogis it just has been coming – flowing, flowing, flowing, ever increasing, without efforts on their part.

As if to show to us that Divine grace is infinite and never does it stop flowing to those in need Shri Parmananda Pradayini Shri Moksha Pradayini Mataji came again to Delhi. On 28<sup>th</sup> March, Shri Mataji blessed Delhi by giving us a heavenly chance to felicitate HER on HER 60<sup>th</sup> Birth Anniversary.

The celebrations were unique and extremely beautiful & joyful to say the least. In fact any celebration would be, if the "person" to be honoured is "SHRI MAHAMAYA SHRI ADI SHAKTI MATAJI SHRI NIRMALA DEVI. The Chief Guest

to felicitate HER was Sahaja Yogi, as dignified and humble as Dr. Nagendra Singh, who delivered his address in the form of Stuti (Praise) of his Sadguru and Divine Mother. At this function of joy, who ever spoke, spoke beautifully. And we witnessed the creation of a new Raga in Indian Classical Music created by a Sahaja Yogi and dedicated to SHRI ADIMA SHRI SARASWATI SHRI MATAJI named the raga, SWANANDESHRI (divine joy of Self). And it did produce within us the SWANAND- it was really joyful to see Mother creating Divine music, vibrations from HER instrument, Debu Chaudhary, as so many of us had earlier seen at a public programme seven weeks before !

We had a very great surprise when we learnt of Puja to be held the next day which was Holi, the festival of colours. At the Puja, SHRI RADHA SHRI MATAJI did away with all the seriousness of Puja, much like as she told us, Shri Krishana had done centuries ago. Thereafter we experienced and relived the Holi that Shri Radha and

Shri Krishna used to play it because the festival of great joy that it was made to be.

Sahaja Yogis danced and laughed and in the traditional way hugged and put colours on each other. Some sang Bhajans in praise of Shri Krishna as Shri Radha sprinkled colours at HER CHILDREN paying obeisance at HER lotus feet – and that gave more joy and we clapped and sang and danced to Shri Krishna's tune with joy, with bliss pouring and showering on us.

JAI SHRI RADHA, JAI SHRI KRISHNA,  
JAI JAI JAI SHRI MATAJI.

Our mother is so Gracious, so Benevolent; She has really spared no efforts to establish Sahaja Yoga in Delhi, which is still a weak Centre, which just means it offers the greatest promise; so much is to come, so much more is waiting to be realised, to be uncovered.

So all of us, all the different parts of Mother Earth join together (with JAI SHRI MAHA MAYA on our lips) and pray, "Dearest Mother, may Delhi become a stepping stone firm enough and strong enough to sustain and assist in the final flying leaf of Sahaja Yoga". JAI MATAJI.

PARAMPUJYA SHRI SARWASWARUPINI  
SHRI ADI SHAKTI MATAJI SHRI NIRMALA  
DEVI, we bow at your lotus feet.

**(NIRMALA YOGA)**

## Sahaja Yoga & Physical Cure-II

### **Asthma:**

It is a problem of left side in which lungs become lethargic causing difficulties in breathing. Feeling of insecurity or bad relations with one's father can also be the root cause of this disease, in which case Centre Heart or Right Heart respectively are affected. In this case WBC outnumber RBC, which is due to the catch on left Nabhi and Swadisthan.

### **Tuberculosis:**

This is also a problem of left side and is caused by mal-nutrition and lack of protein and other left side problems. Chakras affected are Left Nabhi, Swadisthan and Centre Heart. Patients of both the diseases, should raise right side and add the God's grace into left side take salt water treatment with left hand towards the photo and right hand raised. Eat nutritious food. Also, give vibrations to affected charkas.

### **Common Cold:**

In this problem, either left Vishuddhi or right Vishuddhi is caught. Hamsa is also affected. If suffering from left Vishuddhi, nose is blocked, if suffering from right Vishuddhi, nose is running. For flowing nose, one should burn Ajwain on charcoal and inhale its fumes. Also drink decoction of Tulsi leaves, ajwain, ginger and sugar and take rest in the bed. If nose is blocked, one should put clarified butter in the nose.

In order to avoid the problems of lungs and throat, it is necessary to change our ideas regarding bath. Cold water bath is preferable in the summer. In the winter one should bathe in luke warm water but should not get exposed to cold weather after bath for some time.

### **Jaundice:**

Right Nabhi and Swadisthan are affected. Our beloved Mother has prescribed a very simple medicine for this

disease, which doctors find very difficult to cure. Fresh radish leaves be boiled and candy sugar be mixed in this boiled water which should be drunk for 3 days instead of plain water. Fried food, proteins etc. may be avoided and the disease is cured in 3 days. Mantra to be said 10 times "Mother you are my Guru", with left hand on liver and right towards photo of Shri Mataji.

#### **Diabetes:**

Right nabhi and Swadisthan are affected. Left sympathetic may be raised and God's grace be passed into right sympathetic 108 times every day. Foot-soaking in luke-warm salt water, placing right hand on pancreas. These patients should take lot of vibrated salt and say the Mantra in front of the photo of Shri Mataji "Mother I am my own Guru". The mantra may be repeated 10 times. It is necessary to give up the habit of planning one's future.

#### **Insomnia:**

This is due to over-active right side. Left side may be raised and God's grace added into right sympathetic. The following mantra may be recited:

***Ya Devi sarvabhooteshu Nidra  
Roopena Samsthita !***

***Namastasyai Namastasyai***

***Namastasyai Namoh Namah!***

#### **Lack of Memory**

Left side may be raised and God's grace added to right side. The following Mantra may be recited thrice:

***Ya devi saryabhooteshu smruti  
roopena samasthita !***

***Namastasyai Namastasyai***

***Namastasyai Namoh Namah !***

#### **Spondylitis:**

This could be due to the problem of left or right sympathetic nervous system, owing to respectively, malnutrition or over-work and over-anxious nature regarding one's responsibilities. Imbalance in sympathetic may be corrected and affected parts be treated with vibrations and vibrated

kerosene, and foot-soaking in Luke-warm salt water.

**Sciatica:**

This is a problem of left-sympathetic. Left Nabhi and Swadisthan are affected. Imbalance may be corrected by adding God's grace in left sympathetic nervous

system and treating affected charkas with vibrations and massaging with vibrated kerosene.

***NIRMALA YOGA***



## ***Shri Mataji's Australia Tour, 1983.***

On Thursday 17<sup>th</sup> March, 1983 in the Maccabean Hall, Sydney, Dr. Warren Reeves introduced the second last program of our Holy Mother's Australian tour.

A journalist and a photographer from a major newspaper was present as Dr. Warren gave an introduction totally different from any used before. As he spoke of the previous incarnations of the Adi Shakti, of Her Manifestations as the Holy Mother of Christ, as Fatima, and all the other great incarnations that have come, a thrill went through every Sahaja Yogi gathered in Shri Mataji's presence. We all knew we were sharing a momentous occasion. At the end of his introduction Dr. Warren declared to the world that Her Holiness is the incarnation of the Holy Ghost, the Adi Shakti that has come again and again when Her Presence was needed.

When Shri Mataji rose to speak a few moments later absolute silence reigned. In a very quiet voice She said simply, "It is true," and a new age had begun.

Earlier that morning at Darshan Mother had told of Her decision to speak openly to the world on this but left the time a mystery. "Perhaps tomorrow night," She said.

It was a fitting climax to the public section of a triumphant tour. From the first day in Perth on March 2, a steady stream of seekers had come. So had the press, radio and television people opening the way for Mother to speak directly to millions of Australians.

Early in the tour our beloved Mother decided to visit only four cities, each of them a State capital. There were two public meetings in each of the smaller



cities, Perth and Adelaide, three in Melbourne and four in Sydney.

The most spectacular success was in Adelaide, a city where negativity had often stifled the efforts of the resident Sahaja Yogis to expand. Shri Mataji's first program was on Saturday, March, 5. Australians who had toured India with Mother had arrived back to find an unexpected national election day coinciding with the first Adelaide program. Naturally the media was dominated by this event, power being more attractive to them than spiritual matters, but nevertheless a very thorough postering of the city with a beautiful full colour poster, a small article in the press the Monday before announcing Shri Mataji's visit, and several well placed advertisements let the seekers know Our Mother was coming. And despite all the difficulties they came to Her.

The first meeting on election night was well attended, but the Monday night meeting following television and radio

appearances that morning was a stunning success. The seats were full, the floor at the front crowded and people standing round the sides and back of the hall. After the meeting many of them came to Mother's feet, something that would normally not occur in Australia. It was a very beautiful demonstration of the defeat of the negativity.

On the Sunday morning Mother had held a workshop in a park on the banks of the River Torrens which a large number attended, and on the Monday morning the Sahaja Yogis of Adelaide were blessed with a superb new ashram, large, well situated and handsome. In just three days our Beloved Mother transformed this difficult city.

Perth had been a beautiful but quieter opening to the tour. Most of the newspaper and radio coverage didn't reach the public until after the two programs in Perth Town Hall. Even so the seekers came, the hard working Perth

Sahaja Yogis had also thoroughly postered the city and suburbs. This plus several newspaper ads let them know where Mother would be. The Divine Mother held a Puja shortly after arrival and the next few days showed the obstacles had truly been removed. Many new people are settling into their realisation and regularly attending the Perth ashram. These two new centres, never visited before by our Beloved Mother are now very solidly established and growing, thanks to Her Grace.

As Shri Mataji left the Western States to travel Eastwards, fierce bushfires were raging across much of South-Eastern Australia. Following four years of drought the country was very dry with no water to fight fires. But as Mother travelled east the soothing rain came with Her, a very special blessing on this land of Lord Ganesha. It has continued after Her departure, a sign of the great changes Our Mother has wrought.

Melbourne, March 8, and as the Divine Mother flew in from Adelaide members of the press and television were gathering at Melbourne's Windsor Hotel for a press conference. Some were cynical, some professional, and some had already recognized the very special Being who was coming. The press conference concluded with a television interview which was broadcast that evening in the main news bulletin, the most highly rated program in Australian television. Over a million people saw Mother as She actually gave realisation over this powerful medium, and in the days that followed many came to the programs as the result of the experience they had felt. Following the broadcast the phones at the T.V. station rang continually as people called to find out more. The same experience was repeated the following day when Mother appeared on an evening radio program. Again the phones rang and rang.

As usual the power of the Adi Shakti manifested in the form of miracles. One

small girl watching the television had been born with a stiff wrist and all medical attempts to correct it had failed. Sitting watching the television she felt the cool breeze in her hands and suddenly the wrist was cured as the Divine Grace flowed over her.

The Divine Grace also flowed over Melbourne in a special way. A critical water problem had existed there for years. One morning Mother decided to have a puja to the sea. Everyone in the ashram journeyed some distance to the shore where Mother presided over a simple beautiful ceremony during which She constructed a Shri Ganesha on the sand. Afterwards Mother told the assembled Sahaja Yogis that Melbourne's water problem was permanently solved.

Not only the Sahaja Yogis associated Mother's visit with the rain, but at the press conference one lady from a T.V. station quietly asked several Sahajis if rain would come. On the drive from the

airport Mother had said to those in the car, "Now I've come it will have to rain." This was told to the T.V. lady and as the press conference broke up several Sahajis were carrying equipment out of cars. As the T.V. lady stepped out onto the pavement the first drops of rain fell on her. She stopped, looked up, then smiled her acknowledgement as she walked away. The rain developed into the first steady rain seen in Melbourne for a long time.

But more was to come for Melbourne: several successful radio broadcasts and gradually increasing numbers at the public programs. This culminated on Sunday, the 13<sup>th</sup> with a workshop in the spacious grounds of the new Melbourne ashram. The gardens were crowded with visitors who had come to learn more about their realisation. They were blessed with a special lunch cooked by Mother Herself. It had been a joyous week for everyone.

Mother's arrival at Sydney Airport

startled many people. Although it was a late night flight a large group of Sahaja Yogis were waiting when our Beloved mother arrived almost two years after Her last visit. Many celebrities on the plane were puzzled as they were ignored in the joyous crowd surrounding Shri Mataji.

The following evening Mother held a puja, as she had on arrival in each of the cities. The marvelous vibrations that flowed that evening were a special benefit to many established Sahaja Yogis who were meeting Mother for the first time, though She had been part of their lives for a year or more. Once again this puja to Lord Ganesha and the Adi Shakti cleared the obstacles away, though for a short while next morning for some of us the Maya was in full play.

Mother's first engagement on the morning of Tuesday, the 15<sup>th</sup> was as a guest on a major radio program called City Extra on the A.B.C., the national broadcasting network. As elsewhere the

rain had followed the Holy Mother and as the car headed into the city in the morning peak hour traffic there was chaos. No matter what alternative route was tried the traffic was snarled. It soon became obvious to those in the car that Mother would arrive at the studio after the time arranged for Her appearance. The other four in the car were perturbed to various degrees, Mother Herself reassured them that all would be fine as She put it into bandhan. Arriving at the studio 15 minutes late it was found another guest scheduled to appear after Our Mother, had arrived early and was already on air. This proved to be an American management consultant who talked glibly and shallowly about stress relief and management. It proved to be a perfect prelude as the interviewer with immense respect introduced Mother and revealed the shallowness of what had gone before.

What followed was a magical twenty minutes. The depth, warmth, compassion and wisdom that flowed enriched everyone

who heard it. After the broadcast even normally blasé station staff for whom celebrities were an everyday occurrence came to pay their respects. On the way home Mother gently pointed out how the Divine works this out! It was a lesson not to be forgotten.

Again in Sydney an interview with Shri Mataji appeared on the main evening news bulletin to over a million viewers and another television channel interviewed Mother in depth and also filmed part of the second Sydney public program.

Early in the tour Mother had expressed Her thoughts that television was the best medium, and so it proved.

Each night brought bigger crowds, and the Sunday workshop, though held in pouring rain stretched the ashram limits as two hundred visitors plus Sahaja Yogis jammed inside to hear Mother and enjoy her blessings, including another meal cooked by Her.

The public programs over, there was time for Mother to relax a little and on the Saturday a picnic was held in the Lane Cove River National Park. Here on the green riverside lawns, She was surrounded by the fragrant Australian bush with Her children seated on the grass around her. It was a day of laughter and relaxation as Mother in a green sari that blended perfectly with the surroundings, nursed and named the new babies and talked gently with parents about the raising of children. The informality even extended to Mother teaching the men how to tie dhotis in the manner of Shri Krishna. Every now and then the paddle wheel ferry chugged along the river with its passengers staring at the joyous group on the banks and wondering what was going on.

The highlight of the tour however, was Monday 21, our Beloved Mother's Birthday. Sahaja Yogis came from all over Australia to share it with Her and no words can describe the beauty and depth of the

puja that day. It will forever stay in the memories of all who were privileged to attend. As the puja finished heavy rain poured down and with a beautiful smile. Mother looked out at it and said, "All nature is washing my feet." To us it seemed like all Creation.

That night to celebrate, one of the few sitar players in Australia arrived to play for Mother. The ashram became a totally relaxed, warm home though there were 80 people present, and when Mother joined us with Her hair down and wearing a softly patterned sari, the warmth was overwhelming. Marvelous music flowed from the sitarist and from several Sahajis who played to honour Mother. Then came a giant birthday cake (in the form of a

Swastika) much to the joy of the small children. As was fitting, a joyous Mother finished the evening by bestowing on the sitarist and his two accompanists Her greatest gift-realisation.

At midday next day, fare -welled by a large crowd, Mother left Australia, Her blessings however have remained. Night after night new seekers are coming, old ones are progressing, and Sahaja Yoga is growing before our eyes.

May the triumph of this tour be repeated all over the world and by Divine Grace what we have experienced here in Australia may be repeated elsewhere. With full hearts we all shout :

**JAI SHRI MATAJI**  
**-The Australian Sahaja Yogis.**

## ***Balancing the Internal and External Growth***

Every Sahaja Yogi must grow. It is his responsibility to grow, in fact his only responsibility towards his brothers and sisters and towards himself. What it means to grow in Sahaja Yoga and how to grow within as well as without?

Growing means becoming stronger like a tree which grows within and without the Mother earth. To grow, a tree has to find his way to let his roots penetrate deeply into the earth. When the roots are being nourished by the Mother Earth they grow as well as they make the whole tree grow. Through Self-Realisation we become aware of being the tree of life. Growth means first being aware that the Kundalini is the tree of life and has to strengthen within ourselves. The Self-Realisation gives us the power not only to become the tree of life but to make us grow and gain vigour and strength. Growth means feeling the beauty of the tree of life through the light of the Spirit, enjoying its action and nature.

Growth is triggered by our attention. This attention will be our guide and will tell us how or whatever the roots are growing and penetrating into our Being. So growth also means watching oneself being nourished by the divine vibrations of the Holy Spirit. When we watch, we can correct and when we correct we grow, because we adjust ourselves like a root surrounding a stone and finding a new way to penetrate more effectively in the depth of the earth. Growing is then one's adaptation to all the asperities and obstacles of life in order to overcome and master them.

Finally to grow means balancing oneself to feel the softness of the earth and the confidence of the tree. Growing in Sahaja Yoga gives us the power to witness our own growth. By witnessing, we feel the presence of the All Pervading Power irradiating the whole atmosphere, enveloping the whole tree with the wind of love of ADI SHAKTI, blowing on the shoots

with peace and joy. Then the whole tree responds to the wind in a shiver of joy showing to himself and to the nature the majesty of his shape and the generosity of his shadow.

How to grow? Simply like a tree, with full spontaneity and detachment. The Kundalini is the sap of the tree. In order to grow the Kundalini has to circulate along the path in a tremendous flow of vitality building Her own strength by the frequency of Her Rising up to our Sahasrara. The more She rises, the more She gets strength and the more we grow. Like the sap in a tree, the Divine vibrations circulate in our being making our growth effective and living.

But we must be willing to grow, otherwise how can the sap circulate? The growth of the Self goes through the nourishment of the Kundalini but how can the Kundalini be nourished without joy. Joy is the motor of our growth because how can we grow without joy? And joy is the

manifestation of our Spirit. How to grow? Simply by opening our heart to feel the bliss of the Self and by surrendering ourselves to the Divine Laws of God Almighty. Then we grow because we enjoy to grow and in the spontaneity of our growth we start feeling the depth of our roots and the strength of the shoots, we enjoy the internal as well as the external growth of the Self. This internal and external growth become the two wheels of the chariot of our own emancipation.

When we are conscious of our growth and willing to grow, we start loving others, for we feel the strength of the roots which makes the tree defy the storms and thunder, as well as the beauty of the branches which give shadow against the sun and protection against the rain. We cannot love if we do not grow, and we cannot grow without love. Love makes us grow. At first we grow inwardly, because we have to love and respect ourselves first. Then we can grow outwardly to give all the love we have stored in our heart.



The love for others has to be nourished by our heart as well as the branches have to be nourished through the roots. The roots make the shoots grow and the shoots make the roots penetrate deeper in the heart of the earth. The love for his own Spirit makes the Spirit of others sparkle within themselves and each of their sparkle reflects itself with love and detachment in our heart. This is the balance between internal and external growth. By growing inwardly we try to see as far as we can the manifestation of Shri Mother's love and compassion within us and by growing outwardly we try to make others see as far as we can see. So to let grow our love for others, we have to grow within ourselves first. We have to grow from our spirit through our Kundalini, by strengthening Her and making our Chakras steady and strong.

The inner growth makes us humble and humility establishes our connection with Shri Mataji who is Unending Love and the Quintessence of Divine Beauty. The

inner growth fills us with peace and joy and enables us to hear the voice of the Self and to feel the glory of own Spirit. The outside growth makes us ask for forgiveness and forgive by absorbing within our heart the Unlimited Compassion of our Beloved Mother. The outside-growth creates all the bondages which tie us to our brothers and sisters. The inner growth makes the external growth expressing automatically, but the external growth vanishes if it is not looked after by the inner growth, because how can we love others, if we do not love the Self?

We have to grow inwardly to show our love outwardly and the outward love has to be sustained by the manifestation of our Spirit. Then balancing internal and external growth makes us feel that there is only one growth, one love and one collective joy under the light and the Eternal Glory of our Beloved Mother.

*Arneau de Kalbermatten  
(NirmalaYoga)*

## **CHRIST IN KASHMIR**

As reported in "The Advent", Shri Mataji declared that Christ came to India and that, after His resurrection, he lived in Kashmir. As documented by a report in a Swiss newspaper, the 'Tages Anzeiger', there are more and more evidences pointing out towards His presence in that part of the world, which, however, did not appear in the gospels.

But unofficial gospels, that is, scriptures which are not recognized by church, such as the apocryphal gospels of Saint Thomas and of Levi have already ascertained that Christ went to India before His short lived manifestation as spiritual leader in Galilea. This assertion, according to the newspaper, seems corroborated by some ancient Tibetan texts kept in the Himis Gampa monastery in Ladakh that the Russian scholar, Niklaus Notowitsch, could study. These texts speak of the "Child Isa" in whom

the World Spirit had incarnated. He came to India from a foreign country, studied in the temples, entered in conflict with the priests of the Brahmin class (sounds only too likely) and the caste system. He had thus to take refuge during six years in Nepal before he returned to Palestine. In the same vein, a Persian author who lived long time back, Mir Khwand, collected oral traditions. In his work, "Rauzat - aus Safa", he mentioned that Yus Asaf (from the Hebrew : Jesus and gatherer) traveled towards the East, through Mesopotamia and Afghanistan. He mentions also, that his mother Mary is buried in Murree, north of Rawalpindi in Pakistan. Today, there is still a narrow valley leading to Kashmir which is traditionally called "Yus-marg" meaning 'Jesus way'.

The last bit of information we find in this article is rather interesting. The Eastern Institute of Bombay

University keeps the fragmented remains of the manuscripts which had belonged to the earlier kings of Kashmir. In one of these texts the chronicler reports the following :

At a date corresponding to 76AD the emperor SHALIVAHAN met in Kashmir an aged saint "with a clear complexion and white clothes" who was calling himself "Isa Massih" (Jesus the Messiah) and the son of God. He told the emperor that he came from a far away country where truth had no more place and where evil knew no boundaries. He was

preaching love, purity and the cleanliness of heart. Now this emperor Shalivahan, ruler from Maharashtra, is the ancestor of Shri Mataji and apparently, some Sahaja yogis got informed that he reincarnated as Mr. Salve, the very father of Shri Mataji. If this is the case it really sounds like God's family keeps meeting through lives and ages. But we, the children gathered at Her Lotus Feet, didn't we know this already?

A Swiss Sahaja Yogi.

## LETTER FROM AN ENGLISH SAHAJA YOGI

Here are some extracts from the letter.

"It is impossible to describe in short the many meetings with Ma, Her powerful speeches and Her loving kindness to us all.

First of all there were about 150 people at the airport some of whom were seeing Ma for the first time. Mother left Her car waiting in order to see us. She looked pleased and had a loving smile and a kind word for many of us.

Then on Thursday there was a public meeting at the Friend's Meeting House in Hampstead (London). Mother spoke about our approach to new people. She stressed the importance of raising their even half frozen Kundalinis above the Sahasrara instead of leaving them half way. Both the Westerners and the Indian Sahaja Yogis are at fault for being lazy in that

matter and that is the main reason why people do not come back.

After Her speech Ma answered some questions, in particular about Buddhism. On several other occasions also Ma was very fierce about Tibetan Lamas and so called Buddhists. Three weeks ago there was Shri Buddha's Birthday Puja which was held in Brighton. Mother gave a very long talk about Buddha's life and the message of His teaching. 'Budhha means enlightened soul and I wish many people from your area could become real Buddhists. Buddha did not talk about God from fear of self appointed men of God and increasing ritualism. Buddha spoke only about self-realisation.

Ma asked the English Sahaja Yogis to work out the ego in England. She gave us three mantras to be

repeated every day in the following order :

- i) Dharmam Sharanam Gacchami  
– I surrender myself to my virtues.
- ii) Buddham Sahranam Gacchami  
– I surrender myself to my Enlightenment.
- iii) Sangham Sharanam Gacchami  
– I surrender myself to collectivity (The Virat).

There were various other public meetings and the last which was again in Hampstead, this time at the Town Hall, was great. The room was packed with new people who couldn't quite hear what Shri Mataji was saying because the microphone wasn't functioning properly. So no one asked questions and all of them held their hands up to receive their realisation, just like in India. Ma was very fierce in Her Speech, telling the negativity that enough is enough. After the meeting the whole of

England was covered with violent thunderstorms with flashes of strong bright lightning every five minutes and this went on right through the night.

About two weeks ago Ma went to Paris for a puja and a public programme. 150 people turned up for the programme and many were from previous meetings. During the Havan, Mother threw some grapes into the fire saying that they will gradually lose their ability to ferment (and become wine and brandy). A funny thing has recently happened in Scotland; the water has suddenly become very hard which has made all the whisky companies up there panic because it means they cannot even produce medium quality whisky, let alone 'good' stuff. (It is vital to have soft water for whisky).

Many great people have recently come to Sahaja Yoga here but Shri Mataji isn't too pleased and says that

we are moving too slowly. She has pointed out once more that the Australian success is largely due to collectivity which we still lack. However the new ashram is a place

of love and laughter and music and warm welcomes so that is good.

Om twameva Sakshat, Shri Shiva Parvati  
Sakshat, Shri Adi Shakti Mataji Shri  
Nirmala Devi namoh namah.



## PARIS – IT'S DONE

After years of preparation, Sahaja Yoga in France is finding its cruising speed. Last year we felt it was starting; this year we felt it had started. From the 16 to the 19 June, 1983 Shri Mataji blessed the French Sahaja Yogis and Paris with Her presence, her masterful command over the power of love. Even the most yellowish livers of this place, somehow, must have felt it...

The Sahajis of various countries were received with great joy and care by our French brothers and sisters who had prepared the visit of Shri Mataji with efficiency and dedication. We could feel this dedication in so many little details, in beautiful decorations, in the poems they had composed in praise of the Goddess; we could feel their love in the food they had prepared for us; we could feel their confidence in the way they

were addressing newcomers at the programme. It was wonderful! Thank you, yogis of France!

It is not rare that Shri Mataji starts a statement by saying : "You will be amazed...." In Paris we were amazed to witness once more how truly amazing our Mother is; how, in a leisurely way, and, so to say, jokingly, She was handling so many situations, people and universe at the same time. On Saturday, 18<sup>th</sup> June, we had a Havan in the garden of the ashram and a puja. Thereafter the weather changed completely from cold-moody-cloudy to sunny and warm. A gentle breeze started fanning the branches of the trees and, on Sunday, we enjoyed the garden of Eden, laying around, chatting, everybody floating in the oneness of friendship, vibrations and gaiety. There was so much love around to give and take: We

were bathing in the aura of Her PREM, of Her Divine Love, And, surely, God enjoyed that His children were enjoying themselves so much.

At the last public programme all the Sahaja Yogis felt that Shri Mataji was breaking into another dimension. Wrapped in a white silk saree, standing before a white wall, Her black hair, rivers of night, on Her shoulders, magnificent, She spoke with immense power; "In the past, France has in many ways, given a bad example to the rest of the world. It is time that the people of France take to self realisation... The last Judgement has started. Don't worry whether you are ready or not: this is for ME to decide. It is your Kundalini who will judge you..."

Walking out of the conference hall Shri Mataji, with a laugh and a gesture of the hand, exclaimed: "We won Paris; it is done!" As She stepped out of the

building on the famed place Saint Germain des Pres, a huge fire-works broke out. Multicolored rockets were exploding in the sky of Paris, one after the other, opening up in the night umbrellas of fire, Sahasraras of light! We all laughed aloud, cheered, applauded in a joyous tumult. Shri Hanuman was putting a nice dot at the end of His Mother's statement. Actually, with this fire-works, the city council of Paris was celebrating some important event of the French history. Sahaja Yogis guess they'll never quite know which one.

*VICTORY TO THE PURIFIER OF THE EARTH'S PAINFUL LIVER!*

*VICTORY TO HER WHO RESTS ON THE COSMIC SERPENT!*

*VICTORY TO OUR EXTRAORDINARY MOTHER!*

*VICTORY TO SHRI MATAJI!*

*The European Sahaja Yogis*







