



Australian Sahaja Newsletter

26th Sept 98

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H. H. Shri Mataji has requested the Australians to combine with New Zealand in hosting a puja, havan and several public programs in Fiji.

DATES: 2nd November 98 (arrive) to
7th November 98 (depart)

COST: \$1095 NZ per person – (should be cheaper AUD from the Flight Centre). This includes all meals, accommodation and air fare.

ACCOMMODATION: Twin share at "The Hideaway" (5 nights)

Please call Geoff Platford in New Zealand for full details or any enquiries on (0011) 649 418 3824. (N.B. New Zealand is 2hrs ahead of Australian E.S.T.)

Only 3 people from New Zealand are going so far. Need full support as accommodation is based on twin share so need to even up numbers.

RADIO PROGRAM NEWS

Some good news from the Sahaja Yoga radio program (held by Sydney collectivity every Sunday 10-11am on 2SER FM 107.3)

A new seeker came to Chatswood program last Monday night saying that he has listened a few times to the radio program and decided to come along to a program to meet Sahaja Yogis.

Last Tuesday at St Leonards program a new seeker came, saying that he listened to the radio program 6 times. He said that he could feel the cool vibrations coming from inside himself while he was listening to the radio program at his house. His neighbour (an elderly man who is not really a seeker) has also come just out of curiosity to listen to the program and has arranged to come again next Sunday to listen as he finds it interesting.

The next program (27 September) -“The evolution of yoga” from Patanjali to H.H. Shri Mataji Nirmala Devi.

COUNTRY TOUR SCHEDULE

OCTOBER 1998 – WESTERN RUN

WESTERN NSW RUN			
3 rd	1 st Saturday of every month	Bathurst	9am to 11am City Library 70-78 Keppel St
		Orange	1pm to 3pm Community & Information Services Centre 79 Kite Street
		Parkes	5.30 pm Red Cross Centre Church Street
4th	1 st Sunday of every mth	Dubbo	10am Senior Citizens Hall Carrington Ave

THE CURLY-PYJAMA LETTERS

From Mr. Curly to Vasco Pyjama. (CIRCUMNAVIGATOR)

Dear Vasco, it is the shortest day here in Curly Flat — the winter solstice. We had a very interesting time trying to measure this shortest day. How does one measure a day? Length is one matter but depth and width are just as important. For instance, a short day may be very deep or a long day may be shallow and narrow. What seems to be vital is whether or not the day is spacious; in which case the roundedness of the day is perhaps the most important factor. After all, a round day holds happiness most successfully — happiness itself being of a rounded shape, as you have observed.

The shortest day always reminds me that life is short but no sooner am I conscious of that than I am reminded that life is also very long. This is a most comforting paradox, for when I know that it is short, life seems more precious and sweet; I am overcome with a great sense of forgiveness and my sufferings

seem more bearable and fleeting — in fact they almost feel like blessings. And when I know that life is long I am reassured and contented that the great wheel will surely turn and natural justice will come to pass most certainly. But once again Vasco, it is not the length of life which is important, it is the shape and the spaciousness — for therein lies the potential for a beautiful freedom. It is the roundness of life which matters. A round life is surely a happy life — and dare I say — it is a good life.

Please consider these reflections as a small picnic of thoughts we may share together — as we have shared picnics of sandwiches and wine on the shores of Lake Lacuna in summers past. Those were happy days — and they will come again. Fare well Vasco!

With salutes and smiles, Mr. Curly.





NAVARATRI PUJA TALK HH SHRI MATAJI NIRMALA DEVI CABELLA, ITALY 13.10.1991

Today we have gathered here to do the Navaratri Puja. They manifested with a purpose. That purpose is to protect her bhaktas, disciples, children. This was a binding love. She could not escape it. Mother's love is binding. She cannot escape it and she has to manifest it, work it out and give that protection to all her children. This protection in the modern times has taken another form. In those days the evil was trying to harm, to destroy the people who were righteous, who were bhaktas, who were doing good things, who wanted to lead a very religious life. So to save them she incarnated. To protect them she incarnated. They knew what was good and what was wrong. They wanted to preserve their good and precious life. They did not care for money or powers they wanted to be alive to worship the Goddess. When they were troubled, harmed or destroyed by these evil forces she had to manifest.

In modern times this has become very complicated as the modern times are complicated. First of all in the mind, lifestyle, and society of good human beings, righteous human beings, fear of the wrong has entered. Like they are afraid of their priests, churches, temples, and mosques which are all false. They are not afraid of God. They don't believe in God. They think they have created God and they can manage God. Who is God? They are not at all worried as to what will happen to them. They don't believe in the second life of resurrection. They are very shortsighted evil people doing all kinds of evil things.

Somehow or other as soon as you are born you are born into some sort of a brand, you are this, or that. The first brand comes on to this modern man is of a religion to which he belongs. He can't avoid it. The very simple calibre good people, very righteous, believers of God developed this kind of a fear which was put into their heads of these false people. That if you don't do like this, if you don't pay money to us then God will be wrathful. If you do not come to the confession then God will be angry. If you do not tolerate our nonsense God will be angry. All these things started going into the brains of the people

very easily. In some religion they believe there is no sin in drinking. In some religion they believe there is no sin in marrying many women. In some religions they believe that you can have caste system. All is anti-God, absolutely anti-God activity, perpetuated into the society by these priests who are supposed to be in charge of the religion. The first horrible conditioning we have when we start Sahaja Yoga is this. To start something afresh you find it very difficult. So the first protection Mother had to render is from this condition.

The second one is that of the country. Either you belong to this country or to that country. These days every country is competing with each other in all kinds of corruption, mafia, all kinds of things. Suddenly you discover you have faith in one country and no, they are supporting a certain person secretly. Whether they are democratic or anything there is a kind of a mafia working everywhere. The so-called laws also are only for people who are simple calibre, pure citizens and not for the people who put those laws on them. They take bribes, and all kinds of things but still they are supposed to be in charge of law doing all kind of illegal things. Because they have made the law so they know how to be illegal. This is the second type of fear that is in the minds of the modern time.

The third thing was the war. Wars after wars come in. So many people developed a kind of fear about war and as a reaction they developed a kind of a stupid ego. They said this just to protect themselves. In protection of themselves they have built up a big ego and they are now becoming very aggressive people. This kind of a wider range of fear can be directed into any direction. It can be directed towards anyone.

Then comes, the fear of races, racism. Neo nazism is taking its own course and is coming up like a little state. This is another area which is very dangerous now working out.

Now in the minds of seekers by their seeking they

have been to many gurus; they have read all kinds of books but they were seeking. They are seeking they can drink all kinds of water, develop all kinds of diseases. What can you do, you are seeking after all, you are thirsty. But it has to be excused. That's how they developed lots of problems. Not only in their body also in their brain. It's a very delicate thing if you tell somebody that you have been to such and such guru. He doesn't want to hear. For him now the guru has become the last one, you cannot say anything against his guru. When he starts suffering then he may accept but you take it out that guru is also very delicate and if you want to take out that guru then he might be hurt.

Then the modern society. The norms of modern society are given to us by people who are characterless like Freud who had no sense of morality, or by drunkards though they don't have any status of drunkards. There is no shame about it. With that drinking our value system started dropping down and people have accepted now the normal thing is abandonment. Formerly the parents used to support a person if he would take to God, righteous life or to something higher. If they saw these qualities in their child they used to be happy. Nowadays it's the other way round. The parents don't like it. As if the parents have lost everything in themselves so they want to hold on to their children, grandchildren and possess them.

To fight the parents also is a big problem. This kind of a fear is also there, that my mother should not know, my father should not know this. You can see from all sides. The fear is burning like flames.

We are now here in Kali Yuga. We have started Sahaja Yoga. The way we have to work out our protection has to be mature. Mother of course is there to protect you. Her powers are there to protect you. But surprisingly in the modern times there is one condition which has to be fulfilled. Because in those days good was good and evil was evil. There was no mixing up. Once they ask for Goddess they accept her, she came in her real form and she worked it out. But in modern times you must know that all these evil things are also lingering in your head a little but here and there. People are extremely superficial, they are very much pruned to the mass attitude, fashions, things like that. Sort of that personality is not that developed as that of those bhaktas who knew they were right, righteous, who knew whatever they were

doing was correct and were standing on their legs. The modern Sahaja Yogi is very different from the Sahaja Yogi of older times. Because in the older times it was not easy to get realization. One in a billion or in a trillion. And they had to work very hard. As they worked very hard, they got cleansed and build up themselves. Like any art piece which takes time is done with care is definitely a thousand times better than a modern artist just putting two or three lines. Today's human being is like a modern artist. You put one line and you must see this into that person. You must have an identity. What identity can you have? With one line you see, you find out the identity.

The Sahaja Yogis which are today have to realize that all these things are surrounding us. These evil forces are also there. There are some within us, and some are without. It looks to be a very difficult task but it is not. Because one condition if you can understand is that you have to recognize me. I know I am Mahamaya. I am really very clever at it. But I am truthful, I do not have crocodile tears, I cannot have. But still I am Mahamaya. To recognize me what should we do? If you recognize me then you are protected. The cleansing is the simplest thing in Sahaja Yoga and is to be collective. If you are not collective then know that something's wrong with you. If you care collective then you are taking your bath in the river Ganges. You don't have to go to Himalayas, you don't have to do individual 'Sadana-mai'; if you are enjoying the collective then know that you are clean. No blemish is there, you are absolutely alright.

The second part of this Mahamaya business, I had to be very close to you, to talk to you, to have a rapport, to tell you everything about Yoga, to make you absolutely aware of yourself. This had to be done and with all these complications within your mind, heart, and body, I had to work it out. To come close in the real form would have been very dangerous. So one had to be a Mahamaya. Despite that if you could recognize and understand me that I am Divine personality, an incarnation, That's all the Deities want. Then they look after you and give you all the powers, and the satisfaction, and protection.

This is the condition which for a rational mind is very difficult to understand that how can Adi Shakti be in one body. How can the infinite become finite. But human beings cannot do that. Only god can do it, he's God after all. If so you have seen so many

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The Divine Cool Breeze

miracles, and photographs. This is what one has to recognize. When I talk to people they start talking to me little frivolously. Not with that depth, and feeling that I am Mahamaya. If I tell them something they are ready to give an answer, or explanation. Of course this freedom I have given you deliberately but you must understand that you have to talk to me in a way that you would talk to the Adi Shakti. Very important. Then how you behave is very important. You should not be artificial, or superficial but best is to put your hand on your heart, both the hands and just try to feel. Your mother is Adi Shakti. She has created all this universe. And She is for your protection. Even Shri Krishna could not protect the Pandavas. They had to go in the forest, and suffer. But not Sahaja Yogis. As soon as I come to know about your problems my attention can work. Shri Rama himself had to go to jungles. All this is given to you, this protection because you are seekers of truth. The truth is that I am the Adi Shakti incarnated. Once this truth becomes one with you self there is nothing to fear because all the Deities know this fact. They know about this incarnation very well. They are all prepared for it and they'll do anything to substantiate your belief. In every way they are trying to give you my photograph in the sky, this that. I don't say, don't hate, don't drink, don't smoke. But automatically once you know whom you are facing, in whose protection you are, automatically you will do that. Once you have recognized you will have no fear from anyone. The more you show that recognition, the more you realize it,

you can get higher and higher, not only spiritually but everyday mentally, socially, economically, politically. That is very remarkable that not only that you recognize me as a mother who loves you very much but a mother who is powerful to protect you. Very powerful. If you realize that and if you feel that within your heart. Supposing I correct you sometime, is not feeling sad you should see how fortunate I am that Adi Shakti herself is correcting me. She is taking interest in me. How fortunate I am to be born at this time to be with her in her great work. What have I done? This recognition itself will fulfill all the incarnations of Navaratri.

Today we are worshipping Durga, Kali all these great Goddesses, these powers, even Radha. It was Radha who killed Kamsa, not Shri Krishna. He had to ask Radha to come and kill him. It is the power that kills.

For today's Navaratri Puja I have to tell you that just try to keep in mind that today you are worshipping the Adi Shakti and not only Durga. You are worshipping Durga and all these Goddesses to thank them because if they would not have saved you that time you would have been so frightened, you would have become bad people and you would not have been here. That is why we are thankful to them for saving us and giving us this protection at that time when we were very helpless.

May God Bless You.



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