

## National Guru Puja

As announced previously the Australasian Collective has been invited to attend Guru Puja at Wamuran Ashram, Queensland. We would like to encourage those who can attend to take advantage of this unique opportunity and we hope people are enthusiastic about going. On many occasions Yogis from other states have travelled to Sydney to participate in National Pujas.

It is during occasions such as this that we as Yogis need to reassess what we are doing for ourselves as Sahaja Yogis, and how our commitment to Sahaja Yoga, and to the collective has manifest.

Sahaja Yogis of Sydney have enjoyed collectivity for many years. In the early years the affairs of Sahaja Yoga were run along much more defined lines, gradually as we have grown and matured as a collective we have developed a much more relaxed and easy going style, while still enjoying the benefits of collectivity. There are occasions where we need to take ourselves to task and to see the direction we are taking. This is something we need to do on a regular basis to avoid falling prey to complacency and forgetting that we have all been selected to take part in the transformation of the world, and we have to act to achieve this. Perhaps this is an appropriate time to reassess how we feel about our individual priorities.

Attending Guru Puja is supportive of both our individual and collective development. Circumstances may prevent us going, however lack of manifest desire is another matter.

The Yogis of NSW now have an opportunity to demonstrate their support to the wider collective and to travel away together as a group. If travelling with the family presents difficulties then perhaps one family member could attend Guru Puja, and another may attend the National Puja which will be held later this year in Melbourne.

To facilitate attendance children will be charged half the adult cost of travel to Brisbane on the Coach.

Attending Guru Puja will be an extremely enjoyable social occasion where we have the opportunity to enjoy the company of our brothers and sisters from other collectives. Those of us who have been established in Sahaja Yoga for a number of years have to set the example with our dedication and commitment especially during the occasion of Guru Puja.

This will be the Guru Puja for NSW, those not attending will have to make their own arrangements for Guru Puja.

Registration forms are available at Burwood, or you can contact

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Sincerely Chris Kyriacou and Peter Brownscombe



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### Open Letter to the Collective

On Friday 20 June at 12:45 the settlement for the purchase of our National Country Property at Balmoral Village was completed. This brings to a successful conclusion the request Shri Mataji made of us when last She visited Australia.

On behalf of those responsible for securing the purchase of the National Country Property we would like to thank everyone without whose help purchasing the country property would not have been possible.

Let us take this opportunity to thank you for the time, effort and assistance in this important matter. The manner with which the Collective accepted this project and recognised its National significance has been a tremendous encouragement to us all. It was what we most desired, a collective response, and we humbly thank everyone for their support.

It is not often that Shri Mataji specifically asks us to accomplish a task of this scale. With the positive desire, vibrational support and help of national collective we can share in this success and enjoy the property in the many years to come.

We are looking forward to welcoming you there when next we gather to worship Our Divine Mother at a National Puja.

Sincerely Chris Kyriacou and Peter Brownscombe.

## GURU PUJA - HER HOLINESS SHRI MATAJI'S TALK

Avignon (France)

8.7.1990

In Sahaja Yoga, the Guru Puja has a very different significance from any other Guru Puja. When you worship your Guru, you are also worshipping the Guru within you. This is not in any other Guru-Disciple system, because in you the Guru, the master has been awakened. So when you are worshipping your Guru then this Master within you is also worshipped. You respect it, glorify it, awaken it and manifest it.

The quality of a Guru first and foremost is that he makes you meet God. It means he raises the Kundalini and establishes the relation between the all pervading power. As your Guru is the Adi Shakti, we make that person also meet the Adi Shakti. Then you have another advantage that when you give them realisation, you not only make them feel the union with the Divine Power but you can also make them meet the Divinity itself - the source of Divine Power.

Your responsibility as Sahaja Yogis is very great, because in you there is the Guru. In our mantras we say 'Mother, I am my own Guru'. But between this "I" and "my Guru", what have we achieved? Where am I? Can I guide myself? Have I got the light of the Spirit on my attention so well established and manifested that I can guide myself and guide others later on? In the Guru principle it is important that you see to yourself - introspection. Have I become my own Guru?

In your case, your Guru is a Mother, a woman. So it has to be among women, that the development of the Guru qualities have to be very well manifested. But for the women such is not the case. They are still the mother's or the wives, or Sahaja Yoginis. But you don't realise that you are also the Gurus, because your Mother is a Guru, because She is a woman and you have to be also of that quality that people should say 'Look at this woman, she is such a Guru'. I hear from the leaders that the ladies are still very much far away and very few can be called as real Sahaja Yoginis. If you still keep to all these things of womanhood and these drawbacks of womanhood, formed out of domination because they were always shown to be something low. In the Christian religion they were never regarded as something holy. They have this diffidence in them that they do not understand, that Dharma can be established more from within than from without.

The Guru's work is to establish Dharma in the society, in the family, in the relationships. All these Gurus have done nothing but establish the Dharma. But before establishing Dharma we should watch ourselves. Have we got Dharma within ourselves or not. First of all, quality of a person who has Dharma is that he listens to others, he obeys. With Western women, what has gone wrong is that they have forgotten how to listen to others; how to obey. That is why their children also do not obey. If you do not have obedience, nobody is going to obey you. First you must learn to obey. A person like Kabir was born of an unknown caste and he could not go directly to anybody. Ramdas used to go to the river Ganges every morning to have his bath. One day on his steps Kabir kept lying and in the darkness the Guru could not see and touched him with his feet. He asked 'who are you?' Kabir replied 'I am your disciple' and caught hold of his feet. Then he became Ramdas's disciple and a great saint. People know him more than his Guru. The basic thing is humility. In humility only you can receive the blessings. You,

can receive the quality that is of your Guru

A Guru has to come up in my own image. First of all your life should be absolutely transparent. Transparency is the essence of Sahaja Yoga. Everybody should know what you are doing, where you are going; what is the way you live, what is the way you behave. People who are Gurus, also called Leaders, one finds that they are very fussy type of people. Always think about their body. They grumble that nobody looked after them. As if they suffer from persecution mania. Or they will grumble that they did not eat food for one day. Doesn't matter. For a Guru it is better to starve for about three to four days, so that you get over this idea of hunger. The Guru has no hunger because it is in your stomach and the vibrations are so much that you do not feel like eating anything. If leaders have this nonsense in their head that what do you get to eat, how you eat, etc; he is like tourist in Sahaja Yoga. This is not the manifestation of Guru principle. You have seen your Guru as She is. I do not know what I eat, what they give me, what I want. They go on giving me what they think I like. There should be no choices. Do not waste your attention on choices. All your choices should be based on vibrations and not on material things. You should not have taste for any special food. Eating of tasty food is a kind of addiction. Zen started the system of tea ceremony, which is quite a test of people. In this ceremony they serve a tea which is very bitter. It is a great ritual. They tell you to watch the cup without thinking. They were trying to reach thoughtless awareness through a cup. Once you take that tea, your tongue is good for anything. To compensate it, they give you something sweet. It is so sweet that it becomes bitter. This is just to conquer the tongue. This ceremony gives such shocks to your tongue that after that, you can eat whatever you get. That is why the Japanese can eat anything.

The fussiest people about food are the Indians. That is because their women have spoiled them. They know how to handle their husbands by cooking well. Even if they travel abroad, they eat Indian food. They cannot get over their tongue because it is a big conditioning. Gandhiji used to give horrible boiled food with oil and mustard on top, which no one could eat. He tried that people should get over their taste for food. Thus he would make people clean their W.C.'s etc, to get rid of the sensitivity to smells. People spend forty five minutes in restaurants just to decide what they are going to eat. For Sahaja Yogis it is important to give up this idea. First of all nobody should ask what will you have. Do not ask me also what I will have, as I have to think about it and I want to be Nirvichara. We must understand how much we are attached to food. It goes in our stomachs and thus spoils our Guru system and also spoils our physical system. We should try not to look at food. That is why fasting was told to people who wanted to develop their Guru Principle. Fasting means that you go into Nirvichara do not think of fasting or food. But they are all the time thinking of food, so it has no meaning and you are just the same whether you eat or not; your mind is eating the food. You are busy thinking when you will end the fast and you can eat again. We should get rid of our habits and our conditionings.

The children should also be given a proper training about it. Sometimes there is no salt, sometimes there is no sugar, does not matter. Nothing is important for Sahaja Yogis who can live without food for days together. For a Sahaja Yogi there is nothing like taste of food and hunger.