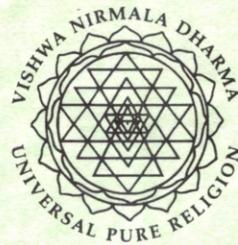


The Divine Cool Breeze

Volume 13, Nos. 1 and 2



January and February 1999

International Newsletter

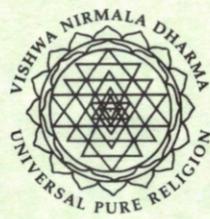


"Now you have to become absolutely thoughtless after this puja. If that happens, I think we have achieved a lot. That's the biggest blessing that Christ has given you, which you should really enjoy."

—Shri Mataji Nirmala Devi, Christmas Puja, Ganapatipule, India, December 25, 1998

The Divine Cool Breeze

Volume 13, Nos. 1 and 2



January and February 1999

International Newsletter

|| Aum Shri Nirmala Devi, Namoh Namah ||

CONTENTS

India Tour 1998

The Subtle Elements – Talk Synopsis	I
Christmas Puja – Talk Synopsis	4
India Tour Report	9

News from Around the World

News from Canada – Sahaja Yoga in Toronto Health Fair	23
News from Israel	24
Update to 1999 Puja Schedule	24

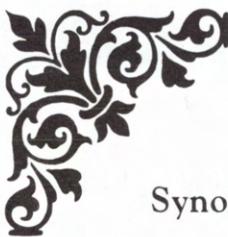
If you have photographs which you feel would be suitable for the cover or to illustrate an article in *The Divine Cool Breeze*, please send a copy and/or a negative to the address below, along with the place and date if they are known. We welcome original illustrations, decorations and border art (pen and ink reproduces best) and articles about Sahaja Yoga in your country.

Please let us know if there are any errors in the information on the back cover.

Note to Subscribers: Please look on your label for the expiration date (to the right of your name). If your subscription is expiring soon, send your renewal as soon as possible to the address below.

To send contributions or to contact the editors:

The Divine Cool Breeze
270 Overpeck Avenue
Ridgefield Park NJ 07660
U.S.A.
Telephone (1-201) 807-1769
Fax (1-201) 807-1891
E-Mail DivineCool@aol.com
Subscriptions vasudev@sprintmail.com



The Subtle Elements

Synopsis of Talk, Scout Camp, New Delhi, December 16, 1998



THE STYLE OF INDIAN KNOWLEDGE is very different from the Western mind." In the West, they want to have experimental proof so they will go to scientists or others who are equipped with knowledge to know whether what is said is true or not. They would even judge Christ and Moses. They judge everybody as if they are the most intelligent and capable people and write books against them.

According to Indian style of understanding, if a great rishi or a great muni or a great saint has said something then he has just said it, and you have to just listen to that because you are not equally the same. "Whatever he has said is his own experience, his own knowledge and you have no business to judge him or to say this is not true.... You accept it." After self-realization you have to grow into a perfect being and then you can see for yourself that what they have said is the truth. So the approach is different. If you start going through science, you cannot reach anywhere and moreover your growth is stunted.

"So what you have to do is to go to this knowledge through believing in what they have said." Whatever Christ, Mohammed, Guru Nanaka, Gnyanadeva or Lao Tse have said you have to believe—because you are not of that spiritual level. "So accept it. Now don't try to analyse it. Everything you try to analyse and in that analysis you get lost." Once you are a realized soul of that level and you grow into your fullness, called *sampurna*, then only you will know whether what they have said is true or not.

"For Sahaja Yogis now it is very easy to find

out if something is real or unreal, it is truth or untruth, it is love or hatred. Only through vibrations you can know. But going beyond that, one has to know what are these vibrations and what are they made of. What is the subtle force that is behind those vibrations?" We call it *Paramchaitanya*.... What happens to you when you get *Paramchaitanya*, is something to be understood—the subtleties. We are made of five elements." When you get your Kundalini awakening, you become one with the Divine Power. "Then this Divine Power itself starts flowing through you. A connection is established.... Now when this *Shakti* starts flowing through you, then what happens? ... The subtle part is like this—that these five elements we are made of, these vibrations gradually start breaking into the subtler form of which they are made."

The first thing such a person has is the breaks. It is said that Word is God. "Now what is this Word? Word is a silent commandment. But from that Word comes, according to Indian philosophy, another thing that we call as *Bindu*, or we can say Word becomes *naad*, is a sound, and then it becomes the *Bindu*—means one small dot, and then from this dot, all these five elements start coming, one after another."

The first element that comes out is light, *Tej* in Sanskrit. The essence of the first element is light. We should understand how the light pervades Sahaja Yoga so much and you see the light everywhere. Light's subtle thing is enlightenment, but enlightenment has another meaning, so we can say it is *Tej*. For example, a person who gets realization has a face which is very radiant. The radiance is the subtlety of the light. "So this radiance



starts showing on your face. Radiance starts expressing itself and with that radiance people get impressed and they start thinking something special about this personality which has radiance."

"Now you have seen My photographs also, many a times you find lots of light around. That is nothing but the light in Me is giving radiance because the light becomes subtler. When the light becomes subtler in Me... then it gives radiance, and so this is the subtle growth within you that takes place. Your faces also start shining. They too have radiance and they too have a kind of a different complexion. This radiance is... the subtle of the light of which we are made—light in the gross manner."

After the light comes the second thing, which we call as *Vayu* in Sanskrit, meaning the air. The cool breeze is the subtle of the gross air. "So the subtle of what you understand as cool breeze is what we call vibrations, the subtle of that is air, which is a part and parcel of our making. So this cool breeze is the second thing that you start getting subtler and subtler. When your growth starts taking place all these subtle things start expressing themselves."

"Then comes the water. We are also made of water. What is the subtle of water is—sometimes English language becomes a little short of expression.... A person who is a realized soul becomes very soft, very delicate. When he talks to somebody, in his voice there is warmth—to have that watery flow and the coolness of water. So that is another subtle thing that should be expressed in your behaviour, on your skin, on your dealings with others—that you should be like the water which is mobile, moving, soothing, and cleansing. So this also becomes a part and parcel of your being once you become a realized soul."

We also have fire, called *Agni*, but "it's a very silent fire. It doesn't burn anybody, but it burns all

the wrong things within... and it burns the wrong things in other people also. For example, if a person comes with a great anger towards you, this anger becomes cooled down with the fire that is there. Moreover, a realized soul cannot get burnt.... The burning cannot come to him.... Also if you are doing something wrong, it may burn you, but if you are a good Sahaja Yogi, I should say, a perfect Sahaja Yogi, fire will never burn you. We have an example of Sitaji that She went into the fire, nothing burnt Her."

"Once you get to the subtleties of the fire and the water, both of them become sort of divine. For example, the water which you touch and drink, when you put your hand in the water, the water becomes vibrated—means what? The subtlety of the water comes in it, the coolness, curing power also comes in that water. So when it becomes subtler all these powers start showing, which you can see for yourself. You don't have to experiment."

Lastly is the Mother Earth which is the most important. "There is a photograph you might see which was taken in Russia in My dacha where the Kundalini is in the Mother Earth.... For example, I have seen flowers, if you keep them in My room, they blossom. They can become very big like that.... I am doing nothing, I am just sitting down and what happens to the flowers? This principle of the Mother Earth works—the subtle.... It's a Mother and that gives you all the nourishment and makes you grow healthy and this is how this subtlety works of the Mother Earth. Mother Earth is the one who is the giver of birth to all these flowers and all these trees and all that but it also plays a big part in us. It's not only the Mother Earth that exists without our connection. And we do not respect the Mother Earth. We have polluted it... we have removed the trees and we have made a mess out of Her."

"She is our Mother and so many subtle things



of this Mother Earth come into us. One of them is gravity. A person becomes very attractive, not in the physical sense, but in the spiritual sense. Such a person attracts others.... They feel something special is about this person. This is one of the qualities of the Mother Earth. If She had not kept us attracted we would have fallen off with Her movement."

Other qualities of the Mother Earth also start manifesting within us and we become extremely tolerant and patient. "But if you are not tolerant, if you are hot-tempered and all that, that Mother Earth principle has not expressed itself. Look at the Mother Earth, how much She tolerates our nonsense. How many wrong things we do against Her but still She tolerates. Shri Ganesh's quality is to tolerate, to begin with. Up to a point, He tolerates. In the same way, we too become extremely tolerant, patient and forgiving. This is the minimum of minimum that should happen to all the Sahaja Yogis who have vibrations."

"I have told you all the things that are expressed in your vibrations.... What we have become now is something very great. It has not happened to others. It has not happened to somebody who has not been a Sahaja Yogi." Look at the faces of the people who go to churches or mosques or temples. They haven't got anything from any one of these places because they are artificial, without any connection with the reality. "Only after realization you are connected with reality and you can get the understanding of all these subtleties working through you. I am telling you this because I want you to know and recognize yourself, to understand what you are, what you have got. Once you recognize yourself and understand yourself, you can do a lot."

"First of all, to say that, 'I am a Sahaja Yogi,' itself, should be very much with self confidence and as a self-confident person, should find out 'what have I

done as a Sahaja Yogi'.... Some Sahaja Yogis have done wonders. They have done such a lot of work of Sahaja Yoga, while some Sahaja Yogis are still writing to Me that my husband is fighting with me, my son is like this... letters after letters come to Me. You are a Sahaja Yogi. Now you just see to your subtleties. Work it out. They think I am here to solve their problems, their family problems and their jobs and things. I am not here for that. I am here to give you self-realization and the understanding that whatever you have got, you must accept as a challenge. Take it up as a challenge and you will be amazed at how you will be helped and how you will get the results."

"Sahaja doesn't mean only that you get spontaneous realization. It also means you get spontaneity. The whole nature gets spontaneity. All those subtle things that I have told you, they all get spontaneous and they work it out. Of course there are angels and there are ganas who are helping you. But you need not worry about them just now. The main thing is you must realize what you are, what you have got and how much you have faced it, you have got it and how it has worked out. I have seen every time I just have a little problem of something, immediately it works. It works in such quarters and such people that I never expected. It just comes in. Everything works out. But whatever works out is for your good, is for your growth, for your understanding that you are a Sahaja Yogi. You have entered into the Kingdom of God but this you have to develop. Also introspection can tell you that—are you working out all those things or not? If you take to introspection, you'll be surprised to say yes, you have these powers and you can do wonders."

"So I bless you all. Please develop those subtle things within you. They are already there. You don't have to do anything—only understand and locate."





Christmas Puja

Synopsis of Talk, Ganapatipule, December 25, 1998



"**I**DAY, LONG TIME BACK, Christ was born. You all know the story of His birth and of all the sufferings He had to go through. He is the one who has given us a model of a Sahaja Yogi. For He didn't live for Himself—in no way—but He lived for others, working out the Agnya chakra. You may be Divine, you may be very powerful, but this world is so cruel that they don't understand the spirituality. They don't understand the spiritual greatness. Not only that, but there are many factors which attack spirituality. They have always done it. Every saint has suffered a lot. But I think Christ has suffered the most."

"He was endowed with all the powers of Shri Ganesh as He is the reincarnation of Shri Ganesha. The first of them was His innocence. He was the Eternal Child—He couldn't understand the cruelty and the hypocrisy of this stupid world. Still, if you understand, what can you do about it? But with great courage He took birth in the country where people had no idea of spirituality."

"I've read a book about Him saying that He came to Kashmir, where He met one of My forefathers, Shalivahana.... He asked Christ, 'Why have You come to India?' So He said, 'This is my country. That's why I've come here, where people respect spirituality. But I live among people who do not understand spirituality at all.' ... Shalivahana said that there is more reason that you should go back to your country and teach them *Nirmala Tattwam*—that's the principle of purification. He went back. After three and a half years He was crucified."

In the West, with the slightest pretext they kill

people. "Anybody who is a saint was killed, or they call him a madcap. It is the best way to avoid spirituality. While in India, if a saint says anything, then he is not challenged... but they believe in it because he is a saint. He's a much higher personality than we are. Though there were very nasty people around and they tortured them, but as a whole the people respected them. If there are false gurus, normally they don't stay in this country because they know they will be found out." Also they are so money oriented that they go to foreign countries to make money. This may be why Christ was born in a very ordinary family with no proper bed. "It was to show that spirituality doesn't need any luxury.... It is a power within. It is a glow and light within which shows automatically. You don't have to do anything to show it off. Such a person doesn't have any sense of money and other things as possessions. He was bothered about people who were suffering physically—even the lepers... because at that time there were no hospitals, no doctors."

Mentally He tried to prepare them with so many beautiful sermons on the Mount. At that time, people were not so materialistic, so they listened to Him. We can't say how many understood Him. "If you are not a realized soul, then it's difficult to understand spirituality. The one who is talking about spirituality and the one who is listening to it—both of them have to have minimum of realization.... Unless and until we are realized souls, we will be torturing the spirit of Christ."

We have seen this happening. He will not recognize all those who will preach and dress up to show off that they are spiritual in the name of Christ. "Now when it's the Last Judgement, He is



going to judge the whole world on the basis of spirituality, which means vibrations. His Judgement has already started." In so many countries all their ego, their aggressiveness, their cruelties are being challenged. Also those who have done wrong to any community, to any people, will be taken to task. "This is Shri Ganesha's principle—acting through Sahaja Yoga. Christ didn't say that but He did say there will be Last Judgement. On one side He was very kind and compassionate. On the other side He was really Shri Ganesha, because He took a hunter to hit the people who were selling things in the temple. You cannot have business in the name of religion.... but the Christians didn't follow that."

Mahatma Gandhi talked of spirituality and nothing else, but his successors started a new world, new ideas and a new style of life. Those who are supposed to be his followers are now wanting to have many pubs and also all kinds of things. The treasure of this country is spirituality. Instead of taking to spirituality, where are they going? They may not be Christians, but they respect Christ because they understand that He was the personification of spirituality. That's the beauty of Indians. There were many Muslims who were saints and sufis in India. They are all respected, whether they are Muslims or Hindus. Indians can't understand how, in the west, they scrutinize and make vulgar films about the life of Christ. The respect that they have for spirituality exists very much more than it exists outside.

In the name of Christ people have done all kinds of wrong things. For example, in England if somebody dies, if somebody's born, they drink. Drinking is the only way they have relationships. They think Christ created wine at a wedding, but it was grape juice. Wine takes time to ferment. But in India, though nobody has said anything against drinking, we know drinking is a sinful



Her Holiness Shri Mataji Nirmala Devi, Christmas Puja 1998

thing. Everybody knows that if you drink you become absolutely out of your mind. People abroad also know, but somehow it has become a fashion. Even in our country it has now been introduced. After Independence people have started drinking at parties and also in the name of Christ on Christmas Day. "It's such an insult to His beautiful holy life."

A very good thing about Indians is that at least they respect a holy place and they know what holiness is. "Now of course they are becoming very modern and Americanized but still they know what is wrong, what should not be done. With Sahaja Yoga now I'm very happy to say that



the foreign Sahaja Yogis also have become very beautiful. I am surprised because in their culture there is no spirituality. But I don't know how they left all that nonsense and have come out like lotuses beautifully with such beautiful fragrance of spirituality. This is a miracle. Everybody says, 'Mother... how did You manage this?' I would say it's the blessing of Christ."

"They saw how people are working out in the name of Christ in a very degraded manner and they developed a kind of an awareness that definitely something is wrong with this. This is not Christ. This is not His holy life they are depicting.... And that is how I think in the West there is a greater urge, a greater ascending force."

"Yesterday somebody told Me, 'Mother, there is no collective meditation!' I was very happy to hear that. What is most important is meditation in Sahaja Yoga.... But the foreigners do meditation much more than Indians do—very surprisingly. And foreign men and women are very highly equipped as far as spirituality is concerned, especially Russians. In America they told Me, 'Mother, these Americans are not Sahaja Yogis.... They don't have that respect for You. They don't meditate. Those who do not meditate are not Sahaja Yogis.' I said, 'I agree.'" These Eastern Bloc people—Bulgarians, Russians and all these Romanians—how they have taken to Sahaja Yoga so much. "Of course they had the curse of communism on them. Maybe that they felt that they have missed something in life and they went deep down into themselves and that is how they have achieved it."

"I have to tell Indians that they have to meditate. Indians have one or two very bad qualities—one of them is groupism. For example, if they are brahmins they will sit together.... This is the worst curse of My country because once you start grouping together, you can never see the good of

others and you can never see the bad of yourself."

"At the time of Christ they had very different type of people—either they were interested in spirituality or they were not. Now we have people here who are interested in spirituality but still their one leg is in the water where the age-old problems still exist. And this is the ruin of our country. We cannot combine together, we cannot be friends with each other. Of course not in Sahaja Yoga, I must say, it has been solved very well. Even at the time of Christ, He had problems with His disciples, especially something happened with Peter. And He is the one who says, 'Satan will meet you.' Because I think people fall into the group of Satanic forces. And it is said that He removed the Satanic devils from many people and put them in the pigs. It's true. There is a satanic force which is working very strongly. The more we develop security of spirituality the more they will develop. The Satanic force is in a different form in the West and a different form in the East. But I would like to tell for them to be careful—how to find out the Satanic forces in the West. You may not be affected by that because you are realized souls but you will have to fight it."

"For example, racism is still very powerful and you have to fight racism through marrying people who belong to other races. But still I find it difficult to marry a black person to a white person.... Once we had such a marriage—a white French lady was married to a black man. Instead of the French lady dominating, the black man dominated. I was quite surprised.... I think he was taking revenge."

"First of all, tremendous love and affection has to grow between the people. This colour is so skin deep. It has nothing to do with the love inside.... Thank God in our country you can have a wife who will be very dark, husband will be very fair or vice versa. But they



never look at that from that angle."

"Christ has tried to fight your ego. He was born in a very humble family and He was not a white-skinned man. In your language He was brown, but in Indian language He was black. But when it comes to spirituality you just see the enlightened one, you don't see what colour they have the skin. It's very, very superficial but this is one of the enemies of the Western life, I think, which must be conquered. Materialism is another one but the worst of all, which is against Christ, is immorality."

Immorality is so much accepted in the West. Immoral people say to vote for somebody who becomes President of America. All kinds of immorality is allowed, but that is absolutely against Christ. People don't understand that immorality will lead them to a kingdom that is even worse than the animal kingdom. They listen to people like Freud as if they have no brains, no spirit. "Only after Sahaja Yoga, a model of Christ's life you can have. Whatever is past is over and finished. Today, now you are realized souls and morality is your strength. Forget about the past and I am sure you can get many more people under the banner of Sahaja Yoga if you lead a very, very moral life."

"Another very bad enemy we have is our anger." Some people go on saying they are very angry as if it's not wrong to say so. They are not ashamed about it. And they say, 'I hate.' In any Indian language if they use this word, it would be meaning 'I'm committing sin.' "All this aggressiveness comes from anger. If somebody has to be angry he should be angry with himself. Best is to get rid of anger. You can pull your hair. You can bite yourself. You can use your pillow to hit yourself. That may be the best way of taking out your anger. But see for what are you angry." Sometimes it's absolutely useless or has no meaning.

"Christ didn't talk of all the subtle things I have been talking to you because that was left to

Me. Without realization how can you talk about subtler things? You cannot. Last time I told you about the vibrations—what is it, what does it stand for and how you get this subtle energy... but I didn't tell you of one very special one which is, in English language, you call it ether. But ether is the energy which is managed by another *tan-matra*, we call it *akash*.

It's specially today because it's Christ who has sacrificed His life to open our Agnya chakra, that we have reached that state of *akash*. Without Him it would not have been possible. We can have general communication—like we can talk to people, we can say things and we can also use our fingers to express ourselves... but to communicate vibrations you have to have vibrations; otherwise you cannot feel another person. But if you are at the Agnya level, means you are mental, absolutely mental, then your vibrations also are dwindling in the sense you don't know what really they are saying. You can't judge your vibrations because these vibrations are mental. You'll say, 'Mother, we asked the vibrations.' I said, 'Really? You don't have any vibrations. How can you ask the vibrations?' It's a very common thing.... It's not possible because you are just mental."

"Now what Christ has done is to put you away from the mental level. That is the most difficult thing, while I am surprised that those who follow Christianity have the worst mental position. They are mentally absolutely there—like the fog of Delhi—that you can't cross.... We read like mad, we listen to people like mad, we like those who give us feed for our mental being. They are so mental, so argumentative, think no end of their intelligence that you have to just say, 'All right, namaskar.' You can't fight their mental attitude. That's why Christ is to be worshipped by people who are so very mental. And this mental nonsense has given such a sense of superiority to

people—whatever we do, what's wrong? They cannot correct themselves because unless and until you cross this limit of mental being, you cannot see yourself. You cannot introspect. You'll see others. 'These Sahaja Yogis are like this, Sahaja Yoga is like that,' but you can't see yourself because the whole thing is mental."

"This mental attitude should be completely curbed through the help of our Lord Jesus Christ. But... in your brains Christ is also mental, now what to do? The one who broke the mental attitude—you have made Him into mental, like a statue of stone."

"So firstly we have to tell ourselves, 'Now don't think, don't think, don't think, don't think.' Four times, and then you can rise above.... In meditation you have to go beyond the mind and thanks to Christ that He is sitting at the Agnya to finish off this nonsense of mental being. I think people should stop reading also, perhaps.... Even My lecture becomes mental—what to do? I mean everything goes into their head, becomes mental somehow and then they ask Me questions, 'Mother, did You say this way?' I said it to make you thoughtless, just to stun you. I didn't say this to sit down and analyse."

"So the best thing for all of you is to become thoughtless. That's the blessing of Christ. That's what He worked it out for and I am sure if you work it out then don't pay attention to others. Just don't react. Everything they will see, they will react. What is the need? What is the use? What are you going to do with that reaction? This reaction creates nothing but ripple of thoughts in your mind. I have told you hundreds of times and now you have to become absolutely thoughtless after this puja. If that happens, I think we have achieved a lot. That's the biggest blessing that Christ has given you, which you should really enjoy. Then only this *akash tattwa* in you will work. And how it works? Through your

attention. It works with Me, as you know. With My attention I work out many things. How? Just My attention has become thoughtless. It goes wherever it goes, it works. But if you put your attention for thought all the time, for thinking, then it doesn't do the work that it is supposed to do. Attention works marvellously if you are thoughtless; otherwise it doesn't."

"So it has to rise from your own self, then from others to the higher level of humanity, where you are in communication with the sky, which we can call it as the *tanmatra* or the essential or the essence of ether. With ether you can have television, telephone. It's a miracle otherwise, but with this *tanmatra*, sitting down here you can do the job. Just attention works. You also know very well. You don't have to ask Me to put the attention, you just put the attention and it will work. It's a very important thing that you have got."

"We start manifesting from the earth element... but lastly we get this thoughtless awareness, by which our attention is absolutely free to do some special work. But if you are all the time thinking, then poor this attention is so very busy. You don't have to ask Me then, 'Mother, please pay attention.' You can pay attention and you can work it out. In this attention, you don't feel... what you are wearing, what others are doing. You are one with yourself and it's a life full of so much humour, so much of joy, so much of happiness that you don't care for anything that normally people will care for."

"As it is now, Sahaja Yoga has worked in so many countries. I'm so very proud of you, and now it is also going to African countries. It's a very great satisfaction for Me. And you all can do it. You all can work it out—only thing, become thoughtlessly aware, as the blessing of Christ. If it works, you will be absolutely enjoying yourself. May God bless you."

India Tour Report



The beach at Ganapatipule, December 24, 1998

SRI MATAJI HAD ARRANGED FOR THE children of Dharamasala to visit Rajasthan before the Public program in Delhi. 150 yogis—children, teachers and staff—boarded buses for Pathankot and then took a train to Jaipur. Jaipur is the famed “pink city” of Rajasthan. The city is surrounded by rugged hills, each crowned with formidable forts and palaces cut from the surrounding stone. It was hoped that exposure to the living history of Jaipur, its depth of culture—and its fierce adherence to the highest principle of dharma—would aid in the children’s education.

The children and staff stayed at Himanson Bhavan. Our kind and loving hosts were the Sahaja Yogis of Jaipur.

During the first day the children visited the Hawa Mahal, the Palace of Winds, built in 1799 by Maharajah Pratap Singh. It is the single most recognizable monument of the city, standing five storeys high. Latticed balconies overhang 152 semi-octagonal windows.

Saturday, 12th December

On Saturday we boarded the buses and travelled for an hour to Amer, which for six centuries before the birth of Jaipur was the ancient capital of the Kachwahas. The red sandstone and white marble fort and palace complex is placed atop a range of craggy hills. The fort is ringed by walls and fortifications. The palace was decorated with delicate glass mosaic inlaid with ivory.

Throughout the massive fort complex are finely carved lattice windows and exquisitely painted doorways and halls. The children had come to imbibe something of the great history of Amer.

During our stay in Rajasthan we visited centres of handicrafts and cottage industries. Here fabric is still milled, dyed and printed in the traditional manner. Compared to modern factories making similar goods, these cottage industries employ thirty times more people, thus spreading prosperity throughout the community.

At the city museum the large collections of



Delhi Scout Camp, December 17, 1998

swords, cannons, and suits of armour found a very appreciative audience, especially amongst the boys, whose delight seemed to be proportional to the size of the weapons they saw.

Saturday, 13th December

Shri Mataji had requested that the children visit Chittorgarh, or the town of the brave. The children left Jaipur early in the morning filling three buses. The journey took about eight hours and the Yogis of Chittorgarh accommodated the children in a restaurant for an overnight stay. The next day the group visited Chittor, the fort atop the hill, which has witnessed some of the most profound moments of valour in Indian history. It is believed that Bhima, the legendary figure of the Mahabharata, visited the site to learn the secrets of immortality, and became the disciple of a local sage. However, his impatience to perform all the rites deprived him of his goal and out of anger he

stamped the ground creating a water reservoir, the Bhim Lat.

Chittor is renowned as the ancient capital of the Rajput Kingdom of Mewar. The Mewari kingdom was characterized by justice and the fierce protection of freedom. The Mewari kings never compromised their ideals or values.

The ultimate expression of these high ideals occurred when the infamous Sultan Alaad-Din-Khilji laid siege to the fort. He demanded that King Ramul Ratlan Singh deliver to him Queen Padmini, renowned far and wide for her beauty. The men of the kingdom were outraged by the very thought of giving up their Queen to this villain. Facing certain death, these men, wearing the saffron robes of martyrs, charged the enemy lines. Queen Padmini and 13,000 other women and children chose Johor, voluntarily setting funeral pyres and entering the flames.

This was an act of the unconscious—Atman—working through mankind. Two further acts of Johor occurred on the same site in the next two hundred years. Through these acts the enemies of Dharma learned that the eternal spirit prevails.

Shri Mataji has said that Her forefathers had migrated from Chittor to set up the Shalivahana dynasty in south-central India. It was in Chittor that the Devi's chastity and modesty had been protected by the supreme act of Johor. We were told that a visit to this sacred ground is a Sahaja spiritual pilgrimage. This seemed reflected in the mood of the children, mindful that Shri Mataji Herself had asked that they come here.

Wednesday, 16th December

We left Jaipur for Delhi and spent the day travel-



ling across the rugged land of Rajasthan. We passed over mountain peaks, crossed deep gorges and mighty rivers, and passed verdant fields. Our mood was joyful because we knew at the end of our journey was Delhi and Shri Mataji's program.

We travelled for endless hours and arrived in the cold, fog-cloaked capital. A thick blanket of mist turned the midday sun into a moon-like apparition. Once settled in at the Nizamudin scout camp, the most sought-after seats were those around the two large campfires.

Poster and Press Conference

A few days before the Dharamsala group arrived in Delhi, several Sahaja Yogis from different countries had already arrived. One yogini arrived in the early morning hours of December 13. This is her report.

The fog was so thick, it was like *bhranti*—the delusion that hides the way to truth. In the taxi from the airport, the driver could hardly see the road.

Once at the camp, we met a group of Swiss yogis who had arrived the same morning. Then we saw a whole bus of yogis entering the camp ground: The India Tour had begun! The Delhi Sahaja Yogis were setting up the camp. At noon we got invited by some Delhi Sahaja Yogis to come to their house. These Sahaja Yogis had never met us before and they did not speak much English, but



Delhi Scout Camp in the morning fog, December 18, 1998

the atmosphere of love was so intense that I felt that I was at home, maybe even more at home than in my own city in California.

That same evening we went postering with the Delhi Yuva Shakti for the upcoming public program. (In India postering is usually done at night and starts at 11 p.m.)

We rode on motorcycles with postering equipment. First glue was applied to the poster, then the poster was put on the end of a long T-shaped stick. The poster could be put very high on walls using this method. At 3 a.m. the postering was finished and the whole postering team was invited by the parents of one Yuva Shakti boy to have some chai.

We came back to the camp the morning of December 14. We learned there was going to be a press conference that evening with journalists from several different countries. Shri Mataji requested one Sahaja Yogi representative from each country to be present as well.

The press conference was held in the New Sahaja Yoga Temple in a very beautiful auditorium



Her Holiness Shri Mataji Nirmala Devi, Scout Camp, New Delhi, December 16, 1998

upstairs. Shri Mataji looked very beautiful. Her speech reached the depths of our souls.

Most of the 40 journalists present were from small African countries, where Sahaja Yoga was either not yet established, or was not very widespread. 25 different countries were represented, including South Africa, Malaysia, Indonesia, Egypt, Zambia, Tanzania, Nepal, Oman and Syria. Shri Mataji told them that the press was very important for advancing the message of spirituality: peace, brotherhood and inner union with the Divine. Indian civilisation is basically spiritual, whereas Western culture is materialistic, She said. At the end of the talk She asked the journalists to feel the vibrations above their heads.

One person from Tanzania was sitting right in front of Shri Mataji but he had difficulty feeling vibrations. Shri Mataji looked at him for a long

time, working something out and then he started feeling vibrations. Shri Mataji commented that Tanzania has a lot of problems, and this journalist had to work them out through him. Shri Mataji told him "beware, all the monkeys in Tanzania are infected with AIDS. Copper when taken inside causes AIDS, so the people in Tanzania should not take so much copper inside."

After Shri Mataji left, all the people present were invited for a dinner in the basement. The food was full of vibrations. The journalists mixed with the Sahaja Yogis for dinner. They enjoyed each others' company and had their questions about Sahaja Yoga answered.

Our Stay in Delhi

The Yogis of Delhi took exceptional care of our every need. The coolness of the weather was more than matched by the radiant warmth of their hospitality. During our first evening a troupe of Rajasthani dancers entertained us in the dining hall.

The days were generally spent relaxing around the camp, where people enjoyed sitting and talking, while the sun tried to lift the mist.

The rhythm of the tour was established in Delhi. There were no deadlines, schedules, tour leaders. We gathered to meditate, eat, sit around the fire. We simply enjoyed. When it came time to go to the train station and board the train for Ganapatipule, someone asked a local coordinator, "Is there a particular time we have to get there?" He answered, "There is no hurry." So, without hurrying,



Dance performance, December 16, 1998



Delhi Public Program, December 18, 1998

we all made it to the station, got all the luggage on board, and were rolling down the tracks on a regularly-scheduled train—Sahaja.

Shri Mataji's Felicitation program

We were privileged to see Shri Mataji many times on this tour. First, in Delhi, there was a music programme on the evening of 16 December. Shri Mataji arrived and was welcomed by the Delhi Sahaja Yogis with the presentation of a coconut, shawl, and garland. Then many bouquets of roses were offered from the different Delhi-area centres.

It was amazing enough to have Shri Mataji on the stage to enjoy the musical evening with us, but She also gave us an unexpected talk about Sahaja Yoga, going into realms

and levels we had never heard before.

Shri Mataji explained the main differences between the Indian and Western approaches to knowledge.

Shri Mataji said there were five elements which were expressed in a subtle form in Sahaja Yogis—Light, Air, Water, Fire, and Earth. (See the synopsis in this issue.)

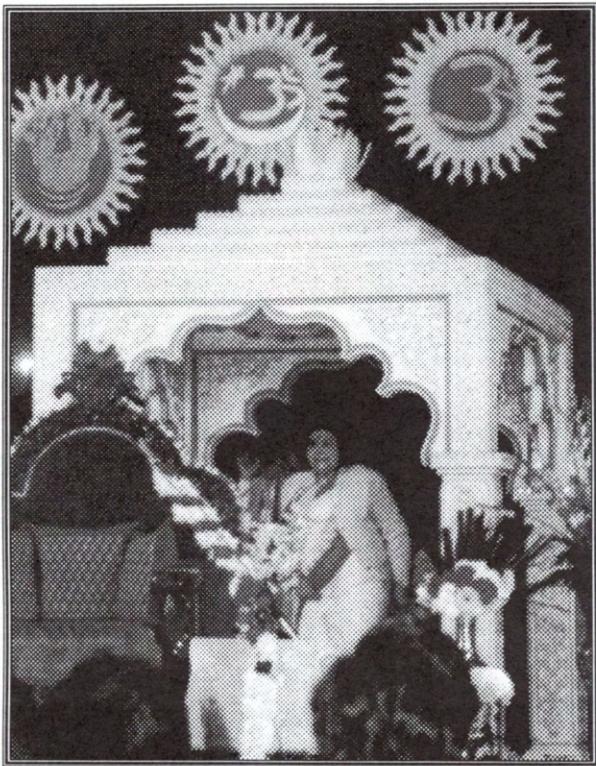
Shri Mataji ended Her discourse by blessing us.

She told us that we have to develop these subtle qualities which are already within us—and to do this we do not have to do anything but to understand and to locate what is within each of us.

A music program followed Shri Mataji's discourse. There were a large number of different performances, by Nirmal Sangeet Sarita, Indian



Delhi Public Program, December 18, 1998



Shri Mataji Nirmala Devi arrives for Public Program

Sahaja Yogis, and the Nagpur Academy students, highlighting the art of dance, drama and music. The students displayed their proficiency, sometimes gained in the space of a few short months, providing clear testament to the Divine attention and vibrations which are manifesting at the Nagpur Academy.

18th December Public Program

The day of the Public Program was the clearest and brightest of our stay in Delhi. The sun dissipated the fog hanging over the city.

A pendal of seemingly never-ending proportions had been erected for the evening. The musicians of Delhi provided the perfect introduction to the program. Yogi Mahajan then gave the introductory talk, which was followed by more music.

By the time Shri Mataji arrived, the pendal was completely full and thousands of people were

overflowing into the car park.

Shri Mataji spoke (in Hindi) about the negative influence of Western culture upon Indian values, which She said were India's most precious assets. She talked of Queen Padmini and the *Johor* (entering a fire) as the ultimate act in the preservation of chastity.

Then Adi Shakti unleashed a minuscule fragment of Her power and awakened the Kundalinis of the tens of thousands of people seated before Her.

Shri Mataji then called upon the children of Dharamsala to come on the stage and requested the singing of *Vande Mataram*. Shri Mataji rose from Her seat and the audience also stood.

Shri Mataji had spoken strongly to the Indians, but as She stood while *Vande Mataram* was sung, She made the strongest statement of pure devotion to one's country. Many of us had tears in our eyes. The sense of majesty, of the Queen Herself standing to salute Her own country, was overwhelming.

19th December, Delhi

The foreigners broke up into two groups. The school children, staff and parents were to spend the next four days travelling through Maharashtra, first stopping at Sangli by train, on their way to Ganapatipule. The rest of the tour travelled by train directly to Ratnagiri.

Train to Sangli

The school children boarded the train at Nizamuddin station bound for Sangli. The normal chaos welcomed us as we sought to board the train. We loaded our luggage and food onto the train during the few minutes it waited at the station. Then we found our allotted seats after first removing all the unticketed hopefuls from our compartments. Negotiating the two-foot-wide



aisle with suitcases balanced on one's head with a child's hand firmly pressed in one's own was all done with a yogi's sense of humour and patience.

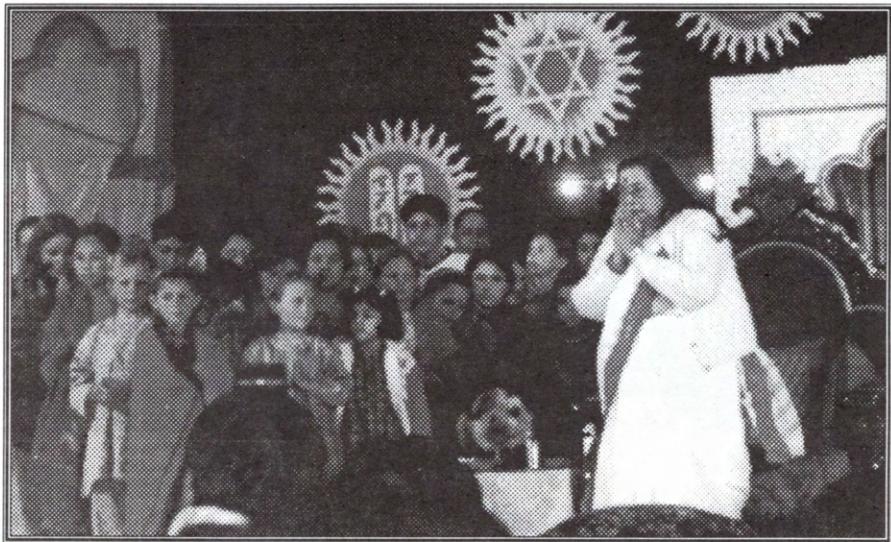
The younger children had many hours of fun climbing around the superstructure of the carriage. Suitcases became stairwells, and the fans which hung from the ceiling became convenient footholds. The older yogis watched the landscape roll by. Others played music or read, and some walked to different compartments taking time to talk to all the yogis, getting to know yogis from all over the world. We spent two nights and a day travelling in this way, enjoying the beautiful landscape rolling past the window of the train.

We left the train at Sangli to be greeted in the early hours of the morning by the local yogis who would be our hosts for the next day.

We travelled by bus to Kolhapur for a program at the local Rotary Association. The children were the main focus of the program. One of the parents told the audience about Sahaja Yoga, and then the children took the stage and performed a number of bhajans. Once the children began to sing, the vibrations became tremendously strong, opening our hearts and moving each of us to thoughtlessness.

We then visited the Mahalakshmi Temple, the place of the Mahalakshmi swayambhu. As Sahaja Yogis we had come to help reaffirm the purity of the Temple, by clearing the vibrations.

After our visit, we proceeded with our pilgrimage to Ganapatipule. The journey was quite long, with numerous stops for food and rest. We crossed the mountains, which run down the coast of Maharashtra, and reached our destination in the early hours of the morning. What then followed is



Shri Mataji Nirmala Devi stands during the singing of Vande Mataram

the normal play as parents took tired children to find a place to sleep while locating assorted pieces of luggage deposited in various locations throughout the camp.

Train to Ratnagiri

There is a special joy in riding on the train together with a collective of yogis from all over the world!

We had great fun on the train. Spontaneous Caterers had packed very thoughtfully for our 40 hours on the train—each meal was separately wrapped and clearly labelled in two colourful boxes. The countryside became lush, the colours intense, and the sense of prosperity strong. We were in Maharashtra. The familiar sharp-ridged mountain peaks were in the distance.

In one compartment, enthusiastic bhajan singing lasted for 10 hours, interrupted by a lunch break. After lunch, some yogis continued singing, while others took a nap or sat and watched the magnificent nature passing by outside the windows.

We gave realization to the people on the train, including the manager of the food car and his



Looking out to sea, Ganapatipule, December 26, 1998

employees. The newly-realized brothers became our friends, sitting and chatting with us in our compartment, and waiting outside on the platform with us during a long stop. The friendships grew so fast and so deep that some eyes had tears when we had to say good-bye at Ratnagiri.

Indian Sahaja Yogis met us with buses at Ratnagiri and helped us load our luggage.

The shifting from the train to our beloved red and yellow buses was easy and fun. A short hour and twenty-minute ride later, we were at Ganapatipule. We arrived at night, and the spectacle was astounding—specially-timed sequential lights forming a festive “time tunnel” from the road to the main pendal; and so many sparkling lights at the main pendal that from a distance it looked like a multi-storey holiday resort.

Ganapatipule

Waking with the morning sun touching our cheeks, the air was filled with the clear radiant light of Ganapatipule. Here Maha Ganesha reaches down to meet the Adi Guru, and the Adi Shakti’s temple rests high upon a hill, surpassing all.

While parents saw their first glimpse of the thatched roof and walls of the sleeping quarters, they could hear the children playing outside. We were short of sleep but not tired.

Above us the hot simmering sun drenched the sky and bathed us with light. As we settled into the camp life, it seemed like the days were never ending. From the pendal you could feel the cool breeze from the sea at the same time every day. It was the west wind, and its cool welcome was enjoyed. In the afternoons we sought the shade of the trees near the beach and rested on the earth. As we rested we heard the wind in the trees and the roar of the sea.

The pace established in Delhi—go slow, and enjoy—continued at Ganapatipule. In the early mornings some of us footsoaked. Even before the sun came up, the water was warm. Later, after breakfast, we were back in for splashing, swimming, and collective meditating in the warm, gentle waves—brothers with brothers and sisters with sisters—from all over India and all over the world. Nothing to think of, or worry about, or plan for, everything was behind us, what lay before was just the enjoyment of the moment. There is nothing like the reflective, calm mood one feels while at Ganapatipule.

So many new friends! Every brother became a best friend; addresses and e-mail addresses were exchanged. Each brother and sister had inspiring stories of how Sahaja Yoga is spreading on all the continents, in different languages, into new communities. And for tour veterans, there were many loving reunions with dear brothers and sisters.

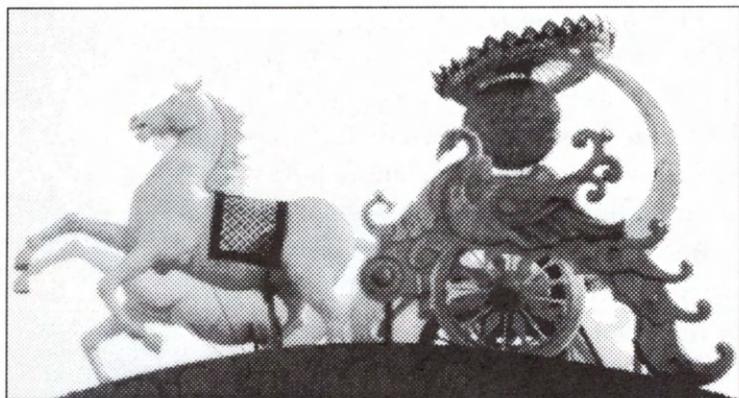
The Ganapatipule grounds were extremely beautiful. The roads seemed somehow straightened up, so everything was closer and easier to find.

The decorations were stunning both around the camp and especially on the stage. The decorations on the stage were changed for each program and



each one of them was very original and extremely well done.

One entered the Ganapatipule camp under a giant blue arch made up as if from clouds. On top there was a life-size sculpture of the Shri Kalki chariot with two white horses carrying it across the sky in the clouds. In the evening the lights illuminated the sculpture in a magnificent way and music was coming out of it.



Chariot on top of archway, Ganapatipule, December 26, 1998

First Musical Evening

Shri Mataji arrived by train on the evening of the 23rd. The program of the 24th was the first occasion when we were blessed with Her presence. The sky that night was full of stars and the moon rose over the sea. Shri Mataji was welcomed by the thunderous applause of nearly six thousand yogis reverberating around the pendal.

Babamama announced that all of the music would be presented by Sahaja Yogis this year. For the first time, there would be no outside musicians. Evening after evening, we were treated to young people from the Dharamsala school, or students of the Nagpur music academy, or Sahaja Yogis from all over the world and all over India, or the professional, staggering talent of the masters such as Guruji, Arun Apte, and Deepak Varma.

The first evenings's performances were provided by members of the Academy and consisted of Indian classical singing, dance and tabla solos. Before we went to sleep that night we listened to an English qawwali written and composed by the Academy students. It was a celebration of Shri Mataji, its words describing different aspects of Her incarnation. It was music so full of life, celebration and devotion that the Divine itself seemed to be overcome with emotion.

Shri Mataji was very pleased with the perfor-

mance of the Academy students, and She commented that Western people learn very quickly; it would take Indians years of classical study under a strict guru in order to achieve the same results. She said that in the West people have a lot of unreleased energy. If not used in a proper way, this unreleased potential makes them take to drugs and other self-destructive things, but if this energy is directed towards creative things they can achieve great heights in no time.

The Sahaja Yoga tradition of offering a Christmas Eve cake to Shri Mataji was continued this year. As Shri Mataji cut the cake, we all sang "Happy Christmas" to our beloved Mother.

Christmas Puja, 25th December

Christmas Puja started at 9 a.m. in the morning. Shri Mataji arrived about 10 a.m. and left about 5 p.m. It was a great blessing and joy for everybody that Shri Mataji stayed with us for such a long time despite very hot weather.

Shri Mataji spoke in Hindi, Marathi and English. She suggested that the Indians should learn Marathi as it is the most Sahaja language and a lot of writings of the saints are in Marathi.

Shri Mataji began the Puja with a description of the humble circumstances of Shri Jesus Christ's birth. He took His birth in a place of no spirituality while He was the epitome of spirituality.



Shri Mataji referred to Her previous talk in Delhi when She had spoken about the essences of the elements but She had not spoken about Ether. It is used for spiritual communication which we can do with our attention, but we have to put our attention into a thoughtless state. Christ's incarnation enabled the spirit to penetrate the mind, even the Western mind, which is as impenetrable as the Delhi fog. (See the synopsis in this issue.)

The opening of the Agnya allowed us to enter



Many children on the stage, Christmas Puja, December 25, 1998

thoughtless awareness, which was something normally quite impossible. Meditation is the most important thing we do as Sahaja Yogis.

Shri Mataji said that there were definitely satanic forces opposing Sahaja Yoga operating both in the West and the East. In the West the satanic forces manifest as racism and immorality, which has spread even to leaders such as Clinton.

Shri Mataji ended Her English talk by saying that on this day, when we celebrate the birth of Christ, everyone should ask that thoughtlessness become established within their awareness.

The Puja was very long with a large number of children graciously allowed by Shri Mataji to come on the stage and pour water at Shri Mataji's Lotus Feet. At one point the stage was filled, from edge to edge, with children.

Saturday, 26th December

The music program for the evening commenced around 7 p.m. Shri Mataji arrived at 10 p.m to find the pendal, as it was every evening, overflowing with yogis. The senior girls classes from Dharamsala first performed a number of dance pieces, then were joined by some of the more junior classes, forming a larger combined group.

The School orchestra followed, comprised of dual tabla, sitar and harmonium, and enthralled us with the proficiency gained at a very young age. Shri Mataji seemed very pleased with their performances and presented each of the children with wrist watches. We were also treated to solo performances from Guruji on violin, Ashok on tabla and many other performers. The program concluded at 4:00 a.m.

Sunday, 27th December

The evening music program began with a series of performances by bhajan groups from Delhi and Aurangabad. After the Delhi Yuva Shakti, there was a violin recital by the Nagpur academy, dance performances, and a drama performed by a group from Lucknow about the interplay between the ego and superego.

The Noida group as always captivated us with their infectious rhythms and the sheer dynamism of their playing. A beautiful group of young Indian children representing Hindus, Christians, Sikhs and Muslims presented a drama about the integration of all religions.



Throughout the evening groups representing their local Sahaja centres had the opportunity of performing before the collective. Shri Mataji did not attend the program in person yet Her presence and joy was felt everywhere.

The evening concluded with a performance by the Dharamsala School. The junior girls first captured our hearts with a dance performance depicting the life and times of Shri Krishna. The concluding item was a qawwali by the school choir, their instructor Simple joining them on stage for their performance. Their rendering of the qawwali brought the audience to its feet dancing and the audience demanded an encore performance.

Monday, 28th December

Babamama began the night by saying that this would be the concluding evening of music for this year and we should make the most of the opportunity. The evening began with performances by Nirmal Sangeet Sarita, followed by a santoor recital during which Shri Mataji arrived.

We then witnessed a two-hour performance by a group of professional classical dancers from Aurangabad. They performed a series of Karnataka and Bharat Natyam pieces relating tales from the life of Shri Krishna, Shri Indra, Shri Shiva and Shri Vishnu. Babamama commented after the performance that we had all spent the last few hours lifted to a celestial plane to witness a play of Divine dance.

Arun Apte and his students from the Academy then took us upon a musical journey of the subtle system providing masterly renditions of the ragas related to particular chakras. The journey began at



Offering Shri Mataji the Christmas Cake, December 25, 1998

the Mooladhara and many hours later, as the morning sun was breaking, we were conveyed to the bliss of the Sahasrara.

At the conclusion of the program Shri Mataji spoke to us about the week of music that had now drawn to an end.

During some of the performances Shri Mataji would ask Babamama how

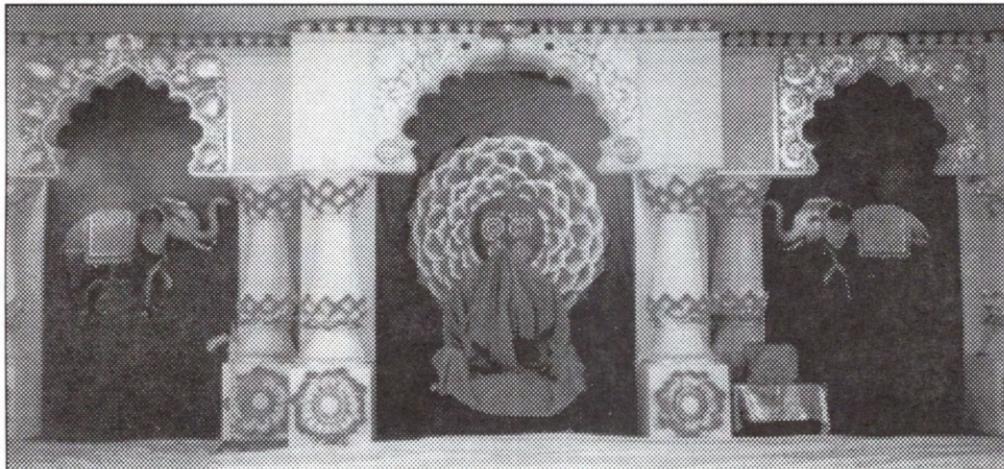
long each of the students had been playing. In many cases She said She had been told that they had only been playing for three or four months. She said it was unbelievable that such expertise could be attained in such short periods of time.

Shri Mataji said that there had once been a time when She was concerned about the preservation of Indian classical musical traditions, but with the establishment of the Academy, these traditions would be preserved and would spread throughout the world.

Tuesday, 29th December Day of the Weddings

In the morning, the traditional haldi cleansing at the shore of Ganapatipule was followed by Sahaja Yogis from every nation immersing themselves in the beautiful clear ocean.

The remainder of the day was spent in preparation. The sun set over the ocean, and the sky became alight with fire. At dusk the grooms gathered by the sea and waited reverently for their Holy Mother. In Her speech to the grooms, Shri Mataji spoke of the importance of the marriages, both to the couples, and to Sahaja Yoga. She said it was the grooms' duty to love and protect their wives, and to always provide them with security. When Shri Mataji concluded Her talk, there was a period of deep silence.



Stage decorations, Ganapatipule, December 28, 1998

Shri Mataji then left for the main pendal where the brides had assembled. She spoke about the brides' responsibility for the happiness of the family, the well-being of society, and for Sahaja Yoga.

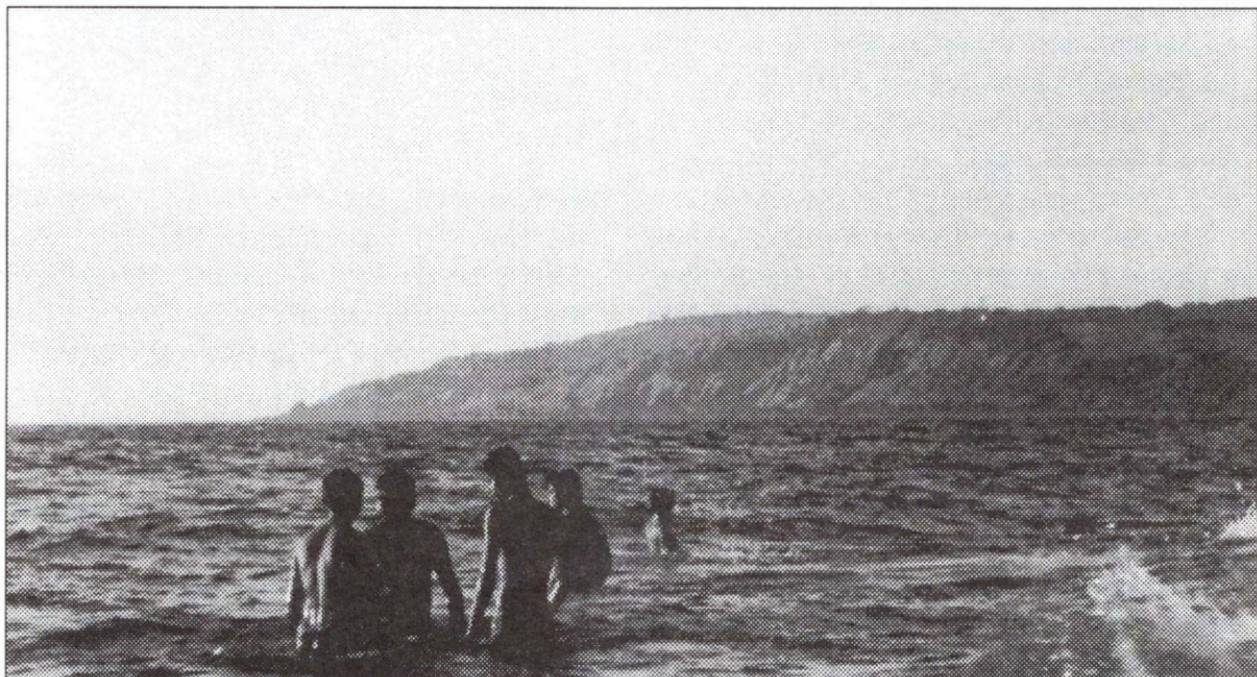
She said that after a few days of marriage the importance of physical beauty is lost and then one is left with the deeper qualities of marriage—those of nurturing and making a home where all Sahaja

Yogis are made welcome. Shri Mataji said it was a great task before them and one to be enjoyed. She then bestowed Her blessing that all the marriages would be happy.

There were 75 marriages, with one announced at the last moment

by Shri Mataji. Assembled before Shri Mataji, the wedding parties were then drawn together, each taking the seven steps toward the curtain. The curtain was lifted and the couples garlanded each other.

The couples performed the wedding rites, walking around their hallowed fires, taking the seven ordained Sahaja vows of marriage while displacing the seven mounds of rice. Hearing the vows taken



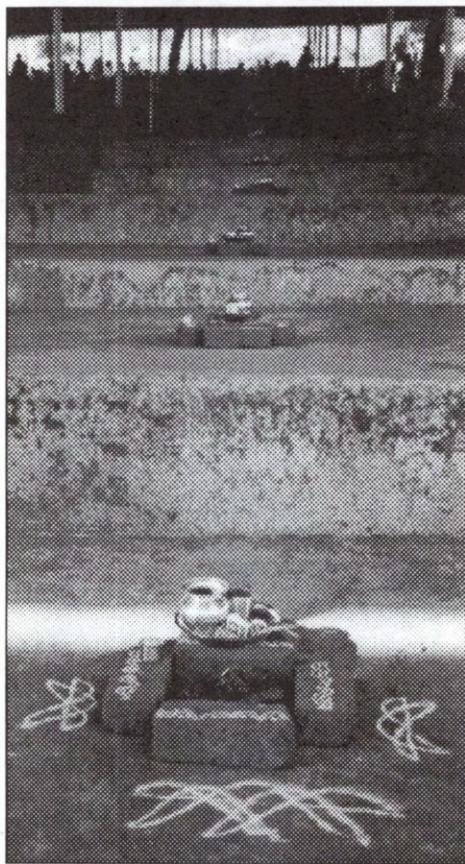
Enjoying the warm ocean waves, December 28, 1998



with such a combination of solemnity and gaiety reaffirmed the noble ideals of Vishwa Nirmala Dharma.

Shri Mataji bestowed Her blessings, wishing all the couples a happy married life and spoke of Her happiness on this occasion. She advised the couples of the deeper significance of their marriages and the shared purpose of spreading Sahaja Yoga to all the regions of the world.

After the ceremony, all of the newly-married couples assembled at the front of the pendal and sat directly before Shri Mataji. Babamama requested each groom and bride to come up with some poetry which also had to include the name of their new husband or wife. With some humorous coaching from Babamama, every couple came up with something, including a few musical duets!



Preparations for marriages, December 29, 1998

Mataji's arrival. She arrived in a big V12 car, which seemed to us a vehicle worthy of Her stature. The New Year's Eve puja talk was given in English and Marathi.

It was quite hot in the sun during the Puja and Shri Mataji asked in Marathi that all the children who felt too hot could sit under the pendal, in the corridor kept clear for Shri Mataji's car.

Shri Mataji began by saying that She had been requested to speak about the degradation of Indian values and culture. Nowhere was Western influence felt as strongly as in Mumbai. She said that the roots of Indian culture run very deep.

Shri Mataji said that the degradation of ethical values could not be worked out until Sahaja Yoga spread throughout our societies.

Kalwe Puja

A 12-hour bus ride on December 30 took us to Kalwe for the last few days of our stay in India. We arrived at night and a meal was waiting for us.

The next morning, December 31, we assembled under a festive pendal. As we sat and watched, the yogis of Mumbai transformed a bare stage into a flower-decked temple for the Goddess. A wide central corridor was kept clear for Shri



Spontaneous Caterers, December 27, 1998



She talked about how personal freedom in the West led to the degradation in moral values and ethics. At least in India openly immoral people are still shunned by society.

Shri Mataji said that the Western Yogis who have come through their societies have a deeply defined sense of freedom, enabling them to strive beyond material freedom to a freedom based upon spirituality.

Shri Mataji then spoke of respecting this sense of inner freedom in our children. She said that some of us are too strict with our children. The spontaneity of our born-realized children should be allowed its expression, or their capacity to develop their talents will be limited.

Shri Mataji concluded the Kalwe Puja and the India Tour for 1998 by saying that in our countries the percentage of Sahaja



Her Holiness Shri Mataji Nirmala Devi arriving for New Year's Eve Puja, Kalwe, December 31, 1998

Yogis compared to the overall population is very low, but the quality of the Yogis compared to the population is very high. When we return to our countries we should all go all out to let everyone know about Sahaja Yoga, to let them know what they can achieve. We are all duty-bound to do this.

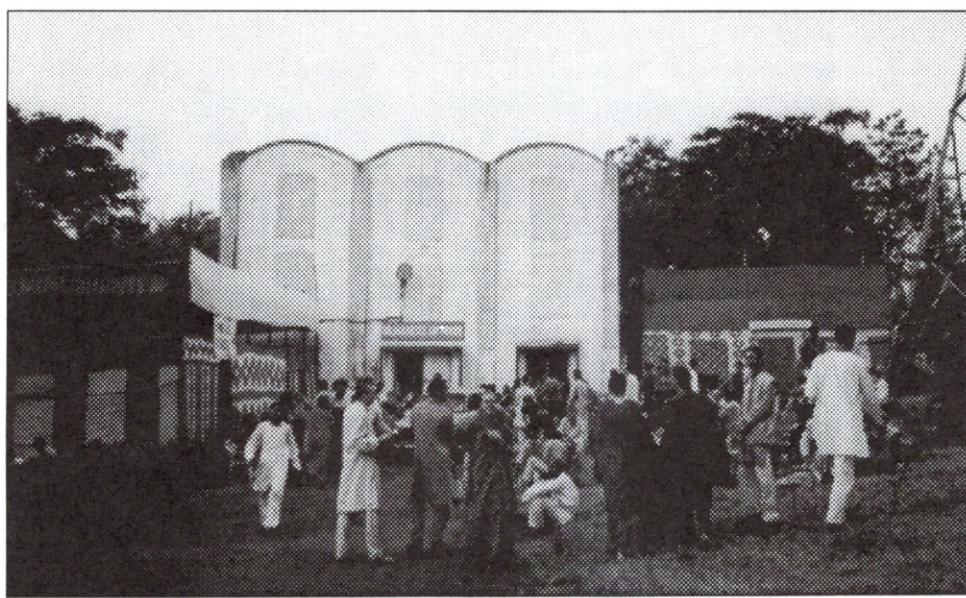
In the evening there was a spontaneous gathering of yogis in the Puja tent for New Year's Eve bhajans and dancing. We stayed up dancing and singing till 4 in the morning.

All of us on the tour felt very thankful to Shri Mataji for the great opportunity She had given us to attend the tour and absorb Her vibrations. As the tour ended we felt completely filled with joy and completely satisfied.

We were privileged to have the darshan of Our Holy Mother in the land of Her birth, in the land

of spirituality where there is recognition and respect for divinity. Our only desire was to become better instruments of Divine Love to spread Sahaja Yoga.

—Chris Kyriacou,
Australia;
Alla Levitan and
Mark Taylor, USA



Kalwe, December 31, 1998



News from Around the World

SAHAJA YOGA IN TORONTO HEALTH FAIR

We wish to share the account of our participation in a Health Fair organized here in Toronto. The feasibility of such a big project on such short notice was uncertain, but when things started working out on their own, and we witnessed one miracle after another, with the Paramchaitanya solving problems for us, we understood the intention of the Divine and went ahead, removed of doubt.

The Health Fair was spread over three days from February 5th to 7th. There were approximately 5,000 visitors and all of them had the good luck to walk by our big double booth—10' by 20' got at one-quarter of the regular price—one of the many miracles during this fair. It provided Sahaja Yoga with good exposure and included us as a strong name among “techniques of alternative medicine.” People coming to these health fairs are aware of the basic knowledge regarding chakras and Kundalini, as they have been to false gurus and all kinds of energy-transforming body shops.

About 70% of the people we explained Sahaja Yoga to were willing to experience the Kundalini awakening. This explaining was done with a beautifully-prepared handout with the subtle system chart in the front, Shri Mataji's picture in the middle and a description of Sahaja Yoga from a medical point of view. Also we had a huge Virata chart as our backdrop with Shri Mataji's photograph for giving Realization. A big banner read, “Sahaja Yoga Meditation and Health Care.” The whole setup was so eye-catching and awesome that most passers-by would see the photograph and stop in front of the booth to see what was going on. They just had to be told the magic words, “Would you like to come and experience your Self Realization? It takes only 5–10 minutes and is free of charge,” and 99% of the people said, “Yes, of course!”

After getting their Self Realization, many people who had felt something went to bring their friends and relatives to our booth. Others thanked us in amazement, still unable to comprehend what they felt. It made us realize that one of the best ways to grow in Sahaja Yoga is to give other people their Self Realization.

At one point, we had all the 12 chairs in our booth occupied and there were actually people waiting in a queue. About 400 people got their Self Realization in these three days. The best part was that people who were doing other practices also came to our booth. They told us they came because they still felt incomplete in what they were following. We also got comments from passers-by like, “I have never heard of Sahaja Yoga, but you guys are dealing with good, powerful stuff! Keep it up!” Even the organizers of the show came to get their Realization.

There were two press interviews taken, one for the TV and one for a health magazine which was another miracle—free press coverage for us. It was completely impromptu and went well. The organizers declared us to be the most popular booth of the fair. Thank You, Mother!

Perhaps the most remarkable thing of all is that there are 10 people who found out about Sahaja Yoga from this health fair who are coming regularly to our weekly meetings. They are very deep, with their attention on their evolutionary goals. We are encouraged that the “health fair approach” has resulted in a significant number of people following up, in addition to the larger numbers who got their realization.

—Toronto Collective

NEWS FROM ISRAEL

The Israeli Collective has just organized its first big seminar on its own during the last weekend of January. We were more than 40

people (some 25 newcomers) who gathered at the Youth Hostel of Karye Deshe close to Capernaum. The hostel is located by the shore of the sea of Galilee (Lake of Tiberias) where there is a beautiful garden and wonderful scenery.

We started on Friday afternoon with footsoaking, meditation and a workshop, followed by dinner and then a music program, with everyone participating, singing and dancing. Neta, a new yogini, nicely sang a poem of Shri Mataji (*My Flower Children*) translated into Hebrew. The following morning, for the first time, people who had started in October saw and heard a video of Shri Mataji. More than 30 people have come to the follow-up programs in Tel-

Aviv and about 10 in Haifa and they had not even seen the whole portrait of Shri Mataji. We use the photograph with the circle of light around Her head. This is because there is much taboo in Israel concerning pictures and sculptures.

There was very good feedback about the seminar and we promised to organize more of these events—probably a one day seminar near the sea in Cesaria. Most of the people had come through the Alternative Medicine fair that was held in October and where we received much help from non-Israeli yogis. By the way, there will be another fair in March and yogis from all over the world are welcome!

—Philippe Scheimann, Israel

Update to 1999 Puja Schedule

Easter 21–25 April Istanbul, hosted by Turkey,
Iran, Israel, Greece, Dubai, Tunisia, Algeria,
Morocco, Bulgaria, Romania

Wednesday, 21 April – Shri Mataji arrives
Thursday, 22 April – Public Program
Friday–Sunday, 23–25 April – Music program
and puja

The Divine Cool Breeze

Subscription Order Form

Name _____ Date _____

Address _____

Telephone _____ Fax / E-Mail _____

Amount enclosed \$ _____ for _____ subscriptions (US \$28 each) _____ sponsorships (US \$28 each)

For a one-year subscription,
send this form with a money
order for US \$28 to the address
at the bottom of the Contents
page.

_____ back issues (US \$4 each) – specify which ones below:

Sahaja Yoga World Centres

Mr. Mohammed Saïd Aït-Chaalal
27 Avenue Pasteur
Alger
Algeria
Telephone: (213) 64 81 22
Work: (213) 64 95 23

Mr. Mariano Martinez
Cuyo 937, Martinez
1640 Buenos Aires
Argentina
Tel/Fax: (54 1) 798-9378

Mr. & Mrs. Nikhil & Raani Varde
Palm Apts 11B, Palm Beach 6D
(Dutch Caribbean)

Aruba
Telephone: (297) 839 662
Fax: (297) 839 253
E-Mail: nash@setarnet.aw

Mr. Michael Fogarty
20 Holly Street
Castle Cove NSW 2069
Australia
Tel/Fax: (61 2) 9417 5572
E-Mail: esis@tpgi.com.au (John Dobbie)

Dr. Engelbert Oman
Auhofstraße 231/3/1
1130 Vienna
Austria
Telephone: (43-1) 877 7411

Dr. Wolfgang Hackl
Schönbrunner Allee 113
2331 Vösendorf
Austria
Tel/Fax: (43-1) 609 1131
Cell telephone: (66-4) 422 5686
E-Mail: wolfganghackl@aon.at

Shri K. Madhusudan Pillai
C.C. 85, ALBA
Post Box 570
Bahrain
Telephone: (973) 702 148

Belarus
Minsk, Ul. Ilimskaya
Dom 1 kv 56
Korotky Oleg
Telephone: (7 0172) 62 68 27
Work: (7 0172) 66 02 13

Mr. Roger Akigbe
B.P. 362, Porto-Novo
Benin
Tel/Fax: (229) 21-25-25

Mr. Bernard Cuvelier
Rue Piervenne 58
B 5590 Ciney
Belgium
Tel/Fax: (32 55) 428 265
E-Mail: cuv@skynet.be

Mr. Javier Valderrama
Los Pinos, Bloque 7, Apartamento 102
San Miguel, LaPaz
Bolivia
Telephone: (591 2) 790 870
Fax: (591 2) 391 782

Mr. Edson Almeida
Cond. Rural Vivendas da Serra,
Modulo C, Casa 4
Rod. DF-150, km 2,5 (Sobradinho)
Brasilia DF 73070-014
Brazil
Telephone: (55 61) 501-0834
Cell telephone: (55 61) 983-9821
E-Mail: marino@if.ufrj.br

Mrs. Rosa Alexieva
Complex Hippodruma
Block 122, Entrance A, Floor 5
Sofia 1612, **Bulgaria**
Tel/Fax: (35 92) 599 360

Mr. Daniel Oyono
B.P. 11771 Yaounde
Cameroon
Telephone: (237) 22 73 97 (Joseph Tsala)

Mr. Jay Chudasama
390 Dixon Road #612
Etobicoke OT
Canada M9R 1T4
Telephone: (1-416) 614-7338
Fax: (1-416) 614-9521 (ashram)

Nadjilem Tolasde Moudjingar
c/o Ndoubalengar Mdgaou
S.A.C. - N.P. 185
N'djamena, **Chad**

Mr. Gerardo Bell
Valenzuela Puelma
7511-Casa C
Santiago
Chile
Telephone: (56-2) 758 5559
E-Mail: gbell@bdachile.cl

Mrs. Marie-Laure Cernay
Diag 110-Nr 19-15
Bogotá, **Colombia**
Tel/Fax: (571) 214-3971
E-Mail: norbert.klimt@south-america.notes.pw.com

Mr. Michel Bikindou
33 rue Owando-Ouenze
Brazzaville
Congo

Mr. Radim Ryska
Koziskova 511
250 82 Uvaly
Czech Republic
Tel/Fax: (420 2) 997 23 10
Work: (420 2) 519 33 94
E-Mail: ryska@msmt.cz

Mr. Rasmus Heitberg
Hammelstrupvej 40, 2. tv
2450 Copenhagen SV
Denmark
Telephone: (45) 36 45 60 15
Work: (45) 35 32 44 00
E-Mail: rasmus.heitberg@econ.ku.dk

Aleksei & Galina Kotlov
Rohu 109-14
EE-80040 Pärnu, **Estonia**
Telephone: (372 44) 36 043
E-Mail: galina@viisnurk.ee

Mr. Raine Salo
Kuusikallionkuja 3 B 27
02210 Espoo
Finland
Telephone: (358 9) 855 0934
Fax: (358 9) 621 4262
E-Mail: tuomas@cute.fi (Tuomas Kantelinen)

Majid Golpour
47 rue de Verneuil
75007 Paris
France
Telephone: (33-145) 483 373

Mr. Patrick Desire Akouma Nze
B.P. 146
Libreville
Gabon

Georgia
380008, Tbilisi
Ul. N. Nikoladze 10
Peter Jijeishvili
Telephone: (995 8832) 934-911
E-Mail: ella@geonet.ge

Mr. Phillip Zeiss
Kastanienstrasse 19
D 14624 Dallgow
Germany
Telephone: (49 3322) 20 88 70
Work: (49 30) 315 25 66
Fax: (49 3322) 20 24 73
E-Mail: ganesh1@cs.tu-berlin.de (Karsten Radatz)

Mr. Vaibhav Khopade & Thodoreos
Proussis-11
104-40 Athens, **Greece**
Tel/Fax: (30-1) 884 1489

Michaël Roussin
9 rue Auguste Boudinot
97300 Cayenne
Guyane Française
Tel/Fax: (594) 30 46 14
Work: (594) 29 99 24
E-Mail: rfromaint@nplus.gf

Mr. Alex Henshaw
Flat D, 6/F, Lei Shun Court
116 Leighton Rd.
Causeway Bay

Hong Kong
Telephone: (852 2) 504-5260
Work: (852 2) 504-4779
Fax: (852 2) 504-4965
E-Mail: smtech@hkstar.com

Mr. György Pohl
Liliom u. 27/A III/8
H-1094 Budapest
Hungary

Telephone: (36-1) 218 0493
Fax: (36-1) 220 0264
E-Mail: pohl.gyorgy@emeryworld.com

Mr. Arun Goel
504, Link Apartments 18
Patpargunj, Delhi
India 110091
Telephone: (91 11) 245 2933
Work: (91 11) 852 4524
Fax: (91 11) 220 7692

Prof. Dr. U.C. Rai
International Sahaja Yoga Research
& Health Centre
Plot 1, Sector 8, CBD
Navi Mumbai, **India**
Telephone: (91 22) 757 6922
Fax: (91 22) 757 6795

P. K. Salve Academy of Music and Fine Arts
Mr. H.P. Salve (Babamama)
Plot No.17, 18, 19
Dhole Layout, Faras, Chindwara Road
Nagpur, **India** 440013
Telephone: (91 712) 583 349
Fax: (91 712) 583 661
E-Mail: hemendra.salve@mailcity.com

John and Gulshan Fisher
Kusumaatmajaa
58 Menteng, Jakarta, **Indonesia**
Telephone: (62 21) 720 6613
Mobile: 0811 993 312

Graham & Tamara Donaldson
No. 62 Caryfort Avenue
Blackrock, County Dublin
Ireland
Telephone: (353 1) 282 5542
Work: (353 1) 278 1242

Mr. Oleg Kotilarsky
c/o Philippe Scheimann
30 A #3 Avoda St.
63821 Tel Aviv, **Israel**
Telephone: (972-3) 507 3911
E-Mail: philips@well.com (Philippe Scheimann)

Mr. Guido Lanza
Vocabolo Albereto 10
02046 Magliano Sabina, **Italy**
Telephone: (39-744) 919-851
& (39-744) 919-122
Fax: (39-744) 919-904
E-Mail: nirmala@etr.it

Mr. Jean-Claude Laine
01 BP 2887
Bouake 01, **Ivory Coast**
Tel: work: (225) 63 25 14
E-Mail: Amon@AfricaOnline.co.ci (Amon Ettien)

Mr. Philippe Carton
Himonya 6 chome 7-8
Meguro-ku
Tokyo 152, **Japan**
Tel/Fax: (81-3) 3760 4434
E-Mail: pcarton@softlab.co.jp

Kazakhstan
486 008 Chimkent
Ul. Gagarin 38-45
Bondarenko Dima
Telephone: (7 3252) 12 13 68

Didier Gauvin
French School of Nairobi
(College Diderot)
P.O. Box 47525, Nairobi, **Kenya**
Telephone: (254 2) 56 62 59

Ms. Irina Solomenikova
Riga, **Latvia**
Telephone: (0132) 25 93 42

Sahaja Yoga World Centres (continued)

Gertruda Sargautiene
Stanevicius 66-64
Vilnius 2029
Lithuania

Tel/Fax: (37 02) 47 81 43
E-Mail: jvkos@pub.osf.lt (subj: "to Gertruda")

Goitchoo Stevkovski
Partenie Zografski 77A
91000 Skopje, **Macedonia**
Telephone: (389 91) 22 62 75

Mr. Ivan Tan
17, Jalan 14/52
46100 Petaling Jaya
Selangor

Malaysia
Telephone: (60 3) 774 4750
Fax: (60 3) 718 7128
E-Mail: rbertan@pc.jaring.my

Graciela Vazquez-Diaz
Tejocotes 56-201
Col. del Valle
Mexico D.F. 03100, **Mexico**
Tel/Fax: (52 5) 575 1949
E-Mail: indoamci@rtn.net.mx

Mr. Peter Koretzki
Maracesti Str. 13/1
Chisinau, **Moldova**
Telephone: (373-2) 73 02 12
Fax: (373-2) 73 86 69

Mr. Herbert Wierhart
Gourmet Vienna
Chha 1-705
Thamel, Kathmandu
Nepal
Tel/Fax: (977 1) 415488

Mr. Henno de Graaf
Kersegaarde 16
3436 GD Nieuwegein
Netherlands
Telephone: (31 30) 630 1270
Fax: (31 30) 630 1700
E-Mail: h.degraaf@inter.nl.net

Mr. Geoff Platford
24 Pukenui Road
Epsom, Auckland
New Zealand
Telephone: (64-9) 624 1788
Fax: (64-9) 625 8888
E-Mail: sahaj_nz@ihug.co.nz

Sidsel Mugford
Myrlia 31
1453 Bjørnemyr, **Norway**
Tel/Fax: (47) 66 91 56 08
E-Mail: mugford@online.no

Melise Rodriguez
Calle Louis Pasteur 1271
San Isidro, Lima, **Peru**
Telephone: (51-14) 227315

Dr. Rajiv Kumar
29, V, Madrigal Street, Corinthian
Gardens
Quezon City 1100, Metro Manila

Philippines
Telephone: (632) 633 5633
Fax: (632) 632 2381
Work: (632) 632 5709
E-Mail: rkumar@mail.asiandevbank.org

Mr. Tomasz Kornacki
ul. Baczyńskiego 20 m.17
05-092 Lomianki /nr. Warsaw/
Poland
Tel/Fax: (48 22) 7513520

Catarina de Castro Freire
R. Garcia de Orta, 70-1'C
Lisboa-1200, **Portugal**
Telephone: (351-1) 396-3149

Christian Fontaine
58, Grand Fond Exterieur
97414 Entre Deux, **Réunion**
Tel/Fax: (262) 39 62 32
E-Mail: tgauvin@guetali

Mr. Dan Costian
Str. Constantin Nacu No.8
70219 Bucharest, **Romania**
Telephone: (40-1) 313-58-82
Fax: (40-1) 211-57-87
E-Mail: dcostian@syrom.sfos.ro

Russia
119146 Moscow
Ul. 1 Frunzenskaya 6, kv 5
Dr. Valentina Gosteeva
Telephone: (7 095) 245 25 50
E-Mail: union@sahaja.msk.su (collective)

Mr. Aziz Gueye
s/c de Serigne M'Baye Gueye
Direction CFAO-BP 2631
Dakar

Senegal

Mr. Eric Sopholas
Belonie
Mahe
Seychelles
Telephone: (248) 24 400 ext. 545

Mr. Patrick B. Sheriff
c/o Sierra Rutile Limited
P.O. Box 59
Freetown

Sierra Leone
Telephone: (232) 25316
Telex: 3259

Mr. Dave Dunphy
437 Tanjong Katong Road, Apt. 24-02
Kings Mansion
Singapore 437147
Telephone: (65) 348 0690
Fax: (65) 348 2317

Mr. Jozef Skurla
Znievska 7
Bratislava 851 06
Slovakia
Telephone: (421 7) 832 316
or: (421 7) 531 5493
E-Mail: trans-eu@internet.sk

Mr. Dušan Radoš
Voljčeva 6
SI-1380 Vrhnik
Slovenia
Telephone: (386) 61 755369
E-Mail: Bostjan.Troha@fmf.uni-lj.si

Dr. Siva Govender
P.O. Box 729
Laxmi 3207
Natal, South Africa
Telephone: (27-331) 424484
Fax: (27-331) 425685
E-Mail: /G=Deena/S=Govender/U=1751PMFS/
O=TMZA.UNI@LANGATE.gb.sprint.com

Mr. Eduardo Marino
Rua Aperana, 99 Ap. 201
22450-190 Rio de Janeiro RJ, Brazil

South America
Telephone: (55-21) 274-1753
Fax: (55-21) 239-2705
E-Mail: marino@if.ufrj.br

Mr. José-Antonio Salgado
Santa Virgilia 16
28033 Madrid

Spain
Telephone: (34-1) 764 3767
Fax: (34-1) 564 4457

Mr. Rolf Carlsson
Valhallanvägen 18
S-11422 Stockholm, **Sweden**
Telephone: (46-8) 16 77 17
E-Mail: rolf.carlsson@stockholm.mail.telia.com

Mr. Arneau de Kalbermann
2 bis, Chemin Sous-Voie
1295 Mies
Switzerland
Tel/Fax: (41 22) 779.20.37

Mr. Wen-Cheng Liu
2F, No. 13, Alley 3, Lane 106
Sec 3, Ming Chuan East Rd.
Sung-Shan District
Taipei City
Taiwan (R.o.C.)
Tel: home: (886 2) 715 5208

Mr. Pascal Sreshthaputra
84 Sukhumvit Soi 40
Bangkok 10110
Thailand
Telephone: (66 2) 712 1418
Fax: (66 2) 391 2373
or: (66 2) 382 1109
E-Mail: pascal@loxinfo.co.th

Mrs. Claire Skinner
Cumana Postal Agency
Cumana Via Toco, Toco
Trinidad

Tunisia
c/o Mr. Youcef Brahimi
Roggasse 40
1210 Wien, Austria
Telephone: (43 1) 2929 956

Mrs. Nese Algan
Atiye Sok Ak Apt. No. 7/7
Tesvikiye - İstanbul, **Turkey**
Telephone: (90) 212 248 3122
Work: (90) 212 241 3487
Fax: (90) 212 231 3524
E-Mail: nalgan@domi.com.tr

Ukraine
252 190, Kyiv - 190
Vul. Estoska, 5, kv. 80
Galina Sabirova
Telephone: (380 44) 442 6871
Fax: (380 44) 412 9806
E-Mail: dobro@ipp.adam.kiev.ua

Pravin Saxena / Suresh Ananthnarayan
P.O. Box 25450

Sharjah

United Arab Emirates
Telephone: (971 6) 519012
Fax: (971 6) 518894
Work: (971 67) 571797
Work Fax: (971 67) 571773
Mobile: 050-631 3504
E-Mail: pharmuae@emirates.net.ae

Mr. Derek Lee
c/o 44 Chelsham Road
London, England SW4 6NP
United Kingdom
Telephone: (44 1223) 420 855
Fax: (44 1223) 423 278
E-Mail: ealing@dircon.co.uk (attention: Derek Lee)

Mr. Manoj Kumar
270 Overpeck Avenue
Ridgefield Park NJ 07660-1239
USA
Telephone: (1-201) 384-5034
Fax: (1-201) 384-0820
E-Mail: manoj_kumar@merck.com

Adriana Anon
Calle pedro Vidal 2217
Montvideo
Uruguay CP11600
Telephone: (59 82) 481 8781
E-Mail: anona@adinet.com.uy

Mrs. Rani Lavu
P.O. Box 50180
Lusaka
Zambia
Telephone: (260) 1 291 378
Cell telephone: (260) 757 550

The Divine Cool Breeze, Volume 13, Nos. 1 and 2
(January and February 1999 • 1/99 and 2/99).

Please look on your label for the expiration date (to the right of your name). If your subscription is ending soon, send your renewal to the address on the Contents page.

