

I am going to be just like you all My life in the sense I am going to get old and you are going to. I mean the way I should be old, I will be. I'll be just like you. I am not going to do anything outside. It's like a German car, but it is you who has to know the power of the German car. It's the best type.

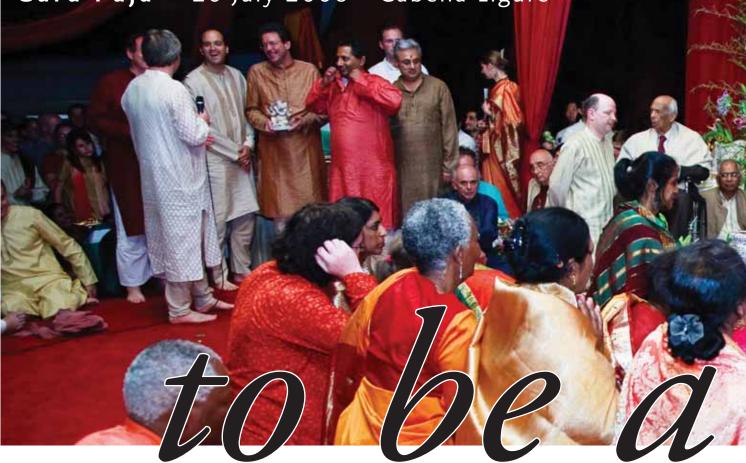


4 Guru Puja 8 Sufis 10 Reflected 20 Bhakti 30 Knowledge

DARASMERA-MUKHÂMBUJÂ Her Lotus Face is radiant with smiles

32 Buddha

Guru Puja • 20 July 2008 • Cabella Ligure



Today is a great day for all the Sahaja Yogis. Because the Sahasrara opened in you, you could feel the existence of God. By saying there is God, that was not sufficient. And to say there is no God also was wrong, very wrong, and people have suffered who have said like this. Only after getting Realization you know that there is God and there are vibrations. This is a very big opening all over the world. Today I say that's why it's one of the greatest days for you.

Quite a lot of you can become gurus. Many of you have felt the cool breeze on your hands and out of your brain. Some have grown in Sahaja Yoga, some have not. Some are still carrying on with old catches. But now I have to say that quite a lot of you can become gurus – means teachers. And you should act as teachers. To act as a teacher, you should know Sahaja Yoga, the theory and the practice of it thoroughly well and then you can become a guru. It is a very [big] responsibility, a lot of understanding for a guru.

You should not have any ego, first. You should not have any of your chakras catching. You should be absolutely clear all the time. And there the vibrations should be flowing in both the hands. If they are moving in one hand and not in another, you cannot become a guru. So you have to be a perfect Sahaja Yogi, then only you can be a guru.

And so many of you can be, but you have to ascertain first: are you capable of being a guru or not? With humbleness, you'll understand. Those who think they can be a guru, should become gurus because now I can't travel from places to places and you have to do My job. It is to give Realization to people. But you have to be able to give en masse Realization, then only you could be a guru. If you can give en masse Realization, then you could be a guru.

You can use My photograph, but the Realization should not be from the photograph, but from you. Then only you can be a guru. There can be ladies or men, both can become gurus and spread Sahaja Yoga all over.

2 gurus ar

In My whole touring business, Canada I have missed and I would request some of you to go to Canada because it's a very beautiful place and we have very beautiful Sahaja Yogis there. You have to do now My work. I won't be able to go all over, but you have to go to other countries and create new Sahaja Yogis. You can do it.

To begin with, you can use My photograph, but later on you can only put the photograph there. But use your own powers and give Realization. You can do it and that is how we can spread Sahaja Yoga all over the world. I have done My level best now, but I don't think now I can travel any more. So I am telling you that you have to take over and work it out. That doesn't mean you cancel Me – no, not at all. I am there with you. And every place you work, you put My photograph. But Realization you have to give and try to give mass Realization. If that doesn't work out, then you should know you are not a guru. If you can give mass Realization, then only you are a guru. Otherwise you are not.

I said you can use My photograph, but you have to give Realization to people. This is the sign of a guru. Then you will really know what are different centres and what are the things missing in people. I have explained very clearly. In the same way, you'll find those who come for Realization, they have some defects and you will find out what chakras they are catching. You know how to clear those chakras, so you have to tell them how to clear. Now you have mastered Sahaja Yoga, so you should know what is to be done. If you think you have mastered, if you believe that you have mastered, then you can become gurus, but first of all you should ascertain and find out for yourself, if you are a guru or not. It is your responsibility now to give Realization to people. And you can give if you have vibrations, as like a guru. Or for ladies also, they are called as a *guruvee*,* not as gurus, but as guruvees. But they can be called as guru also and they can also do this work very well. Solving the problems of people is not difficult then. Once they get Realization, their problems will be solved. This is a big power you have got. You all should use.

You have to give Realization to people. This is a sign of a guru.

*guruvee: the feminine form of the word guru, as used in Marathi

How Sahaja Yoga will grow

First of all, you can use a group if you want and afterwards you should do it individually. Can you imagine, all of you, if you become gurus, how many Sahaja Yogis we'll have all over the world? Whatever you teach, you must practise. A person who drinks cannot become a guru. A person who flirts and has a licentious life cannot become a guru. So first examine yourself. Are you clean or not? If there are many possessed people who try to become gurus, they cannot. Honestly you should see on the photograph if you are possessed, then you cannot be a guru.

So now to become a guru is first to criticize yourself, to find out yourself fully and then you can become a guru. I don't want to tell anybody individually, but you all can find out. Say four, five people can join together and they can find out from each other if they are all right or not, if there is missing, if they are catching. But if they say there you are all right, then you can become gurus and you can preach Sahaja Yoga. This is your responsibility. This is how Sahaja Yoga will grow. Otherwise, after I'll retire or I don't go anywhere, then Sahaja Yoga will go into waste. So it is for you to carry the torch, the light. It's your responsibility now. You have got your Realization.

I was born with the responsibility. I was born with all the understanding. And now you are also to understand yourself. Do not condemn yourself as long as you start your own Realization, but be careful. Don't become egoistical. You have to be very humble, very humble with everyone. And work it out because if they are not realized souls, you shouldn't condemn them, but tell them very patiently and sweetly that "you are not all right." Tell them how to meditate, how to improve. It's now a very big responsibility. Actually, I have done this work and you can do this work also.

So you all have to become a guru. This is the day of Guru Purnima and I bless you, that you all become gurus. Whatever you have got now, don't waste it, don't throw it away, but use it for the betterment of people. If you want, in the beginning, have four to five people together, then you should separate. You have to give time to this. You have got your Realization, but you have to give Realization, otherwise your state is not all right, is not normal.

So today I want to tell you what are the qualities needed for a guru. First of all, he should be a detached person. That doesn't mean you give up your family or anything, but you should have a detached attitude, that anybody from your family does wrong, you should go away from him or her.

To spread happiness

4

Secondly, through your Realization, you can see that you can spread happiness and remove their problems. You have seen whatever I have done – you can do it. You have got the power to do it, but no hypocrisy. No hypocrisy, otherwise you will spoil the name of Sahaja Yoga.

So if you are sure about yourself, then only you should become gurus and carry the work of Sahaja Yoga. I think I give you all My blessings and all My support, that now you take over and become gurus. You can also have all the pujas and then you can use the photograph. You have seen how one has to work it out. And if somebody has some defect or some chakras are catching, then you should tell that person how to correct it – on the photograph it is the best – and very humbly you should tell them what is to be done. And you can save all the people.

So now, I am no more available – in the sense I have done My best and I think I won't be able to do this again. It is not My old age, but I want to give you a complete freedom to spread Sahaja Yoga.

It is for you to carry the torch. You have got it free and you also have to give it to people free, not to charge them or in the pujas days only. Be careful that don't put yourself on the puja till you are confirmed and you are sure that you have created at least a hundred Sahaja Yogis, good Sahaja Yogis. Then they can do your puja also. But the best thing is to wait and see. You don't get into the puja business till you have done about a thousand people each, then you have the right to have a puja. But you could have a puja with My photograph till you are completely all right.

Now have confidence is the main thing. Do not condemn yourself. You are all realized souls, but those who can think they can become gurus, can become and try. You have to have patience with the seekers. You can't be angry and hot-tempered. Unless until they try to trouble you, you shouldn't lose your temper. You should be quiet.

Most of the gurus are very hot-tempered, or have been before, and that's why they were busy with their temper and they couldn't produce anything sensible, I think. They could never give Realization. So I have to warn you: control your temper. Watch yourself if you get angry, then you cannot become a guru. A guru has to be a loving person, very loving and understanding. Then you have to be humble, not to abuse people, not to shout at people. If they misbehave, you can ask them to go out, but don't shout. If you think somebody is misbehaving, you can ask that person to get out, but you need not shout or get angry with that person.

So it's a very big responsibility now. You got your Realization and so four or five of you should join to form a Sahaja Yoga group, giving Realization to people – try. Of course, My photograph will be there, but still you must try. Try to understand that now what is your responsibility. If a position is given, you have to always carry on with the responsibility of that position. In the same way, if you become a guru, you have a certain amount of responsibility, that your own behaviour should be very good to begin with.

In the beginning, you cannot tell them, "Don't go to church" or "Don't do this, don't do that." You give them Realization and then you can talk to them. In the beginning, you shouldn't tell them or they'll just shun you. Accept them as they are. In the beginning, you should not also cure people if possible. You can use My photograph to begin with, but don't cure them. Later on, if you are confident, then four, five together should treat that person. Curing people is not very easy and you may catch, so before acting on anyone you must take a bandhan. A bandhan is very good. You should, even when you are going out, you should take a bandhan.

You should also make a very good speech, if possible. Now you know so many things and you can talk to them. It's a very big responsibility.

The power and the authority

Now I have been working from the year 1970 and today. So many years I have worked so hard, but I can't now do it. I have to go back and take some rest, as everybody has said and you will also agree. But you can tell about Me, if it is necessary, but use My photograph. Every time you have a meeting use My photograph.

Those who think they can be leaders and, as gurus, they should first see their own vibrations, meditate on My photograph and find out. You have to be absolutely honest that you are a hundred percent all right and there is no catch and then you can become a guru. You have to be. First you may get two people, then three people. I started with five.

So you can imagine how one can go with it. Try first of all with two, three, five and more. You can also advertise afterwards. If you have given Realization to ten people, you can start your own organization, or whatever you may call it, and can work it out.

I have to go back and take some rest.

Guru Puja

Now you have the power, you have the right, but you must have a temperament also. In the beginning, you have to be very patient and kind – very kind. Then gradually you will find that you can cure people. You can use My photograph for curing to begin with and later on you can see you can cure. First of all on vibrations, you'll see what chakras are catching, which are good, which are bad. And then you should correct them. If there's something wrong, you must correct it and then become guru. It is not just accepting that "I am guru" that you become guru, but you have to be very, very – an authority on yourself. You have to judge yourself. First of all, you should find out: can you become gurus? And then you can send me your reports. I'd be very happy to know how many you have got now. And that is how Sahaja Yoga would spread, no doubt.

It cannot remain at this stage because I am withdrawing, but because you are now so many Sahaja Yogis, it will grow and work out. But I think now I can't travel and I am going back. I won't be able to come back again – not possible.

So you better work it out for yourself. You must write to Me if you have any difficulties, if somebody is catching or something or you have a problem.

Now I don't think any newspaper will criticize you. They have done it for Me, but not for you. All of you promise Me that you'll try to become gurus. I didn't take any money from you, nothing from you. I just want that you should spread Sahaja Yoga.

is that. In the beginning, even in the pujas don't take any presents or money. You can only take a little money from them if you have need to have a hall or a big place, but that will be much later. First of all, try with few people. It will grow very well.

Now another thing is puja. You should not allow them to do to you to begin with. Until you have done three hundred Sahaja Yogis, you can't ask them to do you puja. You can use My photograph for the puja to begin with, but be very careful because you have powers now and it might pamper your ego. Maybe you start thinking you are great - no.

You have to save the world. All My work is that and I would ask you to write to Me in India if there is any difficulty. Also write to Me how you are spreading Sahaja Yoga, what is happening. I would like to know. But I think you will understand that I must retire now. I can't travel. If you have any questions, ask Me.

Those who are confident that they can become gurus, raise your hands.

Oh, so many. Only one hand, not two.

If anybody is making money, you should tell him not to do it and also write to Me. You cannot make money to begin with, but when you have about three thousand people, you can celebrate all the worshipping days and worship. But you must make at least three thousand disciples each. Then you can ask for a puja.

There are some people who cannot become gurus, who are catching and they have problems. If you have problems, don't become a guru, otherwise it will affect you. But if you think you are clear and opened out, then you can become gurus. Is there any question?

I am opening a centre for international Sahaja Yoga and when you have done with three hundred Sahaja Yogis, you can ask them to do puja and take money. Before that, if you get any money, you can send it to that centre. There would be about eleven members in that centre and I'll declare it. If you have any questions, ask Me now.

First three hundred people, you don't take any money, except for the hall or except for other expenses. But you don't take any money for yourself. Now can you raise again your hands how many would like to be gurus?

You have to save the world. All My work is that.

May God bless you.



Do you have any questions?

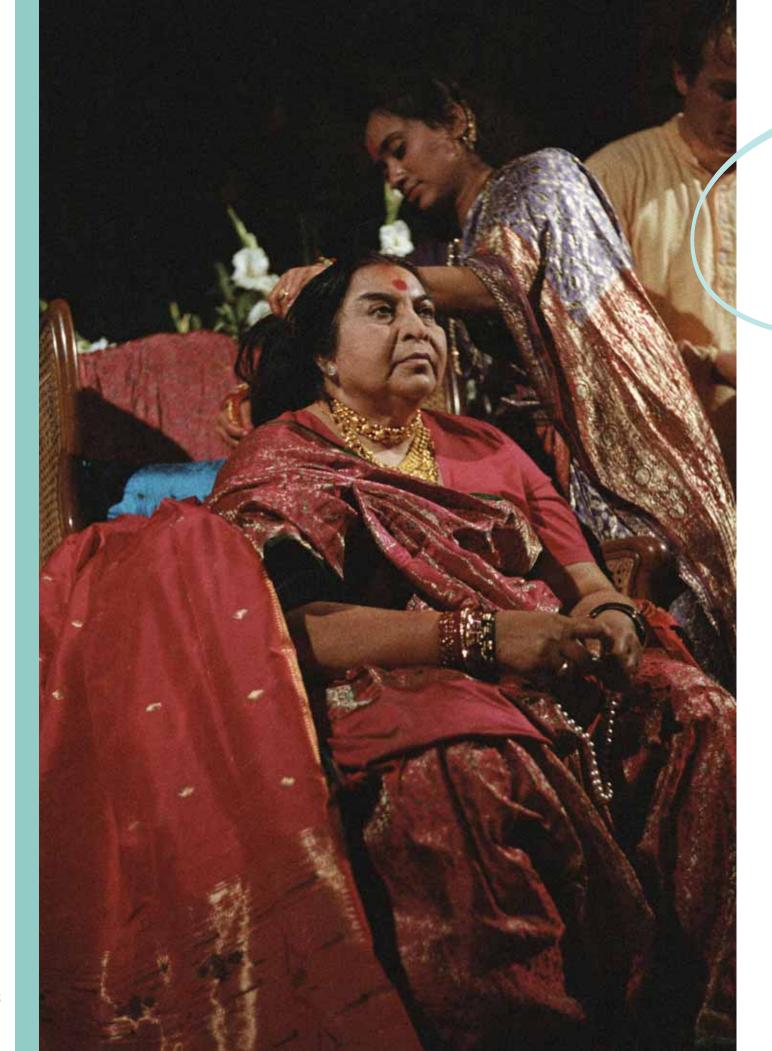
You can take money or not, on an organization basis, that you have to have a hall, loudspeaker and all those things. But you shouldn't take it for your individual use. You should be very careful until you have three hundred Sahaja Yogis. You can form a group of five to ten people and start your work. You will enjoy it.

Anyone has any problem, ask Me.

I have to go to Canada. I have not been, but I'll try to find some time. First now I have to go to Russia and then I can go to Canada. You have to work more in your country than outside to begin with and then you can spread it all over. Again let us see how many want to be gurus? Oh, what a big number.

How many would like to be a guru?

Thank you very much. Thank you. Thank you all. ô



REPORTER: Is Sahaja Yoga like Sufism? Islamic spiritualism?

SHRI MATAJI: Not *ism.* That's the difference between the two. Anyone can call himself a Sufi. It's not an *ism. Ism* means a kind of theory or a kind of group who believes in something. It's not like that.

Sahaja Yoga makes you a Sufi. Sufi means cleansed. It cleanses you and you get rid of all these horrible things and you become a transformed person. Most of the Sufis didn't know how they became Sufis. They were born like that.... Just by going around and around, you don't become a Sufi. By following a certain code of life, you don't become a Sufi.

What does it is the kundalini. That has to rise.... If you read them, it is a description of Sahaja Yogis. They didn't call them Sahaja Yogis, but they were because they are described to be like this or that and when they tell about their own experiences in poetry you are amazed to see they are talking like Sahaja Yogis. *April 2001*

You see we had Sufis all over the world. I have read them. I have read the Sufis of Turkey and also other places. Even in India we had Sufis, though they don't call themselves such.... Sufi means *saaf* and saaf means clean, means pure. Those who are pure people are Sufis. In the purity they see nothing but divine grace, divine love, divine peace. They talked of peace only. They could not talk of war. Anybody who talks of war cannot be a person who has got any right to do that. War is absolutely like madness....

Look at these few people who were Sufis, who were very clean people, how they have been able to channelize the other people into a better life. That is what you are. You have to channelize their lives. That's your job. Don't think about what is happening, how the people are stupid, immoral – forget it. What you have to know is what you are. You have to be aware of yourself and of your responsibility as being the purest of pure. As My name is, indicates you are My children and that indicates the children of Nirmal. It means purity.

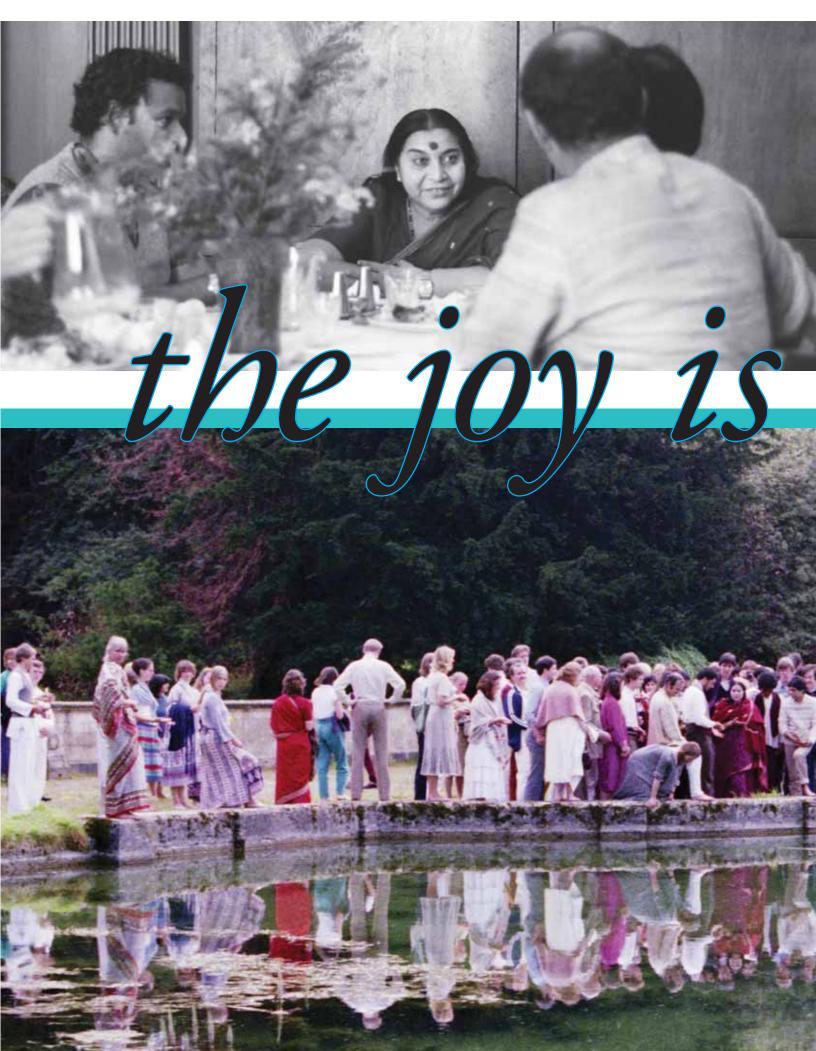
Purity is the basis of your existence. You should try to see where, what you were, in which part. There's no mistake in appreciating the art, appreciating all that is beautiful, appreciating all that is created out of beautiful minds, but there should be no lust and greed in that appreciation – pure appreciation, purity is the message. And once you have the purity within yourself, you will love yourself. As I love you, you will love you also. And then you will understand this word "love," which comes out of the purity. The blossoming of your purity, the fragrance of your purity, you enjoy all the time. And the love that you have flows, flows towards all those who are to be loved, who have to be looked after. *Easter Puja 2000*

All the Sufis are one.

All these great prophets are one. All these, we can call them prophets and also incarnations. They are altogether one.... I have read a book written by a one great Sufi from Turkey and another one I have read it with our Nizamuddin here, who had written something and his disciples just the same. They write the same thing. I mean there is no difference because absolute knowledge is the same, only the expression may be different. They might use a different expression. 6 April 1997

Once you become empowered by that power of love and compassion, I'm sure one day you'll realize your potential, how great you are. You're no less than any great saint or any Sufi. You are just the great knower of the true knowledge, not of absurd knowledge, whatever knowledge we have from the books.... Now see, Sufis are Muslims. What do they write? They write nothing but Sahaja Yoga. 16 June 1999

The way people are remembering the Sufis, the same way people are going to remember you. *Diwali Puja 2007*



Enjoyment is only possible when you are beyond your mind....

Enjoyment comes when you are in complete silence, in a rippleless lake. The reflection of all the joy that is created on the shores of that lake is completely reflected. It is not deflected.

If there were ripples, it would have been a different image altogether and would have been something nowhere near the image of reality.

Navaratri Puja1995

eflected

He has created these beautiful lakes for these trees to see their reflection

God created His reflection

"Why has God created this beautiful universe?" has been a question asked for thousands of years. The reason is very simple to understand. This beauty that is created cannot see itself. In the same way, God who is the source of beauty, cannot see His own beauty. Like a pearl cannot enter into itself to see its beauty, like the sky cannot understand its own beauty, the stars cannot see their own beauty, the sun cannot behold its own brilliance. In the same way, God Almighty cannot behold His own being. He needs a mirror. And that's how He has created this beautiful universe as His mirror.

In this mirror, He has created now the beautiful things like the sun. The sun has to see his own reflection also. So He has created these beautiful trees to see that when he shines they come up so well and look so green.

Then He has created those birds to rise early in the morning to greet the sun, so the sun knows that "Yes, I am there, I am existing." Or else He has created these beautiful lakes for these trees to see their reflection and the lakes to feel their existence when the ripples start moving within themselves.

So then He created human beings. The human beings cannot also see their own beauty, their own glory. That's why they are in the darkness. They are ignorant. They cannot see what lies within themselves. So they are running after something which is absolutely against themselves, which is ugliness, which is self-destructive. And the struggle to get to reality is such a lot that, as a result, they destroy themselves – like people have taken to these drugs, taken to all bad habits because they do not know what beautiful things they are.

So now a mirror has to be created for them to see for themselves, how beautiful they are. Their mirror is their spirit. That spirit is to be brought in their consciousness, in their attention. If it comes in their attention, then they can see their image. *21 December 1986*

There's no thought in your mind, so you start looking at anything without thinking. You start looking at anything that is created without any ripple of thought in your mind. Like all that is created around the lake of your mind is completely reflected in that rippleless lake and you see the complete reflection of that creation as well as the joy that is bubbling in that creation. So your creativity becomes tremendous. You start seeing things, but not thinking. *11 October 1983*

The spirit reflects

God has created human beings ... and now He wants to see His beautiful image in you people. So first of all, know that your mirror is your spirit. That is the mirror you have got which you can see, which does not know its greatness, does not know its beauty, does not know anything, in the sense that it reflects the beauty of God within you. Now you have to create an image or, you can say, we have to manifest our work in such a manner that we see our image of this mirror of God that we have got within ourselves.

So when Sahaja Yogis start manifesting themselves, asserting themselves, projecting themselves, then they can see their own image and they are surprised, "How can we be so beautiful? How can we be so nice? How can we be so powerful? How can we be the universal power? How we are helped?" When you get all these experiences of your goodness, of your greatness, of your glory, you start manifesting God.

You see the complete reflection of that creation as well as the joy.

REFLECTION

So now for God, your mirror is ready. For Him you are His mirror and He wants to see Himself through you. So all the beauty that you have, all the powers you have are within you....

It should please God to see your faces, reflecting His manifestation. Like you see the flowers - you like the flowers which are fresh. You look at them with great admiration. In the same way, when God see His reflection among Sahaja Yogis, He will very much be fulfilled. 23 December 1986

Shiva is reflected

The one who is reflected within us is the Shiva, who is the pure spirit. This pure spirit within us is the reflection of God Almighty - Sadashiva. It's like the sun that falls in the water and gives a clear reflection. Or else it falls on the stone - it doesn't give any reflection at all.

If you have the mirror, the sun will not only fall on the mirror, but will reflect back its light. In the same way in the human beings, the reflection of God Almighty is expressed in the way your personality is. If your personality is clean and clear, innocent, then the reflection could be like a mirror. Thus, the saintly people, they reflect God Almighty in the proper manner, in the sense that their own identification with wrong things is no more. When there is no such identification and when a person is absolutely the pure spirit, then the reflection of God reflects into others.

Luckily, you all have got your Self Realization. That means the reflection of God Almighty is already working into your attention. The attention is enlightened by the power of the spirit. The power of the spirit is that it is a reflection. That means the reflection is never identified with the mirror or with the water. It is there until the sun shines. And when there is no sun, there is no reflection.

So when you are in Sahaja Yoga, you have cleansed out yourself. Your kundalini has also cleansed you and now you are pure personalities. That's why this reflection is clearer and clearer and people see it, see it on your face. They see it in your body. They see it in your work, in your behavior, in everywhere.

It is difficult for people to really believe in themselves, that they could be the reflection of God Almighty. They have some sort of complexes about themselves I think, that they cannot understand how they have suddenly become the reflection of God Almighty. But they have a capacity and they can become the reflection of God Almighty, for which they have to have faith in themselves, faith in their ascent, to believe that "we have become that." The confidence in Sahaja Yoga is very important. 26 February 1995

The spirit resides in us in our heart. It is the reflection of God Almighty. In the Sanskrit language, this aspect of God which is all-pervading and is the first and the last, is called as Sadashiva. It is the father who does not incarnate. We say Yahovah ... or the God who does not incarnate. This great aspect which encompasses everything ultimately and also manifest everything is reflected within our heart as the spirit. 7 October 1981

The quality of the reflector

The spirit is eternal. It is all-powerful. It never loses its power whether we are old, young. Whatever condition we may be, the spirit has its own power all the time. But the reflection of the spirit in us, the light of the spirit in us depends on the quality of our reflector - how we are. And because of the quality being so poor sometimes, darkness is created within us. And in that darkness we do not know sometimes - even to that extent - that 26 November 1979 there is something beyond.



We are the spirit. We are the reflection of God Almighty which is purity, which is truth, which is knowledge. We are that. Diwali Puja 1991



If you learn how to surrender to the Primordial Kundalini, then your kundalini is immediately strengthened. It's like this: supposing you have a stone and you try to put anything on it. It won't reflect. Then you improve with the wood – still nothing will be reflected. Then you paint it – some reflection will come. Then you have the glass. The glass won't reflect. But if you use some mercury and make it a mirror, it will reflect – but still, it may not be the perfect mirror.

So this is how the kind of a reflector you are. On that depends the kind of a reflection you get and the kind of personality you develop. So there should be no aim as such, but to be dissolved into the reality should be the desire within you. Start dissolving into it. Then one does not have to talk about detachment. One does not have to talk about anything, about any virtues. They automatically come because now you have become the Divine. Once you become the Divine, even your kundalini becomes absolutely, beautifully, completely reflecting the Primordial One. *Kundalini Puja 1990*

The Mother Earth reflects

That is the reflection of the Adi Shakti in you. But the reflection in the Mother Earth is also expressed in different places, different countries, different cities, as the manifestation of chakras and the Adi Shakti's creations. It was very important first to create a very holy Mother Earth for human beings to be born on....

If we are the true reflection of the Adi Shakti, then we should be pure, absolutely pure, like the white stone. Even if one black drop falls on the white, it shows....

In that reflection you are Me. In that reflection the Mother Earth is Me. In that beautiful creation within you, you have to become very sensitive to the need of the world. *Adi Shakti Puja 1997*

You are a Sahaja Yogi and the mirror, in the reflection, you should see Me and not yourself.... The reflection should be of Me, of something that is ideal before you.

23 July 1983

You are the reflection of Sahaja Yoga. You are the mirrors, not Me. You have to reflect Sahaja Yoga. So first of all, you have to become good reflectors – the good gurus. Guru Puja 1981

You can't see your reflection within Me.

This is Mahamaya.

This is the secret part of it

that you don't know.

Reflections in the body

Your heart – this is the abode of the reflection of God Almighty. And the kundalini is the reflection of the Primordial Mother. So in the heart resides the Primordial Father and in the kundalini resides the Primordial Mother. And here [at the heart] the reflection within us is the spirit. *12 October 1987*

The body is the reflector of the spirit. Without the body, you cannot have the spirit and, if you have the spirit which is enveloped in a soul, that also contains a kind of a body in a subtler way. So the spirit can only be expressed in a body. 26 February 1992

Love is reflected

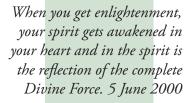
You are like the mirrors and I want to see the reflection of the moon in you. The love we talk of is to be subtler. It becomes really subtler when you really enjoy. Like giving something to someone is one of the ways of judging it. When you start enjoy giving – not taking, just giving – then you should know on the material level you have felt. You have touched that shore of subtlety on the material level only. *25 January 1982*

Sahaja Yogis reflect

Once you get Realization, you become absolutely free people. Free means your own spirit guides you. The spirit, as you know, is the reflection of the Divine, the God Almighty. If everybody has the same reflection and is awakened, then in the awareness it works, as if they know what is right and what is wrong, what is constructive and what is destructive. It is not some sort of a false satisfaction that you have, but, in reality, you feel the reality and that is what has to happen. *Sahasrara Puja 2000*

Why does God want you to know Him? Because He wants to see His reflection in you. He wants to see His reflection. That's why He has created you and He wants to see His reflection in you. The same with the Goddess. She has given you Self Realization because She wants to see Her reflection in you. So you have to prepare yourself for that reflection, which is so much purer, beautiful, loving, compassionate and, above all, full of wisdom. So this is the point one has to reach where you understand you have to have wisdom....

It is a kind of a personality which really reflects God's love. That reflection should come from you. You are Sahaja Yogis. That doesn't mean that you are something higher than others, but you are different. You are above them. You have no superiority. That's why you are different. You are so humble. That's why you are different. You are so peaceful. That's why you are humble. *Shri Krishna Puja 2000*



You are knowing your Self. And all those who know their Self cannot fight with each other. Because this Self is the reflection of one person, of one Deity, of one God. And so how can you fight when He is within your heart. New Year's Puja 2000-2001



Absorbing the reflection

The reflection on the stone of even the sun is zero. And the reflection of the sun on the lake is sometimes the reflection that is felt in the Sahaj Yogis. When they see, feel it, it flows. They can feel the breeze in their hands ... but still their attention is not fully enlightened. The spirit has not permeated inside. It's just reflecting still. In the mirror, you see the reflection of the sun. But even then, when you removed it, you cannot reflect it.

This is the difference – that even if you become the mirror of the sun, unless and until it permeates into your being and transforms you into something new, you have not done full justice to yourself and nor to the powers of your spirit. The spirit has come just like a vision to you, an experience to you, but the growth of your being has not yet started and, if it has started, it's so slow that you may not achieve much in one lifetime. *10 November 1980*

Reflections in four dimensions

When you worship the Adi Kundalini, the reflection in you, which is your own kundalini, feels very happy. Also the Deities feel happy. In that happy mood, you can achieve a very much deeper experience. That's a fact. But to keep it up, you have to meditate, otherwise all these strands will go back, slip down, which have come out in the puja....

Supposing you take an Indian mirror. You look in the mirror and you'll find you look like nothing on Earth. It will just cut you into three pieces maybe – or anything. But if you take a Belgian mirror, say, then the reflection is correct, full – but still not three dimensional. But this is a four dimensional reflection. Four dimensional it is, what is called as the *turya state*. And that four dimensional personality you have reflected because of your reflector of your desire. The reflector is the desire and the reflection is complete.

So when you worship the Adi Kundalini, what you are trying to do is to cleanse your kundalini as well as please the Deities. Because this is an object, it is an object. It is not to be changed – but the reflection can change.

Shri Adi Kundalini Puja 1991

Creating your own reflection

We come to the point that the creativity, if it is our aim – for that the attention we should purify and to be purified with love, with compassion. And the same attention, when it is filled with love and compassion, it gives you dynamism. It gives you strength. Its untiring zeal you get. And the joy of seeing your reflection into another person is very beautiful. No words can describe it.

Actually when you give Realization to another person, what you try to see is your image in that person, as if out of an ordinary glass you are making it into a beautiful mirror and then you want to see that. That is how you create. You create your own reflections. *Guru Puja 1989*

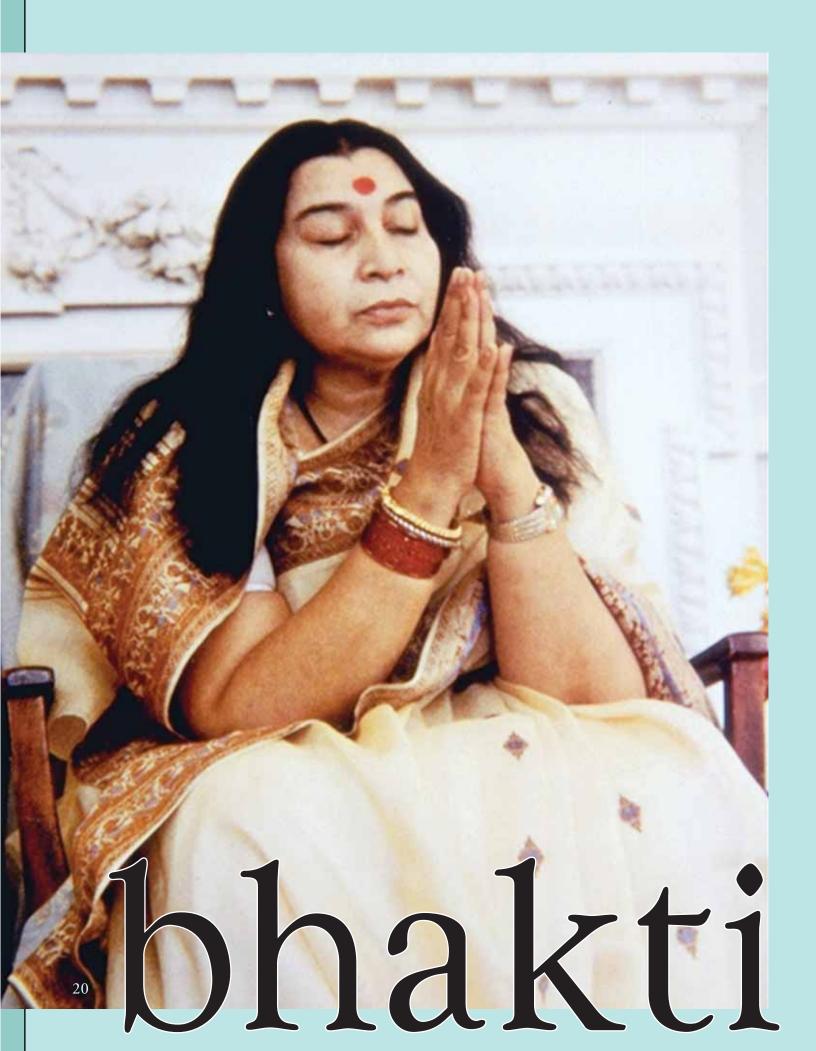
This reflection improves and you grow more and more within yourself through the power of the Adi Shakti or through the power of kundalini. As you know that the Adi Shakti has Her own kundalini, which is the Adi Kundalini. And the reflection of that within you is [your] kundalini. So you have to worship and it is the best way to please your own kundalini, your own Mother who has given you this birth. May God bless you. *Shri Adi Shakti Puja 1996*



It's beyond Me to really express the great joy that I see in your hearts, reflected in My Heart.



She has given you Self Realization because She wants to see Her reflection in you. So you have to prepare yourself for that reflection which is so much purer, beautiful, loving, compassionate and, above all, full of wisdom.



I DON'T KNOW HOW TO CREATE BHAKTI WITHIN YOU. That I can't say, but I have seen people with bhakti. They have achieved great heights.... I don't know how the bhakti and shraddha has helped them so much. In this, I must say, Indians are the best because they have this power of bhakti and of shraddha.... Bhakti is love and love which is understanding, which understands what is bhakti and shraddha.

Unless and until you develop that bhakti and shraddha within you, you cannot rise. You cannot rise above your problems. You cannot rise above your personality because bhakti is something you cannot impose on anyone, you cannot force on anybody.... You have to have all your qualities absolutely intact. You should be intelligent. You should be understanding. Everything should be there. But at that time, the joy of bhakti is within you. And this joy of bhakti, when it starts flowing, the Goddess Herself enters into your being.

I have seen people – bhaktas, many great saints in India – who achieved a lot of heights. They have gone too far into it and, if you read about them and if you understand them, you are amazed how, without any help, without any guidance, how could they go that deep and worship the Devi.

Worshipping is not just out of sheer reading or some sort of a chanting or anything, but it's the deep attention of your heart. I think it's the spirit. If the spirit is awakened within you, you develop the bhakti and drop out all nonsensical ideas, all different things that have crawled into your head – but you just develop the bhakti.

Now all these qualities described of the Devi are left-sided, are in the brain – memory, *smriti rupena samsthita* – other things also. Whatever are described are in the brain. And then the bhakti reaches the state. It just neutralizes everything. All the problems of the brain are neutralized and you become a wise person.

So the greatest boon of the Devi is to give you wisdom. You can call it awareness. You can call it anything. It's a kind of a wisdom by which you become absolutely a divine personality. That wisdom you must reach through your bhakti.

But, you see, we have people of all kinds. Some are very much in the shraddha, in the bhakti, in the devotion, but they are wrongly placed and they don't understand to whom we should worship and where we should go.

Now Sahaja Yoga, it is an actualization. Sahaja Yoga is a *sakshat*, is actualization in which you know whom to worship and to whom to surrender. It's not blind in any way. Whatever is blind bhakti can take you to any kind of nonsense. And that's how many cults have come up. Many of these things have come up, but that's not a thing that sees, that knows, that understands. It should be understood by your intelligence, by all your qualities, what your bhakti is like.

Now we have, through kundalini awakening, reached a very great height, I must say, of the understanding of bhakti, the power of bhakti. The greatest power of bhakti is that it protects you. It protects you. Those people who are suffering from any kind of trouble, any kind of problem, just get out of it because this bhakti of yours gives you the right type of understanding, the understanding of yourself – also the understanding of the surroundings – the understanding of the whole universe, I should say.

Why people behave like this, why they are like this – all this can be solved through your bhakti. It should not be blind, but it should be a wise bhakti – wise with wisdom.

It is only possible through Sahaja Yoga, otherwise whatever bhakti people do like mad, that cannot be bhakti. You don't become mad. You become a wise man – a wise man, as we have so many in the past and the way they have talked about everything is surprising. How they have said things about human awareness, about your ascent is remarkable. As I sometimes I feel, they have really prepared a field for Me, a proper area for Me to talk to people.

shraddha is dedication

Unless and until you develop that bhakti and shraddha within you, you cannot rise.

with bhakti, God comes to them

Especially in India ... we are very much devoted people. In the same way, all over it should happen.... Bhakti and shraddha – these two things are missing in the western life, I must say. We should come back. We should develop. We should grow. But even in the eastern life now, it's missing. For them the ideal is now the western life. Once you take to western life, that part is over because the whole thing is judged with ideas – what is beneficial, what is helpful in life. But bhakti and shraddha, according to them, is of no use, that doesn't help. Most of the people nowadays think like that. But you are very few who have understood what is bhakti and what is shraddha.

So I would say the Goddess gives you bhakti and shraddha – by what? She gives you through your meditation, that you see so many miracles happening in your life and you are amazed how this has happened.... She corrects you.... The most important point is surrendering....

It is within us, within our power as human beings to be wise. I have seen animals have such a sensitivity to vibrations, extremely sensitive. How? Because their wisdom is intact. It works in them. They are not conscious of it. The difference is human beings are conscious of their wisdom. This is the only difference. Animals have wisdom, but automatic – we should say natural – but we have inculcated this or we have developed this wisdom within us ... through our meditation, through our understanding of bhakti and shraddha.

So it's very important to understand the value of bhakti within us. You cannot superficially touch it. Those who are superficial will never get it. Wisdom only comes through understanding what wisdom is....

First of all, find out about yourself. If you are a real Sahaja Yogi, if you really want to be a instrument of this power, then what you have to do is to become full of bhakti and shraddha for that. And this bhakti and shraddha are very joy-giving, I know it. It never makes you tired, it never troubles you, nothing, but it's very nourishing and beautiful. But it should be at the right place, with the right aims and the right understanding....

So the bhakti and shraddha to the Goddess definitely gives you wisdom. We have had some people in India who did lots of bhakti, so-called, and showed lots of shraddha, but they were not. They were just talking about it or doing all kinds of things about it, but they were not. So wisdom is something, a very innate quality, very innate. It's not superficial. You cannot just say that this person, is he wise or not? It shows that just like a power, it's a power of understanding and it's supported by the power of the Goddess.

So She is the giver of wisdom. This is the biggest quality of the Goddess, that She is the giver of wisdom. And wisdom comes as a part of the evolutionary process....

The first thing is anybody who is supposed to be your guru or supposed to be the person who is guiding you must have bhakti, the bhakti of the Goddess – very important to understand. *Navaratri 2002*

2.2

Bhakti is devotion. That too is another trick of Shri Krishna, the way He describes bhakti. Now you find people on the street, "Hare Rama, Hare Krishna" singing. In one word He has concluded. He says, "You must do *ananya bhakti.*" *Ananya* means "when there is not the other." That means when you have submerged yourself into the Divine, you are one with the Divine, then you should do bhakti. Otherwise I do not accept. He says that "If you give Me some leaves or some fruits or some flowers, I will accept, I will accept." But for Him, the real bhakti is only possible when you become one with the Divine. Otherwise it's just a show.

Shri Krishna Puja 1998

People who are in their spiritual awareness or spiritual ascent, try to take to bhakti. They take to bhakti more. They worship God from their heart, from their emotions. They work through emotions. There are twenty-four types of relations they establish with God. That's called as "a bhakti relationship," we can say, and they dwell upon it and all the time weep and cry and say, "Oh God, when will I meet you?" Such people are the ones who take domination from others, suffer, sacrifice and lead a life of great suffering. But in their expression, in their achieving God, they start doing bhakti and they think, through bhakti, they will come to God. But with bhakti, God comes to them. Because of their bhakti, God comes to them and He incarnates for the bhaktas. The ones who cry for God, He incarnates. 2 September 1983

Shri Krishna said that do ananya bhakti. "Pushpam Phalam Toyam. Whatever you give Me, I'll take." He'll take everything. He is the one who is the only bhokta, means He's the only enjoyer. But what will you get? He says, "When you do ananya bhakti, it means when you are one with Me." That means you are connected with Him. That's how He has explained bhakti, what bhakti is, very clearly. But people don't understand. They think that bhakti means you go on singing on the street.... Bhakti it is not. If that was real, they would have achieved something, but they did not. Now don't blame Krishna for that. He has clearly said it should be ananya bhakti. Only by changing your dress, wearing a particular type of style, that's not the way. That's all so outward. It's just to show off. But actually ananya bhakti is within yourself, when you are in that state, when you are one with the Divine. Unless and until that state you have achieved, not only that but established, He doesn't give you anything.

Shri Krishna Puja 2001



When you start seeing yourself, you start entering into the realm of bhakti. You become a mild person, become a sweet person. You don't talk too much. You don't harass anyone. You are a very pleasant person, very gentle, very understanding. This person has to verify how he is behaving towards others. Now the attention starts moving from oneself to another and you start seeing how you behave, how you love, what is the quality of your compassion. When you love somebody without any expectations, just love, then you are absolutely dedicated to that person – absolutely. You just obey. You'll do anything for that person. If there is this love which you call as surrender, this is just the love. Surrender is nothing but the love and that love which is extremely joy-giving. This bhakti starts, this dedication starts and you are cleansed by that bhakti. All the bad qualities you have ... all the deficiencies you have, all the problems you have, you understand and you get over it. Now if you see somebody with the same qualities, with the same troubles, you, in the love of that person, try to tolerate. Such a person just tolerates. There is no aggression and these people forgive. Realized souls go on forgiving. Their capacity to forgive is tremendous. They do not bear any malice against anyone. They don't have any anger about anyone. They just go on tolerating and forgiving and forgiving. This forgiveness is just a music, I should say, of your bhakti.... I have seen some people they have such bhakti, such devotion, which is shraddha – it's higher than bhakti – that it becomes part and parcel of your being. It just envelopes you completely. When you have that shraddha, it is very miraculous. It works so many miracles. Guru Puja 2000

There is *bhakti gamya*. You cannot get to Mother unless and until you have really bhakti from your heart. It is all already sort of a built-in restriction. What can you do? If you don't have bhakti, you cannot get to Mother. No, you cannot. You cannot get to God. But if you have bhakti, then you can get to Mother. It is written, "bhakti gamya." If somebody says, "All right, raise my kundalini!" I cannot raise his kundalini.... But if somebody says, "Mother, will You please give me Realization?" once – so not only humility, but bhakti. And bhakti is only possible if you have your faith. *Guru Puja 1992*

Collectivity is the blessing of Viratangana. She teaches you how to love each other. She teaches you how to enjoy other Sahaja Yogis. She teaches you how to have bhakti in your heart. But that teaching is like innate. If I say She teaches, does it mean you are the disciple and She is the teacher? No. You become Viratangana yourself.... All that happens, absolutely happens in your brain. That's how your brain, which is the one which receives all the information and creates all the information, creates all the mental projections, becomes a new vehicle to create a dimension which goes higher, not declining.

Virat Viratangana Puja 1993

There were two types of people who became aware of the higher powers of nature. One of them was the people who thought we may be able to excite the nature itself, so they started worshipping all the five elements through the Veda mantras and all that ... the result of which we see today is the manifestation of science, that they have been able to harness the energy of those five elements. The second type of people, who became aware that there must be some force which is giving us evolution, they started singing the praise of God in bhakti and requesting God to incarnate on this Earth. These were the *bhakti margis*. That is how in the Virata in the Primordial Being there are two forces as there are in the human beings. One is the emotional force, which is the bhakti, which gives us existence. This is the force through which the whole universe was conceived, was desired. And in our Sahaja Yoga terminology, it is called as the Mahakali Shakti. *6 February 1981*



All the time I feel that it's You

One lady, who was a Devi bhakt and had done so much study of bhakti and all that and knew so much, just merged into Me. I just couldn't understand her, how and what she has done because normally people don't do. When they are reading about the Devi, they think, "All right, this is Devi, this is Mataji." You see, it's separate things. They don't know they are reading about the Devi.

So she said, "Mother, I just identified. It's written that how You are gentle, the Goddess is gentle, how She touches me, how She looks after me, how Her attention is on me."

Like there's a sentence, *kataksha kataksha nirikshana* – every glance is an inspection, but inspection is not a very good word, but *nirikshana* means "divine inspection."

"So all the time I feel that it's You, You. You are all the time. When I listen to music, I feel now, 'See, She is looking at me, She is feeling me, She is nourishing me.' All the time I feel Your love."

That's how the bhakti comes in. So if you have vibrations, that doesn't mean that they are something dry, you see. No, it means the joy of bhakti. Bhakti is – you can call it adoration, this, that. It's the ocean of love that is God. You just get drenched into it. There's no words to it. And that is what, when you feel you must know, that you have taken the spirit as a real connection between you and your Mother or your Father. There's no differentiation. You are one in that ocean, drenched in the ocean. You are the drop. You are the ocean. You are one in that bhakti. And that bhakti cannot be mechanical because it is not man-made.

So to enjoy Sahaja Yoga, you must know that it's not dry vibrations only, but it is the bhakti. That is the joy of Shiva's quality, the quality of joy that He adds to our life. Everything seems to be surrounded, resounding. Same thing – the joy that "I'm loved so much by God, that God loves me, that I have a meaning in life...."

Understand this one little point – that it comes from your heart into your brain, not from the brain to your heart. It comes as if the ambrosia of your bhakti covers your brain absolutely. *Mahashivaratri Puja 1991*



I WENT TO MEET ONE REAL GURU. Oh, he was a very horrid fellow otherwise. He has slapped so many people, thrown so many people down from the hills and all those kinds of things he has done, no doubt. But still, for Me, he has tremendous regard.

I went to him, so he just started talking to Me as you talk to a Goddess. He said, "How do you find these worldly people here?"

I said, "All right. After all, I have created them."

"Haan!" But he said, "Still but, You have got. With Your power, why don't you change them a little bit?"

I said, "That's what is the problem. I have given them freedom." I said, "All right, it's freedom to you. You can choose if you want to get transformed or not. I cannot force."

He said, "But God Almighty You are. You can do anything."

I said, "I can do everything, but I do not want to do certain things. One of them is to take away the freedom from them. That is their freedom to choose. That's given to them because if they have to have the ultimate freedom, they should have this little freedom intact."

So he was quarrelling with Me about this. He said, "But when You are God Almighty, there could be some other method. These horrible people, what to do?"

I said, "Your concern is all right and I understand because you are a guru, but when I am God Almighty, supposing, then My style is different. I can't be like you."

Then he said, "That's true. You can't be like me."

That is what I found in him. He was talking to Me only as if I am God standing before him and then he told all the disciples, "You see, you praise. You praise the Lord. You praise Her – *stuti kara* – because God is fond of praise."

I said, "Really?"

"Yes, if you praise the Lord, then He gives you everything. I've seen that. I always praise Him. Whenever I want something to be done, I just praise Him and He does it for me."

So I said, "It's true. I must accept – *bhakti gamya*. You cannot get to Mother unless and until you have really bhakti from your heart. It's all already sort of a built-in restriction. What can you do? If you don't have bhakti, you cannot get to Mother.

Bhakti is only possible if you have your faith.... Your faith in God has to be absolutely, absolutely untarnishable. Nothing can disturb them. That's very important. You've seen all the miracles of God. You've seen how you are working out His powers. You've known all these things, but still the faith in God is missing.

The person who has complete faith in God is called as the one. It is God himself, they say. It is called as Paramachaitanya. The guru is called as the one who is himself the Brahmachaitanya.

So when this faith in God is absolutely established in you that there is God Almighty – "He's almighty and that I am the messenger of that God" – just this understanding, when it becomes absolutely firm in you, then you are in the *gurupada*.

I bless you today that all of you achieve that state, that you reside in that gurupada state. And wherever you are, whatever you are, whatever may be your position, whatever you may do, the faith in the God Almighty, that is so truly within you, will express itself. Not only that, but it will manifest. It will act just like God.

So many things can be said. I've said so many things before. So many can be said later on also. But today we have to remember one thing, that we must have complete faith in the kingdom of God and in the powers of God Almighty – complete faith.

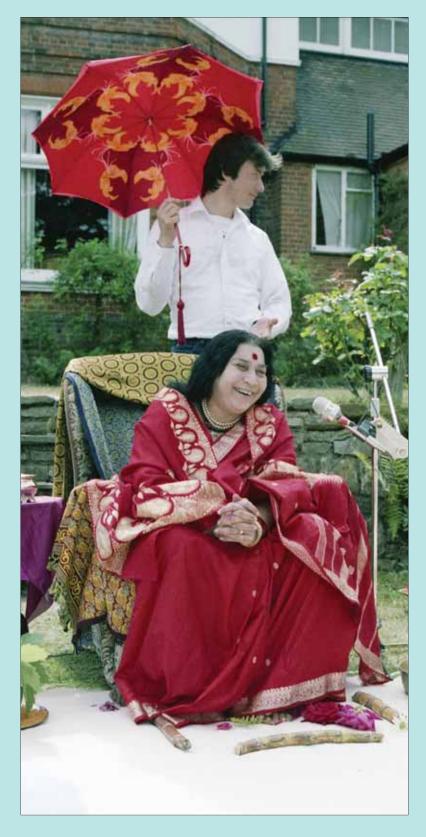
And then in ourselves.

26

Guru Puja 1992

It is within you – the Tree of Life

It is placed, this great mechanism which spontaneously works out our Self Realization, becoming, by which your karmas, your actions become spontaneous and you get connected with God. So you are. Your bhakti has some meaning. Your devotion has some meaning. 10 September 1981

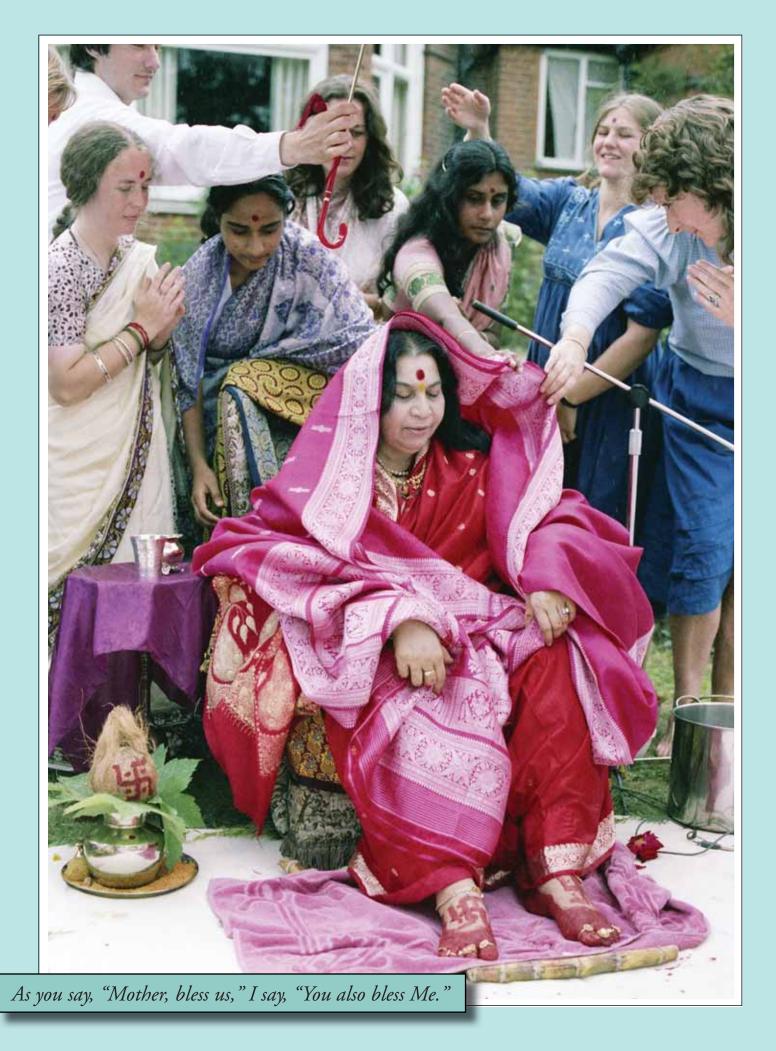


Adi Shankaracharya was asked, "Which is the greatest quality?" He said, "Devi bhakti, Mother's bhakti. She is the Devi. Your Mother is the Devi. Understanding that, do Her bhakti. In that bhakti, there should not be any false thing. The first quality, the highest quality, if it is seen in a human being from his heart, all his bad qualities will be destroyed. He will get light and attain moksha." That is why He has always praised the Devi. In the beginning, He has described a lot, written lots of books like *Vivek Chudamani*. Lastly, He said that by only pleasing the Devi, one can get everything. Then why do these things? Why to do debates? Why to do discourses and break one's head? Just praise the Devi and you will get whatever you want. His wisdom very few people have.

Shri Durga Puja 1982 (translated from Marathi)

One of the sayings about the Goddess is that *Ya Devi* Sarva bhuteshu, bhakti rupena samsthitah – "The one who gives us that dedication, that sense of dedication, You are the one who resides in everyone with that sense of dedication." And it is such a joy that cannot be expressed what this is, that one you feel when you are dedicated. 9 March 1983

I know who are progressing in dedication and devotion. I have seen people improving so much. You need not face Me. You need not see Me. In person I need not be there. It's all in the All-pervading Power. That's all My light, which knows each and everything about you. And only through your bhakti, through your devotion and dedication, you can achieve Me. 31 July 1982



YOUR FAITH IN ME, I MUST SAY, IS GREAT.

I am Myself surprised at that. I am quite a camouflage. It's not easy to understand Me. I don't understand Myself. On one side, of course, I'm Divine, no doubt. On the other side, I am very human. Even in a film if I see somebody suffering, I start crying. I can't bear it. I can't cure children because I can't see their sufferings. It's another aspect of Mine. I've made Myself extremely human and this divinity of Mine also is just Sahaj. I've done nothing. I've been like this and I'm like this. I've not achieved anything. If I've achieved anything, it is the understanding of human beings because I always felt that all these incarnations and all these prophets never understood human beings. They never knew that they are not enlightened people and no use talking to them of these great things. It's all a waste. It's like a blind person, you explain to him all the colours and the beauty.... So this human realization – I should say that I had – is so beautiful. Now I understand what is the joy of bhakti, what is the joy of gnyana, what is the joy of karma because a person who doesn't do anything, who is Nishkriya, a person who has no bhakti and who has no gnyana is just wakened completely. I had to fill in Myself with all these things that I have to know the gnyana – not the gnyana of the Divine because, after all, that is not difficult because if I am that, I know that, but the gnyana of the human beings, the problems of the human beings. I had to study for years the human beings to work it out. But once it has worked, that's what is said, that there is divinity in you. It has started expressing itself and such beautiful divine lights are sitting before Me.... Look after your vibrations, which pulsate in your being, because the spirit has awakened in your attention, in your central nervous system. That's the most important thing you have to do. The rest of it is Sahaj. The rest of it is absolutely Sahaj. Shivaratri Puja 1992

IF YOU FEEL HAPPY, THEN MY HAPPINESS IS COMPLETE.

But you felt for Me, that I should wear [these ornaments] itself shows that you wanted to see them on Me. It is also such esteem of your very subtle bhakti, very subtle love for your Mother.

In these modern times, to have such bhaktas, itself is a big blessing for Me. So, as you say, "Mother, bless us," I say, "You also bless Me."

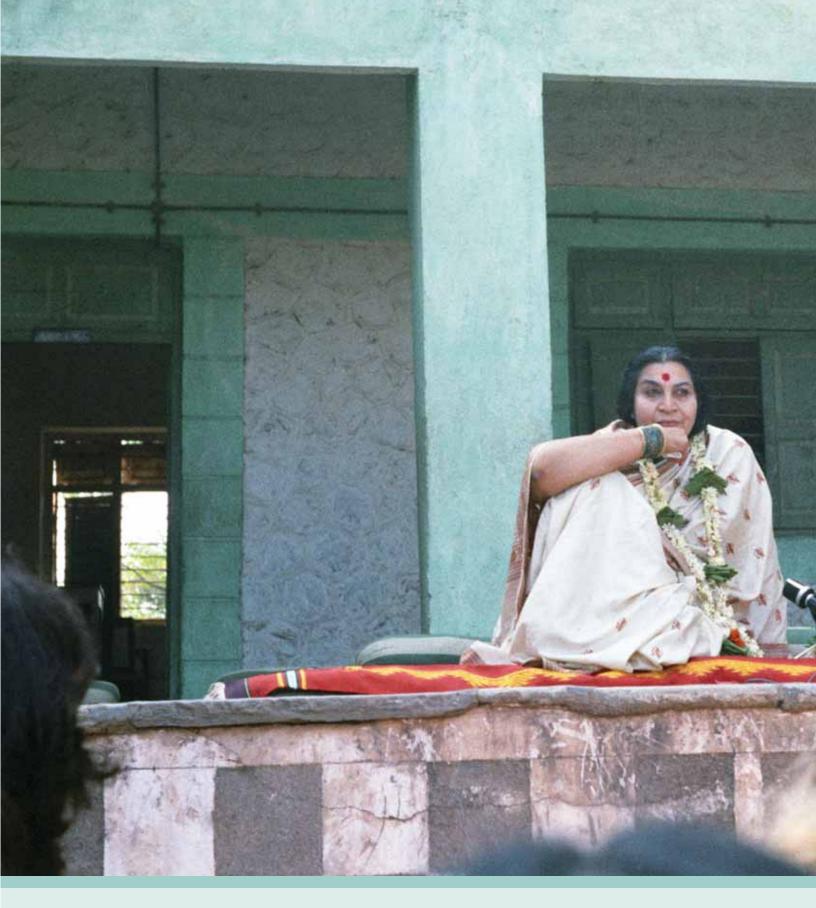
You have already blessed Me by this beautiful arrangement you have made, the way you have put yourself, surrendered yourself for this great puja because all is such an interdependent process. You do the puja. I can't do the puja. You have to do the puja.

When you do the puja, the chakras are awakened. Mine are awakened, but in you they are awakened.

Now how to explain to people what is the importance of puja? If you have not tasted the fruit of a puja, it is impossible to explain. It is at a higher level only one can understand all these things. Birthday Celebrations 1983

29

All this knowledge came to you so sweetly.





Such a tremendous power, so alert, so affectionate, so kind is there – and a Mother, who is your teacher. Mother teaches children with love. Not only that, but you never even felt how I taught you Sahaja Yoga. You just learnt it like that. It's a child's play for you. It's such a difficult and subtle subject. You picked it up without any difficulties. So artfully it was done. Beautifully it was done, built-in within you.

Now you know, "This is Sahaja Yoga, this is not Sahaj Yoga." All this knowledge came to you so sweetly.

Navaratri Puja 1990



TO BE A MOTHER AND TO BE A GURU IS THE MOST DIFFICULT THING.

I do not know what comes first, but, of course, every mother wants her child to be good and the Holy Mother wants Her child to be a holy person. The first thing is the holiness. Now for that, how can you compel someone? The only thing that makes you understand is this: if you don't become holy how will you get your ascent? We have to be holy. What discipline can one put for making a person holy? What can you force? What can you get angry for? The only method I use normally is to forgive. Maybe the forgiveness is the highest quality for teaching people. When they know that they have done wrong and they confess it, then you have to forgive.

In the life of Buddha, there was a man who was abusing Him without understanding and when he finished with his abuses and Buddha had left, people told him, "Do you know who you were abusing? It was Lord Buddha." He got the fright of his life.

He said, "Where is He gone?"

"He has gone to another village."

So he went to the other village and he said, "Sir, I am sorry for what I said. Please forgive me. It's all wrong and I should not have done it. You can punish me the way you like."

Lord Buddha said, "When did you do that?"

He said, "Yesterday."

Buddha said, "I don't know yesterday. I know only today."

You see, when you tell these things, how great one feels, isn't it? So your greatness, your nobility will definitely influence people. It's not by fighting, by quarrelling, by saying harsh things that it is going to work out.



Credits and Notes

Front cover and contents pages photographs: Her Holiness Shri Mataji Nirmala Devi, 13 June 2008 (Calin Chirou) Content pages quotation: Shri Mataji Nirmala Devi, 15 November 1980 Contents pages name: the 924th name of the Goddess from the Sri Lalita Sahasranama Pages 2, 3 and 7: Guru Puja 2008, Cabella (Calin Chirou) Page 8: Shri Mataji Nirmala Devi Pages 10 and 11: Shri Mataji Nirmala Devi and Sahaja Yoga, Cowley Manor, Cheltenham, United Kingdom, 1982 (Mark Callaghan) Page 12: trees reflected in a lake, North Vancouver, Canada Page 15: Shri Mataji Nirmala Devi, Cowley Manor, Cheltenham, United Kingdom, 1982 (Mark Callaghan) Page 17, 18, 20 and 23: Shri Mataji Nirmala Devi Page 25: Shri Mataji Nirmala Devi, Sankranti Puja, India Page 27 and 28: Shri Mataji Nirmala Devi, Mother Earth Puja, Surbiton, United Kingdom, 21 August 1983 (Mark Callaghan) Page 30: Shri Mataji Nirmala Devi in India, circa 1980 Above: Erna Titan and Nishi Pachnina, Guru Puja 2008, Canajoharie USA (Omar Davis) Back cover photo: leaves and tree, North Vancouver, Canada Back cover quotation: Shri Mataji Nirmala Devi, Shri Krishna Puja 1988

THE DIVINE COOL BREEZE www.divinecoolbreeze.org

SUBSCRIPTIONS: contact@divinecoolbreeze.org

CONTENT: editor@divinecoolbreeze.org The Divine Cool Breeze, 881 Frederick Road North Vancouver, British Columbia, Canada

PRINTED BY King Printing Company Inc., 181 Industrial Avenue East Lowell, Massachusetts 01852 USA and Nirmal Transformation Pvt Ltd. No.8, Chandragupta Housing Society, Paud Road Kothrud, Pune 411038, Maharashtra India These trees are standing still just watching you all.

See – absolutely still, nothing is moving.

They don't allow even one leaf to move.

Let it be – until the breeze starts.

Mother starts the breeze.

Until then, we'll just keep quiet and watch.