



Don't indulge too much in the past, but see the distance you have crossed in such a short time.





THE DIVINE COOL BREEZE VOLUME TWENTY-TWO NUMBER SIX: 2 Sahaja Yoga Is Forever • 4 Peace Is Keynote
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You are the essence of time.

You are beyond time.

forever

Sahaja Yoga

*is what will last forever
and everybody will remember it.*

*The one who has a humble nature
will be remembered for generations.*

*Everything that you are doing is for God
and that is why you are doing it for your Self.
So introspection is very important.
Criticizing others should be less and
criticizing yourself and laughing at yourself is the best.*

*I laugh at Myself many a times
and say many things like that, if you have noticed.
That makes life so interesting. That will kill your ego.*

*"How I am trying to assert myself
and where is the meekness that Christ has talked about?"
It is a natural goodness within us. Once it shines and shows,
you become so beautiful, so lovable.*

*Whether you are sitting here near Me or there, I know who is that kind.
My heart just opens for such a personality. I know who they are.
But even if I know, I will never tell you.
It is better that you know yourself.*



Peace is the

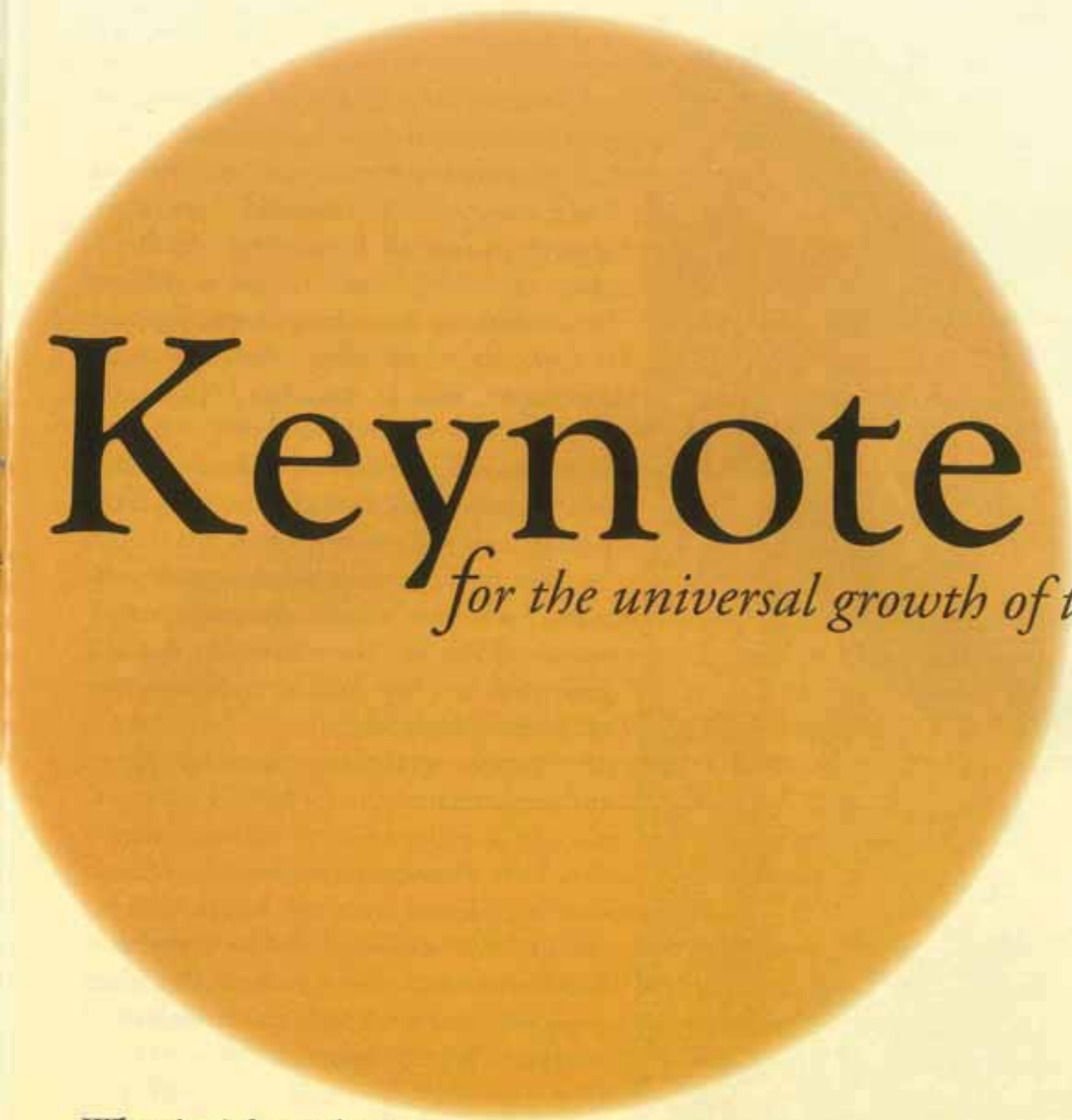
In our new journey into the battlefield, we have to win people with love, compassion, affection and dignity.

When we say it is a Vishwa Dharma, it is the universal religion we belong to. First and foremost thing, the essence of that is peace. The peace has to be within, to begin with. You have to be peaceful within yourself. If you are not peaceful, if you are playing tricks with your ego, if you are just satisfying yourself saying that you are peaceful, you are sadly mistaken. Peace is to be enjoyed within yourself. It is to be felt within yourself. So do not give wrong satisfactions to yourself. Do not give false notions to yourself. Don't cheat yourself.

Peace has to be felt within yourself and if you are not feeling that, you shouldn't come and ask Me, "Mother, why am I not feeling it?" because I am not going to tell you that something is wrong with you. You have to work it out, that you should feel peaceful within yourself.

It is not that if you have too much of silence outside, you feel peaceful. The peace has to be within yourself. You have it. Your spirit is absolutely peaceful, *avyagra*, without restlessness. There is no restlessness in your spirit – absolutely peaceful and steady.

It is for you to feel it. It is not for anybody else to certify you.



Keynote

for the universal growth of this religion

What is right with you

Because there is no peace, there is no registration. Whatever goes into your head, that is going to work out. But what I find is that people have concave personalities, then they receive it. Those who have convex personalities do not register anything. The registration is so poor that whatever I say doesn't have any effect on them. Otherwise, whatever I say is a mantra. It should have a direct effect on you and you should feel that effect, that penetration within you. But as if it is for somebody else, as if it is not for you, this shows there is no peace within you.

Only the peace within can register whatever is auspicious, whatever is nourishing for your growth. So try to make peace with yourself. Do not fight with yourself.... It is not what is wrong with you that is the problem. What is right with you is the attitude. Whatever is right with you, put your foot on that. Establish yourself on that point and then develop yourself higher.



Peace is the keynote for the universal growth of this religion.

It is disturbed by many things. Firstly, as I said, by yourself. You shouldn't have funny ideas about yourself. People have very funny ideas. I see Sahaja Yogis, as soon as they get Realization, or something better happens to them, they start telling others how to do meditation, how to stand up, how to give bandhan, how to do this and that. It is very, very poor. It is very low level. Try to assimilate within yourself. First grow yourself. That growth itself will tell others how one should be. Your own character, your own temperament, your own nature, your own behaviour – all this will tell others that this is a great man and they will try to follow your example.

Example is the best teaching. When the tree is small, even if it says, "I am great" nobody is going to come and sit under a dwarf tree. But when it is a big tree, you can see the shade and everybody knows it is a big tree and they can come and sit under that. You don't have to tell. In the same way, when you grow, you don't have to certify that "I am great." It just works.

Respect for others

The peace within expresses, first of all, peace with others. That is the first sign of the manifestation of peace. Such a person doesn't use harsh words, doesn't use cruel words. But he is also not a person who is ineffective. He is very effective, using very sweet and nice words. Maybe he begins by using harsh words, then he mellows down and comes down to a position where he is effective as well as he is very mild and sweet. Such a personality has to be developed – outside.

So, have peace with your friends, peace with Sahaja Yogis. If you cannot be peaceful with Sahaja Yogis, then you are no good, absolutely no good. When you meet another Sahaja Yogi, you can't bark like dogs at each other....

So the peace should be with your brothers and sisters. They are all born out of My Sahasrara and nobody has a right to insult,

to be sarcastic. Saying things which are harmful. That is no friendship. It is a kind of a very subtle enmity that you are carrying on in your hearts. That cannot be forgiveness. If you say sarcastic things to others, you are not in the culture of universal religion. You should be respectful. The more respectful you are to each other, the better it would be....

Suddenly you come out with remarks. Very nasty remarks they are. There is no sense in it. That is not our culture. We belong to a universal religion. How can it be that culture?

So when you try to be peaceful with your brothers and sisters, try to be extremely respectful. When you write letters to each other say, "My dear brother in Sahaj Yoga such and such." I have seen all communists do that. Anybody who belongs to any party does that. It is a kind of a respect they have. You cannot talk like street people and ordinary people because you are really extraordinary. And all that is extraordinary has to be expressed through you.

You are in
one body,
active.

Humility and neatness

To keep this peace with others, be in an apologetic mood. "I hope I haven't done this mistake. I hope I haven't hurt you. I hope I haven't put your things in a wrong way." Like that. Be in an apologetic mood. You can find that among Indians. Indians have that kind of a problem. They are more on the apologetic footing. Sometimes it is impossible to convince them....

In Indian culture we have something very great.... We are more on the apologetic style, never on the aggressive. Never trying to find faults with others, but we find faults in what way we have failed, how we have failed. This is something to be learned from Indians, if they have retained their culture at all. It is actually in their blood.

That is how our culture is going to be such that we will express complete peace within ourselves. And you must know that you are in one body, active. You are active cells in one body. All the cells of the body are never active, but those who are active have to be at peace with each other, otherwise what will happen to that poor body? So try to make peace.

The second thing you can do to make peace is to talk less. Whenever there is a quarrel or anything, just keep quiet. You see, it will have a better effect. If two persons are quarrelling, never try to solve it, but just keep quiet. Quiet is very important. More to be silent. But it should not be another extreme, like the English culture, that they just don't talk, whatever it is. They just don't talk, but they think too much. You must keep quiet with the feeling that "May God bless these people with some sense." It should not be ice-frozen sea, but peace which is effective – the peace that is effective.

So in this new culture, we have to be extremely peaceful people and that peace should be expressed on your faces. People should understand that you are peaceful....

In our culture neatness is very important – neatness of thought, neatness of mind, neatness of body, neatness of behavior. How you do things neatly is very important in our culture. That is very, very important, which may look very funny to some people because whether you hold the fork this way or that way makes no difference to Me. It doesn't matter how you hold your fork or knife on a table. That is not so important. But definitely it is important how you hold the aarti [tray], how you hold the puja things, how you hold My photographs, how you hold the things that belong to other Sahaja Yogis, how you respect the things that are auspicious.

So that is what one has to have within yourself – the neatness of piety, of auspiciousness, of holiness. That is to be done with very great care and understanding and with that weight of auspiciousness you should walk, with that weight of auspiciousness. You are auspiciousness walking on this Earth, yourself. You are peace on this Earth. But the way peace is put into this vessel has to be clean, has to be neat and has to be placed in such a way that nothing spills out.



Think of
the flowers,
not of the
thorns.

Peace, bliss and gratitude

So to have peace, the best way to put your mind right is to think of good things. Think of the flowers, not of the thorns, what good things others have done to you, what good things there are, what are the beautiful moments you have had and count your blessings. Count your blessings, otherwise you cannot create peace. You need not pay attention to everything like that. Keep your attention at peace. Keep the peace inside, with your attention inside. Actually, if you really allow all My words to go inside your brain, I'm sure I'll achieve the results. But with the convex mind, it is very difficult. Just suck in.

Another aspect of peace is never try to support anything that is boisterous or which is destructive.... Anybody who is being tortured or aggressed or dominated is to be protected and supported. If you have the strength of peace you can do it just by standing there. You don't have to fight for your peace, but if it comes to that – a person like Hitler, when he came, people had to fight for their peace.

Now the second part of our culture has to be bliss. People should see bliss working in us. People should feel there is bliss. If a person is blissful, he looks blissful, he emits bliss, he radiates it. He doesn't look a miserable, unhappy creature who is all the time grudging, grumbling or worried about little petty things here and there. And nobody has a right to disturb anybody's bliss. If somebody is in a blissful state, try to copy that person and become that. But people get jealous of such people who are blissful and try to disturb.... We have to enjoy our bliss within. That is important. Perhaps you are not aware of the bliss that you have, not at all aware.

Never, never before there were so many people who got Realization. Never before, in the history that Adi Shakti Herself came on this Earth to solve your problems. Never before that people of very ordinary effort, of very little seeking, of very little understanding have been given Realization like this. It's like sometimes, if you see, like a stone becoming a diamond suddenly. You can cut a diamond from a diamond. Such a blissful state you are in. Tremendous bliss has come. It is so effective. I Myself don't know, when I see that, I'm really surprised how it's working.

Bliss can only come through gratitude, only through enlarging your heart with gratitude. Bliss is the reward of gratitude – the gratitude which is not just worldly or just spoken lip service, but is from the heart – the gratitude of the heart. And the blissful people are never jealous of others because what is greater than bliss? Bliss has so many dimensions that you go beyond the realm of cause and effects. All the angels, all the ganas are there to help you. You know that it works out this way, it works out that way – but you take it for granted. You don't have that effect of the bliss in you, when you know this has happened, that has happened – what a bliss.

You cross your hearts when you feel blissful. Cross your hearts. Now feel that. Just see. Feel the bliss like this.... Tremendous bliss is within us. How much it has happened to us, that God has been so kind.



Bliss is everywhere

This bliss then, you find everywhere. In a little thing also you find there is bliss. Zen taught that to people. They saw bliss in seeing only a moss, a little bit of moss. And you see the moss and you say, "Oh God, what a beautiful piece it is." God has created a little moss and that moss has all the little, little tentacles and that bliss. But those who are vain people can never feel bliss. Vanity kills bliss. Ego kills bliss....

It is so beautiful. How many have got this bliss? Have sympathy for them, have compassion for them, those who do not have.

But bliss comes to you through your confidence in yourself. If you have no confidence in yourself, bliss cannot be. And the worst thing against confidence is [saying], "Then what should I do? Then how can I get it? Then why not I have?" It is the worst, you fighting yourself all the time. You are that, sitting on that and still if you are saying, "Why shouldn't I have it?"

So what to answer? I mean you just want to ask because you have to ask. It is there. Why are you asking? Just feel it. If that works out, that you feel where you are sitting, then you will be surprised that you are at peace with yourself and there is bliss.

Last of all in this culture, you have to behave like people who have authority. You have the authority of your spirit. You are authorized. You have the spirit. Those who are in authority never try to show off because they are in authority.

Your authority is your Self, your own being. People should see in you what you are. You don't have to carry labels.... You are authorized. Authority shows on your face. But now you are actualized on the authority....

You might be something at the height. You might just go down. But a Sahaja Yogi will remain a Sahaja Yogi. You are authorized and actualized. This means whatever is your authority is part and parcel of your being. You are that. Like if you are a human being, you are a human being. Now you can't grow tails, even if you want to.

So, now you are authorized, actualized, completely moulded Sahaja Yogis. Like the sandalwood, sandalwood is not to be told by taking a vow, "Oh, it is sandalwood." It is sandalwood because every part of it has the fragrance of sandalwood. Every part of you, every bit of you must have the fragrance of Sahaja Yoga.... So you are not only actualized. You are perfected. You are perfected.

So you must have the dignity of that authority in you. And dignity is a very humble dignity. Dignity is never arrogant. The sign of dignity is humility....

Humility is a sign. How you talk to others, immediately people will know that you have the authority from God. See the humbleness of the Divine, how It is trying to please you and amuse you and make you happy – in the nature, also in the lectures....

I hope you have understood the culture of your universal religion. Please try to adopt it. May God bless you.

Moss has all
that bliss.

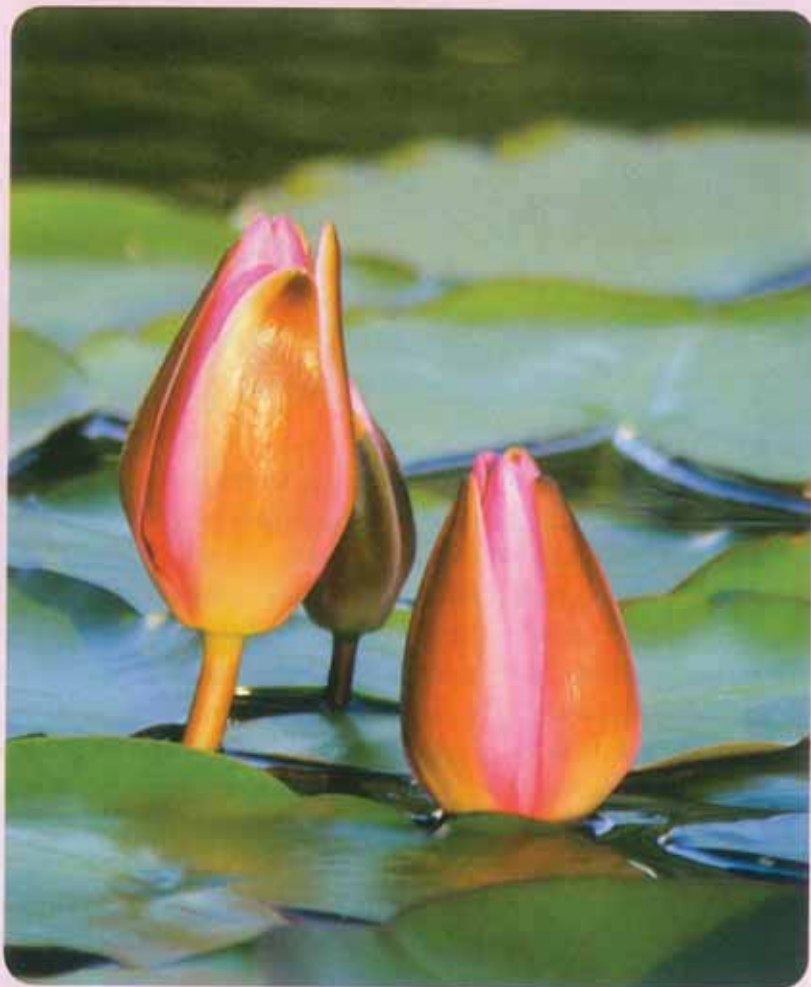


WE TRY TO DO OUR LEVEL BEST, but still sometimes you feel that there can be some mistakes we might have committed. But it is not for you to be upset about it because once you have reached the shores of joy, then you should not give it up for anything because it is your own choice whether you want joy or you want unhappiness....

Whatever your past was, whatever mistakes you might have committed in the past in your ascent or whatever might have happened in the past because of others to you, it is all lost in the past, the ocean of the past....

When you reach a certain state, then you should not allow anything of the past to come back. I would even suggest to give a challenge to the past....

Even if you are afraid of the past ... or you get angry with yourself or you feel upset about it, then yet you have not reached the point. So now you have to see it, that you are at a distance. That's why you are seeing it. Nothing can touch you.



the present becomes **DIVINE**

**An absolutely silent
confidence you drink
like the nectar of life.**

So the judgment will come from you to yourself. "Am I still involved in the past that was yesterday. Is it finished now? Am I even now bothered about it?"

And your Mother will also sometimes test you on that. Sometimes I may remind you of some mistake of yours and then see what happens to you. And then I will know where are My children.

Now you have become the fruit which is ripe, so why should you worry about things which you are not any more? Now if you have become a full-fledged bird, why should you worry about the egg that used to smell so badly. This is the attitude one must have towards oneself, the confidence within yourself.

So that's how you challenge your past and now you can even challenge your future. Now start thinking what can happen to us, supposing, which is very, very common nature of the western people. Yes, because if you tell somebody, "Now, will you please go and telephone to that person," immediately that person will tell you, "Perhaps he may not be there. Now let me see what's the time. This is the time he has to go out, so he must have gone out." But why don't you telephone? And you telephone and the fellow is there. This is the western style of futuristic explanations of everything...

That kind of a mind always tries to find problem because it doesn't want to solve. So as soon as it starts, wants to say he wants to go somewhere to the station. Immediately he says the word, "Problem is, there is no car." That means he starts quarrelling with himself all the time. His body is quarrelling on one side, his heart is on another side, his mind on another side, liver is on another side. So as a result, at the end of the day you find all of them sitting, "Ha," doing nothing whatsoever, all exhausted, fighting with oneself.

Now you are Sahaja Yogis. You have to remember that all God's powers are with you, but the only thing is you have to be with Him. The powers are with you, but they are not going to run after you. I mean if you want to wriggle out of it, what can the powers do? So you have the powers of God.

So that's how with the future we start thinking like this, "Now, let me figure it out, if it works out or not...?"

This is God's work.... It will fix. But still some people will linger on to think, "How can it be, Mother?"

Now I'll tell you the secret. You are in the Brahma Shakti and this Brahma Shakti is the vibrations that you feel. It has all the creative power. It has all the destructive power. It has all the evolutionary power. It has all the powers, we can say. And it's like a big computer. It uses whatever it wants to use.

Vibrations are Brahma Shakti and they exist in every matter, whether dead or alive. So when you see that ... the order has come and the vibrations in the molecules act.

So this Brahma Shakti is everywhere. It penetrates into everything. And if you believe in God, It acts in everything. But it is not blind belief. First you have to be a perfect Sahaja Yogi. Then you are one with the Brahma Shakti. You can control everything and you do not waste your energy in controlling nonsensical things. You don't want to become like a juggler, creating a flower out of a thorn or that sort of a thing. But wherever necessary it works, it acts.

So you will have experiences in life, one by one, and you will be amazed how things work out. And then you will realize that you are not an ordinary Sahaja Yogi.

Whatever you have committed wrong in the past or whatever you used to think of the future, the present becomes divine. And that divine present is the ocean of joy, of which you are the part and particle. Just enjoy that.... Don't think about who is the enjoyer and who is the creator. You just become the existence. Existence is the present.

That is how it works out – where you lose all words, all thoughts, all feelings, which are of an emotional type. An absolutely silent confidence you drink like the nectar of life. May God bless you all.

If you believe
in God, It acts
in everything.

A living thing develops slowly.

Sahaja Yoga is a living process.

rooted in truth

It is important to know that Sahaja Yoga is truth and we are firmly rooted in it. We have to, therefore, discard the untrue, otherwise we cannot attain purity. As a matter of fact, untruth is an illusion and we should decide to get out of it.

With pure desire for this, our awakened Kundalini puts us in a state where we can discern what is truth and what is untruth and we start longing to attain only the truth. Giving up all our misconceptions, we have to take to truth.

Some people wish to attain material wealth, some desire to achieve power and there are some others who are in search of God Almighty. Those who want to know the absolute (*Parama*) will be the first to come to Sahaja Yoga.

After getting established in Sahaja Yoga, one is, at times, pained to see the slow pace with which Sahaja Yoga is spreading, but we should understand that a living thing develops slowly. Sahaja Yoga is a living process. We cannot force it on anyone. We cannot give false certificates and we cannot say for certain that everyone will get Realization. For a number of reasons, many people do not get realized.

After Realization, when one is connected with the Paramchaitanya, one comes to know that the Paramchaitanya does everything for us. We get detached and become *akarmi*. Nothing worries us.

On coming to Sahaja Yoga, due to short-sightedness, in the beginning one considers oneself the doer. Slowly, as one gets experienced, one understands that man does nothing. The Paramchaitanya does everything. Everything gets done smoothly. Sometimes, if something goes against our desires, even then we should not think that God has not helped us. In fact, we can neither think nor do more than God, so we have to accept that the Paramchaitanya has done the appropriate thing and what is coming up is very beautiful.

There are two aspects about which a Sahaja Yogi has to be very careful. Firstly, through individual meditation, we should know our faults, the state of our instrument, whether we are right-sided or left-sided. By putting our attention on the photograph, we can know all this. Then in meditation, we should clear all the negativity.

In Sahaja Yoga, the meditation system is very easy. After clearing ourselves, we should get into the collectivity. The opening of the heart is essential for this. A narrow-minded person can never be collective. We should not put our attention on the faults of others, for, by doing so, these shortcomings grab us. We should take note of the qualities and inherent beauty of others. We should correct their faults with the power of divine love.



Love is truth and truth is love. One who uses the power of love ascends very high. With open hearts, you have to see people with love. This is how you develop individually and collectively. We should beware of a person who is not collective. Listening to others talk about the faults of others is wrong in Sahaja Yoga. We should observe how softly we can speak and how much power of forgiveness we possess. We should regard all Sahaja Yogis as our relatives.

The second aspect of Sahaja Yoga is the knowledge of Sahaja Yoga and its spreading. We should know which place on the hand or foot indicates the catches of which chakra and which catch could cause which disease and how it can be cured. Ladies, being shaktis, must attain this knowledge. With the help of this knowledge, ladies will be able to understand Sahaj children and their behavioural patterns.

The spreading of Sahaja Yoga is another significant thing. As without cross-ventilation the room cannot be aired, in the same way, if you do not pass on the experience of Sahaja Yoga to others, do not help them, do not give them Self Realization, do not spread Sahaja Yoga, then you yourself cannot progress.

There are some Sahaja Yogis who keep dreaming all the time that the heaven of Sahaja Yoga will dawn on the whole globe. Such Sahaja Yogis always remain in a state of bliss.

A great responsibility has fallen on our shoulders – the responsibility of building up a pure-hearted society in which we can place our faith and remain established in that faith. ☺

Love is truth
and truth
is love.

*Hyderabad Puja
25 February 1990
translated from Hindi*

The solution of the whole thing is one which I have found out Myself.

It was this: that it is a collective happening.

A person who is an individual can never get over his ego.

The greatest law of Sahaja Yoga:

it's a collective

The chakra of the Virat

is where we have to seek

ourselves in others.

Our banyan tree

is the collectivity.

You have to attend. You have to go for meditation with others, collectively. It is a collective happening. Supposing a nail is taken out of your finger. It will never grow. In the same way, it is a collective happening.... Thousands and thousands of people who are self-realized, they are all your part and parcel. If one person gets into trouble in any place, all of them will jump at it and try to see that that person is saved. So you have so many brothers and sisters – real brothers and sisters I should say. They are not only blood relations, but they are spirit relations.

To be Sahaj is to be collective. If you do not meet collectively every day, then there will be a problem. In the collective only the maturity starts. It is a living process.

Now supposing a tree is growing and you take out a leaf from there and the leaf will say, "I'm going to grow by myself." It cannot grow. It will be left out. So that is what one has to remember, that it is a collective happening. We all have to meet and grow together. Now those who are not collective will disappear one day into thin air, like a dead leaf.

I think people do not understand the meaning of a collective happening. It is just like a tree growing and with the tree everything else that belongs to the tree also grows.

happening

So for the growth of this tree, one has to remember that you have to stick onto the tree. But the tree is not going to run after you, "Stick on, stick on to me, stick on to me." For that, whatever has to be done, has to be done. You know, when the winter comes, all the leaves fall off. What they do is to create a barrier between themselves and the tree by some living process. They create a barrier in between. There is a little bark that comes in between. Now when that happens the leaves fall off and the tree becomes barren.

Now the same thing happens in Sahaja Yoga. When you do not accept the principle of Sahaja Yoga, you put a barrier in between the sap and the leaf. Now when that happens, the leaf falls off.

So you have to open out yourself, your heart, everything to suck in the sap to nourish. You have to give up your ego and superego, your conditionings and ideas you have had from before.

This is what is the surrender. It is the Islam. And that is to be achieved. But that is not going to help the tree. It is going to help you. 🌱

Modern Sahaja Yoga is a collective happening. It cannot work out individually. So after getting your Realization, you must have self-esteem, respect your Realization and attain the highest.

You cannot sit at home and say that "I am doing Sahaja Yoga."

sat chit

His light
comes into the
heart of man
as spirit.

The spirit is the most precious thing that we have within ourselves. The preciousness of your spirit is immeasurable and that is why it is called the thing of eternal value. Because it is infinite, we cannot measure it.

Now, God the Almighty we say is *sat-chit-anand*. *Sat* means the truth. The truth we understand in human terminology is relative. But the truth I am telling you is the absolute, from where all the relations start. An example I will tell you, how to understand. This Earth has got oceans and rivers and all kinds of waters, but the Earth is enveloping all of them. If the Mother Earth was not there, there could not have been any of this existing. So we can say that the Mother Earth is the support of all the things that exist on Earth. She is enveloping us. In the atoms She exists, in the big mountains She exists because the elements are part of that Earth. In the same way is God Almighty. The *sat* part of Him, the truth, is the support of all the things that are created or not created.

Another example you try to understand is how the *sat* is the *purush*, is the God who does not take actual part in the creation itself, but is a catalyst. The example can be like this: I am doing all the work, I am creating everything, but I have a light in my hand. Without the light, I cannot do anything. The light is the support of My work, but the light does not in any way do anything about what I do. In the same way, God Almighty is just the witness like a light.

But His other quality is the *chit*. It is attention. When it is excited ... or when it is pulsated ... then, through His attention, He starts creating.

And He has a third quality which we call *anand*. *Anand* is the feeling of joy that He gets by His perception, by His creation, the joy that He gets. All these three things – *sat*, *chit*, *anand* – when they are at a zero point where they meet, then they become the principle of Brahma. When these three things are one, where there is complete silence, nothing is created and nothing is manifested, but the joy is one with the attention because the attention has reached to merge into joy and joy has become one with the truth.

This combination of three qualities separate and create three types of phenomena. *Anand*, the joy, inwardly merged with His creation and with the truth. When joy starts moving with the creation, the creation starts moving down from, first, the *sat* or truth stage to *asat* – that is untruth – to *maya*, that is illusion. And at that time, the creation starts working out. And when it starts working out, the joy, which is on the left-hand side, the emotional side of God, also starts becoming grosser and grosser, until they reach a stage where there is a complete darkness of *tamoguna*, the complete cessation of the creativity and the complete sleeping of the joy.

Is it clearer? You will understand now Mahalakshmi, Mahakali and Mahasaraswati. That is why Christ said, "I am the light" – because He represents the *sat*, the light of God. And when the light of God becomes absolutely gross, dormant or dead, then it reaches the second stage of creation. All these things go deeper and deeper and become grosser. That is one part of the parabola.

Now another part of the parabola starts when you are attaining back to God Almighty. That process now gradually starts becoming higher and higher, subtler and subtler and finer and finer. In that refinement, ultimately the light works for the evolutionary process. Gradually the grosser parts start becoming enlightened. You find the lower animal is not as much enlightened as the higher animal. Gradually, even the joy starts becoming subtler and subtler. We can call it beautiful. Human joys are much more beautiful than that of animals.

anand

You see a keybox. You open it out. You see the patterns.
It is like the ocean before you, where I am there.

So the joy also start changing its manifestation in the sense you start more and more and a wider range of joy comes into your hands. For example, to a dog, beauty has no meaning, decency has no meaning.

So at a stage when you reach, when you are a human being, to that extent you develop your sat, which is awareness. To that extent, you also develop your joy and, to that extent, you also develop creative action. Now you see how the creativity of God passes into the hands of man, when he turns out, how the joy of God passes into the hands of man and how His light comes into the heart of man as spirit.

It is beautiful. I have just touched upon when you have become a human being. People say human beings have a soul – not that others do not have – but light starts burning in a human being only. Because of that light, we talk of religion, we talk of God and we talk of eternal things. But it is really a precarious stage, that is to be a human being, because, at this stage, you have to jump only a little bit that side, while you start jumping this side and that side. Because this jumping is not possible unless and until the awareness reaches that stage where you become independent and, in that independence, you find your own course. This is the position because your Self cannot be yours until and unless you are independent. As long as you are a slave or under bondage or something that is gross, how can you enjoy that eternal joy that is within you?

So it is for you to expose yourself more to that joy by opening out your Self more and more and getting subtler and cleaner, so that you feel that Divine.

Once you know this point, that after getting Self Realization, unless and until these three things start merging together, you cannot feel that you have established yourself. The joy within you must be felt through your awareness, otherwise you cannot see it. Suppose you have no eyes, then how can you see? If you were not aware to see Me, how will you see Me? If you are not aware to hear Me, how will you understand Me? And once that awareness comes to you, then only the joy awakens within you because only through these subtle feeling of the awareness are you going to absorb the joy.

Just now you felt, you said, "What a beautiful thing it is." You felt very happy. You are feeling the joy of creation at this stage and man is the summit of creation. But only the crown part is such a little thing. Very little it is. Very little distance it crosses in no time, but the only thing is that three things have to be combined. And that is why you find, even if you get Self Realization, you do not feel the silence because you have not become the light. You do not feel the joy because you have not become the anand. That is the left side of you.

In everything there is joy as a human being. You start seeing joy in patterns. You see a keybox. You open it out. You see the patterns. You call it the veneer. You call the roughness and things, the smoothness and the harmony of it. You start feeling the matter, the joy of His creation. But after Realization, you start feeling the joy of creation....

It is like the ocean before you, where I am there and I want you all to come into it and enjoy. It is all for you. The whole thing was created for your enjoyment. You have to become subtler and subtler. You are wasting a lot of time here on very gross things. ☺

Three things
have to be
combined.

*"Spirit" circa 1983
reprinted from
Nirmala Yoga
volume 3 number 16*

Dhammam sharanam gachami

3 three things

Do your puja just for the joy – not for any results – just for the joy. I mean we are doing so many things like that. For example, we enjoy each other's company. Just think of that. You all Sahaja Yogis are enjoying each other's company. What is this for? Nothing at all. There is nothing. You are enjoying it without any desire, just for enjoyment's sake – enjoyment.

When that purity comes in our temperament, that we do everything without any desire, we have got rid of our ego, so Buddha is awakened within us. And that is what is the importance of Buddha. He has settled Himself down in the place which is the most difficult place. That is on the left side of your head....

For that, we have to say, "*Buddham sharanam gachami*." This means we surrender ourselves to Buddha.

Then what does He say the second one is going to be? "*Sangham sharanam gachami*. I surrender myself to collectivity" – *sangam*. "Sang" means the collectivity. "I surrender myself to collectivity." The ego goes down.

First of all, Buddha, who is sitting, who is the deity, which is the enlightenment – you say, "I surrender myself to Buddha."

Secondly, you say, "I surrender myself to collectivity." Egoistical people cannot surrender. So "I surrender myself to collectivity" – so we say, "*Sangham sharanam gacham*." It is to the Virat we are doing....

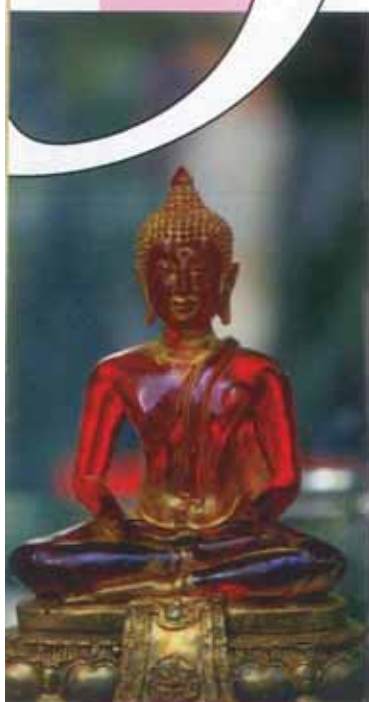
"*Dhammam sharanam gachami*." "Dhammam" means the religion, the balance. "I surrender myself to religion," which is essential. Or you can put it the other way around: "*Buddham sharanam gachami*, *Dhammam sharanam gachami*, *Sangham sharanam gachami*." That's all. If you have achieved it, then we can talk about it, not before that.

So these three things are to be achieved. We would put it in a Sahaja Yoga way like this:

First of all, "*Dhammam sharanam gachami*, I surrender myself to my virtues." All desires can be surrendered to your virtue. "Is it virtuous to do like this?" You can. If you are brought up that way, you will not just do it. You will not have any desires to do anything that is not virtuous and righteous. You will just not do it. So, *Dhammam sharanam gachami*.

So then you should say, "*Buddham sharanam gachami*." It means "I surrender myself to my enlightenment." This is the second state when you have ascended. "I surrender myself to enlightenment, enlightenment that I have got to my spirit." It is the spirit who is going to rise – "no more my physical, mental, emotional, nonsensical temptations." But what is the spirit?

And thirdly, "*Sangham sharanam gachami*" – to the collectivity, to the whole, to the Virat. This is the way we have to work it out.



to be achieved

So ultimately, you reach the same point, that "Let me start it for myself – from myself to others, not from others to myself. It is like treating the tree from outside, not from the roots. But Sahaja Yoga treats you from the roots. First you get your Realization, all right. Then you learn how to surrender yourself to your dharma. Then you become collectively conscious.

Collectivity is a temperament. It is a sense of enjoyment that you get in the collective living. Unless and until you have that, you have not achieved.

So Buddha has played a very great role in our lives and He is a very great, powerful force within us....

Ego is the only problem I always face, [otherwise] everything will be all right.

So for us, the great mantra is "Buddham sharanam gachami." These three mantras you must say every day to get rid of this horrible ego....

That is why I wore a Buddha shawl today because it is suggestive of a detached mind which has no problem. And there could be a personality which is colourless, but you can have it covered with colours, many colours I think. <

So when you are a realized soul, whatever you do is natural – whatever you do. If I am wearing this [shawl], now I am Buddha. When I take it off, I am the Adi Shakti. It is not a drama. It is a fact.

But if you are not a realized soul, before that, whatever you do is just a drama....

If somebody is a real person, whatever he does is not a drama. It is reality. That is how they say that She can take this form, She can take that form. People don't understand how can a person take so many forms. She can. If it is reality, it can. Like the Mother Earth, She is a reality and the sap which is coming from the Mother Earth takes so many forms. See Her power. Flowers – it's good – different colours, fragrance, so many things. Just one Mother Earth ... because She is reality. The reality in Her can produce. But unreal things – whatever you make out of unreal things – they may look real ... but they are not. ☺

Sangham sharanam gachami



I am the Adi Shakti.

It is not a drama.

It is a fact.



*He is just in connection with His Mother.
To Him, She is everything.*

You are beyond the gross, subtle and causal bodies.

You are beyond the three times.

You always reside at the Muladhara chakra.

The three Shakti Powers are within You .

Yogis constantly meditate upon You.

Shri Ganesha

I have described

There are so many qualities of Shri Ganesha which I have described.

One of them is that He is a child.

And He is very humble.

He is very playful.

He is very interesting.

And He is extremely humble.

And despite His weight, He is very lightweight because He can sit on a small, little mouse. He doesn't try to show off. He doesn't have His *vahana* [vehicle] as great as Vishnu's or anything. His vahana is very simple, the simplest – or we can say the smallest creature which can really crawl is a mouse and He uses this mouse. With this mouse, He expresses His own power that He doesn't need any other vehicle. It is His vehicle. It is His simplicity. He moves. He penetrates. And He affects the lives of people through very, very simple, sweet methods....

He always tries to please His Mother. He doesn't want to do anything that will make Her unhappy. He doesn't say no. And that is what is the quality of Shri Ganesha, that He knows what His Mother will like, each and every thing. And He does everything that is good for Him because, by that, He is pleasing His Mother. His complete dedication is to the Mother. It is not to any other thing, not to any other Deity. He fought with all of them. He is not bothered about who others are. He goes to all of them through the understanding of the Mother and respects them through the understanding of the Mother.... That is what He is, just in connection with His Mother. To Him, She is everything. She is the source of knowledge. She is the source of joy. She is the source of truth. He doesn't have to look to anybody else....

If you have to achieve any knowledge within, if you have to ascend higher, then you have to learn from Shri Ganesha. What He does and what is His relationship with His Mother – which is purifying, nourishing and result-oriented – the result is that you ascend gradually....

Shri Ganesha doesn't require even to know anything. He already knows.

He is a very matured person – or we can say the most matured Deity is Shri Ganesha. ☺



I have come on this Earth to give you the complete knowledge of your spirit and of your being and to give you that enlightened dimension to your awareness by which you will be able to make out who is real and who is unreal.

After your enlightenment, you will know how to use this power which is radiating through you. You will know how to cure yourself and cure others, mentally and physically. You will know sitting down here what is wrong with a person about whom you are thinking. You will jump into the realm of Brahma, that is the Divine Power, which is all-pervading.

This power organizes the whole universe. This changes these flowers into fruits and seeds. This power sprouts the seeds. The Kundalini is the representative of the same power.

That is your individual Mother. Everybody has their own Mother sitting down there. She loves you and She is waiting for an opportunity to give you this Realization.

This has to be performed now – and now because the blossomtime has come. Many beautiful flowers have to find their fruitful meaning. It will happen to all the nations.

omtime

It will happen to all the nations.

blossom

Once you
start doing
God's work,
God does
your work.

When we are dealing with reality, we have to know that we cannot just go on with things which are artificial, which are befooling others, but we have to really become that reality.

Once you become that, when you are really like that, then only you have done the job for which you are born at this juncture of blossomtimes. Otherwise, you could have been born earlier and could have been something different. But you are specially born, so you realize your value, realize yourself what you are and try to understand, have self-respect and try to do things which are very important as Sahaja Yogis.

Of course, you are doing a job, you are doing other things, but you will be amazed. If you do the work of Sahaja Yoga, you will find more time for everything. Once you start doing God's work, God does your work. And that is how you will be amazed how you get so much time to do the right thing.

Now it is for you to go back and introspect. See for yourself. Now the Adi Shakti Herself has come. But I am very simple. I am very simple to look at. In My behaviour, I am very, very humble and people take Me for granted. I don't do anything. I don't want to punish you. I don't want to do anything like that. But you yourself get punished. You yourself become useless if you do not look after yourself and grow yourself.

This finding is so great.

A man had never known Me before. He was very learned, but he was very humble and what he told Me was "Just imagine, I'm sitting before the Creator of this world and still I'm very normal."

So I said, "What should happen to you? What do you think?"

He said, "Mother, it's a big thing to realize that I am sitting before You and that You are here."

I said, "It's good that you don't feel My presence so oppressive or so dominating. I'm very happy."

"No," he said, "I just feel the love, just feel the compassion. That's what it is."

We have to know that we should have just love and compassion – compassion and love for ourselves in the way that we should not harm anybody's heart.... What is going to help you the most is to make yourself a perfect channel for Sahaja Yoga, to be a perfect channel. In that, you will be amazed how you will be helped....

There are so many things you can do very easily, if you see for yourself that you are the instrument of the Divine. And then your temperament will change. The nature will change. You will become a very, very sweet person, a likable person, and everybody will think that this is a saint walking around.

So that is all I have to say about this. Whatever is the discovery is not a discovery for Me, but a discovery for the whole world. And I'm sure once it is established and is exposed to the whole world, things will change for you – and for Me also.

May God bless you.

Shri Adi Shakti Puja 1998

time *to transform this world*



This change of attitude towards life, this change of complete peace and joy has come to you all because your attention is now on your spirit.

Now you don't think of money. Money walks your way. You don't think of power. Power walks your way. And the power of the spirit is the highest, the most powerful and the most righteous thing.

It is not necessary that you should become a sanyasi, sadhu-baba, do all kinds of things – no necessity of these rituals. The spirit is residing within you already, all you have done in last lives.

Now in this life the only thing you have to do is to put attention to your spirit. And that is only possible through the awakening of this Kundalini – the Primordial Mother.... This power of divine love is not only the love, if you want to say, it is also peace and joy and also it is the superior wisdom.

It is rather subtle for normal man to understand – I know that, I've gone through that – for persons to understand that one can become the spirit, but this is in the evolutionary process.

Today is the time for people to become the spirit. This is the blessing of this blossomtime, as I call it, and people have to become the spirit, otherwise what is left of them is like all other human beings....

So this is an essential step today to become the spirit. All the saints, all the prophets, all the religions have talked about it.... It is only one simple thing. It is that you are a spirit and that spirit, unless and until you become, you cannot achieve any peace, any joy and no love....

Like a flower when it becomes the fruit, all its petals and everything drop out and then it becomes the fruit. So you have now become the fruit – the fruit of knowledge, the fruit of wisdom and of love.

For knowledge, you don't have to read books. There is no need to. People who have read too many are difficult to get Sahaja Yoga. But what you have to see yourself is what is the reality. But that is only possible if you are a realized soul, otherwise you get lost in the illusions of the world. You live with the illusions all your life, struggling, fighting and I don't want to say what the end is.

So a simple thing has happened with Sahaja Yoga. In your evolutionary process, your attention now has gone more to the spirit than to anything else. As soon as the power of the spirit comes, you find yourself successful in everything. You don't want, you don't ask for it and ... you don't mind.

It's not difficult to transform this world. The time has come, just the right time. When the proper time comes, the blossomtime comes, so many flowers become fruits. So, like that, you all have become. Now it is for you to create seeds to spread Sahaja Yoga. You are now at that level of awareness where the Paramchaitanya is with you, absolutely part and parcel of you, absolutely with you to give you all necessary help, all necessary prestige and also the personality.

Sahasrara Puja 1999

May God bless you. Blossom into the beauty of your spirit so that you will glorify your Father and this is glorified with His gracious love towards you.

20 March 1998 7 October 1981

a question of becoming

There are barriers within us,
built in, not because of anything else,
but only because we have misled ourselves.

You have to be
a free person.
So far you
are not.

We have been going to various roads of seeking, whatever suited us. Wherever we went to, we have tried to find something and we have injured ourselves. Within ourselves sometimes, we have built up certain barriers.

Now when you become the prophet, actually you become your own master. You become a free person. You have to be a free person. So far you are not. You cannot overcome your own weaknesses, your own temptations, infatuations, emotional problems, mental worries. Why? Because you are still standing in the waves of this turmoil, this troubled area where you just see the waves all the time and you are frightened of breaking down. But if you somehow or other get out of it and get into the boat of your own being, then you enjoy. You become a witness, a *sakshi*.


Even to understand the scriptures, you have to be a free person, which you are not. You have to be your own master. For that, you cannot pay me....

To get your freedom of the spirit, you can't pay because money is money. Money has no value in the divine field. Nothing can bring this forth but your own ascent. And how do we ascend? Is there anything built within us?

The knowledge of the roots

Whatever I am telling you is the knowledge of the roots. What we see is the knowledge of the tree. We see it from outside. We see a leaf from outside. If we have to treat the leaf, we have to go to the roots. But from outside, when we see the tree, we are still outside also. When you have to treat the leaf, you have to go to the roots. If you block out the leaf, it is dead. Then you put it under the microscope. You can go on seeing cells. After that, you can see the nucleus. You can go on analyzing it and analyzing it, making it dead, dead and dead and dead. But to treat it, you have to go to the roots. And this knowledge of the roots we have here....

These are not new ideas. These are very ancient ideas. In the Bible it is described as the Holy Ghost....



Paths not layers

I had never read Carl Jung, although I knew he was a realized soul – at least he got his Realization at a later time. So I said, “All right, let me have a look. Let me see his theory.” And as I opened the book, I saw a diagram, what he had drawn of the human being. And I said that’s the mistake because he saw human beings from outside and he described them in layers. First he said the unconscious that cannot be expressed manifested. And then the unconscious that can be manifested. Then he said about the subconscious and then he is said above that is the conscious mind, then above that is the ego – like layers, one after another.

Now when you are sitting here, though you are in layers, the path is laid down. In the same way within us, God being the greatest organizer, He has not made us into layers, but what he has made us in a parallel way – left side and right side and the central path. Three paths He has made within us for our evolutionary process. The central path works out our evolution. The left side gives us the desire and the right side gives us the power of action. These are just the principles I am telling you, but you can understand slowly, when you grow, all the details of it.

The central path of evolution has brought you today to this level of human awareness. Now beyond that is a very short ascent which you have to achieve, by which you become the spirit. But there has to be some living process for this to happen. And what is that living process built within us? It is the reflection of the Holy Ghost within us in the triangular bone, which is called as Kundalini in the Sanskrit language. This exists within us.... At the top of the head, it pulsates and then it breaks. When this breaks, the pulsation stops and you start feeling the cool breeze of the Holy Ghost coming out of your fontanel bone area. This is the happening ... that takes place so that you get connected with the truth.

With the connection you become

So the connection takes place and you start feeling on your fingertips the cool breeze of the Holy Ghost which surrounds you. Actually you start feeling.... One should know that when we have eyes we start seeing, when we have ears we start hearing, so now you have got a new awareness. What is this awareness? This is the awareness of collective consciousness, that you become. Again I say, “you become.” You are not just certified, but you *become*. It’s a question of becoming, that you become collectively conscious, that on your central nervous system you can feel another person. You can feel yourself. You can feel your centres. You can feel the centres of others on your fingertips....

But who talks about the resurrection? Nowhere people talk about it. They talk about the doomsday because they can frighten people with the doomsday first and take advantage of it and make money out of it.

God who has created this universe. He feels love. Do you think He will destroy this great creation of His without giving us the fruit, without letting us know the fruit of His creation? He is the wisest of wise, the greatest, compassionate source of love. How could He allow this universe to be destroyed, especially this Earth, which is a special present from Him. So don’t believe in all these stupid ideas of destruction and the last complete devastation. There is still lots of time. Let’s first enjoy the blessings of the Divine for which He has created you. ☺

This Earth
is a special
present
from God.

Questions & Answers

SHRI MATAJI: One more question I will ask – very simple, not so difficult. What is the difference between a *baddha* and a *bhoot*? How will you make it out, a hindrance and a bhoot?

SAHAJA YOGI: *Bhoots will move around.*

And a baddha?

It stays still. It's a block.

*Old Arlesford
United Kingdom
17 May 1980*

He is correct. What you said is correct, but it is not absolutely precise.... A baddha will also move. I will tell you how. A baddha is always on the centres or on your organs. If it is ... in the liver, this baddha may come in the centre and then it will start moving from here to here as the Kundalini will be moving. But a baddha doesn't have its arbitrary movement. As you move the Kundalini, the baddha moves. Baddha means the hindrance.

But a bhoot is arbitrary. It moves. It will be one moment here. It will be one moment there. It will move this side. It will move that side. It will go to the right Heart, then it will come to the left Heart if it is an arbitrary behavior. That means it is not controlled by your movement of your fingers. Through the Kundalini awakening then, you must know it is a bhoot....

One thing is arbitrary. It works on its own and another is in your control. You are taking it out yourself. Like you can say that if there is some lump in the body, it may start moving with the bloodstream or something, some force acting upon it. But by itself, it does not move. But if there is a worm, a living worm, it will move by itself.

So the last question is then, how do you manage the baddha and the bhoot? How will you take out the bhoot of other people without getting yourself into it? Otherwise the person whose bhoot has to be taken out will put three bhoots in you and five in the others....

The Sahaja Yogis give several answers. One says to use a candle. Another says to use a bandhan. Another says to use a mantra to Mukti Devi. Another says to say the Lord's Prayer.

There is no general thing about it. All answers are correct, but they are not complete. There are ways and methods.... They are trying to solve the problems, but it is rather difficult. Now first of all, you see a person who is possessed. I mean you are sure he is possessed, so you do like this: take a form. You have to take a form because you have to fight it. You take an aggressive form.

There are ways
and methods.

Karate?

Karate, yes – something like that.... Inside you become higher than that person.... So you go with a great force on that person. Put a bandhan and say, “Now sit down....” You have to say it as if you are not compromising on this – no compromise. Then you ask the person various questions. After giving yourself a bandhan ... verify what sort of a bhoot it will be. That's the best.

First of all, you ask that person has he been to any guru. So now you know at least sixteen of them. And you know how to take them out also. So you find out which bhoot he has been to. If it is a guru, you just ask the person does he still believe in that guru. If so, you have nothing to do with that person. You have no business. You say, “I'm sorry, sir....” Not sorry – you say, “Please go away.” If you say “sorry” it will come inside. Any inviting word you should not use. Just say, “All right, finished, you get out from there.”

But in the case he says, “I'm possessed. I know I'm in trouble. I've got this thing” and all that, then you ask that person, “What is the name of your guru? What is the mantra you got? How many years you have been?” Like that, you ask the questions. If he is truthful and if he tells you that, then you exactly know where the mantra is, what has happened to him.

If it is a guru, then it has to be in the Void. If it is in the Void, you tell him, “You say the mantra of Adi Guru or ask the question ‘Mother, are You the real...’ on the photograph.” Keep the photograph in front of your face like a mask if possible. Don't allow you yourself to be exposed, but give the photograph to the man. You say, “Now ask this question to this photograph.” Now if the person asks the question, the Kundalini will start coming here....



Then you should say, "After asking the question, now you say that you are the guru." If the person is possessed by a guru, then if you know the name of the guru, then you will know the mantra. When he is doing all these things, you go on saying, "Narakasura Mardini" or "Mahishasura Mardini" or anything like that, whatever you have to do – or "Sarvasurya Mardini." For a guru the best thing is vibrated salt. You give some vibrated salt with water to that person to drink. It is not easy to get rid of the guru, so you tell him very firmly that he is one of the most horrible ones we have ever known, "so you have to work very hard to get rid of it." Give him salt. Give him all that. Let him do it. And do not hurry up. Tell him it is going to take time, it will be all right and what troubles people had with this and he will have to work it out.

This is one type of bhoot you will find. Then you find these are guru bhoots and which takes time, which are very difficult and they can take you up. It can be very dangerous. But say somebody becomes blind with a bhoot. His eyes are open and he is blind. That is a sure shot he is blind because of a bhoot. Two types of blindness are possible. Their left Swadishthana will be catching and you will think it is due to a bhoot. But it can be also left Swadishthana is catching and he is becoming blind could be with diabetes. It could be the combination of both. So you ask him if he has diabetes or not. If the person has no diabetes, then definitely it is the bhoot.

Now what do you do to take out that kind of a bhoot?

Use a candle.

In Sahaj Yoga
one has also
to be precise.

Not only a candle – it won't work. You take My hand photograph, only the hand. You have photographs of My hand and put a candle before that photograph. All these photographs that you have separately have meanings. Put the candle and behind that is the hand and ask the person to see the light. If he can see the light, gradually you will be amazed he will start seeing. This is to be used.

In Sahaj Yoga one has also to be precise, just like the English.... If you are precise, it comes out. If you are not precise, then you try this, you try that, it won't work out. But if you have a photograph of My hands you should ask the person to see the photograph of the hand. By seeing the light, gradually the person will start seeing the hand. And then gradually the person will become all right.

I've seen one person getting the eyes within ten minutes time. But in that, if the left Swadishthana is catching, if the person has no diabetes and the eyes are open, then it is definitely a bhoot, nothing else. Even if some people might say, "She lost her eyes because ... there was a fire in the house." But she got frightened and the bhoots sat in here and she became blind. They



are connected, both things. Actually the eyes cannot remain open if the eyes are burned out. So if the eyes are open and absolutely normal to look at and the person cannot see, the light is out. That means there is a bhoot. So these things can be very easily done.... It will improve your eyesight also. My hands should be used – very good for the eyes. My Hands are extremely good for your eyes. If you can see My Hands with the light, very good for your eyes.

Now what are My Feet good for? They are very good for ego and also superego. It is very good for people who suffer from ego or superego because, such people are very gross and the Feet solve the problem. So just use My Feet.

If they see My face, the ego will start working, "This face is like that, it should be like that – this, that." Superego might give problems. Even the supraconscious will give you problems. But Feet, even if you are supraconscious, they will correct your problems. The Feet are not only powerful, but they go up to the grossest point where you are. Any type of person ... you just use My Feet, he will be all right.

The face won't work for him. The face is for the seekers. But for all such people who are absolutely an incorrigible type, the Feet are the best. Those who have extreme ego, those who have extreme superego – *extreme* – the Feet are very important. You also sometimes watch My Feet. That is a very good way – exercise. Just watch My Feet to get rid of your grossness. Just watch with your eyes. How are you going to watch Me with the Sahasrara? But also with Sahasrara you can see. ☺

My Hands
are extremely
good for
your eyes.



Time is our slave

We are not slaves of the time. There are a thousand and one stories I can tell you how, by delaying in a place, by getting late in a place, by not caring for the time, I have seen such beautiful manifestations, such beautiful dramas, the art of the Divine Power, that I was amazed how people worry so much about the time. If time is really necessary, if we are all watching our time every year as our birthday and if you think that time is very important – it is in a way. In these modern times, we really need the time for meditation, for collective meetings and for Sahaja Yoga.



THE DIVINE COOL BREEZE
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CONTENT:

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PRINTED BY

King Printing Company Inc.

181 Industrial Avenue East

Lowell, Massachusetts 01852 USA

Nirmal Transformation Pvt Ltd.

No.8, Chandragupta Housing Society

Paud Road, Kothrud, Pune 411038

Maharashtra, India

Credits and Notes

Front cover: Her Holiness Shri Mataji Nirmala Devi, Buddha Purnima, 26 May 1983, Brighton UK • **Contents pages words, left:** Shri Mataji Nirmala Devi, Shri Krishna Puja 1982 • **Contents pages words, right:** from the *To the Divine Essence of Prayer* (an adaptation of the *Shri Ganesh Atharva Shirsha*) • **Contents pages photographs:** Shri Mataji Nirmala Devi • **Page 2 words:** Shri Mataji Nirmala Devi, Christmas Pujas 2000 and 1992 • **Page 3 photograph:** Shri Mataji Nirmala Devi • **Page 6 photograph:** a tree, Vancouver Canada • **Page 8 photograph:** "Carefree," a yellow flower (*Axinia Samoilova, photographer*) • **Page 9 photograph:** moss, Vancouver Canada • **Page 10 photograph:** lotus flowers (*Axinia Samoilova, photographer*) • **Page 13 photograph:** Shri Mataji Nirmala Devi • **Page 14 words:** Shri Mataji Nirmala Devi, Shri Buddha Puja 1991, 30 December 1979, 3 January 1988 and 27 March 1994 • **Page 15 words:** Shri Mahalaksmi Puja 1987 • **Page 15 side quotes:** 21 July 1992 and 17 October 1990 • **Page 18 photograph:** "Meditating," Buddha statue (*Axinia Samoilova, photographer*) • **Page 19 photograph:** Shri Mataji Nirmala Devi • **Page 20 photograph:** a statue of Shri Ganesha made by Brigitte Saugstad (*photo montage by Edward Saugstad*) • **Page 20 words:** from the *Shri Ganesh Atharva Shirsha* • **Page 22 photograph:** Shri Mataji Nirmala Devi • **Page 25 photograph:** red flower (*Axinia Samoilova, photographer*) • **Page 26 and 27 photograph:** clouds (*Axinia Samoilova, photographer*) • **Page 31 photograph:** the hands of Shri Mataji Nirmala Devi • **Page 32 photograph:** Shri Mataji and sundial, near Cheltenham United Kingdom, 1982 • **Page 32 words:** Shri Mataji Nirmala Devi, Birthday Puja 1994 • **Photograph above:** the offering of flower petals, Shri Ganesha Puja, Togliatti Russia, 12 September 2009 (*Calin Chirou, photographer*) • **Back cover words:** Shri Mataji Nirmala Devi, Devi Puja 1985, Sydney Australia • **Back cover photograph:** "Life," a dandelion (*Axinia Samoilova, photographer*)

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