

# *The Divine Cool Breeze*

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*SIDDHI-YOGA NISEVITE*

*THE ONE WHOM DEVOTEES APPROACH*





# *purity of relationships*

**Raksha Bandhan**  
**11 August 1984**  
**London**



# you must have maryadas

*your problems I will solve,  
but you solve your ascent*

I have to tell you something about Raksha Bandhan.

Before that, we have to talk about the maryadas  
that are to be observed by Sahaja Yogis.



## You should not spoil the name of Sahaja Yoga.

*Brahmacharya:  
a traditional code of  
conduct of a yogi that  
includes celibacy.*

### Maryadas of marriage

One of the things I discovered here in the West, that though we have understood the importance of the Muladhara, which is very important, and that unless and until we re-establish our Muladhara fully, we are not going to have the speediest ascent.

Despite all that, still there are lingering things you see around – like people start choosing their life partners in Sahaja Yoga. That is not allowed. That is not allowed. You are not to spoil your ashrams, your centres, using them for a marriage-searching society. You must respect. This point you must respect. If you have to marry, then you can find your life partner outside Sahaja Yoga – to begin with. But if you want to marry in Sahaja Yoga, then you should not go on searching people in Sahaja Yoga. It is a very dangerous thing for Sahaja Yoga itself and for you people. That is one thing one should never try to do with Sahaja Yogis.

For all practical purposes, you are brothers and sisters and that's why I always encourage marriages between people who belong to another country or another centre....

Most of the marriages which were done like that are very [much more] successful than the marriages that were selected and were done. It's very wrong to do such a thing as to arrange your marriage with a Sahaja Yogi by yourself. It will be dangerous. I don't want to say anything, but it won't turn out to be good because it is an anti-God activity, absolutely anti-God. You are supposed to develop your brahmacharya. You are supposed to develop your Muladhara. Instead of that, if you start using a Sahaja Yogini or a Sahaja Yogi for the selection of your married life, it's going to be very, very troublesome. Your Muladhara will not settle down. I mean that's a very bad stroke for your development.

Because of the background and the kind of conditioning you have had, you people don't understand that it is important to maintain the purity of the centres and of every place. So any such relationship in one city is a very wrong thing. It spoils everyone. To add up to the trouble, it's a habit of people, I have heard, that they try to tease that "you look better together, you are nice together." They tease and enjoy. It's a kind of a very perverted enjoyment of the Muladhara, to tease others, "You are looking very nice with him and you better marry." It's a kind of a romantic nonsense.

Of course, for all this, yogis – they have to have a brahmacharya. But even if you can't have a brahmacharya, you must have maryadas – not to tease each other and enjoy that kind of a nonsense when the marriage is not settled. If the marriage is settled, it is all right. And this kills completely the joy of marriage because there is no curiosity left. And many times I find that absurd relations are established. Some of them are really no good. And they will really be detrimental and some of them never are established. So if they are established, they are wrong. And if they are not established, they are heartbreaking.

So all this kind of thing you should not do. You have got experiences of people who married outside and brought wonderful people to Sahaja Yoga. If you can do it, you should do it. But if you have to marry Sahaja Yogis, you should not marry them at the cost of destroying the purity and the idealism it has.

For your own sake, for your own pleasures, you should not spoil the name of Sahaja Yoga. That is one thing I have seen, so I would say that today, as it is the day of purity in relationships, let us know that you have to treat each other as brothers and sisters. No such play should be followed. Don't allow your mind to drift into this. Because if you allow, then there's no end to it. As it is, you know how hard it is to bring you back to normal.

When Christ had said, “Thou shalt not have adulterous eyes,” He didn’t say it because it was not practical. It is quite practical for Sahaja Yogis. And there is nothing to worry about marriages so much.

What is so important? So many are married and what has happened to them? Even with Sahaja Yoga marriage, some of them have failed because of these bad habits. So you better get rid of these bad habits before marriage because after marriage also they go on like this and search for boys and girls. Because if these habits are not curbed before marriage, then they go on lingering on. So one should not try to do all these things before marriage.

And I have seen such marriages are never, never successful so far. And even if they are, it is a sort of make-believe thing. It doesn’t give real joy. It’s a joyless pursuit. Maybe in one case, it may be successful. That doesn’t mean that you should take any help from such difficult things, but have normal marriages which are enjoyable, which have created permanent bonds between people.

### **Maryadas between men and women**

We have to understand the maryadas.... Relationships between men and women are only pure if a certain amount of boundaries are kept.... We have to understand how to keep our relationships in proper respect to each other’s modesty and chastity. Now for example, there is a girl who is younger to you. You must keep all the distance from such a person. If she is much older than you, then it is all right. You can talk, laugh, joke. She’s much older than you. But normally with a girl who is younger to you, even much younger, you should try to keep away.... You must learn these things, how to maintain a distance.

Now there is a man who is younger to you, then you must not have any funny ideas about such a person. It is absolutely absurd. If some gentleman is younger to you, it is only in perversion you do such things. See, you should not have any funny ideas about that person. It’s only done when there are emergencies, when there is no possibility of a marriage, when there are so many women or so many men or under perverted conditions. We don’t have any of these conditions here, so we have to behave like normal people. And when the proper atmosphere is given to us, why not make use of it? Why should we create absurd things...?

Once you do like that, then anybody starts doing it. It’s a kind of an aggressiveness, that you arrange something, come to Me, saying, “Mother, we want to marry.” Now what am I to say? “All right, marry.” But it creates a problem for Me, for the rest of the people. They will say, “All right, if he has married a girl who is twenty years younger, why not I marry a girl who is thirty years younger?”

You must understand My problems. If you ask Me for something – “Mother, should I do it?” – you really force Me into it. I have to say yes because I cannot be very strict with you because I am your Mother. But you should be sensible what to ask Me, how far to go. This is the biggest maryada you have to learn....

Try to see that you don’t try to take advantage of Me and, secondly, don’t try to bring people to Me who do not deserve it. There is no need to waste My time with them.... It is aggressiveness only. Please don’t try to do that. This is a wrong thing to do. So the maryadas are to be established first with Me, that understand that you should not try to trouble Me at all like this....

Maryadas  
are to be  
established  
first with Me.

It would be  
absolutely  
killing Sahaja  
Yoga if you do  
not keep your  
maryadas.

Keep that understanding that if you have to grow, we must have a proper relationship with Mother and we must understand what will displease Her the most.... So many things are there that people just try to force on Me and I say yes. But I am very cunning and clever in that because I tell in a way that you should realize that it is not joy-giving....

The maryadas of relationships between you is a relationship of pure love, of purity. Unless and until you develop pure relationships, you are going to be ruined. See, this finger has to have a pure relationship with this hand. Supposing if this finger has some dirty feelings about this hand, it may dirty it, it may spoil it. In the same way, we should have extremely pure relationships with each other. It means we should try to give our heart to another person without any lust or greed in it. That we should try to do. Try to help each other. I find when they feel in a lusty way or a greedy way attached to others, this is not for the Sahaja Yogis, but non-Sahaja Yogis. They get so much interested in that person. It's a very baser way of attachment.

But in Sahaja Yoga, your attachment is with your spirit, with your atma. And atma is the purest form of our being. We have to keep it absolutely pure and then the enjoyment is higher than any romance, any marriage, any worldly thing. It's the highest and the top-most. First achieve that. First of all, you should arise and achieve that. Achieve that purity. That is very important.

Now the relationship between the men and women – I have told you that you should not try to enter into any bedrooms where the ladies are. It's not proper. Nor should the women enter into men's thing. But it is very common. Women should not behave in the way other women behave....

So the sense of shame must be developed among men and women. It looks nice. It looks beautiful. It gives you an additional charm if you have the sense of shame, a little bashfulness.... Even with Me, they will talk with a hand like that. "Mother, You see this thing is happening." But there's no need to do all that. Talk in a way that is gentle and beautiful.... How you talk, how you speak, everything should be saintly. You are saints now, do you realize? You are all saints, so how you behave with dignity towards each other, how you respect their dignity, how you live is very important. And that you should try to maintain in a way that looks like a saintly behaviour. You have to be a saint....

It would be absolutely killing Sahaja Yoga if you do not keep your maryadas. That is one of the most essential things one has to know. I have told you again and again how you dress up, how you bear yourself up, how you talk, how you listen to others more than you talk yourself, how you become non-aggressive. It is the best way to impress people and to express Sahaja Yoga. I tell you, as it is, people have started saying, "They are very beautiful people, you can see they are very beautiful. You can see they are a very different type. It's something different. They are something great." People have started saying that. But still we lack in certain things.... We are all prophets, and prophets have to behave like prophets. They can not behave like cheap-type people. So, in that, we have to understand the maryadas....

You must teach your children to call elders by the name of brother or uncle or someone. Give some respect to the elders.... I have seen little boys calling big, married people with three, four children by name. That's not our style. You should never do it.... We must respect each other, must call them by higher names. Especially when in a meeting, there are people, you should call them – each other, even your friends – by "Mister...." At least call them "mister" and say something in a way which is beautiful. The English language has many words as "please, thank you." All these must be used profusely. We are going back a little bit. We are now becoming much more modern. That we should give up and become less modern and more elevating.





### **Maryadas of brothers and sisters**

Now the whole idea of this maryada is such that when you have called somebody as a sister or a brother, then it is not only lip service, “You are my sister.” It is something innate and very deep. You have to develop that feeling of a sister because that’s how your sublimity will go up, your left Vishuddhi will improve, your Vishnumaya will be satisfied. If you call somebody a sister, the sisterly and daughterly relationships and motherly relationships always bring down the so-called ego, which is hiding in the left Vishuddhi.

So try to be kind and gentle with the person whom you call the sister. Stand by her, look after her. If you call somebody your brother, you have to pray for his protection. Then you must know that you have a right to ask him for his protection also. But you must also give something to him and you must try to look after him, welcome him to your house and treat him as a part and parcel of your being because he is very much near to you because he is your brother and he’s very much closer to you.

But such a brother should not try to dominate the wife. This is the maryada again. Like a brother or somebody is very friendly with the brother or a lady is friendly as a sister, then she should not try to put a wedge between the husband and wife. That is the worst thing to do, to put a wedge between husband and wife. Anybody who tries that must know that he is a mean person. One should never try to put a wedge between a husband and wife.

I know there are problems between a husband and wife. I will put them right, but you don’t try to put any wedge between them and don’t try to create a problem. If it is problematic, it is for Me to solve, not you people. You don’t have to solve and don’t interfere with their married life. Let them be as they are. I will find out how they are. I will try to help them. But it’s very wrong to play with their married life or with their marriage problems and suddenly jump on somebody. It is a very wrong thing which is very common here....

This kind of a cheap heart-giving business and taking business is not for Sahaja Yoga. In our heart resides the spirit. We are dignified people and in that dignity we have to rise and live with that dignity, not to cheaply allow the spirit to be insulted or dominated or subjugated to anyone.

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### **Maryadas and children**

The relationship with children also one should understand. I have seen some people have a habit of getting a child very much closer and pampering them.... Let the parents handle the child. You just don't interfere with other's children.... Inform Me. I will cure the child. But if a child is being spoiled by you, the worst thing to do to harm that child is to spoil. Children here are very clever and intelligent, you must know. They are very good at manipulating. They will because they are extremely precocious. They are realized souls. They are born in this country – what a combination. At that time you must be very careful as to their training.

From the first five years, all the parents must be extremely strict with children, extremely strict. Don't allow them to overpower you or manipulate you. It's very important. If you allow them to overpower you or to dominate you, they will sit on your head. Tell them not to do like that.... They are not deities to be worshipped. They are only realized souls, so keep them at that point. And you are My trustees of those children and if you spoil them, it is you who will be held responsible. You have no business to spoil the lives of these children as Sahaja Yogis and their chances of ascent. So if they are born-realized, they are not deities. This you must understand. They are not beyond corruption. They are not beyond all kinds of things....

With your children you have to be really strict. They must know how to meditate, they must know how to pray, they must know how to respect and all the good things you must teach your children. And don't allow them to sit on your head. Many people have ruined the lives of their children like this. Now will you please see that such a child is brought to proper level? If the child is trying to take liberties with you and is cheeky and does not listen, please give that child to some other Sahaja Yogi to look after, whom you think can look after and see that the child is put right. Nip in the bud is the best way because we don't want to have children who are spoiled, who are spoiling other children, nor do we want children who are subjected to such children.

So you can have proper children, well-behaved children, sensible, wise children because they can really be a drag on you, on Me, on everyone if you do not properly bring them up. And they are our liabilities. We have to look after them.

So the relationship between the father and children, mother and children is important. Actually the mother should look after the child much more. And the child must respect. The father should never scold the mother in the presence of the child. That's one thing one must understand, that if the father starts scolding the mother in the presence of the child, the child will have no respect for the mother. But the respect must be maintained because, if the wife respects the husband, then the child will know how to respect her and the husband too.

So the whole thing is built up like that. It is a kind of a pattern for children to follow. One should not try to dominate the husband, at least in the presence of children. That's very wrong because then the children learn that trick and they start dominating you.

So it flows from you to children, so try to see that if you have to do anything, then you do it yourself. And respect the husband and in a way that is very obvious to the child that the father is respected by mother. And they are just like monkeys. The way you behave, they behave. So you allow them to behave in a particular manner. They will behave that way. But if you put a good pattern of behaviour, they will imbibe it.

The other day I was thinking how Indian children are so obedient, so sensible. They will never ask for it, "I want this, I want that." They never manipulate. What happens? How do they do it? The reason is, I think, the good pattern in the house. Everybody knows whom to respect, how to respect, how to behave.



The relationship in Sahaja Yoga has to be even more than this, much more subtle. For example, if we are in a room, try to give to another person always, try to do for them. If you have to pay, better pay yourself, not to wait for another person. Try to do it yourself. Run forward to do it. If someone is carrying the luggage, you run, you do it. That is the way a Sahaja Yogi should be. Mostly children are like that. They will say, "I'll get it, I'll do it, I'll receive it." It may be ego, you might call it, but whatever it is, that is the sign you all have to achieve by organizing a proper type of an image for the whole society, that if somebody needs something, you run.... First let others have, not that you should first have anything. How you eat your food is very important. Everything is very important for the children to see and to behave like that.

### **Maryadas and money**

In money matters also, I have seen that people should be very, very sensible and should have proper maryadas. Now with Me, whatever maryadas you want to keep, you must understand.... Whenever it is possible, you should try to do whatever is possible for Sahaja Yoga. It's very important. Try to surrender. Not that I will take any money from you, you know that. I don't want any money or anything, but surrender yourself absolutely to Sahaja Yoga. That is the best way people have risen and have done so well.





### **Maryadas and Sahaja Yoga**

Now the relationship among yourselves, among different groups, among different nations – we should try to help people.... We must not forget that we have to help. We have to help as many as possible. And we must try to do whatever is possible for others. This is important. If we cannot do for a group like Sahaja Yogis, whom are we going to help? So we have to give that help.

Now in Sahaja Yoga itself, on the subtle basis, we should not try to judge anybody's vibrations.... It's an absolutely wrong idea. Everybody, individually, should sit before the photograph, get the vibrations every morning. There should be a discipline. You must know that the system of Sahaja Yoga today has worked out this way, that I have given you Realization just to say that let your light be enlightened. Now you have to see your lamp if it is clean or not. It is only possible when the light is enlightened. See your lamp, if it is enlightened or not.... You better judge yourself, cleanse yourself, look after yourself. And also try to see how your lamp is. Is it clean? "Mother has given us the light to see and why not see?"

So if you work it out on these lines, you will go very fast. And you have to, now, perfect yourself. We have so many Sahaja Yogis, but how many are perfect? This is the point.

Now your relationship to Sahaja Yoga is also very important. There is a maryada about it very much. Sahaja Yoga should not be taken for granted. Anybody who thinks he has got Realization and now he is sitting on top of the world is not so. You must work it out. You have to have discipline....

First build the dome and then the foundation – Sahaja Yoga is like that – so that with the dome you understand, you are protected, you are looked after. But people take it for granted, like "Mother will do it, leave it to Mother." No, it is not so. You are My hands. Supposing My hands have to lift this, I should say that Nirmala will do it? Now which is Nirmala? These hands are the Nirmala at this point. So many people drift like that.

So to Sahaja Yoga also, your attitude should be of respect. You should not try to put yourself into bandhan before others. You should not try to do these things, but in a dignified way you must respect Sahaja Yoga. And foremost of all, to Sahaja Yoga your relationship should be that you should know Sahaja Yoga, what it is.... All of you, one and all, should become a big pandit. But you get lost in your marriage problems, then your children's problems, then "my mother," then "my sister." I mean it will take too much time for you. First of all, you should see, "I am a Sahaja Yogi. Let me get to work...." You should say, "I have nothing to do, I am going to study Sahaja Yoga...."

There are so many books you can read. I have told you. Try to make your own library. Try to improve in it. Everybody must try to get perfection – perfectionism. You should never be a liability on Sahaja Yoga, but a great asset of Sahaja Yoga. That's what everybody should try to be, that your problems I will solve, but you solve your ascent. That is very important. You must ascend, otherwise whatever problems I solve, you get into another problem, then you get into another problem....

I have seen people, they go into an ashram and then they think this is their house. They live there. They manipulate all the money that they save and this and that and develop this, want to make everything comfortable. They never think, "This is not my ashram. I am doing it because I am a Sahaja Yogi. This is the ashram of Mother. I have to do it." But that detachment is not there, not at all a detachment. And it is something surprising, that if you have to go to the Himalayas and make an insurance policy, then what's the use of coming to Sahaja Yoga? It is as absurd as that. We are writing two insurance policies, that "I have gone to the Himalayas. When I die, give my property to this one. If I don't die, I will come back after that." And nicely packing up in a nice plastic bag so that ice doesn't spoil it. It's as absurd as that. So you should not have anything.

Now some people have a habit, "Oh, I'll get a house for myself. Get my wife there, children there." Finished – all such people should, for a change, leave their houses, come to an ashram, put some other people in their house because they are getting attached.

How will you get detached? Is there any way out? Because that is very important in Sahaja Yoga. Unless and until you are detached, you cannot ascend. Supposing you have all the tentacles down here on the Mother Earth and you say, "Let this plane fly," how will it go?

### **Maryadas and detachment**

The relationship of purity must be understood in everything. Is it a pure relationship? "Am I living in this ashram in pure relationship? Because this is the house that is giving me comfort, that's why I am living in this house. Or am I just living here just because it's an abode? I am here today and I will be there tomorrow?" You will be amazed. You will enjoy every part of life. As soon as you are attached, you are doomed. It's a headache to be attached to someone. Then you hanker, "My wife has not arrived. Oh God, what to do now? I must telephone to her, get her here." But if you are detached about it, she will come in time. Not only that, but you will enjoy her company. Otherwise you will shout at her, "Why didn't you come in time? I was waiting for you." Then why were you waiting to scold her and shout at her and spoil all the relationship? Just see the absurdity of the whole thing is the attachment.

You should get completely detached about everything and you will enjoy, just enjoy. But in that also, one has to judge. Are you really enjoying or are you just making a drama out of it? Try to be sincere. Purity is brought forth by sincerity. If you are not sincere to yourself and to others, you cannot be pure. And purity is the main thing you have to achieve in Sahaja Yoga, apart from the unity, which I have given you. But if you do not use this unity for purity – no use.

So this light should give you complete wisdom that you enjoy a pure, good life. You are married. All right, you have a life of enjoyment with your wife. That I have already described to you and with your wife how to behave also. I have described to you many a times – or with your husband. But when it comes to others, you should have an absolutely pure relationship of no exploitation. Even there are flirting exploitations the same as money exploitations. Here, if you exploit somebody by money, it's called a "thug," but flirting is not called anything. I think that is a much worse crime according to Christ. So you have to be careful on this point and understand that the relationship with each other has to be pure.

Until you  
are detached,  
you cannot  
ascend.

## You are all born of one Mother.

Now there are people who have horrible wives or horrible husbands. I don't mind. They can give them up. If they are absolutely impossible, if they are spoiling their purity, if they are torturing their lives, then the best is to get rid of them. I don't mind because if they are so bad that you cannot use them – just like this body, if it is so bad – it's better to give up and die. So let that relationship die out. But that death should come to you as a very forceful help, otherwise, after that, if you become a nervous personality, what is the use?

So what you have to do after such a thing has happened – that you have given up such a relationship – then, if you have to go to the courts and all that, you should give up Sahaja Yoga for the time being. Solve your problems. Solve your court problems, everything, then come to Sahaja Yoga. We do not want to get involved into this kind of a thing at all, that we have broken any family or anything....

I have to make a humble request to you, that if you have any such problem, do not allow any child who is younger than a proper age – sixteen years – to be kept in the ashram without taking a full permission, written permission from the parents. Or a wife who has made problems with the husband should not be allowed to come and stay in the ashram with the children unless and until it is resolved. We are not responsible for all kinds of problems. Then people who are sick or mentally deranged should not be kept in the ashram. That is also quite a sympathetic attitude of so many Sahaja Yogis. An ashram is for the best people, not for the lunatics. So please do not get such people who are no good. We do not want such people to come in the ashram who are going to ruin the reputation of the ashram.

### **The greatest relationship**

So coming to the relationship of Vishnumaya, is that Vishnumaya is the one who is the sister of Shri Krishna. She is the one who announced the coming of Shri Krishna. She is the one who sacrificed Her life to save Shri Krishna's life. Vishnumaya is the one who surrounds Shri Krishna and She was born as Draupadi, who was later on humiliated by Duryodhana and it was Shri Krishna who came and helped Her. So it is a very sweet relationship of purity, of help. A very delicate relationship is to be maintained of a brother and a sister. And that is a special relationship today....

It is a greater relationship than any other relationship because here somebody is your own sister, is all right. But if she is not your own sister, you should know that you all are born of one Mother, so the brother and sister relationship should be all right.

In that, also one should not have preferences because some would like to have a rich sister or some sort of a nonsense like that – or somebody would like to have the most miserable one. This is all the maya. But a relationship with a person with whom you would like to be happy, you should tie the rakhi. And if there is anybody left out, you should not try to do that.

May God bless you.











I'm talking about God,  
who is the ocean of love,  
who is the ocean of compassion,  
who is the ocean of forgiveness.  
But we do not even understand  
that ocean, how great it is,  
how beautifully it cleanses us,  
gives us a nice bath,  
beautifully wraps us into nice warmth  
and takes us to the realm of His kingdom.  
This is happening en masse now.  
It is happening in other countries.  
Especially in India, thousands of people  
have got Realization in the villages.  
And it should happen to all of you here.  
But if you are not seeking, I cannot force.  
You can take the horse up to the river,  
put his mouth in the river,  
but the horse has to drink the water  
and enjoy the satisfaction.

*26 September 1982*



# The Magnetic

The first centre is very important. It is of the innocence, which gives you the magnetic powers in the sense not only that you are attracted, but you attract people.

But magnetic means that you know whether you are moving to the north or to the south. Birds have this power in them. The birds have it. That's how they fly from one place to another because they can feel the magnet within. And the person who is pure at that point, he never gets lost because he knows which side is moving.

I have never had a problem like that. I move either to the left or to the right or forward and My husband, who is dealing with shipping, he says, "I have never met a better navigator than my wife and it's so spontaneous."

I don't have to think. I know for definite that you are moving in the wrong direction or in the right direction...

So the magnet is placed within you there, but it's to be awakened. When it is awakened, these deities – when they are awakened – you become the truth, like the light that comes in you starts seeing everything as far as your feelings are concerned, your experiencing is concerned, so you become the truth.

*7 October 1981*

Shri Ganesha within Me is a powerful identity. While worshipping Him, you have to know that such a powerful thing you have to establish within yourself and, by that establishment, you have to manifest the powers of Shri Ganesha. And the power of Shri Ganesha's greatness is auspiciousness. It's a coefficient. It's a formula, we can say in scientific language, that emits auspiciousness. It's a magnet in the Mother Earth.

The same magnet is within you, which is Shri Ganesha.

You leave Me alone and I can tell you which is the north, south, east, west. Close My eyes, still I'll tell you.

You know there are so many birds who fly out all the way to Australia, to Siberia because they have that magnet with them. They have that innocence with them. There are so many fish, which have got an actual magnet placed in them. Scientists should find out.

In the same way, Shri Ganesha within us is magnetic, so a person who has Shri Ganesha awakened within himself becomes magnetic and the magnet attracts the steel, not the dried leaves.... And steel is like the Guru Tattwa. A man with the steel says, "man of steel." A person who has character, conviction and who cannot be dominated by temptations is a man of steel.

So this magnet attracts the steel. Steel has only one badness. The bad thing about it is that it is not pliable. It is rather dry, but the magnet attracts. This means it creates that special quality in the steel that it moves towards the magnet.

In the same way, when this magnet is awakened within you, you'll be amazed. Instead of people running away from your ashrams, they will be running towards you. I find it impossible. I go to any house, if they come to know I am there, God save Me – anywhere, any place.

So what is this magnet? It is pure love. It is pure love and the concept of pure love is that it doesn't depend on anything whatsoever, but on itself. It is the support of itself. It's like light that spreads just by its own nature. It doesn't want anything, doesn't expect anything. It just spreads all over and enlightens other peoples' hearts. That's why they get attracted.

*7 September 1986*

*The guru word means gravity. Gravity means a person who is grave, who is deep, who is magnetic. Guru Puja 1984*



The Divine is not interested in useless people. It is interested in that special calibre....

They're extremely enjoyable and magnetic and dynamic.

They're complete in themselves because they feel their subtlety. They live on that.

Still, their seeking is there and the meaning they try to find in their own being.

And they want to identify their subtlety with something that is universal. 9 June 1980

***The magnetism is a magic. It is a magic of a person.***

A person is magnetic because he has certain magic.

Now this magic comes from your own personality. So the basis of magnetism on the left-hand side starts and that basis is Shri Ganesha. Shri Ganesha is the basis of that magnetism.

So your innocence is the best way to have that magnetism. Magnetism you cannot express in a material way. It is not material stuff, but it is something abstract. It comes from your quality of Shri Ganesha. Such a person is magnetic.

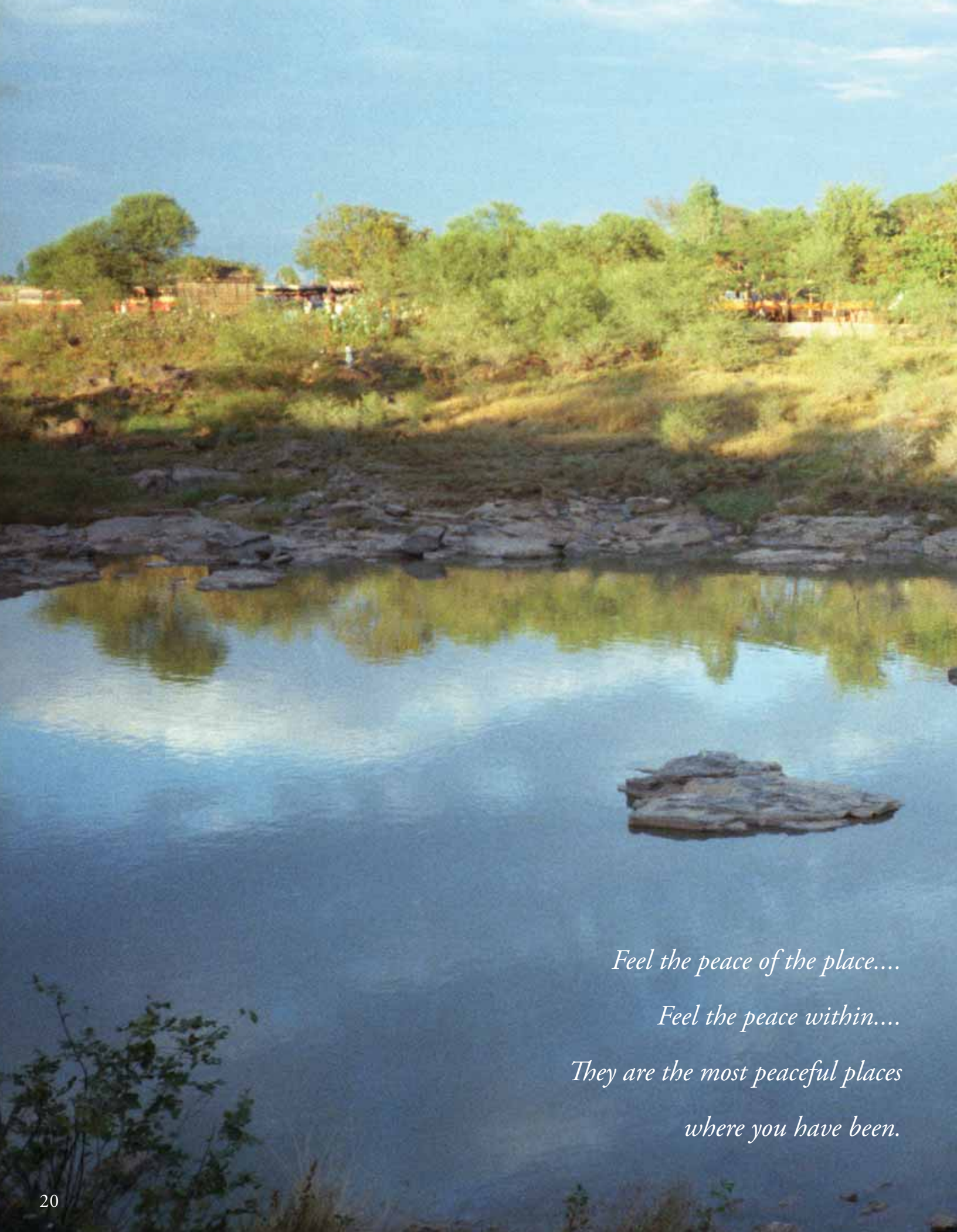
Magnetic means that such a person attracts another person because of the weight of the person, because of the quality of the person. Such a person attracts, but does not attract for lust, greed and nonsensical things, but attracts another person because of the fragrance of love in the subjects.

Now it is always confused – confused because it's such an abstract thing. So one must understand it in a very subtle way.

What is this magnetism that one should understand? You see, there are some gestures people use artificially, which normally they have been using just to attract other people – the way they walk, the way they dress, the way they live. All these things are of no use. It is something so inner. That fragrance is so inner which must be developed. *Mahalakshmi Puja 1983*







*Feel the peace of the place....*

*Feel the peace within....*

*They are the most peaceful places  
where you have been.*





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# *If you have any questions,* **ask Me**

**6 August 1982**  
**London**

*On a rare occasion in the summer of 1982, Shri Mataji invited questions from the Sahaja Yogis gathered at a London ashram.*

***When we get angry, is our anger just our tendency to react?***

If you get angry within yourself and if you are sure that you are not doing anything wrong, for a Sahaja Yogi there is no need to say, “outside you are angry.” There’s no need. That anger itself is a power and you should do your bandhan and anything that you want to do, but you should not show that you are angry. You should be absolutely silent because you can be. You are in the axis. You are not on the periphery. Actually, the anger is just to see your anger and use that anger for that purpose. And once you start doing that, that anger will itself work out. That anger will itself work out the person. And you’ll be amazed. But you must learn to see your anger that is working. All these things are important.

You have seen that sometimes only shouting at the bhoots, they go away and many mad people have been cured like that. But you don’t do all that. That’s for Me. You must be always decent, with decorum and all that. But if the anger is because of your nature or a tendency or out of control, then it’s a bad thing....

I can get very angry, but I am completely under control. I know why I am angry, where the bhoot is, how he’s running away. I can see that. But you can’t see the bhoot. You can’t see anything, so there is no need for you to get angry and show temper.

But if you have an anger, say for example which makes you uncontrollable, then there is a mantra for that – *shanti*. “Ya Devi sarva bhuteshu, shanti rupena samsthita.” You must ask for that bliss, for that peace. This is a mantra for you. For controlling your temper, you have to tell yourself, “Ya Devi sarva bhuteshu, shanti rupena samsthita.”

So shanti is the point. The axis point is that from which you witness everything. You are in shanti. You are in complete peace. You are not in a turmoil. Even if you are angry, you are not in a turmoil. Whatever is angry is the power and the power is taking charge.

But unless and until that is achieved, what you have to do is to put yourself in a position that you are peaceful.... The shanti is your fort. But peacefulness never means cowardice. Never call cowardice as peace. A person who is peaceful is never a coward because nothing can transgress it, nothing can overpower it. It is never, never possible that cowardice and peace can go together.

But your power is inside, not outside, so you don’t show your power of your anger outside. But just a little anger with anybody, you will see it will work out. But first establish that position within you where you are the axis, where you do not allow anger to sit on your head. That is the growth. That’s the growth, that you are at peace....

### ***What are Your plans?***

What are My plans? I don't plan. You see, I don't plan because I don't know how far My instruments are ready. First now, My only plans, if I have any, are to really prepare My weapons all right. Once they are done, then we'll fix them up.

You see, unless and until you know how far your bomb can fall, how can you plan it? So first of all, I must measure up the power of My children, how powerful they are. That's what I'm trying to do now, to make them aware of their powers to use.

Like you see Hanumana, when He was born and when He grew up, He forgot that time. He forgot His powers. So He was to be reminded that "You are such-and-such powerful person. You don't know what Your powers are. You ate off the whole of Surya. This You did in your childhood. You are born with this power, but now, after growing, You have rather sort of forgotten it and also You were afraid of using them and it sort of looks like in a dominant position. But it is there. If You just try to remember them, it will come."

They have tremendous power, these people have, tremendous powers. But they have to assume and stand on that....

I must measure  
up the power  
of My children.

### ***Some Sahaja Yogis use their devotion to You to oppress others.***

You all have a direct access to Me. You all can grow your spirits. Nobody can dominate you. Everyone has complete freedom to know their spirit. And the spirit is something that cannot be dominated by anyone.

Now supposing somebody tries to oppress you, what will they oppress in you, in which way? They will say, "All right, we'll not have this carpet, we'll have that carpet." Now have it. Somebody will say, "I'll jump in the sea." Jump – just now you jump. What will they oppress you in? You see, just see that. Not in your spiritual growth, can they?

And that's how the problem starts, in material things. In an ashram now, somebody says, "All right, we would like to have a photograph of Mother put there." The other will say, "No, we're going to have it there." Whether you put it here or there makes no difference. My photograph is going to work it out.

Even in puja matters, I've seen people will say that "No, Mother is sitting there, don't put your feet towards the Mother." It's a common thing. Everybody knows one should not put them, but still they'll say, "No, we want to put them." All right, let them put. Next time they will not because they will know it is wrong. They'll find out.

So you see, nobody can oppress anyone. I am here to correct. Once you understand that you are not perfect, the other is not perfect, we are all perfecting ourselves, we are all coming up, Mother is there to look after us, then we will never think like that.

Now I have also seen people will say that there are two Sahaja Yogis talking to other Sahaja Yogis. Now one is a very oppressive one. The other one is upset to see that this one is oppressive. Now for that purpose, if you are quiet, silent, you will always dominate him. People will listen to you, not to him. But even if you start saying, "Oh, you don't say like that and this," they will think these are fighting cocks. Then, at that time, you are wiser. This thing will even give him a chance to understand. But what happens, one person dominates. Another tries to dominate him by outward things and the whole show is over. There is no need to dominate another person by outward things. He will settle down by himself if you show your dignity of your silence and of your understanding of Sahaja Yoga. There is no need just now to say, "You shut up, you sit down, you don't do!" It is absolutely wrong....

In Sahaja Yoga, it will never help. The other person can only win over by his dignity, by his quiet methods, by approaching a person properly....

Everybody  
has position.  
But the greatest  
position is of  
your spirit.

So many times you have seen I just keep quiet. It works out. It is not necessary that you should at that moment shout. There's no need and it creates a very bad impression and very bad leadership.

First of all, you cannot be dominated. This is one fact. It is a truth. You can grow in your spirituality, whatever people may try to dominate in worldly things.

Thank God we don't have any organization. Thank God we don't have secretaries, assistant secretaries, under-secretaries, vice-secretaries, upper secretaries, lower secretaries. We don't have any nonsense. Otherwise, even that would have been dominating to people. Then they would have fought that. So we don't have that problem. We don't have any money problem because we don't have all these nonsensical ideas. I have solved these problems by having no institutions, no positions. Everybody has position.

But the greatest position is of your spirit, which you establish. The attention is not there. It is more ego-oriented. The whole stuff is ego-oriented. You can't fight ego with ego. You cannot. You can only fight ego or super-ego with the spirit.

How much do I dominate you? I absorb all your aggression also and how much do I dominate you? If I have to correct you, I go forward and do it and tell you that I am correcting you, whether you like it or not – and you see the result. It is all right. But if you have that capacity, do it. Then there is lacking in you that you cannot do that way, so be prepared not to at least spoil the show of Sahaja Yoga....

You have seen all these saints, those who have talked about Me. What do they say? Everybody says the same thing about Me. There cannot be any fight between saints, can there be? If the truth is one, how can there be a fight? But because one is inadequate, another is dominating, both must achieve that state. But the best is to behave more dignified, more grown-up, more patronizing. People will definitely take to you because you will become the leader.

Arguments are not going to lead you anywhere. I can tell you this much. No use arguing among yourselves. If you have to argue, you have to argue with others, not among yourselves....

### *How do we fight the ego?*

You should never fight ego. If you try to fight it, it will sit more on your head. That's not the way to fight it. That there is ego and you fight your ego – “Oh, I am going to box you” – then it will grow more. The more you box it, the more it will grow. Never fight your ego. The only way is to see it.

Your attention is very important. Your attention is now enlightened. Whatever you see, it comes to its right size. Ego, if it is overgrown, you just watch your ego. Best is to watch yourself in the mirror and you say, “Oh, Mr. Ego, how do you do?” Then it will come down. But don't fight it. It is just to be seen.

All kinds of egos could be there. If you are over-educated, you are egoistical. If you are uneducated, you are egoistical because you must try to show that you are something. All sorts of egos are there.

So the best thing is to see for yourself. That's why I say, “Face yourself.” Your Self means your spirit.





***Mother, is it the same for super-ego?***

Yes, very much so. For super-ego also, you are not to be frightened. You should just say, "Get out. I can see you very clearly. You are there. You get out from here. How dare you frighten me. I am the spirit. I am the spirit. How dare you can do that" – that's how.

You see, ego makes you idiotic, absolutely. Ego makes you idiotic, makes an idiot out of you – absolutely. And the super-ego makes you a coward. It makes you a coward.

Now how to fight it – "I'm not going to be an idiot." If you say that, the ego will go away. If you want to be an idiot, then he will be there to help you. If you want to be an idiot, all right, call Mr. Ego. You'll become an idiot straightforward. It is the easiest way....

And super-ego – if you are a coward, then it sits on your head. Say, "I am not going to be. Ham Ksham," as I told you, the mantra on the Agnya. Either you have to say, "I am." The other I say is "I forgive you...."

That relationship with yourself should be tyrannical. You should lash it up. You should absolutely make it clear to yourself that "I have to perfect myself. If I have to give my being to God, it has to be perfect."

Secondly, if you have to have a relationship with others, it has to be an ideal relationship. Sahaja Yogi with Sahaja Yogi means something great. The greatest relationship is that. With your sister, with your brother, it should be ideal. And in collectivity, we have to be pragmatic. In collectivity, we can change our course. We'll take the way we like. The way it moves, we will manage it....

If you understand this very simple thing about relations and attitudes, you will never have problem.

Your relationship with the Sahaja Yogi has to be an absolutely ideal relationship, otherwise some screw is loose. Try to make it ideal.... I don't understand what have I to tell in this thing. You know everything, that it has to be proper.

Now see, the relationship between that [flame] and Me has to be proper so that it does not burn Me. It's absolutely in the lifetime also. We have to do the same thing. That relationship with each other has to be ideal to create the best results. It is so practical. I don't know what is there to tell in this. And you have to be perfect because you are the unit. And the whole thing can be pragmatic. Then only it can be. But here, it is just the other way around. The screws are pragmatic, the relationship is imperfect and the collectivity is absolutely static. It doesn't move. The collectivity – after all, we are collective, bound to each other. "How can we move, Mother? We are static now. We are bound to each other. We can't move, you see." It is just like the rock of Gibraltar....

## QUESTIONS

*Shri Mataji, could You say something about maintaining our attention so that it stays where it should?*

It comes to Me  
just like a picture  
– absolutely not  
of this life,  
but of lives.

The best way is to learn how to watch yourself. Just now, sitting here, just put yourself into a position from where you watch yourself. “Now what am I doing?” This is the *abbhyas*. This is the study. Apart from mantras, apart from anything, the *abbhyas* is the practice, the practice of becoming a witness. And the witness is the spirit state. There attention will not go. I mean you will see everything. It is there, but the attention will be inside. Try to practise this. “Am I a witness?”

Now, say some people say, “Oh God, I had a horrible time, Mother. This happened, that happened.” See – you are not a witness. How can you have a horrible time if you are the spirit? You only have a horrible time when you are not the spirit. If you can watch the whole thing as a drama that is played, then you are not having a horrible time, but this outside of you is having a horrible time, which you are watching.

That’s how the attention can be fixed very well if you practise *abbhyas*, practise all the time to be witness. Say you go out, you see something, you just try to see it, not to think about it. Be a witness of the whole thing. The joy will be complete and also you will become absolutely peaceful. Your attention will be completely enlightened. And then the inspiration you will get will be tremendous....

To Me, it is just like a film in My mind. If I have seen this room, now I know what is in this design. Everything I know, how you are sitting, what pose you have taken, how you were, what it was. Everything is like a design. You see, it comes to Me just like a picture – absolutely not of this life, but of lives – because that’s a recording system that records best.

If there are thoughts, it’s like something in between. You see, now he is trying to record Me on the film and if there is something in between moving, nothing will come in it. But when there is nothing in between and you are just seeing through, you are recording everything that is important.

Moreover, you will be amazed. You don’t record unimportant things. Like for people now, they go to a village or any place. They will be recording, “Oh God, it was very dirty and this happened and we went there and there was cement to sleep on” for example. “And then we went inside and there was no proper chair to sit down. And the chair was so hard and my back started aching.” All these things they will remember. And then what happened? “Oh God, I couldn’t get Realization.” Everything was that bad, you see, just like a newspaper – all bad news.

But to a person who is a realized soul in a real way, he doesn’t see. I mean you don’t smell anything dirty. You always smell something good. You never smell. You do not think of anything dirty. Everywhere you go, it’s beautiful. Even if you see just the sand, you see the pattern. Even if you see a barren hill....

I said, “Look at the beauty of these hills in Maharashtra.”

They said, “Mother, what is the beauty? It’s not covered with trees.”

I said, “That’s the beauty. Just see the patterns.”

They couldn’t see the patterns that I was seeing. But if you ask Me, “What is this hill?” I also know that because I know the patterns of all the hills, how it has moved, how it has made patterns and things like that. Because they don’t see that, they cannot see the beauty because they are looking out for defects. Or relatively, you see English trees are better than say X-Y-Z trees, so then this is not better. The relative, they start. But you are at an absolute point. You are getting the absolute of everything. Everything is your own. What is there to judge?

# What does it take to be kind, to be gentle, to say pleasant things?

***Mother, perhaps You can see the beauty because You are the artist.***

I am the artist and I am the art. But what about you? Who are you? You are the one who is created and you can create and you can become the artist.

That's what I am saying, that you are not only the light, but the light that will give light to others. And also you will sustain that light, which you have given. This is the difference now between you and other people, not that only you will be the artist, but you will enjoy the art of the artist. This is what you have got. You don't know. You are not aware of your powers. It's a dynamic thing which has happened to you, which you should take to. But our attention is on from where the dirt is coming, where the filth is coming, where the ugliness is there....

The same thing can look ugly to a person who is of that kind of an attitude who wants to see everything ugly.

Try your attitudes. Try to see good in others. Try to see. I am not saying for other people, but I am saying at least for Sahaja Yogis you can do it. Try to see good in them, what good they have done to Sahaja Yoga, what you owe to them, how to get along with them. Why not see the good in them? By giving them encouragement, by being good to them, you are helping Sahaja Yoga. But you want to help your ego because you are very wise. So then only, by appreciating another person only, you have a better relationship. This is a very simple fact....

What does it take to be kind, to be gentle, to say pleasant things...?

Somebody is very tidy, then that person is bad. Somebody is very untidy, that person is bad – every sort of thing. But why not you do something about yourself that there is something inside you which is not tidy? And it is inside you that is very upsetting....

I don't waste My energy. I have no energy for wasting. In the same way, why do you waste your energy? Why not see to the better side of man? By seeing the bad side, if you can cure it, well and good. But if you cannot cure it, you are going to get yourself bad. If you can cure it, there is nothing like it. But you can't....

When judging others, one has to know one should judge oneself first of all because with what are you judging – with your ego or super-ego? I have seen it's a very common failing, which should not be there any more. Now you are realized souls. You are saints. Although olden saints might be doing whatever they did, forget them – but you people are not going to see the faults of each other, but to the good points of everyone....

It's so enjoyable, how beautiful we are that everything is so beautiful around us, to see such beauty exists and we do not see it, such a tremendous joy. Every bliss is there, flowing within us and we don't know, we don't notice it. It's such a happy thing. It's such a beautiful thing.

“Oh God! Such a source of joy was just standing next to me, I never knew. And I just turned around and saw that force. I turned around.”

Turn your back – all the conditionings of yours, the ideas that you have. Do not pass judgement, first thing. Great art critics and all that, please, I beg of you that do not pass remarks at anything all the time. It's ego playing the trick. Just watch it, how it is making you feel that you are something very great. Be careful. ॐ



# *seven moments*

## WITH SHRI MATAJI

### ONE

If you can record the joy of raising the kundalini of others, you will feel a new wealth of these beautiful moments will be accumulated. And all those moments which were giving you confusion or fear or so-called unhappiness and happiness will drop out and pure joy will remain because now most of the experiences you have had are more of joy. Joy has no thoughts. It's just an experience – *pratyaksha*. That's why I said you keep your eyes open. I hope you'll understand what I mean by that.

*26 May 1980*

### TWO

Once you are absolutely thoughtlessly aware, you are one with the Divine, so much so that the Divine takes over every activity, every moment of your life and looks after you and you feel completely secured, one with the Divine and you enjoy the blessings of the Divine.

*Sahasrara Puja 1998*

### THREE

Look at the tree with love and you will find that the tree itself is giving you the joy of its creation because you will become thoughtless. And the creator who has made that beautiful tree will be pouring all that joy which is stored in it. Every human being is a store of joy, unlimited, I assure you. Believe me and don't waste them because somebody is not properly dressed or he's not according to the way you want him to be, which you learned in your public school. Every doorstep everywhere there is beauty lying. Do not miss it. But if you have a possessiveness about it ... then you can never enjoy them. You can never enjoy all that beauty, all that store, all that wealth that is in every human being. Every moment it is bubbling.

*Christmas Puja 1979*

#### FOUR

What is important is to enjoy the time. This moment, every moment has a dynamism in it. But you are thinking, “Now to go, now Mother is speaking, whether I’ll get my train or not, I should look at my watch, as soon as the time is I will run.” But I tell you, for a Sahaja Yogi, the trains will stop, the airplanes will stop. Everything stops for them because, after all, it’s all God’s work you are entering into. Who is greater than God? Who is more powerful than Him? Once you enter into His kingdom, everything works out. You know it works out.... So the joy of those happenings, the joy of that blissfulness, that security of God fills you up. And when it fills you up, you feel absolutely relaxed. You feel it’s all done for you.

*10 July 1984*

Every  
moment has  
a dynamism.

#### FIVE

Supposing a child is born to a mother and the child has not seen the mother, then that child cannot have that feeling for a mother as you people can have. So this is the greatest thing that you have got.... Then the joy starts pouring in because you start seeing how your Mother looks after you at every moment, how She creates play and how She creates magic.

*Guru Puja 1979*

#### SIX

The idea that we are sacrificing, itself is an ego-oriented idea. What do you sacrifice? What do we have to sacrifice? Supposing I say I am sacrificing. It’s nonsense because that’s My nature. I have to jolly well do it. I can’t help it. I can’t run away. If I run away from you, My vibrations will make Me.... I have to give. In the same way, you have to give Realization. If you think that “In my house I do lots of meditation, Mother. I give exclusively. I am exclusive” – finished. You cannot go further. You may have your own conception that you are going further with it. You are absolutely wrong. I allow you to continue with your myths. That doesn’t mean that it is true. People ask Me, “How many times should we attend the program? How many times should we meditate?” Every moment.

*25 January 1982*

#### SEVEN

You must know how to smile. You must know how to win over people. Still there are some Sahaja Yogis and some Sahaja Yoginis who are still rather stiff. I find them a little stiff in type and they can’t give up their stiffness. Maybe they think no end of themselves or whatever it is. Then they will not enjoy Sahaja Yoga. Of course, mentally they understand Sahaja Yoga and all that, but they cannot enjoy fully Sahaja Yoga and its mirth, its joyous moments.

*10 September 1995*

## **When it comes to giving,**

give it with your full heart.

You just feel that love of giving

and you feel so happy because

you feel so big about yourself,

like an ocean that's giving so many clouds

and again it is receiving these rivers into it

and again making it into clouds.

A sort of a circle of beautiful conversion into

beauty after beauty starts.

It's so beautiful.

And that's what we should try to become,

a part of that circle,

which is so beautiful

and which is so joy-giving to yourself also.

*27 March 1981*







# Shri Hanuman and the necklace

*a story about dynamism and humility*

**I MUST SAY YOU HAVE TO VENTURE.** You have to venture without any fear, collectively and individually, forgetting as to what will happen. I mean you won't go to jail. You will not be crucified. Be sure on that....

You are not aware that you are angels and this is your work. You have to do this and nothing else is important. I hope ... that enthusiasm, that venture-some nature will vibrate your Pingala and, without feeling any ego about it, in the most humble manner, as Hanumana was, you will do the jobs.

Hanumana – imagine, He was given a beautiful necklace of gold with big, big balls for Him to wear, by Sita. And He opened all of them one by one. He said, “There is no Rama in this. What will I do with this gold?”

So She said, “Where is Rama?”

He opened His heart and showed it. “See, Rama is here.”

If Rama is there, you cannot have ego.

So much of dynamism and so much of humility – what a combination it was. And that's what you have to just manifest. The more you will work, the more you will assert yourself, you will find that humility is the only thing that helps. Obedience is the only thing that helps to carry out your work and you will become humbler and humbler. But if you think, “Oh, I am doing this,” then finished.

But if you know that it's done by the Divine – “Paramchaitanya is doing everything, I am just an instrument” – the humility will be there and you will be an effective instrument....

I hope today you have understood the subtle side of your being, which is there, which is exhibiting, which I can see clearly and that you will, all of you will in your meditation, become aware of what you have within yourself.

That's the greatest thing that will please the Divine. And the Divine will look after you fully. With the same confidence as the angels like Hanumana, you have to go further and work it out.

May God bless you all.





*I hope you will understand My vision*

*and you will stand by Me,*

*you will come up to that.*

*I depend on you entirely for My vision.*

*We have to change this whole world*

*into a beautiful place.*

*For that, not much sacrifice is needed.*

*You are already blessed.*

*You don't have to do much,*

*only thing is keep your attention*

*on the source of Power.*

## *Credits and Notes*

**Front cover:** Her Holiness Shri Mataji Nirmala Devi, Krishna River near Brahmapuri India, 1989 (*Herbert Reininger*) **Contents pages photograph:** Shri Mataji Nirmala Devi in India **Contents pages name:** the 82nd name of Shri Ganga Mata **Page 2:** Shri Mataji Nirmala Devi **Page 7:** Shri Mataji Nirmala Devi, Christmas 1981, London **Page 9:** Shri Mataji Nirmala Devi and a child **Pages 10 and 13:** Shri Mataji Nirmala Devi **Pages 14 and 15:** Shri Mataji Nirmala Devi and Sahaja Yoginis in India **Page 17 and 19:** Shri Mataji Nirmala Devi **Pages 20 and 21:** near Brahmapuri India, 1988 (*Herbert Reininger*) **Pages 20 quote:** Shri Mataji Nirmala Devi, 4 January 1983, Sholapur India **Pages 25, 30 and 31:** Shri Mataji Nirmala Devi **Above photo:** rakhi tray, August 2008, Toronto Canada (*Omar Davis*) **Left quote:** Shri Mataji Nirmala Devi, Navarati Puja 1990 **Back cover photo:** a cedar tree, Vancouver Canada **Back cover quote:** Shri Mataji Nirmala Devi, Guru Puja 1980

## THE DIVINE COOL BREEZE

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A close-up photograph of a tree trunk, showing the rough, textured bark. Sunlight filters through the leaves, creating a pattern of bright, dappled light and dark, irregular shadows across the bark. The shadows appear to be of leaves, with some showing distinct vein patterns. The overall tone is warm and natural.

*The trees are not attached to anything.*

*They will die tomorrow.*

*It doesn't matter.*

*But anybody who comes to them,*

*they give shadow,*

*they give fruits.*