

The Divine Cool Breeze

2009 issue 2 – volume twenty-two number two





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THE BESTOWER OF DEVOTION
BHAKTI-SAIYUKTE



not the body

truth

Yes, that much intelligence everyone has, to know what is truth.

not the mind

not the emotions

not the ego

not the conditionings



I bow to all the seekers of truth.

First of all, it's important to know what the truth is. You find so many people are seeking the truth, but they don't know what to find and that's how they are twisted around, taken to some sort of false rites. It is important, first of all, to know what is the truth that we are seeking.

The truth is – if I tell you, it's very simple – that you are not this body, you are not this mind, you are not this intellect, you are not these emotions, but you are the pure spirit. That's what you have to become – the pure spirit.

And another truth is that the power that leads you to the state where you know the truth about yourself, about everything, is within you. This power is within you. It is your own, born with you, with every human being.

That's surprising. If all the human beings in the whole world have this power within their triangular bone, how can we differentiate them? They are all just the same. Everybody has a power based in their triangular bone known as the sacrum....

She pierces through and gets you connected to the All-pervading Power of Divine Love.

It's all love, nothing else but love. Truth is love and love is truth. And when She becomes one with that, you are a transformed personality....

The greatest thing that happens to you is that you become a new personality with collective consciousness....

Once you are transformed, you become a person of tremendous love and patience. You love everything. You understand everything through love. It is not love of some sort of an expectation. It is a love of giving. You just enjoy giving, giving. Everything is so enjoyable at that time, that state and you become so peaceful....

Why don't they think that we have to change this world? They have to have an emancipation of human beings. Why now? Instead of doing all kinds of other things, the best thing is to change yourself, transform yourself and enjoy. And the enjoyment is complete because the enjoyment is singular. It is not happiness, unhappiness. It's just enjoyment. You enjoy everything. Even the smallest thing can give you enjoyment.

There's a tremendous achievement of Sahaja Yogis that they have achieved this state of the spirit. So now you can absorb dharma without any difficulties. You would not like to cheat anyone. You would not like to kill anyone. You would not like to be violent with anyone. You will stick on to the truth – the truth. Very few people can stick on to the truth. Then you are not people who are going to rob others. You have no intention at all. It doesn't come into your mind that you are tempted to take away things from others.

First of all, it is the most important thing. You have a rapport with God Almighty. You are, in a way, in awe about God. There is awe – not, I would say, fear because fear is all dispelled. There is no more fear for you, but you have awe for God, that He is God Almighty. You won't cheat people. You won't cheat Sahaja Yoga for money. You won't fight for power or for something that is material. All your attention will be towards the expansion of your awareness in the light of the spirit. This is the vision of your Mother....

So we have now a new community, a new civilization of people who are extremely honest with themselves, honest to each other. They are extremely righteous and good people. They are absolutely non-violent, absolutely law-abiding, very loving, affectionate, at the same time extremely constructive and, at the same time, very intelligent. They understand Sahaja Yoga. It is such a subtle subject. Sahaja Yoga is such a subtle subject because you know everybody has failed to make people understand anything about truth. It is an impossible situation.

But this was the trick: your spirit. Once your spirit is enlightened, it goes into your head without any difficulties, absolutely sahaj. You do not know how difficult is this subject of Sahaja Yoga. It is such a fulfillment for the desire of the Divine that your divinity is now expressing itself....

The whole cosmos seems to be integrated, woven and governed by the divine laws. This integration gives you a complete understanding of Sahaja Yoga, mentally, emotionally and spiritually. It's not by some sort of a brain-washing or bombarding, but just through the light of the spirit you have seen the truth and you have understood it.

Shivaratri Puja 1992

this is

The Divine has nothing to gain from you.

Truth has nothing to gain from you.

Truth stands on its own glory, in its dignity.

It doesn't need anything from you, does it?

What can you do to adorn it? What can you put on that?

What can you give to that? How can you add to that?

It's only you who is adorned. It is only you who gain it.

If you get the truth, it is you who has been enlightened.

It is not the truth that is going to receive anything from you, is it?

If that is your idea, then you are sadly mistaken.

You cannot pay for truth. Truth is there.

It is there. Reality is there. How can you pay for it?

the truth



You must know that you are seekers. You have to get it and establish it within yourselves.

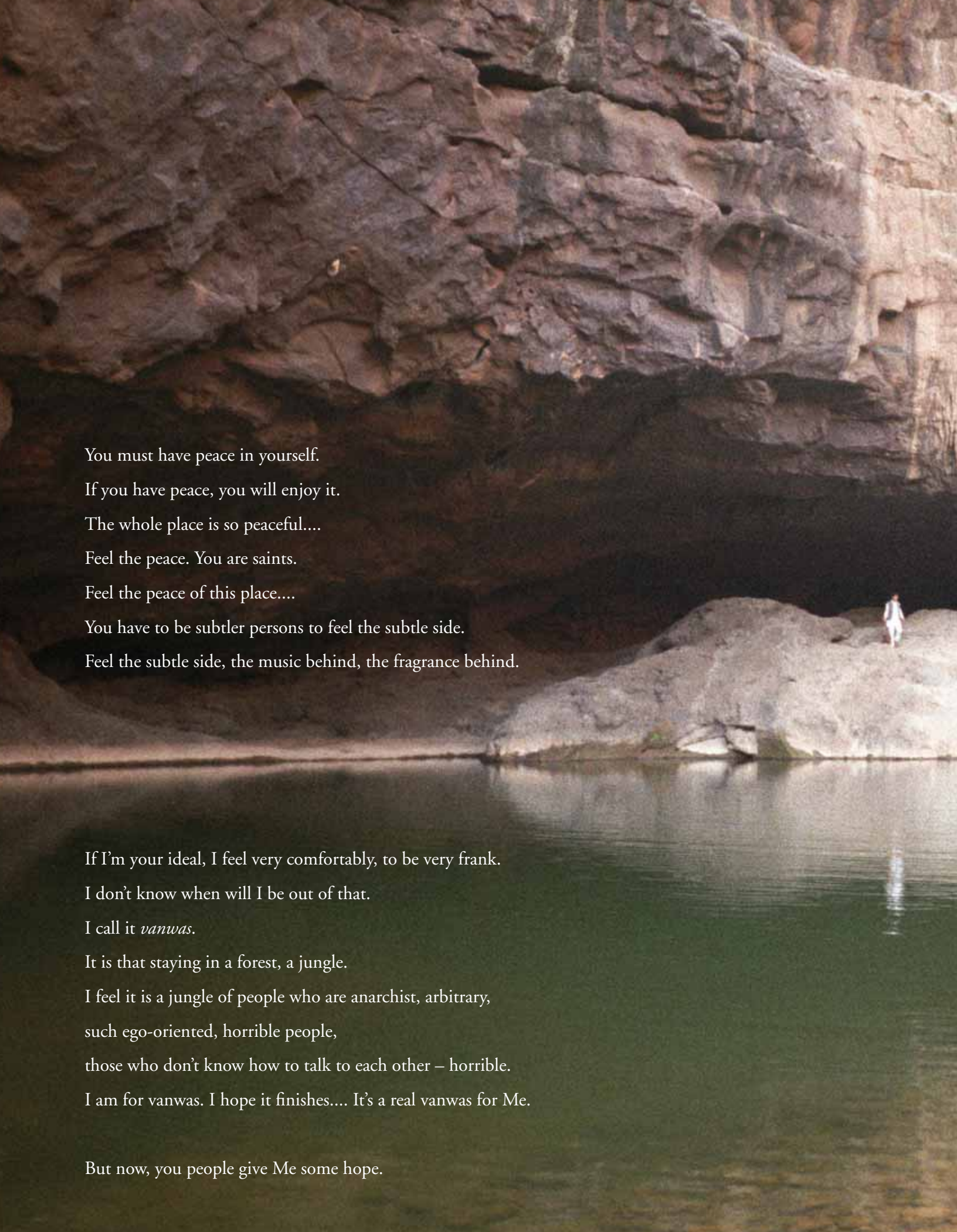
This is the truth: you are made as an instrument of God's power

and now you will be connected to the mains by His powers only, by His divine love

and the power will start flowing through you. You will be manifesting that power through your spirit

and you will see for yourself and enjoy that.

4 July 1981

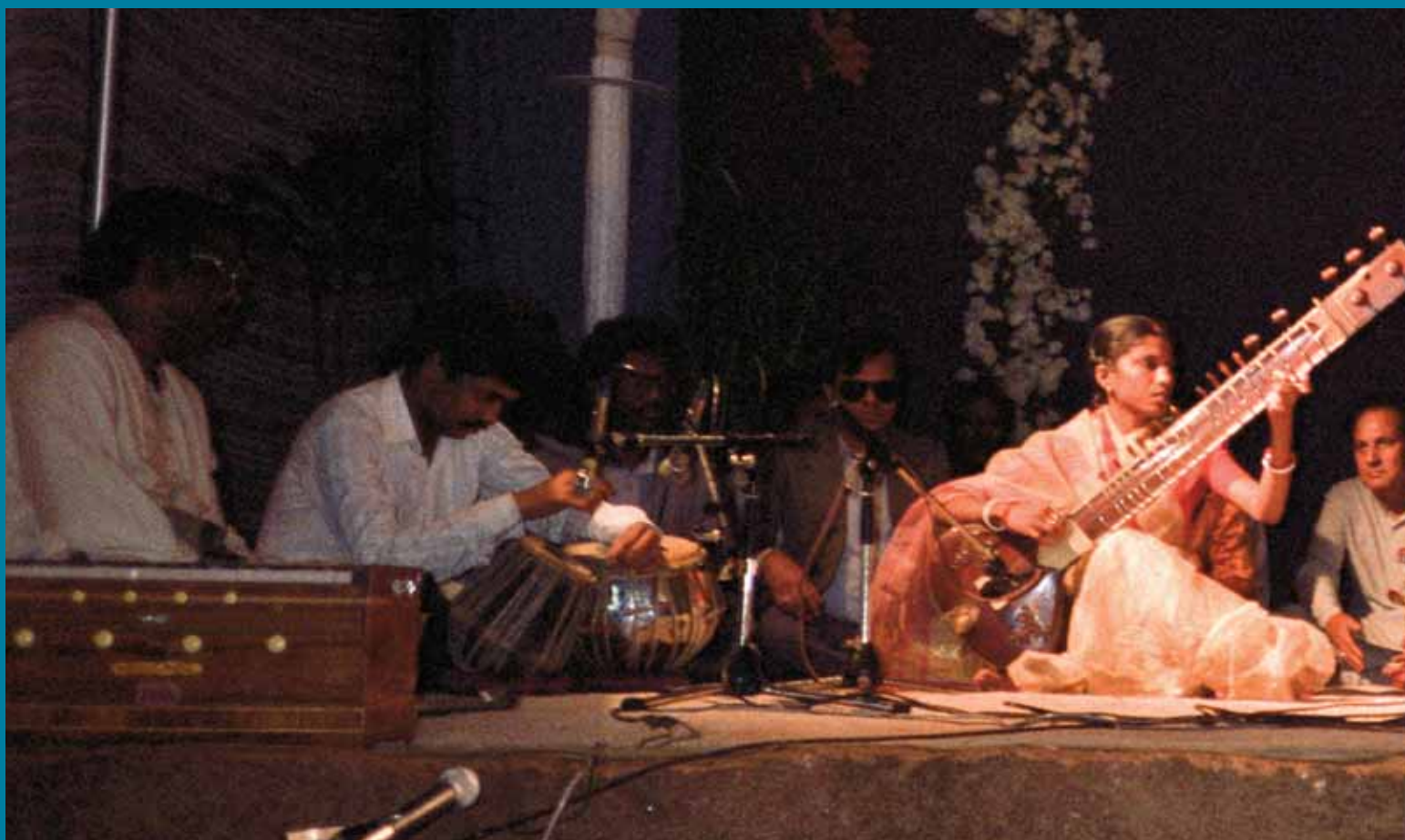


You must have peace in yourself.
If you have peace, you will enjoy it.
The whole place is so peaceful....
Feel the peace. You are saints.
Feel the peace of this place....
You have to be subtler persons to feel the subtle side.
Feel the subtle side, the music behind, the fragrance behind.

If I'm your ideal, I feel very comfortably, to be very frank.
I don't know when will I be out of that.
I call it *vanwas*.
It is that staying in a forest, a jungle.
I feel it is a jungle of people who are anarchist, arbitrary,
such ego-oriented, horrible people,
those who don't know how to talk to each other – horrible.
I am for vanwas. I hope it finishes.... It's a real vanwas for Me.

But now, you people give Me some hope.





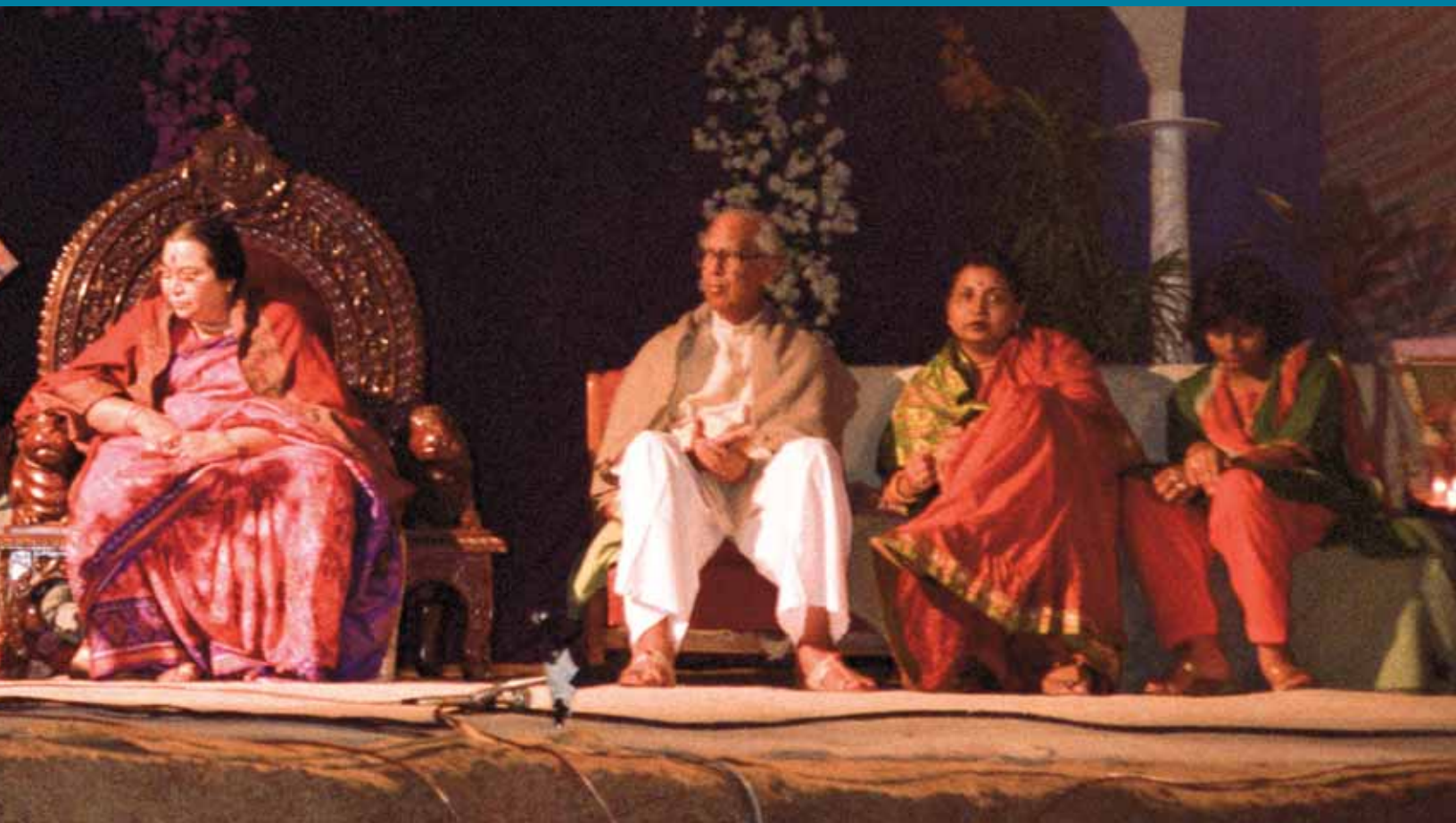
With the ear you hear so many things.

You used to hear the same things.

You might have been hearing so much music

... but it never gave you joy.

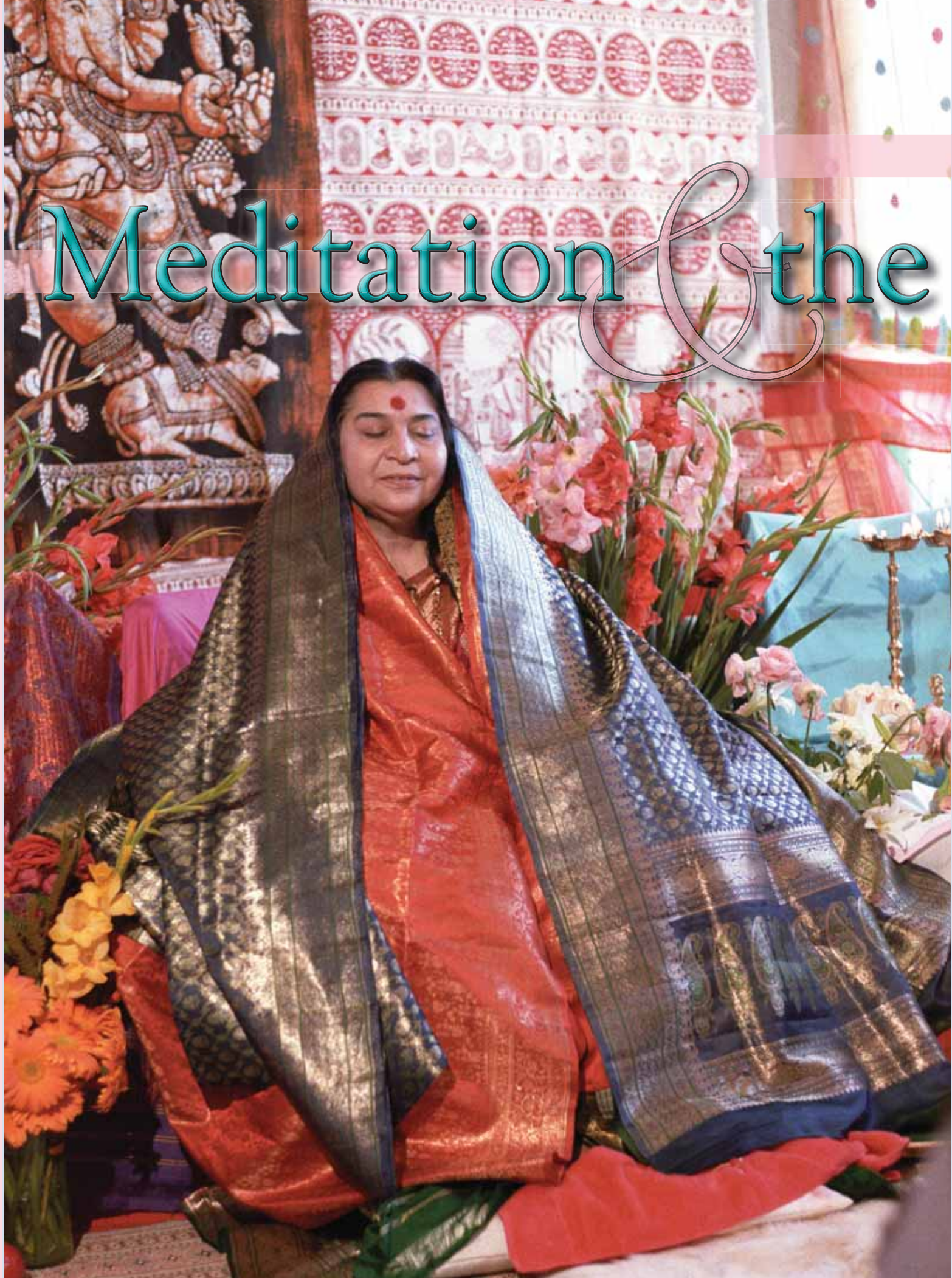
seventh



Now, because of this transformation,
the same music which you heard before
now makes you feel as if you are
in the seventh heaven.

It gives you ecstasy.

heaven



Meditation & the

The Basics of Sahaja Yoga

Mother Principle

We have to understand how
the Sahasrara and motherhood go together.

The Sahasrara was definitely opened and Mother had to do it because formerly those people who came on this Earth tried to teach people about dharma, to bring them to the central path, to the straightforward path of ascent. They tried everything now, whatever way they thought was good for a particular community, particular area, particular country. They talked about it and lots of books came out of it. But instead of all these books creating people of religious, spiritual and a united nature, they created people who were all against each other – absurd. It's an absurd thing, but it happened.

So all these books that were written, all this knowledge that was given was all misused by human beings just to get their own power.... It was all a power-oriented, also money-oriented game going on.

When we see the outcome of all these religions, we feel it's all empty. They talk of love, they talk of compassion, but it all is for a purpose. It is all a political game sometimes because they still feel that they should have power – not the spiritual power, but the worldly power so that they can dominate the whole world.

So this domination started working so much in the human mind that we had lots of wars, killings, all kinds of things. And when it subsided, I felt that now, maybe opening the Sahasrara might help people to see the truth.

At the level of Sahasrara you know the truth, so all kinds of illusions, all kinds of misunderstandings, all kinds of self-imposed ignorance, they all have to disappear because what you know is the truth.

The truth is not sharp. It is not harsh. It is not something which is difficult to assimilate. People thought truth must be something that would be just very damaging or could be very harsh, could create problems between human beings, which it should not have. It was not meant to be, but whenever they talked of truth, the people used it for a wrong purpose.

It's something special about human beings that they start using things for a wrong attitude, for a wrong message and try to use it for their own purpose. It's such a common thing with human beings that they want to have power over other men....

So we must learn to be one. If after Sahaja Yoga, after your Realization, if you do not understand this message that we all have to be one, one single unit, one single body – if we cannot be, if you are identified with other things – then it's no way you have grown. You have not matured....

Sahasrara Puja

1998

Integration at the Sahasrara

All the seven chakras have their pithas in the Sahasrara – all the seven chakras. They are nicely settled down in the midriff of your brain and they act through that area wherever they are, on the chakras and work it out. Now all these seven chakras become one or go into unison.

Complete integration takes place in these centres because these are governed by these seven main chakras ... and they govern all the other chakras. And because they are in unison, completely integrated, that is why all your chakras are integrated. It is the pithas which are enlightened by the Kundalini, also blessed by the Divine Power, immediately become integrated, they say, like pearls in one string. It is even more than that. All these pithas within you get integrated in such a manner as if there is no difference in their manifestation.

Supposing you have a chakra which is not all right – something wrong physically, mentally, emotionally, whatever it is – the other chakras try to help this sick chakra and try to evolve a personality of a Sahaja Yogi in a way that he's integrated.

Now integration within yourself is very important. Unless and until you are integrated within yourself, you cannot be integrated outside. And within yourself the integration is such a blessing of Sahaja Yoga that a person who gets this Realization becomes a personality which is above the normal personality. It is not attached to all the negative forces, the destructive forces. It just gives up so many things which normally are very difficult to give up. All these seven chakras that we have within ourselves are then guided by these pithas in unison. Just the help that comes from this unity helps all the chakras to get completely integrated.

As it is, we are not integrated because our mind goes on one side, our body goes on another side, our heart goes on another side, our emotions are different. We do not know which is the right thing to do, what is the best thing to do. But after Realization, in the light of the spirit, you get the truth and you know what is to be done....

So here it is a double correction. One is that you see your own being, your own Self. Your Self-knowledge comes to you. And secondly, you can also make out another person, what sort of a thing he is doing. If somebody is not Sahaj and claims to be Sahaj, you can easily find out that he's not Sahaj, his behavior is not Sahaj.

So the best thing is for all of us is to get this integration absolutely working out within ourselves. We should not shun it, but we should accept that whatever defects we had, whatever wrong we had been doing, what wrong thinking we had, whatever destruction we had taken to, all this has to disappear because you are Sahaja Yogis. Sahaja Yogis have a special job to be done. They are not like other people who are just working for money, working for power, working for domination. You are not. You are working in Sahaja Yoga for the emancipation of humanity....

This Sahasrara is a global field where we enter in. We enter into a global field. And when we are there, we just become ourselves a global personality. So all these minor things like your race, your country, your religion and all these, which are artificial barriers between human beings, just drop out and you become a realized soul and you know what is humanity. You understand the humanity. This has to happen in all the Sahaja Yogis when they are together. They should understand that we are no more ordinary human beings. We are special people chosen for a very special work which is the most important thing today....

Now you have your Sahasrara open. In the open Sahasrara, you are getting or the Divine is pouring its grace all the time. With that reception, the nourishing of your Sahasrara, what happens is something really great.

Meditation is
the only way
you can enrich
yourself with
the beauty of
reality.

One thing that happens, you get detached from yourself. You can see yourself. You can see your past. You can understand yourself that you have been doing so many wrong things and misunderstanding people. This sometimes takes you too far away from yourself. But once this light comes and the Sahasrara is nourished, in that light you see clearly what wrong you have been doing to yourself. Then, as a person, you can see your faults, but also you see the faults of your society where you live.

Meditation

You have to learn to be spontaneous.... To say you must meditate, people think it's a kind of a ritual or maybe a kind of a style of Sahaja Yoga. No – meditation is for you to go deep down into yourself, to achieve all that your Sahasrara wants to give you. To achieve that height of detachment, of understanding is only through meditation.

So what happens in meditation is that your awareness crosses over the Agnya, goes above and is now stationed in the Sahasrara, in thoughtless awareness. Then the reality of the Sahasrara, the beauty of the Sahasrara starts pouring in your own character, in your own temperament. Unless and until you meditate – not meditate just to get well or just to feel that “I must meditate” – but meditation is very important for all of you, that you develop your Sahasrara in such a manner that you imbibe the beauty of your Sahasrara. If you don't use your Sahasrara in this way, after some time you will find the Sahasrara will close down, you will have no vibrations and you will have no understanding of yourself...

I can immediately make out a person who has been meditating and the one who has not been meditating because a person who does not meditate still thinks, “Oh, it's all right, I'm doing this, I'm doing that.” Meditation is the only way you can enrich yourself with the beauty of reality. There is no other way. I cannot find any other way but meditation by which you rise into the realm of divinity. For example, I would say that Myself, whatever I have done is this: I have been able to find out a method how to give Self Realization to the masses. But that doesn't mean that if I give to the masses they are all Sahaja Yogis – no. You must have seen whenever you have your programs people get Realization when I'm there and they come to programs for a while and then they drop out. The reason is they have not meditated. If they had meditated, they would have known what is their quality, what are they. Without meditation you don't understand what is best for you....

You have to promise Me that you will meditate every night, every evening, maybe in the morning also. Whenever it is possible, if you can go into a meditative mood, you are in contact with this Divine Power. Then whatever is good for you, whatever is good for your society, for your country, all is done by this Divine Power. You don't have to overpower the Divine Power. You don't have to order. You don't have to ask. Just, if you meditate, you are one with this All-pervading Power, which is another great blessing to us.

Unless and until your Sahasrara is open, all the blessings of the Divine Power cannot come to you. They cannot. Maybe you might get some money, you might get some jobs, you might get this and that, but your own development is only possible when you meditate and your Sahasrara is completely open – and open to truth.

Without meditation
you don't understand
what is best for you.

surrender yourself

To grow up in
Sahaja Yoga
should not be
difficult for
you because
you have
guidelines.

The truth

The truth is that this Divine Power is compassion, is love. This is the truth. They say God is love and God is truth, so the equation has to be made that truth is love and love is truth. But it is not a truth as you have for your own children, you have for your family – attached. Attached love is not truth. If you are attached to somebody, then you will never see the bad points of that person. If you are angry with somebody, then you can never see the good points of that person. But it is a complete, detached love and that love is extremely powerful because whenever you project that love to anyone, you will be surprised. The problems of that person will be solved. His personality will improve. Everything will work out in a very big way and his life will be changed....

In Sahaja Yoga, we do not believe in people who run away from society and go to the Himalayas. I call that as escapism. That is not the point. What happens is that you are there, you see everyone, you watch everyone, you know everyone, you are close to everyone, but you are a detached person. It is a state of mind that you achieve when the Sahasrara is open. Then, in that state, you are dealing with people, you are dealing with problems, you are dealing with situations, but you are not involved in it. There is no involvement. And that involvement which you had before can never give a complete insight to what is happening....

To be detached in no way means you do not feel the other person. You do feel him. You feel the agony of that person, the trouble of that person, of the whole society sometimes and of the whole country, but your feeling is so detached that the All-pervading Power takes over. First we must have full faith in the capability of this All-pervading Power. As soon as you are detached, you say, “You do it....” The whole thing changes completely because you transfer all your responsibilities, all your problems to this Divine Power which is so powerful, which is so capable, which can work out anything.

So whenever you think that this problem you are going to solve, you are the one who is going to do it, then “All right,” the Divine Power says, “all right, try your luck.” But if you can really put this problem to the Divine Power, it will work out.... When we have the Divine Power available through our Sahasrara, why should we worry, why should we think about it? Just leave it to the Divine Power....

I’m sure it is not difficult to rise to that state of consciousness. That is what we have to achieve.... If you have this great power around you, if your Sahasrara is absolutely, completely submerged in it, then you will be amazed how things work out for yourself....

Nature, everything – every leaf, every flower, everything – is worked out through the Divine Power. So we should not have our ego that we can do something ourselves, we can manage ourselves. Once you have that kind of a thing, you are not yet that much developed, you are not that much grown up in Sahaja Yoga. But to grow up in Sahaja Yoga should not be difficult for you because you have guidelines.

to the Divine

The real knowledge

One thing is there obstructing the Sahasrara. It is the movement of your Agnya into thoughts. That is the only thing that stops your entry into Sahaja Yoga. Thoughts are coming all the time... There is a big crowd of thoughts. Because of that, your attention cannot cross over the Agnya and cannot reside in the Sahasrara....

These thoughts are coming from two angles – one from the ego and another from your conditionings. And these are so much built-up within you that they do not allow your Agnya to be crossed....

It is important that we should go into thoughtless awareness and that thoughtless awareness is the real way that your Sahasrara can be nourished by the Kundalini....

If you can meditate with complete faith in yourself, this Agnya can be opened out with surrendering to the Divine. You have to surrender yourself to the Divine. And when this Agnya opens you will be amazed. Your Sahasrara is just waiting to transfer, to give you all the help that you need through the All-pervading Power. Your connection of Sahasrara with the All-pervading Power is established and by that you will be amazed how all these seven chakras work for you, how they help you, how they try to give you whatever is the real knowledge about everything.

This real knowledge that you get is very joy-giving. You can see this real knowledge in everything. You do not have to start reading any book about it. In every situation and in every person, in every flower, in every natural happening you see clearly the hand of the Divine. Once you see the hand of the Divine, your ego starts disappearing – once you say, “It’s You. You do everything...”

You develop curing powers, but still you are not proud of it. You develop, of course, awakening powers – you are not proud of it. You develop so many creative powers and you are not proud of it. You have become really very, very creative, extremely creative. But the greatest thing happened to you, that you become a global personality.

So you start seeing the problem of every country, of every other nation where they have problems. But these problems, when you see, you do not see like other people. Because others may like to use it for their own purpose – maybe for media, maybe for something – but what you want to see is that these problems are solved.... Whatever disturbs you, immediately it is taken over and it starts working out.

Many, many problems have been solved by Sahaja Yoga and also they can be solved on a very universal level if you are a global person. If you are a global person, then what happens is that you become a sort of a vehicle or you can become like a channel for this Divine Power to act because you are purely a global personality. Not attached to this, attached to that, but a pure Sahaj personality, which can be used by this Divine Power very easily....

The Sahaja
Yogis always
feel that I am
their own –
which is a fact.

You are great guests in that great court of the divine domain. You are not an ordinary person. And so once you understand why you have Sahaja Yoga and why you have got Realization, it is that there is something special that should not give you any ego. It's not for ego that you have to have this, but it's for understanding that you have to play into the hands of the Divine....

In the hand of the artist is the brush and the brush never thinks that it is doing anything. It is the artist who is doing everything. In the same way, when you are one with the Divine Power, you just feel, "I'm not doing anything. It is the Artist who is doing it. It's the Artist who is managing." And who is the Artist? It is this Divine Power which loves you, which cares for you, which looks after you, which absolutely is identified with you....

If you are one with the Divine, it looks after you. It has all the powers. Only one power it doesn't have – to control you. If you want to ruin yourself, it gives you freedom.... It is a complete freedom to do what you like with yourself. That is one thing it has given and that's why you must curb down that freedom and respect the Divine Power.

The Mother Principle

Only a mother can work it out that way. One has to have lots of patience with people.... A mother's position is different. She will go on struggling and fighting for her child. She will fight it out to the last to see that the child gets all the benefits. And this patience and this love and this forgiveness is innately built in a mother because her attitude is very different.... She does it because she is a mother and that is what is the sign of any mother. If she is a real mother, at least for her own children, she will go all out. She will work out everything day in and day out and try to save the child from disaster.

Sahaja Yoga is a much bigger family and for that you really had to be worked out through the Mother's Principle. You cannot take any other principle.... I thought of one thing, that no use establishing dharma – first of all give them Realization. When in the light of the spirit they see what is wrong, they become dharmic automatically. So best way is to do that, not to force dharma on them because if you put dharma on them, they don't know how to bear it. They can't digest.

So this will be the best way, to just make them aware of their spirit. Once the light of the spirit comes, in the light they see everything clearly, then no problem is there. And that is why this Mother's quality is very helpful....

So in your own way, when you are doing Sahaja Yoga, also you have to be a mother – more the mother's quality than the father's quality, that there's no ambition, there's no competition, there's no jealousies, nothing, just you want your children to come up and to grow in their spirituality. If that is the only attitude we have, then you will be amazed how satisfied you will feel because this is a very, very joy-giving thing to see people growing in spirituality – not only talking about it, not only reading about it, but actually happening, actualizing within yourself.

So this quality is very helpful and that really helps every Sahaja Yogi to be patient, to be kind, to be humble.... Your way of dealing with others has to be motherly. It is a motherly relationship. It has to be there.

Pure love

The first, most convincing thing is the affection and the love of the mother. She goes on forgiving and giving that assurance that “I have a mother. Nothing can happen to me.” And this assurance works very well. But the same assurance you have to give to other Sahaja Yogis who are getting Realization from you. Let them feel that you are not angry with them. They are stupid, I know. They are sometimes violent. I have gone through all kinds of people, but the only thing that has worked is pure love. Pure love has no attributes of expecting something. You just give love and try to improve that person with full attention....

The main thing is that I feel all the Sahaja Yogis always feel that I am their own – which is a fact. Whether I talk to you, whether I meet you or whatever it is, you have to know that I am your Mother and any problem you have, you can always tell Me.... When you ask for something, it should give you complete satisfaction....

Gradually it is working out, but still, I must say, we should not think of any one particular country where Sahaja Yoga is not working out so much.... We have to think globally, that Sahaja Yoga is growing and you are part and parcel of that society which is Sahaja Yoga. It is a very rare society which they never had....

You can't say where the light will show. You just can't say. And wherever it shows, we should accept. Wherever it doesn't show, we should not feel bad about it. What can you do? You cannot sort of break their heads for the Sahasrara. Their Sahasrara has to be opened out. And with your motherly love, with your motherly understanding, I am sure you can do it. It may not be to the same extent in every country, but ... I feel that all these places will work out and Sahaja Yoga will grow. But first and foremost is your Sahasrara. Only your Sahasrara can reflect the light of the Divine.

So your Sahasrara is extremely important. You must meditate to enrich your Sahasrara, to cure it, to make it completely nourished by the Kundalini. There is no need to do many rituals – but meditation and also a little bit of taking bandhans, even now today, is necessary when you go out because still Kali Yuga is working its own pangs and the Satya Yuga is trying to come out.

We are the ones who are going to support, look after the Satya Yuga. And that is why the Sahasrara opening is very, very important. It is very important. And those who want to grow should meditate every day, whatever time you may come home. It may be in the morning, may be in the evening, anytime, but you will know that you are meditating when you can get into thoughtless awareness. Then you will know. Your reaction will be zero. Look at something. You will just look at it. You won't react because you are thoughtless. You won't react. When that reaction is not there, then everything – you will be surprised – is divine because reaction is your Agnya's problem.

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 enjoy the blessings of the Divine.

May God bless you.

You are part
and parcel of
that society
which is
Sahaja Yoga.

Your Kundalini rises. She is your mother.

She is your individual mother and she gives you the second birth. That's how you get connected to the Divine Paradise.

All this, if it is told without Realization, has no meaning. But people were given great ideas about it and also were promised that "one day your resurrection will come." It is the greatest happening for you. It is the greatest event of your life and one must consider it is very fortunate that you have been able to achieve it. All this is because you desired it.

In many of your lives you have been desiring the heavenly paradise. People have been going around in the hills and dales seeking, doing all kinds of things. That is already done by you. You do not have to give up anything....

Life is not that difficult for you. Your job is the easiest thing. It's just to raise your hand. In your hand you have the power – just to raise your hand and give them Realization instead of feeling diffident. That is why I would say you are all resurrected. You are all realized souls and you have to create the Divine Paradise on this Earth.

Easter Puja 2000

para

that beautiful garden

Whatever you do repels back on you.
Only the spiritual growth does not repel.
It flowers. It is fragrant. It is beautiful –
such a beautiful experience to be with yourself,
as if you have entered into the beautiful garden of paradise.
That feeling, if you want to have, give up all nonsensical ideas.
Give up all worldly nonsense. Everything you give up
and then you will feel that you are now very much there
where you should have been. You will have no doubts.
You will have no hankerings.
You will not feel at all in any way dissatisfied.

Birthday Puja 2001

disse

Chastity is Faith

Enjoy the bliss of chastity
as I have enjoyed all My human life
and all My divine lives.

Worship Shri Ganesha within yourself. What is in Me to worship as Ganesha I don't understand because I'm that. When you are worshiping Me, you want to have that Shri Ganesha within you awakened. Let that be awakened within you.

Let what I say become the mantra to awaken that within you so that, as My children, you enjoy the bliss of chastity, as I have enjoyed it all My human life and all My divine lives. You enjoy the same quantity – that is what I want. At least you should have the taste of it.

I'm telling you about something which you may not have heard before, but you never heard about Kundalini also. You had never heard about Self Realization like this....

Respecting your chastity is really respecting Me because I reside within you as chastity. If Shri Ganesha is the auspiciousness, I reside within you as chastity. Chastity is never aggressive, is never harsh because there is no need.... You are so powerful that there is no need to aggress anyone. Why should you aggress? You are not frightened of anyone. It is so generous, it is so kind, it is so beautiful, always fresh and young, yet so sublime and so dignified....

Have faith in yourself. Not mental faith, but actual chastity is faith. Chastity is the consolidation of your faith. When you have faith in God, you are chaste. When you have faith in yourself, you are chaste. You have faith in your wife, you are chaste. Why should you have faith in your wife? Because you are a chaste person, how can she be unchaste? Your faith in your child is chastity. Because you are chaste, how can your child be anything else? The crystalline form of faith is chastity. And that you can have even before Realization. Many have. Actually, like the camphor, which is volatile and evaporates into the fragrance, in the same way we can say chastity acts into faith.

If you don't have chastity you cannot have faith in anything because either you are dealing with your emotions, that you are emotionally attached to Me, or maybe you are mentally attached to Me. But if you have a sense of chastity and faith, it will be apparent. Within yourself you don't have to have faith, "Now Mother, I will have faith within myself." You cannot. Faith is something which is volatile and the volatile fragrance comes from chastity.

So from today we are not going to look at the stars or the moon, but you are going to look at the Mother Earth. In the universe She represents the Kundalini and is nothing but chastity. She is just chastity. Can you believe it? What a power – motherhood, everything is chastity. Fatherhood, any relationship is chastity. Purity is again the fragrance of chastity. Goodness, compassion, everything comes from chastity, a sense of chastity, which is not mental.

If you are mentally chaste, you can be horrid like some of the nuns are or some of those people who are austere – not that. Chastity is an innate built-in Kundalini within you, which acts because it understands Me. She understands Me. She knows Me. She is part and parcel of Me. It is My reflection.

So make your Kundalini strong by being chaste. People try to do things to look very attractive and this and that. Don't waste your energy like this. You are saints. Live like saints. Traditionally, as we live, we have to live that way and evolve out of the tradition. Don't do something new, something absurd, nonsensical. We do not have to attract anyone. Chastity is the fragrance in the flower which attracts the bees. It is the honey of the flower. It is the essence of our existence....

Shri Ganesh is the first and the foremost to be worshipped. And when you worship Him, you must realize that you are worshipping His manifestation as well, that is of Christ. Anybody who talks cheaply about Christ, you should abhor such a person. You cannot intellectualize Christ. Anybody who does it, just have nothing to do with that person. Christ is innocence. If you don't have the depth of your chastity, you can't understand Him. You cannot worship Him. That is the best they could do, is to finish your chastity so that you never recognize Him.

All that comes to you through your meditative efforts. Now the effort is to be just that. You have to be meditative. That is all. Keep your meditation on. Try to be meditative. See things. What is the witness state is nothing but that you are meditative....

Only your ascent is important. Once you ascend, everything is saved. But first save yourself. For that you have to put in effort. You have to work hard. You have to go deep into yourself. Evolve yourself. You are quite capable of it. Do not blame anyone. Do not blame your wife, mother, father, country, anything.

Everyone can work it out. Do not see other people. See yourself – “How far I have gone? What have I contributed? Let me go ahead with it” – every one of you.



29 March 1981
Sydney Australia

Realization is the beginning

One has to understand one simple point about Realization. It is that just mere awakening of the Kundalini is not sufficient. That is just the beginning. You get your Realization, but you must become the tree. You have to grow. You have to become. If you cannot grow, then you have not achieved what you wanted to be. And you grow very fast, very fast with meditation and with understanding about meditation.

Now one of the few hurdles that we have – that I've seen, that are innately built in Sahaja Yoga itself – one of them is that you get it spontaneously, so easily that you take it for granted. This is in the pattern of it, only innately built. You see whatever you get so easily you just take it for granted. But another side of it is like that, that when you have your eyes you don't know the value of your eyes. You take it for granted. But when you don't have them, then you know the value of eyes. It is like that.

So when you lose vibrations and when you get out of Sahaja Yoga, then you start feeling much more lost and then you come back to Sahaja Yoga again. Like a person becomes rich, he enjoys the riches and then you make him poor. Then he feels it more. So this is the correcting point.

But it is very true that Sahaja has this thing innately built in itself that it all happens very spontaneously and you get it for doing nothing at all. So maybe so many of you may lose it because you might find that it is just that you got it because of something. I have also known of people, they get vibrations and they say, "Now it's all right. I don't need Sahaja Yoga. I am on my own." Again they're back like bad pennies with some troubles and some problems and then they go ahead....

First, even to have an ordinary oil lamp was a problem, so the oil lamp was very important for people. They would see to it that they would not use up all the oil and they were so careful. But today we have no problem. We have got electricity. We take it for granted. Only when the electricity goes off we know what electricity is.

In the same way, your Realization also, when it is lost you understand the value of it. But supposing you have just touched it and then you lose it, then you do not understand. But if you have got it, you have enjoyed it. When you lose it, then you want it back again. So the best thing is to be steadily moving towards your evolution....

Your doubting of yourself is the main point. You cannot believe that you can get Realization. This is the basic. You see, to Me it seems that you feel that how can you get Realization. Only those who are very highly realized souls know that you are realized. They know that you have been given Realization, but they also sometimes ask Me, "Why did you give them Realization? What have they done...?"

You do not believe in yourself. That is what you have to have – confidence in yourself and then you will have confidence in Me also because there are so many ways by which you can verify. First of all, you can ask questions to the photograph or to Me in your heart, about Myself, My relationship, whatever you think could be. Whatever you think, put your imagination and see what you think I could have been. Ask that question. Your vibrations will answer. Stretch your imagination to the last. What could be the last word you could think of Me?

Some people will put doubts, saying that Kundalini awakening is very difficult, it is not easy. Yes, it is true. It is not easy. It is a very difficult thing for human beings. You just cannot do it. It is a fact. You have to work for days with some guru in some jungle, all alone, seeing nobody, working out chakra by chakra. Sometimes you have to starve. Sometimes you have to eat. Sometimes you have to breathe. You have to do all kinds of things and then the guru can work it out. But there could be someone who is somehow the master. There could be someone.

Have
confidence
in yourself
and then you
will have
confidence
in Me.

The Kundalini is the Holy Ghost within you, so there could be someone like that who can do the job and that is what it is. These things put you into doubts because you can't believe it.

In relation to yourself, you can't believe it. You can believe in God. You can believe in the Holy Ghost. You can believe in Christ. But you cannot believe that it has any relationship with you, that you could be that great, that you could get your Realization. So just feel it and enjoy it....

Because you are still not fully realized, you may not be able to feel the vibrations of another person, neither will you be able to feel your own vibrations. But there are so many people who are realized and they can feel yours and they can verify....

It is such a deep knowledge and it is such an all-pervading knowledge because once you know in a tree the sap that goes to all the leaves and all the ends of it and if you can move the sap, your attention can move with the sap. You can know the whole of the tree. You cannot know leaves and then know the tree. How many leaves can you count? But to know the tree, the best thing is to get to the sap. To treat a tree it is best to get to its sap, isn't it? In the same way, when you go from the inside out, then you find that you know yourself and others very well. It is very simple. Even small children can do it.

So the first doubt comes about yourself – “Oh, this is one of them” – because there is guru shopping going on. There's a guru shopping, there's a float, you go from one guru to another.... Now suddenly, you have to come to a temple where you do not pay anything and you just get the blessings, so you can't believe it. You just can't believe it. It is too much to believe.

This is what happens. You get confused. You are already confused, but the confusion could be over by understanding that something is happening to you. Just wait and see. Give it a chance.

There is no way we can bind you to Sahaja Yoga because there is no mesmerism.



Put your imagination
and see what you think
I could have been.

When your
problems
are solved,
everything
is solved.

This is another innate problem with Sahaja Yoga. This second problem I should say is that you are too free to do what you like – absolutely free. There is no binding force, except that you feel the love of your Mother.

Supposing you are not feeling the vibrations in your hand, there is no way of binding you down to Sahaja Yoga – nothing. We just advise, “Go ahead, it will work out, let it work out.” There are no fees. There is no registration. There is no compulsion, nothing. It is your own free will. If you want to stick on, you can stick on. If you want to go away, you can go away. There is no force on you of any kind. There is no registration of your names with some fees or anything. I mean you are not bound to pay anything. If you paid something, then you feel, “All right, I’ve paid for it, so go through it, whatever it is, good or bad.

Supposing you go to see a play and it’s a horrid play, but still you say, “All right, I’ve paid for it, so let me go through it.” But that you cannot do with Sahaja Yoga because you have not paid. There is nobody who will force you down. Nobody will go on telephoning to you, “Come along, please come along” and all that.

So the attitude has to be changed. It is “I” who has to gain. Say there’s a beautiful spot somewhere. Now that beautiful spot doesn’t send an invitation card to anyone. Everybody goes there. But if you have not yet discovered the beauty of Sahaja Yoga in that way and have not enjoyed it fully, you will have to go again and again and see for yourself. It is a deliberation on your side, not on the side of the Sahaja Yogis or Sahaja Yoga. It is not going to fall at your feet, that “Please come to Sahaja Yoga, please donate something” – nothing of the kind. If you come, you are welcome. If you don’t come – welcome. On the contrary, you will be surprised there is more rejection than acceptance in Sahaja Yoga. That is also innately built....

You must understand, if you have problems, if you are not all right, it is a problem for Sahaja Yogis to correct you. It’s just the other way around. If you understand this, then you will understand the thing, what works out. For example, if I have to cure somebody, it is a problem for Me and not the problem for the person who is sick. Now if the tree has to grow, it is the problem for the gardener, not for the tree. So the tree must see to it that it cooperates with the gardener and gets itself developed.

If this understanding is developed, that “it is I who has to gain, it is I who has to go forward, Mother has not to gain from me anything, She wants me to have all my powers manifested, She wants me to grow through it.” If this attitude is developed, then you will work hard to grow and you will work it out. But on the contrary, you see at the slightest protest, your ego stands up and says, “Why? Why should I do this?”

To overcome this hurdle, we have to build up certain stages.... You first become thoughtlessly aware. See that silence is established. There are certain things that you do much later. Not everybody is allowed in there because truth can be only borne by people who are strong enough to bear it. That is why I’m not going to tell you who I am until you reach a certain stage because you cannot bear the light. That is what happened with Christ. They crucified Him because they could not bear Him.

Human beings are like that. They can’t even bear an incarnation of love. They can’t even bear love. It is too much for them. Even if you give them too much love, they get upset, they get disturbed. They just can’t bear it. So you have to build up yourself to come to a certain stage of understanding of Sahaja Yoga. It is a state which you achieve. It is a state. You are not to be certified by any other one, but it is a state where you will start giving Realization to others and the whole way you will be talking, you will be in a very different manner as if you are completely detached. You will say, “It is going, it is coming.” It happens. You will not say, “My mother must get, my father must get.



You will never say like that because you will understand that the problem of Sahaja Yoga is that it cannot give to anyone. Like the sunshine can shine, but it is for the trees to expose themselves to the sunshine and get the advantage of it. The sunshine is not going to run after you all over to see that you get it. This is the point here. It will shine the whole day and you take it, but it is not that it will run after you all the time, requesting you, “Oh, please get me. Oh, please get me, have it, have it,” like that. And this is what one has to understand very clearly, that it is you who has to ask for it and not anybody is going to force anything on you. On the contrary, if anybody tries to say something more, your ego gets like that. So try to be careful....

The whole thing becomes a very beautiful understanding of the reality about yourself and you laugh at yourself all the time. All the time you laugh at yourself and you laugh at everything and you find the whole joke going around, how people are seriously indulging into nonsensical things and how it is such a big joke you’ve been yourself worrying about things which have no meaning, which have no significance....

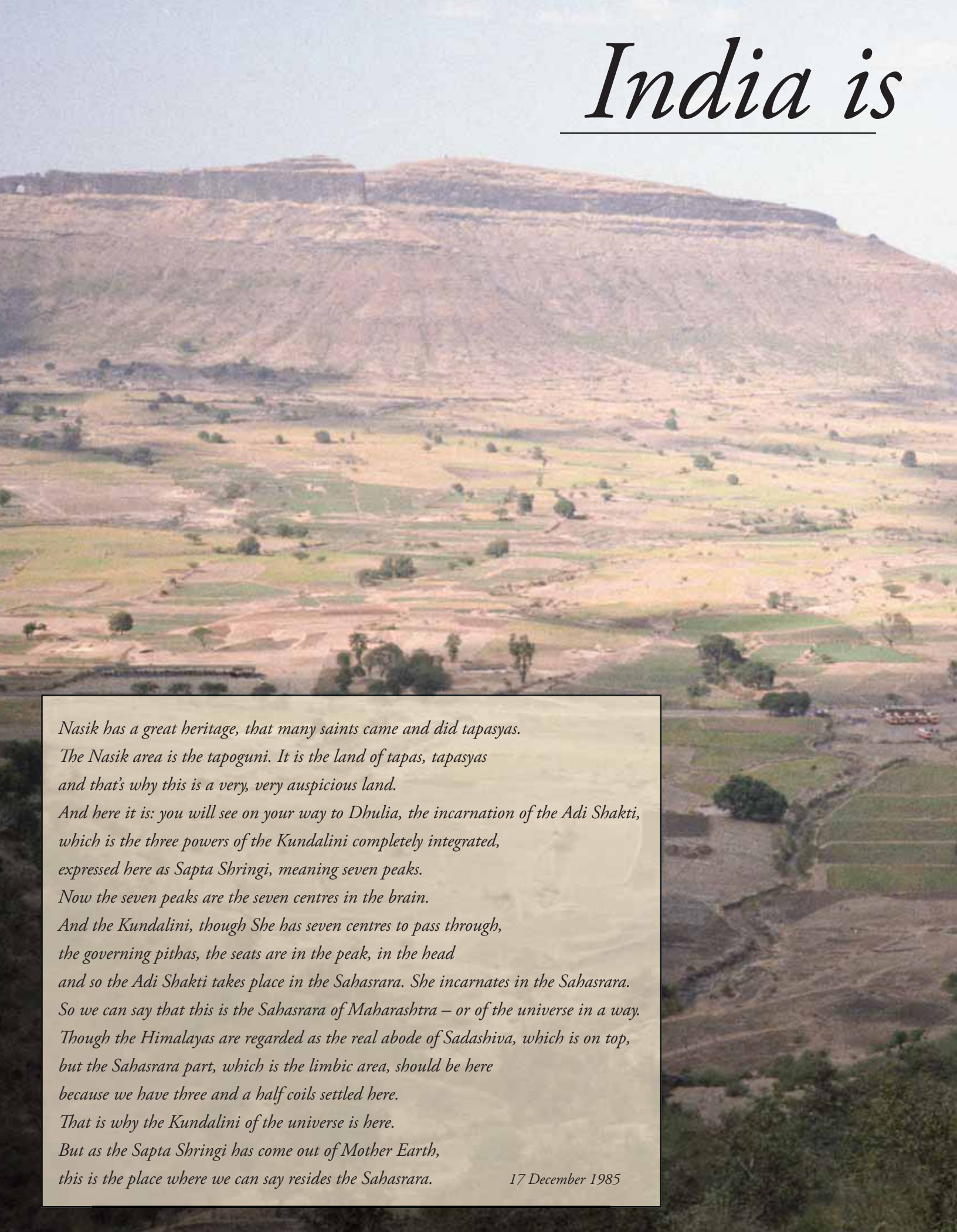
You have to just peep in your heart and you will find the source of your joy and then the whole thing vanishes into thin air. But it has to work. It has to happen. There is no quick way of doing it in the sense that I say, “All right, you give me five rupees or five dollars and you get it.” No, you may give Me any amount, it won’t work out....

Everything has a meaning. Your feelings have a meaning. Supposing you have a feeling today for Poland, which is in trouble, all of you should ask just now, “Mother solve the problem of Poland.” Because I have no desires – you see, I am desireless – you have to ask and it works. You will be amazed because your attention is enlightened now. It just works. You have to desire for it and it works. You have to work for it and it works....

In relation to you, everything seems problematic. When your problems are solved, everything is solved. It’s so simple as that. We have to solve ourselves. And it is solved through the awakening of the Kundalini. ॐ

It’s so simple
as that.

India is



*Nasik has a great heritage, that many saints came and did tapasyas.
The Nasik area is the tapoguni. It is the land of tapas, tapasyas
and that's why this is a very, very auspicious land.
And here it is: you will see on your way to Dhulia, the incarnation of the Adi Shakti,
which is the three powers of the Kundalini completely integrated,
expressed here as Sapta Shringi, meaning seven peaks.
Now the seven peaks are the seven centres in the brain.
And the Kundalini, though She has seven centres to pass through,
the governing pithas, the seats are in the peak, in the head
and so the Adi Shakti takes place in the Sahasrara. She incarnates in the Sahasrara.
So we can say that this is the Sahasrara of Maharashtra – or of the universe in a way.
Though the Himalayas are regarded as the real abode of Sadashiva, which is on top,
but the Sahasrara part, which is the limbic area, should be here
because we have three and a half coils settled here.
That is why the Kundalini of the universe is here.
But as the Sapta Shringi has come out of Mother Earth,
this is the place where we can say resides the Sahasrara.*

17 December 1985

the microscopic form of the whole Mother Earth, so in the triangle of Maharashtra we have got eight Ganeshas which are manifesting vibrations and were recognized by the great saints of Maharashtra. But as you have seen, as a grace of these great saints, especially in Maharashtra, [God] has created human beings who have shraddha as the highest expression of their emotion and mind. Because of that lofty vision in the mind, whenever they see something of this sublime nature, their thoughts go to God. Thanks to the saints of that state, people have that sensitivity and that kind of a movement.



Questions & Answers

I would love to have some questions from you about Sahaja Yoga.

QUESTION: *If a chakra is blocked and you clean the chakras, wouldn't you be undoing the karmic cycle?*

This is the typical thing that is being circulated in the West, that you have your own karmas and we are the gurus, so you have to go through your karmas, you must suffer for your karmas – like that is there.

Now this theory was all right before Christ came in, not after His coming.... Now Christ has done that for you. He has taken all these karmas, your karmas upon Himself. He has made way for us. That is why you have to pass through Him. Once you pass through Him, through the Agnya chakra, your karmas are sucked in by Him. That's your ego. It is only the ego that says you have done this wrong and that wrong.... When your Kundalini passes through your Agnya chakra, your ego is sucked in, your superego is sucked in. Christ has done a double job in one shot. It is great. That is why He was crucified. It was to be. He took all your karmas upon Himself and put it into hell.

So whatever karmas you have done are all sucked in, but the door must open fully. In the beginning it happens that only a thread comes up and the ego is not fully sucked in, so sometimes it still comes up and all that. The best weapon to get rid of them is to forgive others. Forgiveness is the greatest weapon Christ has given us, which we have to use – forgive, forgive and forgive....

Only after Realization you are baptized and get an opening here and all your karmas pass through that. Also you will find when you get Realization a lot of heat comes out. These are the karmas that are coming out. Let the heat go out and all karmas are finished. It's like that. This is what is Self Realization....

So forget about your karmas after your Realization. All right? He has said it.

Why did Christ come on this Earth? You are just wasting His incarnation by feeling guilty yourself. He has taken all your guilt upon Himself. What do you think He was? He was Aumkara. He was Pranava. He was the word. He was that power. He is not attached to anything, but He can take away everything that you think is sin because He is sinless. He so pure, immaculate.

All right, does that give you some hopes?

Does forgiveness stop the rich getting richer and the poor getting poorer?

It does absolutely, absolutely. Sahaja Yoga is the thing that balances the society. Those who are poor become richer and the rich understand that they must share. Willingly they start sharing their money. But you become really rich in a very miraculous manner.

29 March 1981
Sydney Australia

Could you explain the meaning of satori and samadhi.

That is Zen. You see, in Zen satori is the same as samadhi.... Now in our Sahaja Yoga we have first of all *nirvichara samadhi*. Samadhi – *dhi* means “awareness” and *samadhi* “enlightened awareness.” *Nirvichara* means “thoughtless.” Thoughtless enlightened awareness is the first thing. It is clear. Sahaja Yoga is very clear-cut, practical, every word of it. You see, it so clear there is no vagueness about it. Even you will understand the Bible better, Zen better, everything better if you know Sahaja Yoga because your eyes are open to it.

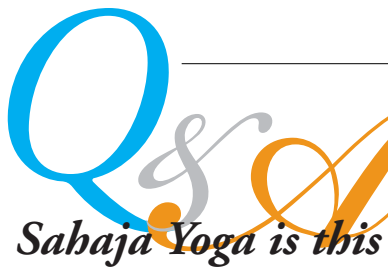
So the first thing is nirvichara samadhi. With nirvichara samadhi, when it crosses your Agnya chakra, you get nirvichara. That means when your ego is pulled down. With that you get powers.... The first powers you get are curative powers. You get cured and you can cure others. Many people whom I have cured are not Sahaja Yogis. They are useless people actually. I have given up curing people for the same reason because they just come for cures. They get cured and lost. What is the use of curing people who are not going to give the light? You see, you don't repair lights which are not going to work out. It's horrible stuff curing people, but you do cure. You start curing people automatically....

Also the Kundalini can rise to a point with a person like that, but one should not stay at that point. You must go higher. Because of the movement on the right and left, you start getting either supra-conscious or your subconscious experiences which can be very alluring and you can be quite lost in them. You start seeing lights. You start seeing something different. You might see an aura around Me. I mean you see lots of things. You may see something else in My past that should not be there. You should forget about it. You have to go to the airport to catch the plane, so don't see all the things around. It's all not wanted. Many people get lost at that point when they stop at the Agnya. If you have concentrated here, this can happen more because this is broken. Or if you have had this third eye business and all that, you may go to the side. It can be quite dangerous if you use this, your samadhi, for some sort of a sensation. So you should not.

I mean all wise people should not use this movement at all. As far as possible, say, “No, we don't want to see that. We don't want to have any supra-conscious sensation and all that.” Then you rise higher and then you try to feel your silence in the limbic area and you have to feel your vibrations coming out from your head. It is the vibrations, when they are flowing, that is the best stage, when you have pierced through your Brahmarundra.

So the second stage starts from nirvikalpa samadhi.... It is called as nirvikalpa, where there are no doubts. You have no doubts left about Sahaja Yoga. You have no doubts left about yourself. It's a state. It's not that by mentally or rationally, but it is a state where you see it so clearly. White is white. You do not have to doubt that whether my eyes are showing white or black, you see. That state is reached. It is called as nirvikalpa, where the nirvikalpa you just go, move steadily. And that is the best stage where you really grow faster because you are so steady and that stage must be achieved.

So try to achieve that stage through negating things ... by saying, “Not this, not this, not this,” and you reach that stage. It is very clearly given. You see the trouble is so many of these books which are so great are never translated. People do not know about them. Now, after coming to Sahaja Yoga, you will be exposed to them and you will see what truths there are and how Sahaja Yoga verifies it and proves it.



*What influence do You like to have on people who live with You who are not realized?
What is the realized soul having influence in that type of environment?*

If you have stones and if you have living trees, stones do not receive anything from the sun, but the leaves receive something. They are more sensitive. That is the difference. Then in Sahaja Yoga there is a possibility that you can convert stones into living beings. It can be done. Yes, because ... they see you. They understand the value that you are. Gradually, rationally, they start understanding. Then they reach certain conclusions. Then they come to Sahaja Yoga. They get realized. It works out that way. But with seekers, it is very different. Seekers just jump into it. They do not think about it. They just get it. They get it so fast that they don't think about. Just they get it. So they are so sensitive. That is the difference.

It seems as though the simpler the life we lead, the better we are. We get away from thinking and so on.

Is a good idea of simplicity, but you must understand that also very clearly because we had somebody who was a hippie, I should say. He was a real hippie.... He came to Me and was scarcely wearing anything in the horrible English cold. I said, "What are you doing to yourself? Why don't you clad yourself properly in proper clothes – and better cover yourself?" And I really didn't understand him. I said, "You are not living in Africa. Why are you dressed up like this? It's like a primitive dress."

He said, "I want to be primitive."

I said, "You cannot by dressing up. Your brain is so over-developed, how can you be primitive?" You see, by dressing up as something, do you become that? I mean it is just a drama you are playing with yourself. You do not become primitive.

This is the point. It is that and then the problem is the brain is thinking the same way, at the same rate and everything the same....

A simpler life means this way – that's another extreme. But you see too much of formality – like having a tailcoat or wearing a morning dress, grey suit and then having a particular type of a glass for a thing and all that nonsense – you see, you better finish off. That's a bit too much, going too far with it. And also caring for all these small, small things like matter, that's something that's grown in you – preservation of horrible things and useless things and ... then to think, think, think, think about everything, sit down and think "how miserable I am." And when there is no misery, you just sit down and make miseries by thinking. I don't find anything miserable here. What is there? You see, in India these people are so happy, chirping like birds enjoying themselves. They don't have all the things that you have.

So you see, to get out of materialism is a better idea, to say that is what a simpler life means, but you must live beautifully. Beautiful does not mean that you should have ten types of things and all that. Beautifully means you should not be as a morbid, stinking, you see. Clean and beautiful – you can make beauty out of the soil, anything. With love, you can do anything.

So you see, it's all right. I mean whatever way you dress up or anything makes no difference. That is what I am trying to say, that it is the inner thing that has to change, not the outer.

Again, Sahaja Yoga is this.



SHRI MATAJI'S WORDS RELATED TO THE PHOTO ON PAGE THREE:

The mark of the Adi Shakti is the half moon and the star. You can put a half moon. And a bindu is a point. That point is a star.

You see Islam follows the star – the inside and below that is ... the moon. But that's the half mudra or we can call it, half of the coil. But half, according to the western mind, half means it's bad. But half is the one that takes everything within it ... like the bottom of the sea. The bottom of the sea is always bigger than the sea itself.

So this half shakti takes all the shaktis into itself. And the bindu represents the heart or we can say the atma. So the complete thing is the Adi Shakti and the bindu....

In the same way, this is the seat of the Adi Shakti. It is a half circle. It is not even half. We shouldn't say half – the first night's moon and a star. And why this is used is because this is coming from the creation, from the nature. So what we call Islam is nothing but the creation of the Adi Shakti. *17 December 1985*

Credits and Notes

Front cover: Her Holiness Shri Mataji Nirmala Devi, Lane Cove National Park near Sydney Australia, 1983 **Contents pages photographs:** Christmas Puja 2008 (*Paul Anant*) **Contents pages name:** the 107th name of Mahakali **Page 2 words:** Shri Mataji Nirmala Devi, 10 July 1984 **Pages 3 and 7:** Shri Mataji Nirmala Devi **Pages 8 and 9 photograph:** near Ajanta Maharashtra India (*Herbert Reininger*) **Page 8 words:** Shri Mataji Nirmala Devi, 4 January 1983 **Pages 10 and 11 photograph:** a concert in India in the presence of Shri Mataji Nirmala Devi, Sir CP Srivastava and others **Pages 10 and 11 words:** Shri Mataji Nirmala Devi, Hamsa Puja 1992 **Page 12:** Shri Mataji Nirmala Devi, Shri Ganesha Puja 1984 (*Herbert Reininger*) **Pages 20 and 21:** Ganapatipule India (*Herbert Reininger*) **Pages 23, 25 and 27:** Shri Mataji Nirmala Devi **Pages 28 and 29:** Sapta Shringi near Nasik India, 1988 or 1989 (*Herbert Reininger*) ("The story goes that Shri Markandeya knew that a swayambhu of the Adi Shakti was hidden in the side of the mountain so he shot an arrow to reveal it. Shri Markandeya's ashram was right in front of the temple on a triangular platform across the valley. It is there that he composed the Devi Mahatmyam about 16,000 years ago.") **Page 29 words:** Shri Ganesha Puja 1984 **Above:** a rose at Shri Ganesha Puja 2008 (*Sno Bonneau*) **Back cover photograph:** Shri Mataji Nirmala Devi in India **Back cover words:** Shri Mataji Nirmala Devi, 17 December 1989, Alibag India

THE DIVINE COOL BREEZE

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PRINTED BY: King Printing Company Inc.
181 Industrial Avenue East, Lowell, Massachusetts 01852 USA
and Nirmal Transformation Pvt Ltd.
No.8, Chandragupta Housing Society, Paud Road,
Kothrud, Pune 411038, Maharashtra India

The travel may not be very comfortable.

The road is so very filled with speed-breakers
and all kinds of obstructions.

It's a journey like our ascent.

