


The Divine Cool Breeze

2009 issue 3 – volume twenty-two number three





*You make us childlike,
sweet and happy.
You take care of all
the children of the world.*

Blessing of Kalyan 2

Union with His Power 4

It was Decided 6

No Fear 12

Trust Each Other 16

Sahaja Yoga is a Staircase 18

A Portrait 26

Purity of Snow 28

Questions & Answers 30

THE DIVINE MOTHER

WHO LOVES HER DEVOTEES

LIKE HER CHILDREN

VANDÂRU-JANA-VATSALE

Only through Your kind love for Your children are we here now.



blessing of Kalyan

the refuge of the guru

translated from Hindi: **Today we have gathered here to worship the guru.** A guru is considered to be higher than all the Devas and Devis. In reality who is this guru? What is that greatest of powers within him that makes him a guru? This element of the guru (Guru Tattwa) is in fact Shiva. The qualities and powers of Shiva that we possess within should be understood as the powers of a guru because when we are blessed with the powers of the guru, that is the power which manifests and then you become your own guru. But the working of that power is what bestows benevolence (*kalyan*) upon you. Whoever receives this power should understand that now he is blessed with kalyan. It is very difficult to briefly explain the meaning of this word “kalyan.” Kalyan means to have success in every sphere, blossom in every aspect and be decorated with recognition everywhere.

When someone blesses another and wishes, “May kalyan be with you,” then what is that thing which should happen? What does this kalyan mean? It is that kalyan which we call Self Realization. There cannot be kalyan without Self Realization. It cannot be understood, neither can it be achieved within. All these things together come as benevolent blessings (*kalyanmay*) to humans and, because of it, one experiences the state of tremendous joy within and becomes radiant. To achieve this path of benevolence (*kalyan marg*), whatever was needed to be done by you, you have done it. Whatever labour you had to put in, you have put in. Whatever faith you needed to have for it, you had it.

But now, when you have attained the path of this kalyan and when the guru has given you the mantra with the boons of kalyan to you, then what should happen? The greatest thing that you attain is the power of complete settling (*samadhan*) within. There is nothing more to be sought. Now you also have become the guru. Now nothing more special is going to come your way, but you will be able to feel the bliss of that samadhan (complete settlement and resolving power). You will be able to recognize that bliss and also be completely dissolved in it.

Now, you must observe that the first and foremost thing is the physical self – the physical problems, physical weakness, all these get cleansed by this path of this kalyan. All the physical problems will vanish. Now, if that doesn't happen, then immediately you must understand that the blessings of this kalyan have yet to work out in you or have not taken place yet. Subsequently, all your emotional weaknesses also must vanish in that kalyan. Once you are able to achieve this power, you are blessed by this power of kalyan which takes care of removing all the emotional weaknesses that you develop within. You become realized.

Shri Mahadeva also assists you in achieving this. Shri Mahadeva sits at the Sahasrara when your Kundalini pierces it. That is why He is called as Mahadeva. He is the Deva of Devas.

In this path of bliss (*kalyan marg*), one experiences several aspects. The greatest experience one has in it is peace – mental peace, physical peace and, above all, the family peace. There are several problems in a family and also there are several troubles. All those vanish automatically by receiving it, by the blessings of this kalyan. They do not exist at all.

Shivaratri Puja
15 February 2004
Delhi

*This talk was played for the
Sahaja Yogis at the 2009
Shivaratri Puja in Pune.
This is the first time it has
been published in English.*

Many such people are there in the world who, after receiving this power of bliss, have settled down in peace with enlightened attention as their destination. This is called as kalyan, in which a human is able to attain his state of balance. And for attaining that state of balance, one needs the refuge of a guru. As you go into the shelter of your guru, you will be able to attain that state of balance. You will have a feeling that you are completely satisfied and you do not require anything else. This type of balance gives considerable power within us. I call that power to be the power of love.

When a person attains this power of love then he experiences a thrill in his entire body, as if some other power has embraced him. With this power he is also able to overcome all the turmoil, imbalances and ups and downs of life and settle in a complete state of balance. It is for this reason that people strive a lot to attain this particular power. And he attains this power from another person, another human being only who appears as God before him, who in turn has also attained it for himself.

Shri Mataji speaks in English:

This is a subject which you can only explain in the Hindi language, which says that you get this gurupad from somebody else. But that somebody else is endowed with the power, the power of peace of mind, to begin with, and also the power to overcome all kinds of earthly problems, mental problems, physical problems. All these problems you can solve through your mental balance and the mental blessings from your guru. When you become the guru, you yourself have the power to bless others. With your blessing power, you can create a guru out of many. And once the guru is created and there is a guru who has this power, it is very satisfying....

The satisfaction is so much that you do not want anything. This is the power of Shiva. You have seen Shiva. He doesn't have many clothes. He does not decorate Himself. He is just sitting in a meditative mood all the time. He doesn't want anything. He is so satisfied with Himself that He doesn't want anything. And that is the power you get after Self Realization, if you have a guru and a guru of that level and calibre.

One should not try to become a guru. That is very impractical. If you try to become, you will never be that. It has to come to you automatically, without any asking, without any effort.

So the only way you can get to it is through dhyana. Dhyana is meditation. When you meditate, just meditate and meditate. Do not ask for anything. Meditation itself gives you that instrument which can bear this great power of the guru. And then automatically you give this power to others. You do not have to work it out. Just in your presence, people can get this power of complete satisfaction. And there is salvation – for you and for others.

So all the problems which are faced in the journey of ascent are finished and you are drenched in the bliss of heavenly peace and joy. That is why it is called as *kaivalya*. It means only the blessings. See, that means there is no other word to translate it. There is no other way of explaining it. It is a state. It is a stithi. It's a state. In that state, you have to rise and you know that you are in that state. It is a very remarkable thing that, once you reach that state, you do not have to ask for anything. It is all there and you are so satisfied.

I can go on talking about this special power, but I think whatever I have said, please meditate on that. And you are all capable of reaching that state, that state of complete peace and joy.

May God bless you.

As you go into
the shelter
of your guru,
you will be
able to attain
that state of
balance.

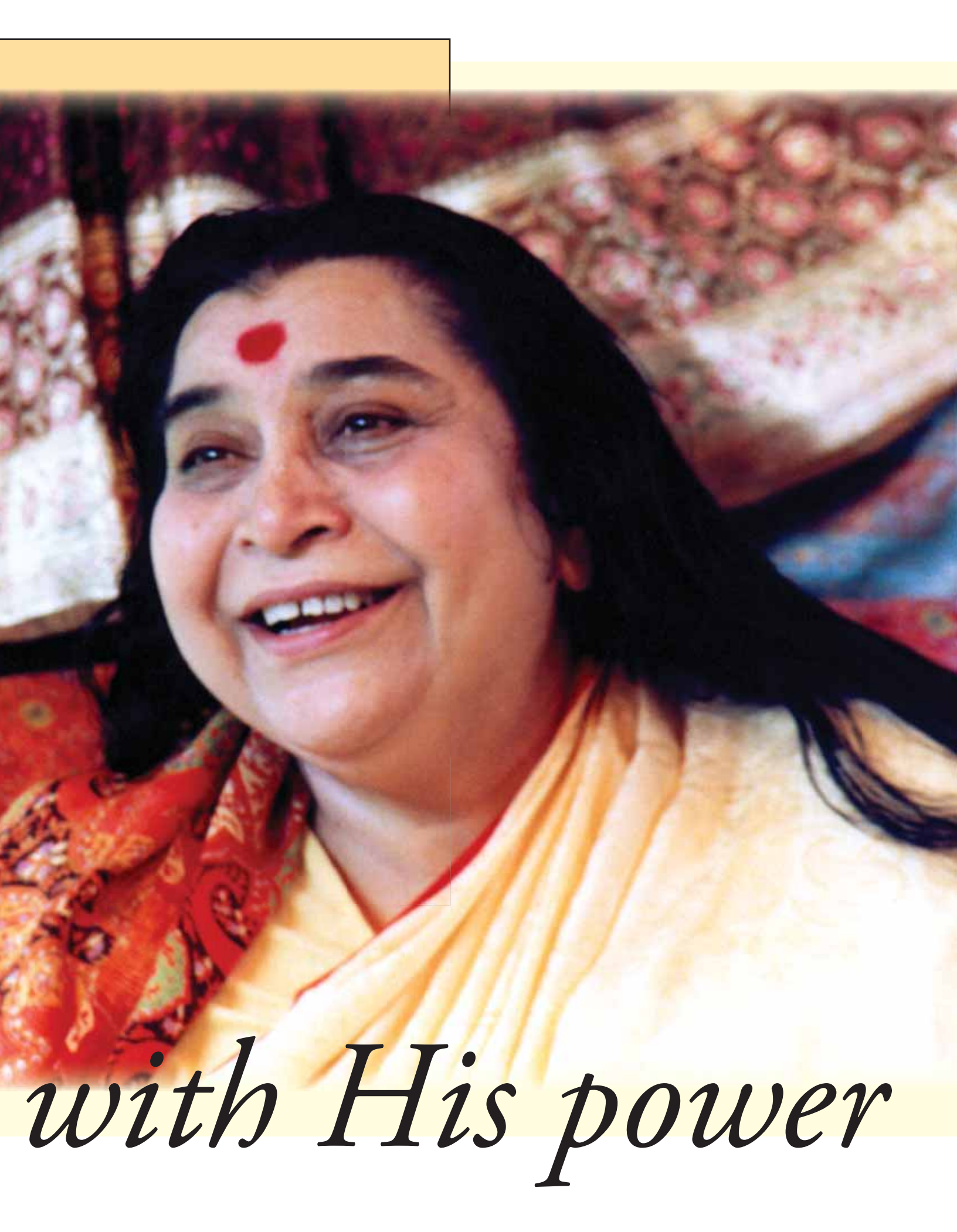
*To know where you are
as far as God is concerned –
that is the main thing, isn't it?*

*We are here for that,
to be one with God,
to be in union with His power,
to be His instruments.*

*And how our connections get loose
and how we can correct them,
we should try to understand that.*



in union



with His power

● *long time back, before I incarnated*

it was

They had a big meeting in the heavens,
all the thirty-five crores of Gods.

The Deities were there present to decide what was to be done: “This is the ultimate that we have to do to human beings. It is to open their Sahasrara, to open their awareness to the spirit, to the real knowledge of the Divine, to remove the darkness of ignorance.” And it had to be spontaneous because it has to work the living force of God. Also it had to be very quick.

decided

So all the Gods requested that now I, the Adi Shakti, had to take birth. They all tried their best. They did whatever was possible. The saints were made by them, but very few. They incarnated and people made religions out of them, which were perverted, brought them a bad name. There was no reality in those religions. Those religions were money-oriented or power-oriented. There was no divine force working. Actually it was all anti-divine.

How to now turn human beings away from these superficial religions, these perverted paths of destruction? How to tell them about all these established organizations? For ages they have been ruling, making money, making power. It was a tremendous task. It had to be done with great patience and love. It was a very delicate work also because they believed in those religions – innocent people, simple people. To blast them, that “this is all nonsense, they are no religions, they are against the incarnation, against all the prophets, against all the saints, that is why all the real saints had to suffer.

It was a powerful work that was to be done and that is why the Adi Shakti had to take birth on this Earth.

It had to be before the sixth of May because the sixth of May was the doomsday in that year. So it was done on the fifth of May in the nick of the time. It was all decided beforehand and every Deity's job was allotted to all of them. Very efficient Deities, very obedient, they knew Me very well, completely dedicated and devoted. They knew Me very, very well. Every end of My hair they knew. I didn't have to teach them protocol.

Love itself gives you protocol, but love that is divine, it is not selfish love. It is not the way I love my child, my husband, my country, my clothes. It is the love which is divine, which spreads from your heart, from your spirit, like the light of knowledge. What a tremendous task it was.

So, as said, at the Sahasrara I had to be Mahamaya. I had to be Mahamaya. I had to be something that people could not recognize Me easily. But Deities? No, this Mahamaya had to come on this Earth, not the Adi Shakti in Her purest form. It's too much, so She was covered with this Mahamaya.

Sahasrara Puja

1998

Nothing
is more
important than
your ascent

Saints and yogis

Now you see in nineteen years what we have achieved. So many yogis are sitting before Me. The difference between a saint and a yogi is that a saint himself is righteous, he himself is holy, but he doesn't know much about the Kundalini. But the yogi knows about the Kundalini.

The difference between a yogi and a Sahaja Yogi is that a Sahaja Yogi has powers and a Sahaja Yogini has powers to give Realization to others. A yogi can cleanse himself, but he cannot cleanse others, while a Sahaja Yogi can cleanse others and cleanse himself. So this is the superior-most state, which you achieved through your great punyas, I should say.

So many of you have been searching for the truth in previous lives and now here you are to achieve what you have been searching. All that has happened now, so beautifully. You are not even aware what has happened to you. Automatically, spontaneously you have got the powers within your central nervous system in a split of a second. Your attention has been fixed now.

Of course, even now some people do not have. Even now, I see the attention wobbles. But so many of you have achieved that state ... *Shivaham, Shivaham, Shivaham*. You have it. What Adi Shankaracharya has described about himself, you can say that about all of you, so many Adi Shankaracharyas sitting before Me.

But still, I am a Mahamaya. I just behave like you. I too have a family. I too have children, who can be called as mine. And you are My children too. So when you are matured enough, the first sign is that you get discretion. That is divine discretion. It is love again....

Nothing is more important than your ascent higher and higher because it has a very great divine purpose, the ultimate, the climax where the whole humanity is to be saved through your efforts. You have to work it out. And in this situation we see the thousand petals. These are the powers of the Virata within you. And this is where we falter, that the light of this Sahasrara is the Brahmarandra, which is your Heart chakra....

There is a saying in Sanskrit ... "The ones who are of a character of saints, the whole world is their family."

Gold is to be tested

In the breaking of the Sahasrara, I have never left anything undone. It is a perfect job. Your nerves are not hurt. Your brain is not hurt. Such a powerful Kundalini comes up. How sweetly, beautifully, delicately She pierces through. Only a thread comes out. And how then the connection is established and the relaxation starts coming in on the sympathetic, how all the beautiful chakras open and more of these threads are coming up. Now you are also told how to work it out. You know all the technical know-how. What you do not know is that you are not yet a perfect machine. You have to perfect yourself.

Moreover there is a Mahamaya. She does not take you for granted. That's the trouble, you see. She puts you deliberately into temptations. Deliberately She gives you positions.... To test you, She may marry you to funny people also. This testing has to be done. That is the job of a Mahamaya. She has to test you. Gold has to be tested. The diamond has to be tested. All that is valuable has to be tested. Without that, how can you certify...?

All these things are to be understood in the right perspective. They are for our ascent, for our benevolence, for our higher state. But for that, you must know we have to fix up our whole will to it. When people climb the Himalayas, what do they do? They take a big nail, nail it at a higher point, then tie up a rope and climb up to that. They don't look down. Then put another nail up there, climb up to that and that is how they climb the Himalayas.

Now what do we do in Sahaja Yoga? We take a nail from the top, put it downward. First day when you get Realization the experience is tremendous, then one by one coming down, the other way around. But as soon as you get Realization, if you are intelligent enough, then you decide, "How should I fix up myself?" Decide like this: supposing you are very fond of milk, take it like that. Now you should say, "Until I achieve a certain state, I'll not take milk." But that should not be treated as a sacrifice, but as a joyous ascent.

Do the people who nail upwards to go to the top of Himalayas, do they feel they are sacrificing something? If you start thinking that, "Oh God, I have sacrificed milk," then you are finished. The downward movement starts. But if you like something, then you have to say, "All right, if I like it, let me like my ascent more than this. Until I have ascended, I will not have." Such determination should be there. And without that, how do you think you can get over the horrible, monstrous mountain of ignorance that you have got?

Actually, in Realization I have put you on the top of the mountain, but you start slipping down. So you have to keep to that topmost point. I tell you about everything. You go and ask any one of the saints or any one of the great incarnations. Did they know so much about the Kundalini? If they had, they would have written about it. They have never written anything about the Kundalini. If they have, it is very little. To such an extent that it acts on your fingertips, that now we have brought science close to reality – the truth, the divine science, all is explained. It has become completely integrated now with us. Sahaja Yoga is the most scientific thing that you could think – exact. The biggest computer, that you are. But the computer has to be workable.

Sahaj culture: rising in love

You have to now understand your responsibility. We have to emancipate the human beings. We don't want to do anything that is a little out of the way....

The Deities, they are working twenty-four hours, all the months and all the years around, continuously because they have a continuous supply of energy, which you can also have....

We are Sahaja Yogis and we have our Sahaj culture. We live with our culture, proud of it, and this is our religion. We have our pure religion on which we thrive. We are not going to change ourselves. We are going to change the whole world. We have a culture of our own and we are going to behave in that manner which is going to change the whole world. This is our responsibility. You are chosen for this work. You are the real chosen ones. You are the real pure ones....

Be aware of it, of your responsibility. Be aware of your powers. The greatest power that you have is of divine love, not the stupid love that blinds you and that you "fall in love," but you rise in love. The way we talk, the way we walk, the way we live, the way we behave, everything has to be Sahaj. And it is such a real, living culture of beautiful people in the world.... We will be that powerful people of love, of understanding, of discretion and of humility. I would like to see those days in My lifetime. I hope you will give Me full assistance.

We will be
that powerful
people of love,
of understanding,
of discretion
and of humility.



A razor's edge

You have to know there is only one point that was fixed in this meeting of the Devas and that I cannot overcome. They said, "We will tolerate any nonsense because they are coming from ignorance, but anybody who doesn't love You, anybody who insults You, anybody who takes advantage of You, anybody who exploits You, anybody who shows lack of protocol, anybody who does not recognize You, we will hit them hard. And that permission You must give us, otherwise we are not for this world."

They formed a union against Me and I had to give in.

I am very careful. I tell you, don't touch Me. Be careful. Some people just try to put My sari right. You are not to do. You don't have to do that. Don't play with My money. Don't take My hospitality. Be careful. I tell you as much as I can and this is what it is. One side is Mahamaya, another side is Deities and the poor Sahaja Yogis are in between. I sympathize with you. I know, but you better be careful. It is a razor's edge I think, of course, but otherwise it is wonderful....

This is Mahamaya and the Deities are around sitting now here, all of them peering into you, all of them judging you, having a big meeting there – "Who is who? Where is the attention of this gentleman? Where is he looking? What is he doing?" – all sitting here. But at the same time, they have flowers, divine flowers, divine blessings and all the angels are just going around. I can see them. Your cameras can catch them. You have got photographs which will show you all of them sitting. And it is already predicted that the whole world will come down at the Lotus Feet of your Mother and that you will decide the future of this world. It is written already fourteen thousand years back and there is another one who is prophesizing the same. So you have to be aware. Where is your attention?

What are we worried about? Where are we spending our time? Leave your children to Me. Leave your families to Me. You can only keep your purse, but the rest of it, you can leave all your headaches to Me. But don't play tricks with Me. Mahamaya knows all your tricks, everything, in and out. If I want to know, I can know each and everything about you. I don't want to know. Under these circumstances, we are supported, looked after, managed, taken to reality so easily, so much with care....

You are assisted. Here these prime ministers have only five, six bodyguards. You have millions and millions, each one of you, with you. Nobody can touch you except for you. You can harm yourself – that's all. Nobody can harm....

For us, our ascent is the only concern, is the only ideal, nothing else – and it will work out.

All the rest will be taken care of. We have all the mechanics to do that, but first give it to the mechanics to work out. All will work in a reflex action.

Clear out your chakras. Don't say, "I have this, I have that." Just clear out. "How dare I have all these problems...?" Clear out, morning, evening – clear out. I am sure it will work out....

May God bless you.

The Deities
are around,
sitting now here,
all of them
peering into you,
all of them
judging you.

THERE SHOULD BE NO FEAR.
THERE WILL BE NO PROBLEM.

Material problems are not difficult to solve.

Somebody was taking My photograph,

which was in a silver frame,

and he was rather worried

because the customs may

stop him from taking it.

Of course, the photograph

they can't stop, but maybe

the silver frame. And this

gentleman told Me that he

was taking it with him with

... a silver frame and he

thought people would object.

But as soon as they saw

the photograph, they said

namaskar to the photograph

and forgot about the frame.





I always work through you if you are one with Me.

Even when I am speaking, you are speaking.

And when you are speaking, I am speaking.

You know that.

But with all this, that awe is very important.

And that gives you the love that thinks –

complete integration of your heart and your brain.

The love that thinks is thoughtful – love that thinks.

And then the third integration is the love that acts.

But first this integration must be brought in –

the love that thinks, which understands, which feels

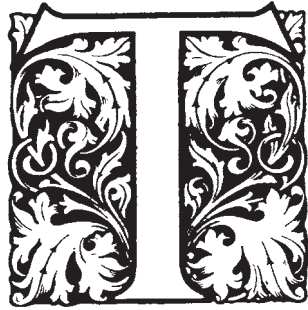
and then the love that acts.

But the basic is the love.

It starts from the heart.

It is the love.





Trust each other, love each other and give more trust and more love and understanding.... You will know that you are much better now. Keep it up. Put yourself into bandhan. Girdle up yourself and “onward Christian soldiers.” This is what it is. We have to be in that way.

We are the people who are loving.

We love. We distribute love.

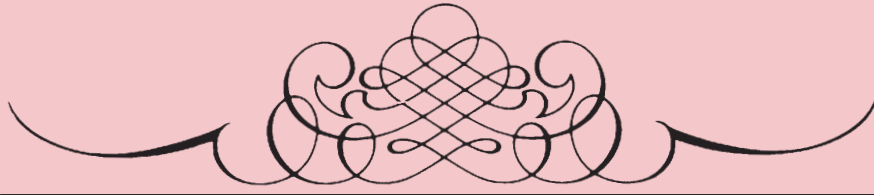
We emit love and we have to be that picture and that image that, when people see, they will say, “Oh, these are the right type of people....”

We have to promise our Mother that “Mother, this year we really promise You, we will work very hard. We will be very compassionate with kindness....”

Just try to see what is the person saying. Even if he is stupid, no use laughing at him. Just see what he’s saying, what is his attitude. All this will bring forth a very, very beautiful image of all My children, whom I love very much.

I will love and love and love. Whatever may happen, I will be your own.

But still, in My love I request you that I cannot feel happy unless and until I make you like Myself.



You are climbing ahead into the new path of righteousness, of goodness, of compassion and love.



*Stand on the right path, say that
"This is it and I am going to do this."
If you know that,
know that you are sattvikas.
Then you are in the centre.*



Sahaja Yoga is a staircase

You are here to worship your guru in the realm of the heart of the universe. If we can do that in our domain of the heart, we do not have to do anything else....

I feel I have to tell you about Sahaja Yoga and its value, which is related to other yogas, which was accepted in the olden days all over the world. They called it as the Yoga, not Sahaja Yoga. Yoga – it started with various types of practices of Ashtanga Yogas – eightfold yogas – with a guru. And one had to go through lots of hardships. Nobody who was married was allowed into that Ashtanga Yoga and they had to give up their families, give up their relationships. They had to become absolutely without any attachments to go to a guru. All their property, all their possessions were given up, not to the guru, as is done in modern times, but given away. And this was called as Yoga.

Another style was called as *sankhya*. Sankhya is where all your life you have to gather things with detachment and then to distribute them completely and take to a guru, in a way completely surrendered, and then get Realization. Sankhya was the left-sided behavior and Yoga was the right-sided. Where the Gayatri mantra was used was the sankhya. Because they were left-sided, they used to use the Gayatri mantra. They went so much to the left side – that is, to gather things, to gather possessions, to gather properties, to gather all kinds of friends and relations and societies – that they were afraid that they may be completely lost into all those things. They would go to the mantra of Gayatri, which teaches you the essences of all our chakras, the centres.

I have told about this before also – “bhu bhuv swaha.” *Bhu* stands for the essence or the bija of the Muladhara, *bhuv* for the universe that is created – that is the Swadisthana’s bija. *Swaha* is the bija of the Nabhi. *Manah* is the essence of the Heart chakra. Then *janah* is the people, collectivity. It is the essence or the bija of the Vishuddhi chakra. Then *tapah* is the one where you go into tapasya, into renunciation, into hardships. It is the essence of the Agnya chakra. And then the *satya* is the truth. It is the essence of the Sahasrara – not the truth that we think of as truth, but the truth that is expressed in our central nervous system.

Guru Puja 1987

Shudy Camps UK

bhuv: Muladhara

bhuv: Swadisthan

swaha: Nabhi

manah: Heart

janah: Vishuddhi

tapah: Agnya

satya: Sahasrara

What is it you have to achieve?

Two sides, two paths

This is discovered at the seventh stage of the Sahasrara. So the people who did sankhya were not so much respected as spiritual people because they thought these were all involved into worldly things and worldly possessions and worldly happenings. So they were regarded as something secondary. Or those who were yogis of the gurus were regarded higher because they had already given up everything and they had gone to a guru, giving up all the things that they had. But here, these gurus had a problem within themselves because they found that those who came to them gave up everything, no doubt, but still there were lurking attachments.

In their own ashrams, they found these people had their own attachments to things. Though outwardly they had given up, but inside they had not given up. So they were still sticking onto these ideas that “Oh, it’s all right. But still we can have little things like that. It doesn’t matter.” Like that, there were little compromises going, as we have here – nunneries and all that.

So both, in a way, were artificial. The one side is the sankhyas. They were trying to ascend with all the luggage they were carrying. And another was trying to descend with all the ambitions of ascent.

So it was a very funny thing in every aspect, in both these styles of yoga. As you can see that now, if you go to America you will find, “Oh God, what is this America? It’s not democracy, it’s *demonocracy*.” But if you go from that to the realm of another country like Russia, you find, “What is this? You are working here under complete pressures and fears.” But as soon as a Russian comes out of that country, he can become worse than an American. So what is this? One theory works here, another theory works there. So which is the theory that is all right?

You find the same about religion. A religion which believes in many Gods, like the Hindus, they are also believing now into the bhoots. And they are also following the path of possessions. If you go to a temple, every temple has got a nice arrangement for you to get possessed. Or even a church or a mosque where God has to reside, you find suddenly you get attacked and you come out absolutely puzzled about yourself, ending up into lunatic asylums.

So what sort of worshipping places are these, where you go to find God and you get the horrible satanic forces acting on you? That is why, in the modern times, people have become so very confused. We do not find truth in anything – in any ideologies, any philosophies, anything that started. Confucius started humanism. Socrates started another thing. Mohammed-sahib started another thing. Like Mohammed-sahib said, let us not worship God as an idol. Let us worship Him in the Nirakara, in the formless God. But you see the formless, how they are killing each other now? I mean, after seeing the Muslim countries, you can’t believe there could be any formless or formful God existing anywhere. All must have run away, the way they are fighting.

Then you see the Christian countries. Wherever they have gone, they have tried to dominate other people who were not Christians, just as if they had a right to do it because they were Christians, the disciples of Christ who said, “Forgive them for they do not know what they are doing.” And I have to say the same for all the Christians, “Forgive them for they do not know what they are doing.” And when you are shocked at all these things. One must sit down and think what is to be done, what is the problem.

So it is neither sankhya nor Yoga. Then what is it you have to achieve? That is Sahaja Yoga.

Two yogas become one

Sahaja Yoga is a system in which first you are not given a theory, but the light in your hand to see for yourself in which both things look the same. For example, now you have got this beautiful house made for your Mother, while your Mother doesn't know how to get attached to even a pin. It's a funny situation.

Everybody has to remind Me, "Mother, it is Your house."

"Oh, I see."

And I have to be reminded I must thank you all, especially the English, especially the leaders of the English Sahaja Yogis, for making a full effort to get this house. But then, I think, "Why should I thank? It's not mine. It's theirs." And that is what it is.

So a new type of confusion starts and that is what I felt, that this confusion is very sweet and beautiful. It is a fact that nothing belongs to us, but everything belongs to us. When I think about how beautifully you have done this place, it belongs to Me all right. This house belongs to Me, England belongs to Me and, above all, the whole world belongs to Me.

That is how we see sankhya and Yoga become one in Sahaja Yoga. And it is said that when you see sankhya and Yoga as one, then only it is *Sapashyati*. That is the one who sees. That is the one who is the witness.

So for normal people, it could be that "How is it your Mother is supposed to be a guru and She wears all the ornaments?" But what to do? She is also a mother and She is also a Goddess – another confusion. How to make these two things be? You see a guru has to be a very angry person, wearing only a single dress either upwards or downwards – I don't know how – with a big thick rod in the hand, never smiling.... The gurus have to be very long-faced, developing big, big beards – and no ladies allowed. In such a situation, where the women are not to be seen at all, I mean I shouldn't even see My face. It is like that.

There is a big discussion ... whether a woman should be allowed to do the spiritual practices or not – imagine, not only among Christians, you will be surprised, even in Indian scriptures – whether a woman is allowed or not to do spiritual practices. Now when your Mother is a woman and She is your guru, what will you do? This is another confusion because it is wrong. The whole thing is a falsehood based on no basis at all. You may try anything to say that women are not meant for spiritual life. Try any argument, it fails.... To put all these upside-down stories right, your Mother had to come on this Earth as a guru. I got to this point out of one little confusion I had about Myself.

The other day, somebody was after My life, that I should buy a bracelet. I said, "I have no money any more. I don't want to buy."

"All right, we will give it in puja."

I said, "But now there is only Guru Puja."

They said, "All right, we will give it in Guru Puja."

I said, "To buy a bracelet for Guru Puja is something funny...." After all, in a Guru Puja you don't give a bracelet to your guru, do you? You can give a big rod or you might give him a sandalwood khada ... chappals or you may give him a shawl. But here it is. I have asked. All right, give it in Guru Puja. What was the reason? And I became aware of My own confusion and I thought of it. I said, "This is what it is, that it has to happen this way that, on a Guru Puja, you have to give a bracelet to your guru." Let us change it over. The whole thing has to be brought up this way that everything faces reality.

All these false ideas have to be given up. Like if you have a carpet upside-down, the whole design is upside-down, but if you put the carpet right, everything falls in line. And that is why you needed a mother to give you Realization and a guru as a mother to teach you that. For ascent to God, nobody can be prohibited.

Nothing
belongs to us,
but everything
belongs to us.

Spontaneity

That is how Sahaja Yoga today is working out in all directions, if you find, to put all upside-down things into the right direction, to expose it to reality, to bring all real values, to abolish all rotten value systems, all political, economic systems, all spiritual theologies, all psychological and all such nonsensical ideas into their proper direction. How in one incarnation it has worked out, you can imagine, how in one incarnation all these ideas have been put right....

If they settle
down, it is not
Sahaja. It is not
spontaneous.

Today, through Sahaja Yoga, we have been able to prove that sankhya and Yoga are the same. Whether you collect things, whether you have possessions or whether you give away, makes no difference to a person who is detached from within. If you collect them for others, even better. But if you collect for yourself and then give away, that is even much better. Because first you collect for yourself, then you think, "Oh, it's good for me, I will use this one for myself, will be a good idea." So the self is there, but then, that you give away. That means your detachment is complete. Or the third personality could be liking that ... which just goes on collecting and just goes on giving. Without thinking, it collects and, without thinking, it gives because thinking is not My job.

That is one thing I have given up, is to think. I don't want to think. That's your work, not Me. And without thinking, how many things we have achieved through Sahaja Yoga. Yoga and sankhya both are products of thinking, not products of spontaneity....

On this point, I have to say a few words. It is important. A few points I have to say about the spontaneity part, which is quite interesting, the way people think spontaneity works. It is mostly the ego part which says this is spontaneous, with so many people. Especially the very old Sahaja Yogis think they are authorities on spontaneity. Like we had a land in Vaitarna (India), so one of the older ones went there and he said, "This land is vibrating and this is not vibrating." So everybody accepted, "All right, all right, all right." Then they said, "In this part of the land nobody should eat their food."

Now, from where does this knowledge come? Eating food is not a sin, is it? As if it is a sin that you are eating food in there. Then religiously they follow a, b, c, d, e, f, g, h, z and again a, b, c, d of Sahaja Yoga to such an extent that I start thinking now they have become another fanatic Sahaja Yogi. Fanaticism is against Sahaja Yoga – absolutely.

Now they will ask, "How many times we should say this mantra?" Then I say, "Zero times."

"How many drops we should put, the ghee in our nose?" Then I say, "A full jug."

Then, "Oh, I should not have gone from the left side, I should have gone from the right side." Then, I would say, "You just jump up."

You have to be like children, but the ideas are so settled down in Sahaja Yoga. Now it is so many years, of course, but they should not settle down. If they settle down, it is not Sahaja. It is not spontaneous. "If you do this way, then it is wrong. That way, it's wrong" – nothing of the kind. Nothing is wrong for you people. If you do anything wrong, your vibrations will be lost, finished. What is there to be so cautious about?

Like somebody said, "I don't want to look at the cigarette."

I said, "Why?"



“Looking at it also is sinful.”

I said, “Looking at it, what happens?”

“Then I feel like smoking.”

So I said, “Better smoke once and for all.”

Or, “I cannot hold a wine bottle in my hand.”

“Why?”

“No, holding the wine bottle is sinful.”

I mean, you can swim in the wine.

So this kind of understanding should be there. Though I have always said that if I say one thing, you will clinch onto it. So I always say the other side of it, that don't stick on to something. Sahaja Yoga is not for sticking onto something. Like somebody who had learnt certain lessons about Sahaja Yoga in the beginning of it, certain mantras they had learned and still they are sticking on to the same step. No, no, no – you have to go ahead. This is just a staircase. Don't get stuck at a point. We have had so many such cases here. People get really outworn, as they say. They will go on telling you so many nonsensical ideas – “You see, if you do like this, then this happens.”

First of all, you don't give ideas to others. That is one thing. If you decide that we don't give ideas about what is wrong with another person, half of your job is done because you don't have to do any job, as I don't do.

Sahaja Yoga is
not for sticking
onto something.



You have to go ahead.

This is just a staircase.

Don't get stuck at a point.

Understanding Sahaja Yoga

We have to be not only humble, but very tactful and sweet to new people, if you want any more to come in. But if you have decided not to have any more because you will have to put another marquee, then I have nothing to say. But if you want others to come in, then it is important that you talk to them in a very sweet and beautiful language, the way they understand.

Rudeness, arrogance, showing off is of no use. One should understand Sahaja Yoga is where you are in complete enjoyment about it. You are just lost into that enjoyment. Where is the time to remember how many times to give a bandhan to yourself? What is the need to give a bandhan to yourself? It is all a joke now for you. It should be. A little child sucks the milk from the bottle because it has no teeth, but what about you people having that kind of a thing? It's very childish and shows no growth at all.

Sahaja Yoga must grow within. You should not be any more regarded as immature Sahaja Yogis. I would say a person who is a matured Sahaja Yogi is the one who can combine so many things together with all beautiful lines, thin lines, thin maryadas maintained.... This is the growth within you, which will show.

So we have to have our growth and, for growth, let us be silent within. Let us not react to others....

Understanding Sahaja Yoga is very simple, extremely simple when you understand one thing, that you have to have your innocence intact. "Now, how to get to innocence?" people will say. How to get to innocence? It's a vicious circle how to get to innocence. It is a very vicious circle. We have to get to innocence through what? – your ego or superego? How will you get to innocence...?

How to manage is the problem? Very simple it is. In the beginning I said, "Let your guru reside in your heart...."

Let Mother manage. "Mother is managing me." Keep it at that. Your right side will clear. Your left side will clear when you say, "Nobody can manage me, but Mother can manage me" – two things together. Things will work out.

The word of the guru

Thank God you have somebody like Me, who is sitting here, who can say so. Think of those who never had anyone to tell them or to be in their presence to say that I can manage this or you can manage that, that now you can balance.

Allow your Kundalini to grow. Everything works out....

When I tell you something, please do it. Please do it because I know quite a lot because I am a guru, your guru, because I am the Guru of all the gurus. And those who are a real guru know that "My Mother knows everything. She is knowledge Herself. If She says something, it means something." And even I may test you sometimes. It doesn't matter. That is how you become the guru.... When you become absolutely one with the desires of your guru, you achieve the position of a guru....

It is important that we should do one thing seriously. It is to take your Mother very seriously when it comes to some request.... It should be always accepted as the law of the Divine because the guru is the giver of the law of the Divine, not the worldly laws. The law of the Divine he gives you. The law of the Divine you understand, then you have to surrender to that law of the Divine and that is how you will become masters of that law....

God is your guru. Let Him guide you. "Thy will be done. Let us not guide ourselves." And also sometimes they try to guide the guru as well. Then the guru plays tricks and then you fall into the trap of tricks and then you find it's too much.

It is better to listen to what the guru is telling you and better to do it. Whatever the guru says is all right. Gurus can ask you anything. I mean I am quite a nice guru....

Whatever has to happen, happens. In Sahaja Yoga, to think that one hundred percent will be rich, healthy, wealthy and on top of the world is a nonsense. If we become very wealthy, then there will be a recession because others will be very poor. If we become very healthy, then nobody will come near us. If we all look like wrestlers, who will come near us? If we become very wise, then people will be frightened of such wise people. They cannot understand anything. It will go over their heads.

So let us be in the centre. We should be wealthy, but not too much. We should be healthy, but not too much. We should be wise, but not too much. So far, so good – that is how we should move.

So we keep to our maryadas and we become beautiful Sahaja Yogis, who will be congenial to others, who will be able to get others to us, who will be able to project an image of magnetic personalities. And this is what we have to do.

If we try to show off in any way – like I have seen people try to show off unnecessarily – there is no need. Just be in the background. If you are very much in the background, just be in the foreground. Try to balance yourself. Try to watch yourself and guide yourself and tell yourself, "Become your own guru."

Judge yourself, how far you are in the centre, how far you are growing, how much growth have you achieved. Are you still attached to small things here and there? Are you still bothered about small things...?

It is to be seen if you have to be gurus. If you can't see that, how can others see that? This is to be realized – not to be put in the mind, but to be realized in the heart. In the realm of your heart you have to realize it. You have to understand it in the realm of your heart.

It is nice that we are in England, the heart of the universe, that we are talking about opening our hearts. If you have to put Me there, it is the ocean of love and to contain this ocean of love, you have to have a very, very large heart – bigger than your personalities, bigger than your countries, bigger than this world, bigger than this universe.

May God bless you.

Sahaja Yoga is
where you are
in complete
enjoyment.



These pictures were taken during the time of Diwali Puja in Italy, in Montecatini near Florence, in October 1989. Shri Mataji, Sir CP and Debu Chaudhury, along with a few Sahaja Yogis, went to visit nearby Florence and ended up posing as models for street artists. While all the artists were of great talent, none of them managed to capture any one of the three very special models. The artists mentioned several times that they didn't understand why they were unable to capture the people in front of them accurately. Shri Mataji ended up correcting some of the sketches, much to the delight of the many yogis who had joined the group over the several hours Shri Mataji had spent sitting outside the main cathedral of Florence.

*Painting, far right,
by Konstantin Sterkhov*





MAHESH



© ARCHES

A photograph of a forest in winter. The ground is covered in a layer of snow, with some fallen leaves and twigs visible. Several tall, slender trees with light-colored bark stand in the background. The scene is captured in a vertical orientation, with a teal horizontal bar at the top.

The purity of the snow
is a hundred percent.

And that covers the Mother Earth.

It gives the formation of innocence.



White is the pure colour of silk.

It is complete detachment.

In white all the colours are mixed.

Then only it becomes white.

In such a balance and unity it is.

It should be that you become white

– and whiter than snow.

Questions & Answers

Shri Mataji, would you say a few words about the forthcoming golden age?

8 July 1999
London

Aquarius, according to our astrology, is the Kundalini. The Kundalini is Aquarius according to the Indian science of astrology.... They say that this Age of Aquarius is very important because this will change the lives of people. And that is what they have already described about this, that now there was Kali Yuga. That means the worst possible times. The whole Kali Yuga means the absolutely the worse and worst possible time for our destruction. That was over.

Then comes Kruta Yuga – I mean overlapping. Now in Kruta Yuga, this All-Pervading Power – they call it Paramchaitanya – becomes active. It starts helping people to come along. That also has been going on for some days.

After this is Satya Yuga. It is the age of truth, but it is a last judgement. If you take to truth, all right, well and good. But if you don't take to truth, you are judged. It is like this.... It is a new mission where you have to do something. You are the ones who are going to completely revolutionize the whole world. You can do it. Absolutely everybody is capable of doing that.

Which God is in the Kundalini? In the triangle?

Kundalini itself. The Kundalini is your own Mother, your individual Mother and She has tape-recorded all your past and your aspirations, everything. And She rises because She wants to give you your second birth, but She is your individual mother. You don't share Her with anybody else. Yours is different. Somebody else's is different because the tape-recording is different. And She knows everything about you. So when She rises, She goes very slowly without harming you, without troubling you and pierces through.

We say She is the reflection of the Adi Shakti who is called as the Holy Ghost in the Bible, but She rises without any difficulty. Hardly any time it takes.

What is the reason for having dreams?

The reason for dreams is that when you are sleeping your attention moves either to the supraconscious side or to the subconscious side. Your attention starts moving and then you start seeing things which are connected with your subconscious or your collective subconscious and all these things. And you may go on to the supraconscious side, where you see your future and all these things. But the reason why you get dreams actually is that the unconscious, which is within you – or you can say the Kundalini or your Atma – is trying to guide you to the right path. And how does it guide you to the right path? It is through dreams. But these are misunderstood.

3 February 1983
Delhi

How do you understand these dreams because you are so confused? First you go deep into yourself and you touch the unconscious – *sushupti stithi*. But from there you come out and then, when you are coming out, you touch your subconscious or maybe the supraconscious. So whatever *anubhuti* you had or whatever experience you had of the depths of the *sushupti* gets confused and you don't know what you dreamt and you don't understand and you forget it.

But those who are realized souls go to their *sushupti* and see exactly what they have to know. Like many people in Bombay, when I came they didn't know I was coming, but they were at the airport because they got the dream. So at this *sushupti* level, at the deep level, you get the communication with God if you know how to go in and come out fully aware. But if you get confused with supraconscious or subconscious areas or if you start, your *chitta* is not so clear-cut. Then there can be a big confusion.

In spite of tremendous stress on the Kundalini by Your Holiness, it is hard for me to reconcile myself with the fact that there is not the slightest reference to Kundalini in the authoritative guides on yoga – I mean Patangali's Yoga Sutras or Gita. Why?

He says that in *Yoga Sutras* of Patangali it is not written about Kundalini and in the *Gita*, it is not written about the Kundalini. It is a fact because, you see, it was a secret science. It was kept a secret science. In My first lecture only, I said in the sixth century Adi Shankaracharya for the first time opened his mouth about it. It was a secret science with very great gurus like Janaka, who gave Realization to Nachiketa. And in the same way, Shri Krishna did not talk about it because, you see, even when Markandeya talked about it, people did not know what he was saying. They never thought him to be a sensible man.

Then later on, as the people became into two compartments – one on the right, one on the left side – some started worshipping God in a devotion and in a *bhakti* way. Others started doing *yagya havanadi* things. So whatever was required for these two types of things evolved and that is what developed. The central side of evolution was kept a secret. And even at the time of Shri Krishna it was not mentioned. Not a word about this thing was mentioned because this is an internal happening. It's *antar yoga*. It was not described, but Shri Krishna hinted at it, that you have to have your yoga. But how, He did not say because that was not the time. He was the one who laid the seeds. That's why He is called as Krishna. Krishna means *krishi*, the one who has done *krishi*. So this one was laid. The sprouting had to come. Today it was to be told.



There is
no *ism*
with God.

So I am telling you about it. Everything is not told at the same time. It is the same in Sahaja Yoga. We don't tell you everything at this state. About the Agnya Chakra I have told you something, but not all. Gradually, when you will be so aware, I will tell you. It has to be seen how far it is to be said at what time. And what was needed at that time was told by Krishna.

So the *Gita* is the one which only tells you that this will happen. But Gyaneshwara, who was born after the sixth century, in *Gyaneshwari* he has written about the Kundalini clearly.... He said this is how it is done. Gyaneshwara has written ... because at that time, it was to be told. Before that, it was not to be told. Shankaracharya in the sixth century did it. Then Gyaneshwara did it. Then Nanaka did it. Then Kabira did it. All these people did it. Not only that, but even Mohammed-sahib in a way has talked about it – about Sahaja Yoga and resurrection time. They all started talking about the resurrection time much later as they started seeing people getting it because to talk too much about the future is dangerous.

Shri Krishna was placed with Arjuna when they were at the war.... He told him how to become one with God ... that when you become one with God, you become a *stithapragya*. He gave the idea as to what will happen to you. But how it will happen He did not say. That was left to Me to explain. They can't do everything. I have to do something, isn't it? Because if He had said how then, they would have said, "Give me Realization." But they were not prepared for Realization.



THE DIVINE COOL BREEZE

www.divinecoolbreeze.org

SUBSCRIPTIONS: contact@divinecoolbreeze.org

CONTENT: editor@divinecoolbreeze.org

The Divine Cool Breeze, 881 Frederick Road
North Vancouver, British Columbia, Canada

PRINTED BY

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

I have tried to go into spiritualism in the real sense of the word, but my health is deteriorating day by day.

Some gentleman has done spiritualism in the real sense of the word and his health is deteriorating. I have told you already what is the reason for that is that you take to spiritualism out of ignorance. There is no spiritualism. There is no *ism* with God. The spirit cannot be “ismized.” So you take to Sahaja Yoga.

What will be the end of all the world and of human-kind?

Which will be the end of the world? Again, futuristic – very futuristic. Let’s not talk about the end. Just now is the beginning. When the child is born, we just don’t think about his death, do we? So better be worried about the beginning of this new world that we have started and don’t think of the death and all those things. Forget it for the time being.

Credits and Notes

Front cover: Her Holiness Shri Mataji Nirmala Devi, 1981

Contents pages words: 92nd quality of Shri Hanuman, 107th name of Shri Mataji Nirmala Devi, a prayer to Shri Bhumi Devi

Contents pages photograph: Shri Mataji and Sahaja Yoginis, Shri Mahalakshmi Puja 1987, Mechelen Belgium (*Herbert Reininger*)

Page 4 words: Shri Mataji, London, 7 September 1980

Page 4 and 5 photo: Shri Mataji Nirmala Devi, 1993

Page 10 photo: Shri Mataji, Mahalakshmi Puja 1987 (*H. Reininger*)

Page 12 words: Shri Mataji, Lonavala India, 25 January 1982

Pages 12 and 13 photos: Shri Mataji Nirmala Devi, Ganapatipule India, circa January 1990 (*Herbert Reininger*)

Page 14 words: Shri Mataji Nirmala Devi, Navaratri Puja 1984

Page 15 photo: Shri Mataji, Mahalakshmi Puja 1987 (*H. Reininger*)

Page 16 words: Shri Mataji Nirmala Devi, Birthday Puja 1980

Page 17 photo: Shri Mataji Nirmala Devi, probably at the Munich ashram at the time of the 1987 Mahakali Puja (*Herbert Reininger*)

Page 17 words: Shri Mataji, Guru Puja 2001 and 12 January 1985

Pages 18 & 23 photos: Shri Mataji, Guru Puja 1987 (*H. Reininger*)

Page 24 photo: a staircase at Shady Camps UK, Guru Puja 1987 (*Herbert Reininger*) **Page 26 words:** Herbert Reininger

Page 26 photos: Shri Mataji, Florence Italy, 1989 (*H. Reininger*)

Page 27 painting: portrait of Shri Mataji by Konstantin Sterkhov

Page 28 photo: a cedar forest, Vancouver Canada

Page 28 words: Shri Mataji Nirmala Devi, Shri Ganesha Puja 1984

Page 29 words: Shri Mataji Nirmala Devi, Guru Puja 1980

Photograph above: Shri Mataji Nirmala Devi in India

Back cover words: Shri Mataji Nirmala Devi, Diwali Puja 2000

Back cover photo: near Kings Canyon Australia (*Gautama Payment*)

HOW DOES A TREE GROW?

BY ITSELF.

I ALLOW YOU TO GROW BY YOURSELF, THROUGH INTROSPECTION AND MEDITATION.