

The Divine Cool Breeze

2009 issue 4 – volume twenty-two number four

It is said that God is love.

We have heard that

many times and many

people have explained

in their own way what

is love. But to feel that

love is the best way of

understanding it. Even if

you explain or describe

in all details, although it

is described in all detail,

you cannot enjoy love

without experiencing it.





just
recognize

*The ocean of love is your Sahasrara.
When your Sahasrara is filled with love, then life is changed.
You don't become a very intelligent man, a very dynamic personality,
but you are nothing but love and this love is so self-satisfying.
You are not bothered if others don't love you or they love you.*

*You don't see to that part.
What you see is the enjoyment from that love.
It's a tremendous ocean of love. You all have got it.
And once you have entered into Sahaja Yoga,
you know that you have entered into the Sahasrara.
And the Sahasrara is, I tell you, the source of all the truth.*

*Truth is there – the complete truth.
Truth is the knowledge. And also, truth is love.*

*God is the ocean of compassion, ocean of love.
He is the one who is so anxious that you all
should enter into His kingdom
to occupy your great seats as His children.
He is the Father of the Fathers.
He is the most loving Father you could think of.*

This experience comes to us because God Himself has placed within us the mechanism to absorb this love and to manifest it. It is a very delicate mechanism within us – extremely delicate.

This mechanism is placed in our heart and, by our ignorance, so many times we spoil this mechanism or disturb it or sometimes even completely destroy it.

The light of love is joy. Anything else cannot give you joy. It's only the love that you feel in your heart that gives you joy.

MULADHARA

This mechanism acts in seven layers within us. In the periphery of these seven layers, we have got ripples of this joy arising. They come to the shores of our brain and create the bubbles of joy. But again, if the brain is a very rational rock, then these bubbles dissolve, giving no effect to the rock. So a loving person is a thousand times better than a rational person.

But most of the people feel this love only on the periphery of the outermost layer, which is the light of the Muladhara. As you know, the Muladhara has got excretory effects and how important or relieved we feel when our excretions are all right. It's a basic thing that that relief gives you a kind of a joy and happiness. It is really gross. It is a low type, as they call it, but very important for us to get that joy. But to make this joy not so dominating over all other joys of deeper sensitivity is to be innocent.

I know one cannot be innocent. You have to be innocent yourself. But with Sahaja Yoga you can, by clearing your Muladhara.

The Divine Cool Breeze

This issue features

one talk from

Shri Mataji Nirmala Devi

CKP Hall, Mumbai

30 December 1979

Advice on All Chakras

Some words and sentences

on the yellow pages are

translated from Marathi.

These appear in italics.

MORE ABOUT THE MULADHARA

13 January 1983
*Left Muladhara and
the Supraconscious*
Duhlia India

5 February 1981
The Muladhara Chakra
New Delhi India


MORE ABOUT LOVE

Guru Puja 2001
*Worship, Purity and Love in
Yourself and in Others*
Cabella Italy

Diwali Puja 1987
The Light of Love
Lecco Italy

Sahasrara Puja 1989
Jump into the Ocean of Love
Sorrento Italy

26 October 1987
The Revolution of Love
Rome Italy



*Innocence was created first of all
before the universe was created
and this exists within us.*

Innocence



We are here to give joy, happiness to everyone, to make everyone happy.... When you make them happy, then you feel that joy within yourself, "Oh, they're so happy." See their happiness. Then only this lotus opens out much more like a ripple moves and moves to the end of the shores and then, from the shore, it returns back to you. In the same way, when your joy reaches the joy of others, then the ripples that come up make a beautiful pattern of your life. Just think of such situations where you did something good to others, have been very nice to others. And then you found the joy in that person and how that joy came back to you. Think of that pattern that you felt so subtly in your life, how it is built in. Whenever you think of that time or that moment or that area, the whole picture comes to you and you think, "What a time!" But that time is eternally within you all the time.... You are My light and the light is there, which is an eternal light.

So that's very important, that our Muladhara must be clear. Our innocence must be established, so that these gross joys do not cover the entire spectrum of our life and make us slaves of these gross joy-giving reliefs. But to clean your Muladhara does not mean, by any chance in Sahaja Yoga, to get after any kind of obsession and obstruction, but to give a natural release, like an innocent child, to these ripples, which need not go back to all the other layers of joy.

You must have seen when the ripples in a ocean touch the shores, they turn back. If the shores are made of very hard rocks, this turning can be very deep and the waves can go much deeper. If the brain is very ego-oriented, is covered with ego, then these joys have a much greater significance in life than normal. Innocence is the only way one can neutralize those ripples coming back on the other six very important layers.

SWADISTHAN

As you go forward, you know in the second layer is the joy of creativity. When the joy of creativity comes within us, it again comes back to the periphery. For some people it is so important, so maddening to create something – they are mad after it and they think it is something so important to do – to create some thought, to create some book, to create some artistic impressions or something. For some people it's very important, so they create. And this creativity, when it hits some rational mind, it gives him the same kind of a deeper reaction, that a person starts thinking that he is the greatest of all and whatever he does to the rest of the world is all right as

MORE ABOUT INNOCENCE

23 June 1980
The Essence Within
London United Kingdom

31 December 1985
The Innocence of a Child
Ganapatipule India

Sahasrara Puja 1984
Mesnieres de Brayes France

Mahakali Puja 1990
Purity and Collectivity
Le Raincy France

MORE ABOUT RIPPLES

Diwali Puja 1994
The Lights of Pure Compassion
Istanbul Turkey

7 June 1988
Recognition of the Adi Shakti
Schwechat Austria

9 March 1983
Puja Talk
Melbourne Australia

In Sahaja Yoga there's no question of suppression. You just become innocent. That is the principle of Shiva. This Sahaj culture is in the centre, neither too much of licentiousness nor too much of suppression, but it is in the centre, which is Shiva's greatest principle. It is to be innocent. And this innocence just shines in you.... To be in the centre, in the Sahaj, is the best way to understand that what is so important for life is morality. And that comes from your innocence. And that is the quality of Shri Ganesha, who is the son of Shiva.

Swadisthan

Swadisthan is the chakra which gives you, first and foremost thing, creativity.

NIRVICHAR SAMADHI

After getting Realization, there is a period of doubts because first you get thoughtless awareness, which is called as nirvichar samadhi. When we say awareness in the normal terminology, it means alertness to anything. But when we say samadhi, it means enlightened awareness. You get thoughtless enlightened awareness. And then you get doubtless enlightened awareness.

The stage between the two in some people is so little that they just are there.... But here are mediocre and there are also absolutely bullock carts, I would call them. They cannot move with the time of the jet. In these modern times, imagine a bullock cart being pulled by a jet – big problem. But if you are of that calibre and that quality, you get both the stages just like that. There is no doubt after that. But then there are some who get into doubts. I don't know what they doubt here. They had the experience.

They feel the vibrations coming. They see cool breeze flowing through them. They see it working on others. They see the pulsation of the Kundalini, the rising of the Kundalini. They are getting better in health and everything is improving. Still they are doubting and wasting their time.... Everything is delayed because of that. All right, so we have here jet planes, we have here supersonics, we have missiles – and we have also bullock carts.

A person who is a guru has to be creative by nature. If you are not a creative person, you cannot become a guru. For example, you are faced with disciples with whom you have to converse, you have to create a word of divine magic to impress on the disciples or the people who are attracted towards you as gurus, to show that you have much more divine magic than them. If you are a very mundane type of a person, very ordinary, cannot create a beautiful couplet or a beautiful sentence or a humour or a joke or a beautiful painting or a beautiful tapestry or a beautiful house, if you lack in creativity you will lack in your guru principle because a guru has to create out of ordinary people something extraordinary.

He should be able to create a new personality out of an old personality which is decayed. So the first principle you have to understand within yourself, that you should be able to create a new personality in a person.

Creativity

With love, all kinds of creative action takes place ... and as love will increase, your creativity will develop. So the basis of all the creativity of Saraswati is love. If there is no love, there's no creativity. It's even there in the deeper sense. People who have created all the scientific things are also [acting] out of love for the masses, not for themselves. Nobody has produced anything for themselves. If they make something for themselves, it has to become for universal use, otherwise it has no meaning....

So all the activity on the right-hand side of Saraswati, basically has to end up in love. It starts with love and ends up in love.

long as he is a great creator of thought or ideas. Such a man can become very, very dogmatic, dominating and could be tyrannical because he thinks whatever he does is showing results, showing success according to him. He rationalizes the whole thing and the whole thing goes back, much deeper into him, covers all his chakras.

So the neutralizing of this second layer is thoughtless awareness – *nirvichar*. When your awareness is enlightened – *samadhi* – and you are in the *nirvichar* state, then whatever you create, you just see it. In thoughtless awareness, you really enjoy whatever you see or whatever you create..... That is how it is kept to the periphery. It is important that it should be kept, coming on the brain, because the brain is the one which records it. And if the brain is such a solid stuff that it cannot record, it is not sensitive, most of it is lost in giving it a reaction and the whole joy is finished.

For example, you create some painting. You just create it and just look at it without any thought. The complete joy of your heart which you have poured onto that canvas will be filling you completely and you will feel the flow of joy going down. If the creation is done in thoughtless awareness, then it is the most pure. Apart from that, it is the most beautiful, it is the most perfect because such a painting or such an art or such a creation, such a thought, such a book, such an idea will emit vibrations. The coefficient to emit vibrations will be complete if it is done in thoughtless awareness. That is why those who are realized souls, when they create something or they produce something, you find it easy to find out whether it is giving vibrations or not – very easy.



MORE ABOUT CREATIVITY

Diwali Puja 2000
Lake Piru USA

Saraswati Puja 1990
The Essence of Vishnumaya
Vancouver Canada



NABHI

In the same way, you go to the third very, very important centre of your Nabhi – the Nabhi, or you can call it the navel chakra. The joy of feeling that you have eaten the food cannot be described. In Marathi they will say ... if you are hungry, you won't even take to Sahaja Yoga, you won't take to God. Even if God is standing before you, you will say, "First fill my stomach, oh God, then I will talk to You." And when you eat the food, the joy you get out of that also goes to the periphery, as usual. If it goes to a rational rock, as I say, then again the effect is deeper. If you start thinking about it, you feel, "I have had my food, others must have" and this and that and all those things. And then you think that "I must have more of this and more of that. I must have something more to feed my stomach."

Now when you have a limited stomach, you can't eat mounds of food.... Normally people have very limited stomachs. Then when your stomach is limited, you start thinking, "Oh, my stomach is limited. Still the joy of the Nabhi chakra is not yet complete. Let me think of something else." So you end up with maybe alcohol because alcohol you think takes no space in the stomach. You think it has a different spacing in the stomach. I have seen people drinking beer. I was surprised you cannot drink so much of water as people can drink beer. Most surprising, pints and pints of beer they can go on drinking and they never feel satisfied. At such time, the movement starts towards the left of the joy. This is the beginning of the left side, we start. And at that time, you think that by getting drunk, you are getting into a very romantic mood or some sort of a nonsense like that. Then you start spending

When the Kundalini rises, then only these Deities get awakened. And when they get awakened, this Sushumna path, this central path of Mahalakshmi starts acting as the balancing power to begin with at the Nabhi chakra. So the Nabhi chakra is surrounded by ten gurus, the prophets who give you the balance, who come on this Earth again and again to give you balance in life. They tell you, "Don't do this, don't do that...." So the balancing comes through the Nabhi and the Nabhi looks after you and teaches you how to behave.

MORE ABOUT THE NABHI

28 March 1981
The Nabhi Chakra
Sydney Australia

7 February 1981
Nabhi Chakra and Void
Delhi India

Guru Puja 1979
London United Kingdom

Satisfaction



In Sahaj culture we have to be special people.

We cannot be like other people who are just running after money and doing everything just to ruin themselves.

In Sahaja culture we have to meditate, get our satisfaction about everything within ourselves. And also we have to be like the Lakshmi children.... Unless and until we meditate, unless and until we reach that state of satisfaction, we cannot see the work of this Divine Power.... Whatever you gain, whatever joy, satisfaction, vibrations, knowledge, all that, you want to give it to others. You want to spread it because now you've got the reality and you don't want to keep it to yourself. You think it is very important that everyone in the world should know about reality.

Have that satisfaction and glory of your own being and of your own standard and of your own calibre. The others are not of your calibre – all right, forget about it. That should not give you ego, but should give you a personality that does not react.

We have something of our own. We do not react to things. We are not reactionaries. And things will disappear which are harmful.

Everything will be perfectly all right because we are standing in our own perfection, in our own glory.

What do we need? Nothing, just enjoying ourselves.

all your time, wasting your life, taking to laziness, to inertia. You may take to drugs. This can reach up to the heart of a person or to the liver of the person. The liver goes on becoming solid and solid. The more you drink, the worse you become.

So man goes on wasting his time trying to get joy out of something which is so dangerous for your being. Anybody who says that drinking is very bad, people immediately say that "Oh, he is absolutely Victorian." Or whatever it is, they brand the person.

Now how to get rid of the Nabhi complication? Because these joys are so temporary, you will see in every case. The Nabhi joy is also very temporary. I mean you also do not enjoy it much. If you could, you would not go into it again and again.

So the neutralizing point is satisfaction. You should feel satisfied. You have eaten all right two morsels – feel satisfied. Even with two morsels you will be much happier than, like a bakasur, if you eat a mound of rice. To be satisfied is the only way you can neutralize your Nabhi. In all your material wants, there is no end to it. You go on supplying any number of things. You will go on asking for more, but you have not enjoyed anything. You have bought one piece of cloth. You made a shirt for yourself. You want to have another one because a person who is working in your office has got this kind of a shirt. So run all over the world to find that shirt, but the one who is wearing the shirt, he's running all over the world to find a shirt as you have made.

This Principle of Lakshmi gives us a great sense of satisfaction. If you don't have satisfaction, then any amount of Lakshmi cannot help you. One becomes very greedy. You have something, but you want to have more and more and more.

MORE ABOUT SATISFACTION

Shri Krishna-Kubera Puja 2002
Canajoharie USA

Diwali Puja 2000
Lake Piru USA

Bakasura

*A demon killed by Bhima,
one of the Pandava brothers.*

I could have been born a Japanese or a Chinese.

And supposing I was speaking in Chinese with three thousand words.

Then who'd have understood Me?



So this madness goes on increasing and the Nabhi chakra remains in a big turmoil. So one of the neutralizing points, most important, is the satisfaction of the Nabhi. At every point you should try to feel satisfied. "All right, if I haven't got it, I am satisfied." At that moment you will get the joy. "I have got this thing. All right, I am satisfied." You will get the joy and others will be also in a happy disposition....

Satisfaction is the only way one can enjoy. Even say, I am speaking in English, if you just see, are you enjoying the satisfaction of it? Supposing I was not a Maharashtrian. I could have been born a Japanese or a Chinese. And supposing I was speaking in Chinese with three thousand words.... Then what, should you have understood Me?

So again, here we come to the same question: are we satisfied? Whatever we get – those who are looking for amrut, for ambrosia, do not bother about the words. They just want to pick up what Mataji is saying. It is the essence. Pick it up. That's how you are going to feel satisfied....

There's no end to the madness, if you start with dissatisfaction. But if you start with satisfaction, then that's the point. You don't have to go further – this way, that way. You just go deep.... Such a person is such a headache, I tell you. Such a person, as soon as you see, you feel, "Oh God, what have I done today to deserve this?"

A person should live in this world like the flowers. You can't see them, how they bloom, what time they bloom. But when they bloom, you can only feel their fragrance, their love.

Pick up what
Mataji is
saying.

It is the
essence.

Pick it up.

That's how
you are
going to
feel satisfied.



It is like going in a boat. Just keep quiet.

Just be in the centre with the centre of gravity of the boat.

Just be there. That is dharma. In your sustenance, stay there.

I mean to remain there, you don't have to do anything.

To become that, you have to do something.

All these things will come to you automatically when there is light.

Satisfaction you cannot have without Realization. So before that, if I say, "You should be satisfied," it's just brainwashing. You cannot be. After Realization, because you have found that which satisfies your spirit, that's why your priorities change. You get satisfied for nothing at all....

A person who is satisfied is the most efficient person. Our country suffers from the Nabhi chakra. That's why we are very inefficient people. For everything we have excuses – like "this is not working because this was not working." Our inefficiency comes out of the Nabhi chakra problem. If you are a satisfied person, your work is very satisfying also. If a lady has a good Nabhi, when she cooks her food, with very little food you feel very satisfied. Whatever she will do will be excellent.

So for all Nabhi problems, one mantra one must remember is of satisfaction.

VOID

Now we go to the Void, although in the seven layers it is a little confused with Nabhi. But we have to see to the Void also.

In dharma, in sustenance, we get happiness about it. When we try to be nice to someone we get happiness out of it. But some people who are supposed to be dharmic can be horrid, so boring that you would like to run away from such people all your life. They are supposed to be very religious people. They get up at four o'clock in the morning, torture everyone around, then they do their aarti, rubbing of the sandalwood, then having a bath with a big stotra going on. Everybody must wake up.... They must disturb

VOID

We have three identities within ourselves. On the heart is Shiva, in the brain is Shri Krishna, the Virata, and in the liver, Brahmadeva. So we have three identities and in the stomach, in the Void, as you say, is all the Guru Tattwa where all the great gurus, from Adi Nath, Mohammed-sahib and others, up to Shirdi Sai Nath, all of them are the Guru principle.

MORE ABOUT SUSTENANCE

Mahashivaratri Puja 1981
Mumbai India

in the same tradition, My disciples

What is your power?

Where does your power lie?

It lies in the spirit....

It is your chastity.

*If a man is chaste, of chaste
temperament he has and
he stands up in his chastity.*

It acts. It works....

The vehicle we have is our chastity....

You have everything within you.

*You are the storehouse of chastity, which
is your power.*

Everything is within you.

Nothing has gone out. It's all there.

All that fragrance is within you.

It is all preserved.

Don't condemn yourself.

*And you are so fortunate I am here
to tell you all about it.*

You are so fortunate I am with you....

You are nowhere if you have no chastity.

*That's like a broken glass,
which is trying to reflect something.*

It can never give the right picture.

It's so important.

And I have to tell you this now.

*The time has come for Me to tell you:
this is the snake in our life....*

*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 all My human life
and all My Divine lives.*

You enjoy the same quantity.

That's what I want.

*This guru is very illusive. So to improve your Void say, "Mother,
You are our guru."*

*Because of this illusiveness, that fear or that awe which
is necessary, that respect which is necessary for the guru is not
established. Unless and until you develop that awe, a complete
awe within you, your Guru Principle won't develop....*

*You must find out about your own guru. Establish Her in
your heart. I mean you have a wonderful guru otherwise. I must
say, I wish I had one like that. And She is desireless and sinless....*

*You must know your guru and that She is on every chakra
working. Imagine what a tremendous guru you have. With that
you will feel the confidence....*

*To understand your own guru power, you must know who
is your guru – Sakshat Adi Shakti. "Oh God, it's too much."
Then establish your Void. A guru does not bend his head before
anybody else and especially My disciples. Except to mothers and
sisters ... they do not bow to anybody else.*

*And secondly, you must know that your guru has been the
mother of very great people. The thought of them itself should
establish your Guru Tattwa. What tremendous sons I have had,
what great personalities. No words can describe them – and
so many of them, one after another. And you are in the same
tradition, My disciples. Keep them as your ideals. Try to follow
them. Read about them, understand them, what they have said,
how they have achieved such heights. Recognize them. Respect
them. You will establish your Guru Tattwa.*

*Imbibe all the statutes within you and be proud about it.
Don't be misguided by what people are saying. Multitudes
are talking. We are going to pull the whole multitude towards
ourselves.*

*First of all, let us establish our weight, the gravity. As the
Mother Earth keeps everybody pulled towards the Earth, we
will be pulling all of them to ourselves....*

Promise that you will be a guru worthy of your Mother.

everyone, saying that they are dharmis – very hot-tempered, angry people. These dharmis can be neutralized in a very, very simple way. That dharma is your own concentration inward. Like you want to donate something to someone, it's just between you and God. There is no expression of it outside at all....

Some of these so-called honest can be so blunt that you cannot go near them. They think if they are honest then they have a right to cut everybody's throat.... It is for you I have said it and not for anybody else. It should be concentrated on yourself. The dharma is for ourselves.... It's your own clearing that is important in dharma and not anybody else's. There's a relationship between you and your guru – direct.

Supposing you come and tell Me something, that "Mataji, this is between You and me." That is between you and Me, although I'm not bound by it, not at all. If it is necessary I may speak it out, but ninety-nine percent I'll keep it that as a secret, so it is the secrecy of your own dharma. The beauty of it is like that. You see the subtleties.... If you are a dharmic man, it's so sweet.

Suddenly you'll find the shine appearing like a diamond suddenly, with all the facets. Suddenly you will find a person who – what a beautiful man he is. But you are not looking after yourself, looking after everybody's dharmas. Then the same thing will happen, that the joy of dharma will only be felt if you limit it to yourself. That cannot be shared. Virtues cannot be shared. Can I share My virtues with you? I cannot. You can support it. Somebody is a virtuous man, then you can support him. But the joy of that dharma, that *raasa*, falling into your heart, nobody else can enjoy it. You enjoy your own chastity.



MORE ABOUT CHASTITY

Shri Ganesha Puja 1989
Chastity & the Collective Nature
Les Diablerets Switzerland

Shri Ganesha Puja 1985
The Importance of Chastity
Brighton United Kingdom

*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.*

MORE ABOUT THE VOID

7 February 1981
*Introduction to the
Nabhi and the Void*
Delhi India

Dharma

*I am the Primordial Mother
and I have to do the job of awakening the primordial nature,
the dharma within human beings and that's what I have to do and nothing else.*

RELIGION

Your inner religion is enlightened – inner religion. These chakras are created by great prophets. They have talked of religion in the real sense of the word, but they do not follow religion. You may be Christian, Hindu, Muslim, anything, you can commit any kind of sin, but once you become a saint, you do not.

Nothing can tempt you. For that, you don't have to leave your houses, families, nothing. It's inside yourself....

All the religions are the signboards to enter into the Kingdom of God. But if you are just standing at the signboard and reading the signboard, will you enter? You have to leave the signboard and come up to this centre where resides all the peace, joy and happiness....

Once you are enlightened, you don't do wrong things. You don't take to wrong things. Then you start understanding all these prophets, all these great incarnations. You start understanding what they were. Then you understand that all these religions have come out of one Tree of Life, which is spirituality. And we have plucked these flowers and we are fighting with the dead flowers.

There's no life in it.

Dharma means our primordial taboos that are built-in, in the human beings.... The primordial taboos are only understood if people are trying to understand oneself or else whatever has come to them through tradition. Now Sahaj Dharma is little bit different in the sense that it's much higher than the Sahaj ideas that we talk of, but it's much higher than even what Shri Krishna said or Shri Rama said.... Sahaja Dharma is that you are just free – complete freedom from lust, greed and all nonsense. You are above it. You are above. This Sahaj Dharma is above the dharma established by Shri Krishna or by Shri Rama because you have reached that stage. It is in complete freedom you have to be dharmic. Whatever is not good for you, you should not do. I don't have to tell you that you don't do this or you don't do that. Whatever I say may not be acceptable, but immediately your vibrations will tell you.

It is, of course, written, "Thou shalt not do, thou shalt not do." These are all commandments that have come, but they can come only from God, not from you. Once you start doing it to others, you are finished. You have lost the joy of your dharma....

You will never teach dharma to others. Preaching religion is against religion. You cannot preach. How can you preach religion...? We can only evolve our own, imbibe our own, except for the people who are incarnations. They can tell what is religion, but they cannot put religion into you. And when you start enjoying that religion within you, you start having that more and more within yourself. Then you start respecting yourself. Your self-respect comes.

So we take it to this, that religion is respect. The neutralization of using religion for wrong things is respect. Respect every other person. Respect his religion. Respect the principles of other religions – of religion I am saying. *Otherwise you start running behind bhoots.*

Again discrimination should be there. I am saying respect the religion that is within you and the religion in another person. Maybe secretly that person is very religious. Outwardly he doesn't show....

So we come to religion, which is a part of the Nabhi. The satisfaction of religion is only possible when you learn to respect other people and their religion, their styles....

Without telling that person, without talking to him about it, you can correct his catches and your own. Why are you catching? Because you have some weakness. I never catch from anyone. So to denounce somebody or to

Religion is respect.

Dharma gives you the balance. It gives you the establishment into proper behavior, proper understanding, proper living, but it doesn't give you the completion of your journey.

It doesn't give you the satisfaction of reaching the destination.

And your personality is still incomplete.

So one has to have the experience of the spirit.

MORE ABOUT RELIGION

7 February 1985
The Culture of Universal Religion
Bordi India

12 July 1994
The Inner Religion
Paris France



This is Sahaj Dharma:

*In the Sahaj Dharma you get rid of all kinds of
kaama, krodha, mada, matsu, lobha, moha.*

That means lust, anger, attractions, then greed....

With Sahaj Dharma, you take people into your heart. You love them.

Your love flows all the time. Your compassion flows all the time....

You should have a heart which is open....

You must try to see the beauty as Sahaja Yogis.

*You should be sensitive to see how you have been helped,
how you have been guided, how you have been blessed.*

This is Sahaj Dharma...

*This is the new dharma we have established now in this world
– a new race with a new dharma....*

Sahaj Dharma is that you are your own. You are in your own.

You are in your own realm and in your happiness and joy.

Where is the time to criticize others?

So the best thing is to show your maximum love to everyone.

put down somebody is not proper. That shows that you have less strength. So you should say that "Mother, I have less strength and, because that person has so much of this kind of a vibration, I feel a little bad."

If the whole world is all right and then you are going to feel all right, then what's the use of having this light? Just think of this – that we will say that "All right, I am the light and I have to give light. I am a realized soul. But when all the lights are all right, then only I will be with them." So a light and a half – what's the use of having such a light?

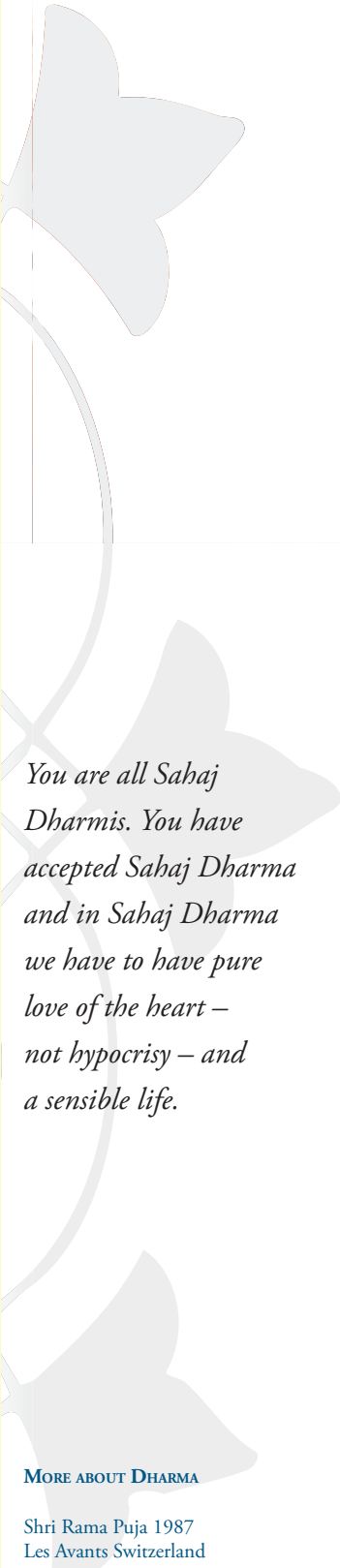
We should have such lights that can go in the darkness and finish the darkness. That light is the light of dharma within us. It is not how many times you meditate, how many times you sit in the water, put your feet in the water or use My photograph or what you do and all these rituals. It is not that. It is how much dharma is within your heart....

Try to imbibe the dharma within yourself and then you will see eventually you will become a very generous-hearted person – very generous-hearted because you are starting tolerating everyone – even generous as far as money is concerned. That is something so gross....

Generosity just flows. It flows and emits by itself and you just start enjoying it.

HEART

The most important chakra is that of Jagadamba. It is the Heart and this gives you joy. At a point where you have relationships with your children ... the people who are generous, for them the whole world are their own



You are all Sahaj Dharmis. You have accepted Sahaj Dharma and in Sahaj Dharma we have to have pure love of the heart – not hypocrisy – and a sensible life.

MORE ABOUT DHARMA

Shri Rama Puja 1987
Les Avants Switzerland

Sahasrara Puja 1997
At Sahasrara You Stand on Truth and Go Beyond Dharma
Cabella Italy

Security

Kundalini is a part, or we can say a reflection, of the Adi Shakti. And also Jagadamba is part of the Adi Shakti. She is placed in the centre of two Hearts, which is a very important point. Now all these powers are placed in that chakra, so you imagine how many of these powers there must be. And Her powers are expressed through the centre Heart in all the Ganas you have around your body. Now these Ganas are the ones who do give you the protection, give you the sleep, give you the energy, give you the blessings – all of them are at work all the time – and these bodies are extremely dedicated and connected all the time to the Mother Amba. We can call Her Jagadamba. Now She is the Mother of the universe, so you can imagine it, how busy She has to be to look after the whole universe.... It is Mother's centre. It is impossible to understand the love of the Mother. It's absolutely impossible. When the girls get married and they become mothers, then they start understanding how much their mother must have done for them to come up. In the same way, when Sahaja Yogis become good Sahaja Yogis, like Ganas, they realize how much the Ganas had to have patience, had to have love and intelligence to fight the negativity. So all the forces of Jagadamba act towards hitting the negativity of all kinds.

Mahakali is the person who guides you how to avoid all the dangers. Now She protects your life. She protects your body. She protects all the organs of your body. She is the one who gives you all the security of life. In Her realm, you feel completely secure. You are never afraid of anything....

If you are under Her beautiful guidance and Her blessings, you will never feel afraid to do anything. You will never do anything wrong also. As soon as you will try to do wrong, She will hold your hand. She is really the guiding person. She is the one who actually gives us our existence. Without Her, we cannot exist because She is the one who is the power of Shri Shiva....

So your worries are finished. She worries about you. You shouldn't worry about yourself. That's the point of it. Her security is so great. She's so secure Herself that She gives you all the security that you need.

All this works out in such a manner, that it builds up a tremendous sense of security within you, that you know you are standing on the truth. Hold it with both your hands. You will grow on it. You will enjoy yourself. Life will be so much better, much more beautiful. And it is only through you the whole world is going to be saved. So strengthen yourself, strengthen your arms and strengthen your feet.

The faith is the strength of Sahaja Yoga, not the brainwaves that you have about it.... Develop that faith that gives you the sense of security.

children. For everyone the love flows. Everybody's worry is the worry of that person. This comes from the centre Heart, that you try to mother every person. That feeling is there....

The protection is given by the Goddess to Her bhaktas, not to abhaktas, not to rakshasas....

First and foremost, the essence of the Heart chakra is security. It is to feel your own security yourself. Feel your own security within yourself. Only the realized can feel that security because they know they have their Atma, their Spirit. By small, small things, we destroy our security....

The complete security within yourself is that you are the Self and these things are not important. If you are a secure man, your children will also find that out that their security lies in finding their own security. They themselves will say, "Now, don't try to help us to spoil us. Do not give us things by which we feel more insecure." And such children would be really brave children....

Feel your own security and then the joy of that security will take you to your depth. Why are you insecure in life? Money...? The person who has God, who has got now the blessings of the Divine, what more does he want?

Because your God is almighty, nobody's might is greater than that of your Father. Nobody dare touch you on any point. But your faith is lacking and that is why you start with your faith in your heart. Make the faith sit in your Heart chakra and that faith is going to give you the joy of security. Faith is the answer for all the insecurities of the world. *You have made the Parmeshwar stand in front of you, what else do you want?*



You
are
the
Self.

Virata

where we have to seek ourselves in others

*It is the totality – and the totality of everything.
If that is the Virat, then that is in your brain, but reality is in your heart.
So the totality you may see, you may witness.
The reality is the subtlety behind it.*

*The power of the Virata is that it can penetrate into the subtle side of human beings
in such a manner that in everything we are connected. We are not separated.
And every drop is connected with the ocean. We are connected with the whole universe.
And when you become a citizen of the Virat, then all the things with which you are connected
also get your vibrations, your ideas, your ambitions. Everything passes through that and it works....*

*Once you are above your ego, you enter into the kingdom of the Virata.
There the king is the Virat and you are the subjects who are looked
after completely by the Virata Shakti, by the power of the Virata.
But at that stage, you become really a universal personality....*

*In the case of a person who rises above his ego
and he is a part and parcel of that Virata Shakti,
enters into the kingdom of Virata, he knows he is very small.
He is very small compared to that and he just dissolves into that shakti.
And this should happen to us, that we should humble down.
We should humble down and know that our powers, whatever we have,
if they give us ego, we should get rid of it. We should not have that ego.
We should get rid of it and we should actually achieve that state
where you can be called as citizens of the Virata's power....*

*When you are entering into the kingdom of the Virata,
you have to be like children. You are children there.
As children you enter.*

VISHUDDHI

So now we come to the chakra of Vishuddhi. The Vishuddhi chakra can be divided into two. It is the Vishuddhi and the Hamsa. There are two chakras and the Vishuddhi Chakra is, as you know, the chakra of the Virat, where we have to seek ourselves in others. We have to seek our Atma in another person. We have to feel his Atma. We have to feel everybody's Atma. We have to feel everyone else. We have to feel it. And how to do it – Krishna has taught us – is madhurya.... It is the sweetness. Madhurya is the essence of sweet. Feel others with the sweetness of it, that you are going to feel a flower. You are going to smell the fragrance of the other flower, which has a different fragrance from yours. Feel that person with that sweetness as you feel the flower. How you catch the flower, how you smell it, how carefully you don't even break a little of that so that you get the complete fragrance, that fragrance you can only feel if you have that sweetness, that madhurya. And that sweetness of yours is so joy-giving, how you say things sweetly, how you express yourself sweetly....

I think the sharpness of the tongue, the cutting nature of the tongue, sarcasm, the so-called brilliance of expression, sometimes it is better to be with a buddhu (fool) than to be with such an intelligent man who is all the time ... hitting you, morning until evening. Then you say harsh things.... Then you develop a guilt. Then you have to say more harsh things. It goes on.

So this kind of a behavior is because, when we speak, we do not have a sensitivity to feel another person. Put yourself in the same situation. How will you feel?

Madhurya *sweetness*

Krishna is the one who represents the madhurya, the sweetness, sweetness of your character... It's a very beautiful feeling of madhurya. You see, in little, little things they express madhurya, like in poetry, in relating some events. When you get a very sweet feeling about the whole event. Krishna's leelas were all full of madhurya. It's like a sport.

It is for you to use that tremendous power – the embodiment of madhurya, sweetness. That madhurya you have to imbibe and that madhurya you have to spread. That's very important. So that relationship of sweetness between each other, the relation of enjoying each other, the relation of knowing each other has to be full of sweetness, just like honey. It is just there, but we have to be the bee to reach there. I am sure it will work out. It should work out for all of you.

MORE ABOUT MADHURYA

Shri Krishna Puja 1988
The State of Witnessing
Garlate Italy

2 May 1985
Nirananda
Vienna Austria

Mother Earth Puja 1983
Surbiton United Kingdom

MORE ABOUT THE VIRATA

Shri Virata Puja 1989
We Must Talk of Sahaja Yoga
Connecticut USA



we call it Atma

*The seeking of God starts when a person starts realizing or seeing that there must be something beyond, there must be something which is fulfilling, something that is really satisfying and he starts finding that absolute point from where there is no need to return, where there is no disgust, where there is no frustration, disappointment.
And such a point resides within us in our heart as the Spirit.*

We call it Atma in the Sanskrit language.

*This spirit in the heart is the witness, which witnesses us, which looks after us. But we are not conscious of it. That means the Spirit is not flowing, is not radiating in our central nervous system, that we are not conscious of it.
We know there is someone. We know someone inside is there.
We're aware of it in a way, but it is not flowing through our conscious mind, through our central nervous system. And this is what the seeking is for.*

We are seeking our Spirit.

*As Krishna has said,
through Atma only the Atma will know.
That is, the Spirit will know Itself through the Spirit.
It is a simple thing to be understood, that we are not yet the Spirit
and we have to become the Spirit.*

So at the Vishuddhi level – madhurya, such a simple thing it is. Develop – you have to develop a method....

The sweetness of your tongue, the sweetness of your talking, the sweetness of meeting people, the whole thing – the sweetness itself gives you such a joy to meet such a person who is so sweet and nice....

It is important that the language should be extremely sweet for a Sahaja Yogi. On that point, they are going to judge you, I can tell you this much. Sharp-tongued people, nobody is going to accept.... For Sahaja Yoga and for Sahaja Yogis, the centre is very easy, that when you speak to someone, say it with your heart. Say it with the blessings of your Atma....

First you establish your love in another person, then say. This is the way you can overcome this problem of Vishuddhi. And how do you learn? Just by witnessing. Like two nice friends talking to each other, just witness how they are enjoying.... Just witness the drama. You will pick it up in no time, just like that. The sweetness will be flowing into you. Become so soft in your behavior, in your countenance, in your faith.... People should say that "You are a realized soul. I can see that." It should be so evident. So give up your last practices and habits. Try to be friendly.

Shri Krishna's beauty was that He had friends – gopas. And what was the quality of the gopas compared to Shri Krishna? But how he got friendly with them – friendship.... In friendship, you will find that enjoyment. But if you are not a witness, then what will you see...? In friendship it works both ways. You'd never trouble each other, but whenever there is difficulty, you can smell it, you can feel it....

We have
to seek
our atma
in another
person.

GOPAS

Shri Krishna played with the gopas by holding their hands – raasa. "Ra" is energy and "sa" means with. He used to play with them.... On one side it's a very beautiful, sweet madhurya.... You have to become those gopis and gopas who gave joy to others

MORE ABOUT THE ATMA

7 September 1980
How to Know Where You Are
London United Kingdom

Shri Krishna Puja 1988
The State of Witnessing
Garlate Italy

25 January 1982
Open Your Heart
Lonavala India

Hamsa

The discretion of the right side is *hum*

and the discretion of left side is *sa*.

“Sa” means you. It means “You are the one.”

In your case you know who is the “you.”

But for every human being, You is the Divine.

You are the One. This comes from the left side. It is *sa*.

So the word “Hamsa” is made of two types of discretion,

where to see “I am” and where to see “You are.”

On these two balances are the Moon and the Sun.

In the centre is the cross, which gives you the balance,

which gives you the dharma.

How all these things are connected,

one after another, in layers after layers.

You can see how dharma is connected with discretion....

So you can see on the Hamsa how many things are judged.

I think the whole of Sahaja Yoga stands on the balance of Hamsa.

So this *samuhik chetana*, this universality, you can feel it on your Vishuddhi chakra, so that you become a part and parcel of that Virat. Once you are fully part and parcel, all of you can feel each other. But without sweetness you cannot. Imagine the nose fighting the eyes and the mouth fights, biting the ears. What will happen to a person? The same is the condition of Virat today. Sometimes the ears are blowing, sometimes the head is blowing. The Virat doesn't know what to do because you all are fighting with each other. Think of something sweet.

But in that universality is the point.... Because you are born of the same Mother, you have the same Mother. Out of Her Sahasrara we are all born. That's why we are all brothers and sisters of equal merit and credit. This is what one has to feel.

So for the Vishuddhi chakra – universality through sweetness, the sweetness of relationship.

HAMSA

The Hamsa chakra is a part of the Vishuddhi chakra.... It is the abstract, the inner current of all this universe that is created. It's pranava itself, which is so pure – complete purity within yourself, absolute purity, nothing but vibrations. That is only possible through developing your vibratory awareness and your discrimination. Nothing but vibrations – your vibratory awareness is the only way you see, smell, feel – everything through vibratory awareness....

***samuhik chetana:**
the new awareness of
collective consciousness*

All brothers
and sisters of
equal merit.

*PRANAVA
the integrating power,
the great power which
has all the powers in it,
the Aum, the sound of
the All-pervading Power*

MORE ABOUT THE HAMSA

Hamsa Puja 1991
The Source of Discretion
New York USA

Hamsa Chakra Puja 1992
Abbotsford Canada

Vibrations

I know you all love Me very much.

It is a tremendous love for Me.

*And when I get the vibrations from you, it's like the ripples that reach the shores
and again they return back and lots of little, little sparkling drops are there on the shore also.*

*In the same way, in My heart, I feel your love echoing the beauty of the sparkle
– this divine love, which I cannot explain to you the experience, what it creates.*

The first thing that it creates – tears come into My eyes because it is the compassion....

Every part of the Mother's body, everything is created out of divine love.

Every bit of it emits nothing but divine love.

Vibrations are nothing but divine love.

A state must come when you don't have to see vibrations, just feel them. That should be the state, that sign – your pranava is full. I never feel anything, neither vibrations nor any chakra – nothing. I have to ask you because for Me nothing catches. Imagine such a gross person, nothing catches. Nothing I can feel.... But the only thing that happens is that anybody who comes before Me just gets it, gets cured. Now I am nothing but vibrations. When you face Me, it just works. When I speak, it works. I don't do anything. Rationally I don't understand. But these vibrations themselves, the energy goes, works it out. That works it out. That works it out. It works out all over, in the whole world. I do not consult it. I do not ask it. It's working on its own. If I want, I will ask. Otherwise I may not. If I don't want to feel you, I will not feel you. There might be a rakshasa sitting next to Me. He might be shivering, but nothing will happen to Me. I can stop his shivering if I want to. If I don't want, I will ask him to shiver. I am not bothered because on vibrations the responsibility is there. On vibrations – which are My light – I leave them alone. They are very well trained. They know everything. They are absolutely pure. As My name is, they are absolutely pure. I have no problem with them.

I play here and there. That's a different point. I try to cover them up sometimes. I create a maya. It's different. That's another style. But as far as the vibrations are concerned, they are absolutely pure. That's why they are so effective. So keep your vibrations pure, without any intention.... Purification of vibrations is your job....

Purification
of vibrations
is your job.

MORE ABOUT VIBRATIONS

26 November 1979
How to get the Spirit Within
London United Kingdom

This Agnya chakra is a gate.

*It is the door of Heaven
and everyone has to pass through it.*

*Christ said, "I am the light. I am the path"
because He is Aumkara.*

*He is the path.
And He is the door.
He is the gate.*

And everybody will have to pass through His gate.

ALL WORDS BY SHRI MATAJI NIRMALA DEVI – **PAGE 2 left:** Birthday Felicitations 2002 and 9 March 1983 Melbourne
PAGE 3 left: 7 March 1981 Cambridge and Diwali Puja 1991 **PAGE 3 right:** Shivaratri Puja 1995 **PAGE 4 left (nirvichar samadhi):** 24 July 1979 London **PAGE 4 left (Swadisthan):** Guru Puja 1989 **PAGE 4 left (creativity):** Saraswati Puja 1983 **PAGE 5 right:** 31 January 1983 Delhi **PAGE 6 left:** Diwali Puja 1992 **PAGE 6 lower left:** Sahasrara Puja 1987 **PAGE 6 right:** Mahalakshmi Puja 1996 **PAGE 7 left and right:** 30 December 1979 Mumbai **PAGE 8 left:** 26 November 1979 London **PAGE 8 right:** Shri Krishna Puja 1988 **PAGE 9 far left and right:** Shri Ganesha Puja 1984 (Brighton) **PAGE 9 left:** Guru Puja 1980 **PAGE 10 left:** Shri Ganesha Puja 1997, 12 July 1994 Paris and Shri Krishna Puja 1997 **PAGE 10 right:** 19 December 1987 Aurangabad India **PAGE 11 left and right:** Shri Krishna Puja 1997 **PAGE 12 left:** Navaratri Pujas 1994 and 1999 **PAGE 13 left:** Shri Virata Puja 1989 and Shri Krishna Puja 1999 **PAGE 13 right:** 2 May 1985 Vienna and 28 May 1990 San Diego **PAGE 14 left:** 31 March 1980 Brighton and 10 May 1985 London **PAGE 14 right:** Shri Krishna Puja 1984 **PAGE 15 left:** Hamsa Puja 1988 **PAGE 16 left:** Shri Adi Shakti Puja 1993 (Cabella) **PAGE 17 left:** 3 February 1983 Delhi **PAGE 18 left:** Sahasrara Puja 1997 **PAGE 18 right:** Mahamaya Puja 1994 Auckland

AGNYA

Then we come to the Agnya chakra, which is the light itself. That is the one that enlightens your attention – the Agnya Chakra. That is the light by which you see everything after Realization. And when you know you are the light and when you know that you are the eternal light, that nothing can kill you ... *you cannot be pierced by weapons, cannot be burnt by fire.* Once you know that in your Agnya, then all the fears and domination disappear just like that because it is the light of love that does not dominate nor is it afraid. Because it knows it is eternal, it is not afraid of death nor of crucifixion or of anything.

So to allow the joy of the Agnya to penetrate within you is to stabilize your light. In that light, you will enjoy your sacrifice like the martyrs who kill themselves with joy. In the same way, whatever trouble you have to put in for Sahaja Yoga, you will do it with joy – anything that you have to face, any kind of sacrifice....

You have to become the light – the light that never dies, which is above all the joys.

The son who crucified Himself for the sake of His Mother's work, who carried the cross in the presence of a Mother who was so powerful, such children you have to be to carry the light – sacrifice, the enjoyment of sacrifice.... Sacrifice for your emancipation, for your light being kept alive....

What are you going to sacrifice? These stones and this dust? For what? For the eternal light....

The whole world within.

PHOTOGRAPHS

Page 2: Shri Mary Shri Mahalakshmi

Puja Munich 8 September 1984

Page 5: Venice Italy circa 1985

Page 7: September 1984 Switzerland

Page 8: Capri Italy May 1989

(all photos above by Herbert Reininger)

Page 17: near Calgary Canada

(photo by Ian Butterworth)

Page 18: Diwali Puja 1983



*You are completely filled with your Self,
contented with yourself and then you want to share.*

*This is the ideal way of dealing with the Sahasrara
and I am sure the day will come when this
whole world's Sahasrara has to be opened out....*

That is what you are here for.

It is out of proportion you are going to get. This is no sacrifice. This is not even the slightest value of what you are going to get.... But that proportion you can only see when you have light.

When the light starts, it goes to eternity. In the same way, this eternal light encompasses the whole world and you know the whole world within yourself.

SAHASRARA

The last chakra is of the Sahasrara, which is a very important centre because it is in the core of your heart, surrounding your heart and all the seven chakras have got their seats there. These are the seats which receive the joy and communicate to the Heart.

In the Sahasrara, if you are there, already so many things you have got. You've got your vibrations. You've got your powers. But it's the most tricky centre. It's a Mahamaya – Kalki in a Mahamaya shape. It is a complete illusion.

In the Sahasrara, the joy of Sahasrara is the joy of the entirety because all seven seats are there. If you can capture your Sahasrara, in complete recognition of this Mahamaya – complete recognition, which is a very difficult thing because always the maya is there – then there's nothing to talk about. Then see how your heart enlarges. See now. Just recognize. See the expansion of your heart. It will cover all your entire being – just recognize.

That's why we have puja here. I have allowed you to have My puja only for one reason.

MAHAMAYA

It's the basic of Sahaja Yoga.... When the Goddess comes in the Sahasrara, the Shakti, She is Mahamaya, "Sahasrara Mahamaya," already described. She has to be the Mahamaya. That means She should camouflage Herself fully. Nobody should be able to know Her as the Goddess to begin with. And even if they get Realization, they should not reach to the end of it.... The job of Mahamaya is to give Realization. Now if I had come on a tiger with a sword in My hand, nobody would have stood near Me. You all would have run away from Me. In any other form, if the Goddess had come, She could not have done what She was supposed to do.... So the Mahamaya incarnation has to come so that people can come closer.... You have to be identified into My body, into My cells of My body.... You can't see how you are inside Me. You can't see your reflection within Me. You can't see. This is Mahamaya. This is the secret part of it that you don't know.... Mahamaya is that which brings you back, brings you back to normal, brings you back to reality.... Just enjoy that you are in that maya and you are enjoying it. It is the best way to enjoy this Mahamaya.... I thought something unique must be done which encompasses everything of Sahaja Yoga. It is not one Incarnation. It's not one nadi. It's not one Goddess. But all of it is there.

That's the only way you can recognize Me,
by seeing vibrations, by seeing chakras, by feeling them,
by getting them more, by correcting yourself.

This is why I've agreed to have this puja.

But if you do not recognize and do puja,
it is useless for you. It is very bad.

Just recognize.