



My life, dedicated to you

In this world, Brahma Shakti was awakened from the very day of My birth. You have received it to some extent and are using it in many ways....

The light of that great power of love will spread all over the world. The first lamp will be lit on that day. But the night of Diwali is blind. It cannot see the lamps. In this Kali Yuga, this work will be done only if many lamps are lit.

Whatever is God's work, it will be over. Hence, everyone should be alert and awake and also awaken others.

My life is dedicated to you. Every moment it is working. All I want is that pure gold should enlighten human history while getting heated in the hell of Kali Yuga.

My blessings are: may this lamp be kindled in every home, may its joy spread in the society, may the cheers of its victory resound in all countries and may this power of Brahma fill in every molecule of the universe....

I often feel that such a day of great joy of love should dawn in our life. Whatever you desire will happen, therefore your attention should be fully on Sahaja Yoga.

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Questions

1 *How do I solve my problems?*

With Sahaja Yoga all these problems... can be easily solved, but one thing is that you must work in unison, as one person, part and parcel of one union.

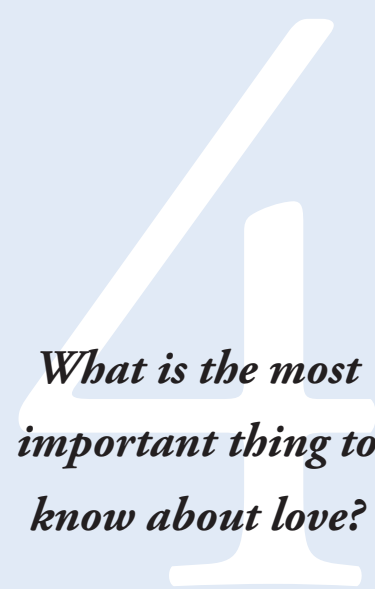
2 *What is the need for Sahaja Yoga?*

What is the need to be the spirit? We are all right as human beings, as flesh, everything. What is the need to be realized? Once you understand the need, then you will understand what is Sahaja Yoga and what the other sects are. The need is this: you are a part and parcel of the whole like a big, primordial being you can think of. And He has many cells and you are one of the cells.




What is surrender?

When you do not accept the principle of Sahaja Yoga, you put a barrier in between the sap and the leaf. Now when that happens, the leaf falls off. So you have to open out yourself, your heart, everything to suck in the sap to nourish. You have to give up your ego and superego, your conditionings and ideas you have had from before. This is what is the surrender. It is the Islam. And that is to be achieved. But that is not going to help the tree. It is going to help you.



What is the most important thing to know about love?

Love is an absolute gift, a gift of just feeling others. There is no talking about it, discussing about it, nothing. You just feel that love. To feel the love, one has to have a heart, but how can you have a heart? It is not your own doing. It is all there. So it is something that is already gifted to you. You have it, that you can feel that love. It is so much joy-giving, peace-giving. Love has its own qualities and one of the qualities is that love understands. Its understanding is not in words, not in thought, but it understands within. It can feel within, which is very important. This is the most important part one has to realize: that love, you can only feel it. You cannot talk about it, you cannot show about it, but it is within and you can feel it.



What does Shri Mataji want from me?

I do not want anything from you except that you accept My love.



CASTES *children* & FREEDOM

New Year Puja • 31 December 1998 • Kalwe India

They have asked Me to talk about Indian culture today because Bombay is the place where Indian culture is disappearing. That is what they say. But I do not think so because the roots are so deep that we cannot give up that culture so fast.

Now, as it is for the people who are coming from other countries, they have to realize that this country had no religion as such because there was not one book. They did not follow one person. They did not have any organizations as we have for other religions. We never had a higher priesthood or all those appointed people. It was all done very spontaneously. The whole thing worked out very spontaneously.

But behind all that was the attitude of Indians. Our style was not to challenge or to question what these great saints have given us. Because we accepted their status as saints, as higher personalities in a way, in a sense they were higher than us. So we did not want to challenge them and whatever they said we accepted. As a result, that became ... a way of conduct or a way of life.

But as a religion, we had nothing, except that later on the caste system developed. Before that there was no caste system because non-Brahmins wrote about Shri Rama or wrote about Shri Krishna. It is very surprising how we accepted all that, never challenged whether it was written by a Brahmin or not.

A Brahmin was one who knew about Brahmic principle, the principle of all-pervading divine love. Everybody was not a Brahmin, but later on they made it like this – whosoever is born in a Brahmin family was a Brahmin, whosoever was born in another caste belonged to that. Because of the father's heritage, they also had the profession that they were following. So according to the professions, the religions – or you can say the castes – were established. No religion, but caste. And that is how we had different caste systems in India according to the professions.



Beyond caste, beyond religion

It is very interesting. Recently I discovered there is a caste called *ghadani* among Marathis, which you may not be knowing. They only believe in art. They do music or they have paintings. They make statues. They make temples. That is a caste. That is a profession. And they marry among themselves because it is easier to marry in the same profession and to have the same ideas and styles about life – and the profession especially. Now later on, apart from being a profession, it started becoming a very consolidated nonsense.... I think it is the British who used it very much to separate us from one to another.

Now the scheduled castes* and all that was also not like a religious thing. We have got saints like Chokha Mela ... who were also greatly respected and regarded. Also Ekanath and Namdev – they all tried to be one with all the castes and especially the scheduled castes. So this saintliness was regarded as another caste which did not believe in any caste whatsoever. They had no caste. They were a casteless people without any religion, without any caste.

The ultimate aim of every caste was to get to Self Realization. So they enter into the clan, into the system of saints. And all the saints – whether Muslims or Hindus or Jains or anything – they all were put together as saints. They were Sufis. Sufis from the Muslim heritage they came. Then we had also among Jains, Tirthankaras and all that. The main point was that they were the people who believed in the ethical life, ethics, believed in the higher life, spiritual life and lived like that.

Now as you are all Sahaja Yogis, you have lost your religion, lost your caste. You have lost your heritage. You are Sahaja Yogis. Yogis means you are the people who are believing into the ethical side of life. In this country all this was used and was exploited also for politics, for all kinds of segregation of people. And that has really gone into such rigid ideas about everyone, every caste, that first thing they used to ask – not now, before – “What is your caste?” Now that is over. They do not ask. At least, thank God, that much sense is there that they do not ask for the caste. But they used to ask religion and caste formerly when we were entering into any examination or any kind of competition.

* *Scheduled castes*: Those castes identified and protected in the Indian constitution.





The ethics of dharma

Now because of this problem of creating artificial castes, this country is suffering a lot and the castes of the gurus, the castes of the Sufis, other castes of the saints were very much polluted and we had many people in our country who started becoming gurus and this and that.

But the main thing is the ethics, which was the culture of this country. It was the ethics of dharma. Without that, they thought human beings were worse than animals. Ethics was very important to every caste, to every person. Even when I was young we had the same thing. But now it has become such a mixture and such a problem that, unless and until Sahaja Yoga really spreads in a real way, I do not think we can improve the condition of this country.

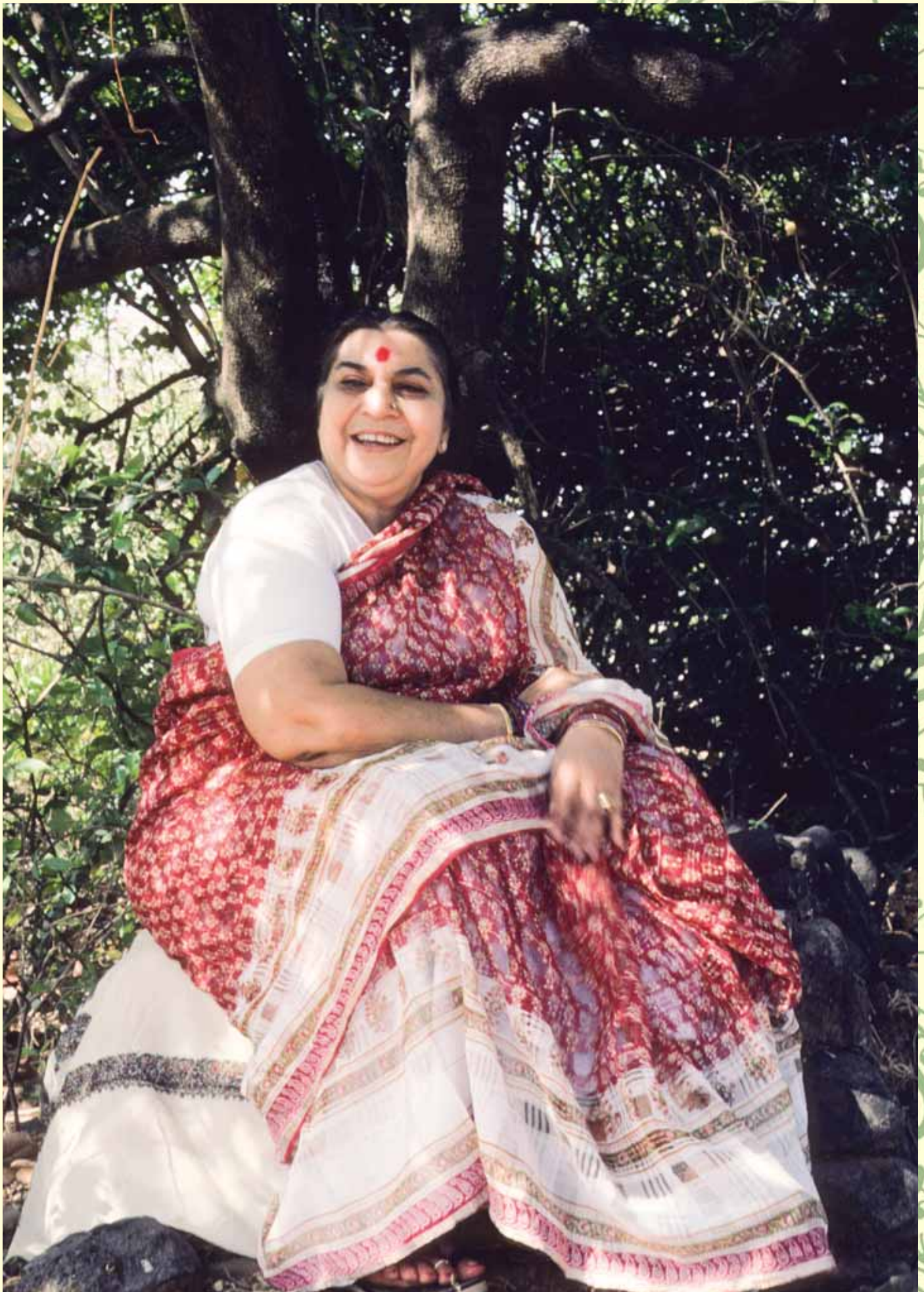
Now the essence of it is that once your attention is only towards ethics and *aadhyatama* [spirituality], then you start discovering all the inner deeper meanings of your life. You work it out in a different way. In a very different way you work it out. If it is material gain, then one can become like America. If it is some sort of a very low level hankerings, then also you cannot be an Indian.

The principles of Indian life were embedded in spirituality, in morality. An immoral person was regarded as a very low level person. Such a person could not get married. He had no place in the society. He had no place even in the homes – their own homes. That was such a restriction on people, just to see that the society is kept clean and such a person was thrown out of the society.

Anybody who even drank wine or anything was regarded as a person who is not dharmic. He is adharmic. Can you believe it? Drinking was regarded as adharmic. I think very few people must have seen drunkards....

Indian philosophy is such that it gives you complete freedom and you can do what you like. But not in the name of religion, you cannot do it, not in the name of God, not in the temple. And if they do it, people will throw them away. They bring a court case, do this do that and just remove it completely so it is kept pure.... Whatever is pure must be kept pure.

Christ also, He took one hunter in his hand and started hitting people who were selling things in the temple. So the purity of that church or the purity of that religious place has to be kept. So the first thing I think was purity.



Understanding ethics

The restrictions came from the society, a society which was built up on ethics. And all these ethical values are penetrating up to everywhere. But unfortunately, now the other cultures are coming and people think we are rather rigid, very rigid people, we should really relax a little bit and take to other things. But I have to tell you that if you go out of the line of ethics in any direction, the only saving is Sahaja Yoga, to come back to normalcy. There is no other way out.

And once you come to Sahaja Yoga, you cannot deviate from the path of dharma. If you try to do that, you go out of Sahaja Yoga. It is as simple as that. It is not that “All right, doesn’t matter, Mother should forgive” and these things. I forgive, all right. I forgive because you have still got some human weaknesses left in you. I forgive.

But in Sahaja Yoga you cannot. Sahaja Yoga has to maintain its purity. If you allow all such people to enter into Sahaja Yoga, then there will be no purity of Sahaja Yoga and then everybody will start doing this or that just to say that “After all, you see, we are also Sahaja Yogis, they are also Sahaja Yogis, if they have done it, why not we?”

What is very surprising to Me is the western people who have taken to Sahaja Yoga are scrupulously following Sahaja Yoga – scrupulously. I am not such a strict guru, as you know, but they understand one thing – that this is for our betterment, this is for our growth, this is a very, very important part of our lives. That is ethics. That has to be there. And once they understand it, I tell you, I am surprised how these western people who have seen their parents drinking and also other people doing all kinds of things – even their friends and all that – they just give up completely. I am very proud of them.

For us Indians, it is natural because we are brought up that way. All the time we have seen people being corrected.... We do not do all that – normally. I mean if somebody has been abroad and all that and thinks that they are very free people and “Why not, we can do,” that is a very different thing. But normally we do not. We do not believe in that.

The freedom of the West

Because they are very free in the West, it is difficult for you to accept. But once they come to Sahaja Yoga I am really surprised. I am really surprised how they have accepted Sahaja Yoga so beautifully. They had the freedom, complete freedom to do what they liked.

In India we do not have such freedom for children. [In the West] they can go wherever they like. They can do whatever they like. The teacher cannot correct them. Because of that freedom that they had, there is one thing good that has happened. So many are lost, but those who are saved are rare people. Because of that growth of freedom within them, I think they learn our Indian music in five months, four months. No Indians can do it because they are restricted all the time. They are controlled all the time. They are kept on the path of religion.

So ultimately the freedom that some of you had and enjoyed has given you a special personality, that you pick up very difficult things without any effort. Now whether you should have that freedom or not is your own lookout. But too much restriction on children I think is not a good thing.

With Sahaja Yoga, born with Sahaja Yoga, those who are should be given full freedom I think. Such children should be given full freedom for they will not do anything wrong. And you will see they will pick up things very fast.

It is not that westerners are more intelligent or alert, but the way they are given freedom, their growth, their personality, sometimes they are like a vagabond. Sometimes just like a tomboy. Sometimes to Me they look like very vulgar. But once – with that wealth of freedom – they come to reality, they shine.



So I would request also Indians not to suppress their children too much. We enjoy the children very much in India, no doubt, but we suppress them also very much.... Children do not mind because it is accepted. This pattern is accepted in India.

So too much restriction on children also curbs their personality. This is what I have discovered. But the western people go through such hell first of all, develop such problems to begin with and ultimately what happens is this: they can be discarded as bad, bad, bad people. But if they come as good, good, good, they are marvelous. All the freedom they have enjoyed before is showing results, otherwise how can this miracle happen to western people. There is no justification.

Now the problem is whether to give freedom or not. We have a proper sense now, after Realization, that a child is a born-realized. In the beginning he won't understand. He won't understand, but gradually such a child will show results, a maximum capacity to absorb and to express.

Freedom of the spirit

Today I am telling you about this freedom, which is the freedom of the spirit. We should have an understanding of such children who have that spirituality in them. They have dharma in them. And we should not try to constrict them or to trouble them. Let them do what they like. They will never do anything wrong because they are born-realized.

So I am talking about the future Indians. Some of them I have seen – eight-year-old children, six-year-old children – they are geniuses I tell you. They sing as if we feel that these old musicians are reborn. It is very surprising how they show their talent.... They are born-realized, but also they have the talents from their past life. They have got it from the past life.

So we should not try to control and check our children too much. That is a part of our Sahaja culture. It does not fit into Indian culture, but it should fit into Sahaja culture, to understand the value of our children who are realized souls.

I enjoy their company. They speak so sweetly of all the things, of all the persons and they describe about everyone so sweetly. Just allow them the freedom to talk and they will tell you all kinds of things.

Freedom for expression

Now I have praised you a lot I think – the outsiders we can call them, non-Indians. And it is a fact – the way they have taken to Sahaja Yoga is remarkable. But the way they are taking to this Indian music and to Indian art I can't believe it. Really I can't believe it. I can't understand it.

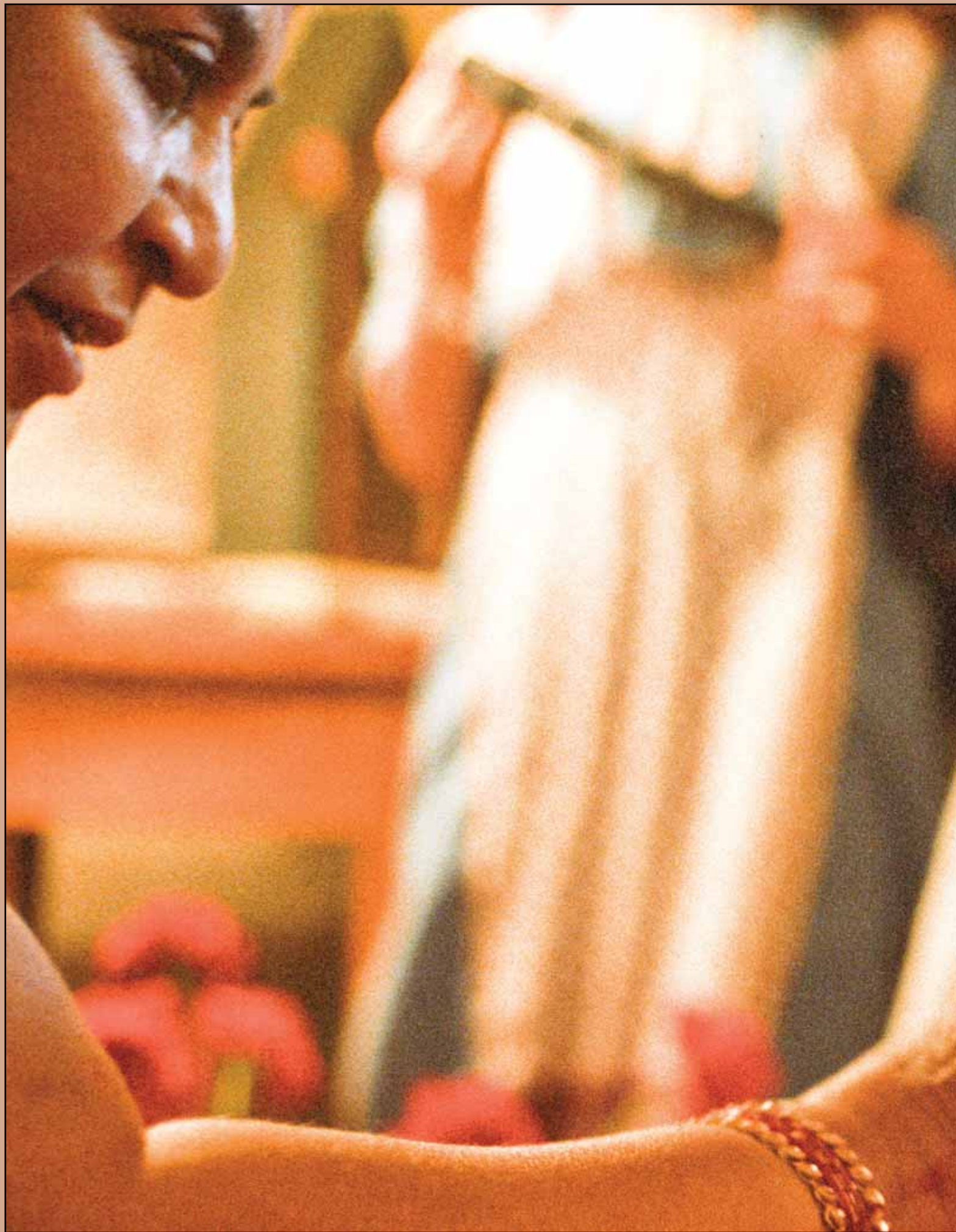
So you have freedom, but now use this freedom for expression of whatever you have achieved in Sahaja Yoga. Because you are already grown up with your freedom and if you do not utilize that personality full of freedom in expressing Sahaja Yoga in your own languages, you won't help your people.

You have to help them because your percentage is very low. Your quality is high, but in your own country your percentage is low.

So you have to go all out to get them into Sahaja Yoga and to let them know what they can achieve and what they are.

You are duty bound. ॐ

The freedom
that some
of you had
has given
you a special
personality.





These are the marriages which are going to change the society.

Desire and

Shri Mahakali Puja • 19 December 1982 • Lonavala India





Ascent

We have to establish our desire within ourselves that we are seekers and that we have to achieve our full growth and maturity....

Your desires should be so intense that they should emit out the pure vibrations of the Mahakali Shakti, which is the pure desire of attaining the spirit. That is the real desire. All the other desires are like a mirage.

Desire, Kundalini and family

You are the people who are chosen by God specially, first to express your desire and then to achieve it. And by the intense desire of purity, you have to purify the whole world – not only the seekers, but even those who are not seekers. You have to create an aura around this universe, of desire to achieve the ultimate, the spirit.

to express your desire Without desire this universe would not have been created. This desire of God is the one that is the Holy Ghost. It is this All-pervading Power. It is the Kundalini within you. The Kundalini has only one desire. It is to be the spirit and anything else, if you desire, the Kundalini does not rise. Only when it knows that this desire is going to be fulfilled by somebody who is facing the seeker, is it awakened. If you do not have the desire, no one can force you. Sahaja Yogis should never try to force this desire on other people....

The sooner you realize the better, that this desire may be within you and may not be in any one of your so-called worldly relations. It makes no difference. As Christ was told that His brothers and sisters are waiting outside, He said, “Who are My brothers and who are My sisters?”

So one has to realize that those people who involve themselves into the problems of their family all the time and attract My attention, you must know that I am just playing about. It is of no value to you. For your ascent, it is important first of all to have no desires to create desire in your kith and kin. This is the first principle of the establishment of the Mahakali Power.... Try to separate your pure desire from your worldly desires.

It does not, by any means, suggest that you give up your family, you give up your mother or give up your sister – nothing. But you witness them and see, as you would see anybody else, and see for yourself whether they are really desirous or not. If they are, well and good. They should not be disqualified because they are your relations. It works both ways. As they cannot be qualified because they are your relations, they cannot be disqualified because they are your relations.

So in Sahaja Yoga, to make your desire a pure desire, you have to get out of so many things. But for people who are attached to their family, they are bound by their family. They have to see to it that they do not force Sahaja Yoga on any one of their relations. At least do not force them on Me.

To become the spirit

Now this desire within us, which is the Mahakali Power which is manifesting, comes to us in so many ways. As I told you first of all, it comes to us after Realization because you are all Sahaja Yogis, to do something about our relations. Then the second desire that comes to us is that “let us try to cure people who are our relations.” This is the second desire. You should face yourself and see that this has happened to many of you....

You should have only one intense desire within yourself: “Have I become the spirit? Have I achieved my ultimate? Have I risen above the worldly desires?” Purify it. Once you start purifying, whatever falls off, I will look after that. This is just an assurance, but not a guarantee. If it deserves My attention, I will definitely look after you.

You have to value your attention as I value My attention. I think you have to value much more of your attention than Me because I can manage many more things within Myself because everything is in My attention. But you try to purify your desires away from the worldly problems that are facing you.

So you expand it more, then you start thinking, “Mother, what about the problem of our country?” All right, give Me the map of your country – finished. That’s more than sufficient.

Then purify yourself. The desire that you have, you leave it. And once you are purified, that area will be covered through your attention. It is very interesting. When you get over it, then only you can throw light. But if you are inside, you are hidden by that. Your light is hidden. There is no light emitted. You all rise above that desire. Every time you get a desire, you rise above it. So your light is emitted on that wider problem that you are facing, which you think should be solved by Me.

These are all My headaches which you are taking on yourself. You have to do only one thing. It is to become the spirit. That is all. It is a simple thing. The rest of it is My headache.

You have
become
the spirit.
The rest
of it is My
headache.

Ascent

Desire and responsibility

The problems that should take your desire on the collective should be very different. To substantiate your purity, to be fragrant with your purity, your attention should be on the other side.

Now you are not facing Me. You are sitting with Me, facing the whole world. See, the whole attitude will change. The attitude should be “What can I give? How can I give? What is my mistake in giving? I have to be more alert. Where is my attention? I have to be more alert towards myself. What am I doing? What’s my responsibility?” You must desire that you should be pure. You should be pure desire. That means you should be the spirit. What is your responsibility to yourself? You should desire that your responsibility to yourself should be manifested, should be complete.

Then your responsibility to this Sahaja Yoga – what is your responsibility to Sahaja Yoga, which is the work of God, which has started and you are My hands? You have to do the work of God and you have to fight the anti-God elements, the satanic elements. You are not responsible for your family any more. Those who are half-baked Sahaja Yogis I said are useless, absolutely good-for-nothing. All such will drop out. Their families will suffer. I know this is going to happen because now the forces are gathering in such a way that sorting out will start.

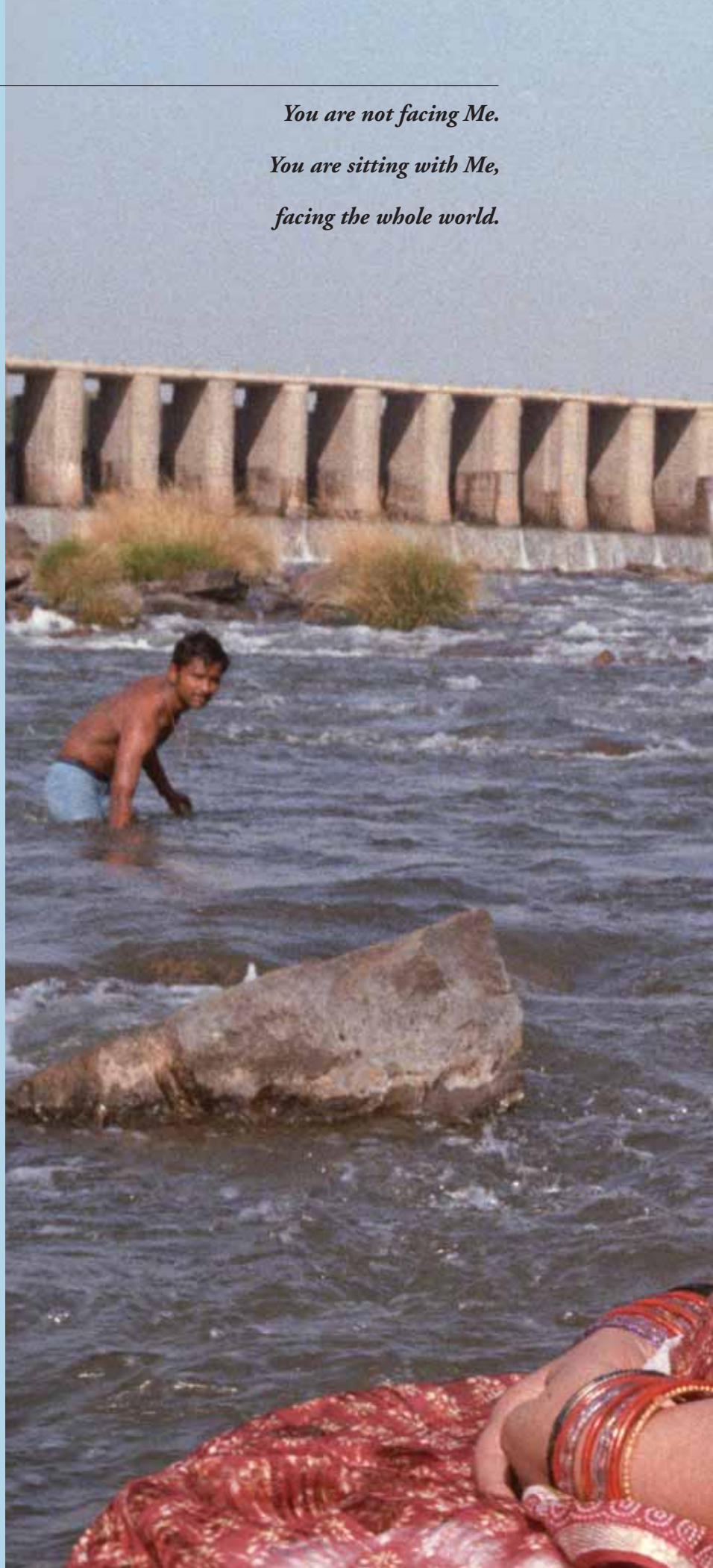
Your responsibility is to yourself, to be the spirit. Your responsibility is to Sahaja Yoga. Your responsibility is to understand Me better and better and better. Your responsibility is to understand this mechanism that is within you. Your responsibility is to understand how this mechanism works out everything.

The responsibility is how to become a guru yourself. Your responsibility is to be a dignified and a glorified personality – responsibility to be a respectable person and not a cheap personality.

You are not facing Me.

You are sitting with Me,

facing the whole world.





Every one of you is worth the whole universe

if you want to rise to that height.

Universes of universes can be thrown away at your feet

if you want to rise to that height,

to that magnitude that is within you.

To rise and be alert

Every one of you is worth the whole universe, if you want to rise to that height. Universes of universes can be thrown away at your feet if you want to rise to that height, to that magnitude that is within you to prosper. But those people, who still want to live on a very low level cannot rise.

For example, the western Sahaja Yogis have certain problems of committing the sin against the Mother and the eastern Sahaja Yogis have the problem of committing the sin against the Father. It is not difficult at all for you to get out of it. The attention is to be kept pure. In Sahaja Yoga you know all the methods, how with the attention one can keep it pure. If the attention is not pure, then this desire will be always attacked by all petty, nonsensical things which have no meaning in your ascent.

Now a person who is a good Sahaja Yogi is not bothered about clothes, what others say to him or what others are talking about to him, how they are behaving towards him. And the attention is not on that, criticism that this person is like this, that person is like that. Nor is there the aggressiveness of anyone else because nobody is the other.

But the problem is, when I say that, no one thinks that I am saying about you, each person. Those who are aggressive take the other role and those who are non-aggressive think the other way. Like I say something for a person who is aggressive, the non-aggressive immediately thinks of the person who is aggressive, not about himself. You immediately start shifting your mind to the other person, finding faults with other people. So this desire becomes gradually lower and lower and lower because of the loads that are put on to it.

So the alertness is very important – complete alertness, *satarkata* – that we should keep our attention purely for the sustenance of our pure desire. Desire comes from your heart and you are so built that your brahmarandra is also the heart. If you do not have a clean heart, this won't keep clean.

Surrender of the heart

There are people who think if they talk about Sahaja Yoga big and all that, they are all right. They are cheating themselves. If the heart is not open, then the Sahasrara is closed. So try to open your heart by projecting....

Your outlook should be, "How much have I contributed to this? Am I still thinking of other people? Am I still thinking of my petty small problems or am I thinking of my spirit?"

So the left side starts and ends with Shri Ganesha. Shri Ganesha has only one basic quality, that He is completely surrendered to His Mother. He does not know any other God. He does not even know His Father. He only knows His Mother and is completely surrendered to Her.... Let us establish ourselves into that pure desire to be the spirit.

Now, as it is with the western mind, we will say, "How?" It is always coming, "how to do it?" Should I tell you? It is very simple.

Adi Shankaracharya wrote *Viveka Chudamani* and so many other books of treatises and then all these big intellectuals got after his life and they said, "How this and how that and how?" He said, "Forget these people." Then he wrote *Saundarya Lahari*. It is just a description of his Mother and his devotion to Her and every couplet that He wrote is a mantra. It is not the surrender of your mind through your mind, but the surrender of your heart. It is absolutely the surrender of your heart. Western Sahaja Yogis know very well how there have been attacks and attacks of negativity on them, especially when horrible people like Freud came to destroy their basics, the roots – and how the West accepted it blindfolded – and put them on the path of hell.

All that has to be brought out. That is all nonsense. It is wrong, absolutely against God. It is anti-God activity. Then you will realize that you will fight fully by saying, "This is the destruction of our basics, our roots, when our Mother is the source of everything that is sublime, noble, all that is nourishing, all that is elevating, emancipating. You have been cutting us from our roots...."

So it is important for you to understand all the attacks that came on you and be alert and do not be identified with any one of these.

Desire to become

Let us establish within ourself on a subtler level the desire to be pure and to be cleansed out, all the barriers and unclean things that are within us, to desire to be great Sahaja Yogis, desire to be responsible Sahaja Yogis and desire to be surrendered to your Mother. It is not difficult. That is the easiest. The last one is the easiest because what do you surrender? I do not want anything from you except that you accept My love.

Surrendering just means you open your heart to accept My Love. Give up this ego. That is all and it will work out.

I am sure it is going to work out.

I am trying to push Myself into your hearts and I will definitely settle down there....

I hope all of you will take it in such a way that the subtlest of subtle will be awakened within you, the sensitivity in every way and the love which culminates into joy.

Love that flowers into the fragrance of joy will manifest in today's puja.

May God bless you.

O Treasure-mine ever smiling, possessed of boundless qualities, proficient in holding the scales even, uninterrupted fountain of Wisdom, ever abiding in well-controlled minds, by no means bound to conventions, with Feet glorified by all the Upanishads, void of risks and eternal, hallow this laudatory composition of mine (Thy humble devotee).

O Mother of diction, composing this hymn (in praise) of Thee, in words originating from Thee, is very much like adoring the sun by offering a light, offering the moon drops of water flowing out of a moon-stone, and pleasing the ocean by pouring water into it.

the two concluding verses of "Saundarya Lahari"

Mother is the source of everything



Bhaiyakayataaya what is there to fear?

Bhaiyakayataya

When we belong to God, what is there to fear?

We forget everything in the Divinity

And we become completely lost in God.

When we belong to God, what is there to fear?

The world is grateful to Him for His blessings,

But still He doesn't belong to the world

because He is in a completely detached state.

When we belong to God, what is there to fear?

You may be without any outward wealth.

The real treasure of wealth is inside you.

When we belong to God, what is there to fear?

All the diseases and problems get completely dissolved

Where the Feet of God reside.

When we belong to God, what is there to fear?

This song is written by a relation of ours. He was a convert to Christianity, but a realized soul, and he could never cope with the system of conversion and also the way the Hindus were treated among themselves with the caste system and all that. And he has written some of the very good hymns. This is one of the hymns.



a mutual thing between

The song is something I really always used to sing in My childhood very much. And the theme of the song is like this: the one who has got God or the one who has owned God, why should he have any fear? The one who moves about extensively for the sake of God and for doing good for others, but he does not belong to this world, such a person has no fear.

He stands above the language. The Marathi language is a very, very intense language and it touches many corners when you say one word of it. It is like this: *Adhi vyadhi varana varati payi asha purusha chari*. It means a person of this calibre is standing above. His foot is above the sickness, the mental problems and death itself. But when you say that such a person has a foot on top of this, its meaning is that, with the effect of his foot, it can get over it. It is a double language, you see. Such a person has his foot on top of all these three things – the sickness, the mental problems and death. The foot is on top of that. It means that such a person is above this.

Thus, if you have somebody of this calibre and the foot touches the sick or the mentally disturbed people or the dead, such a person can raise them higher, can take them out of it. It has a double meaning. So the whole theme works out this way, that the person who belongs to God, who owns God, should not have fear, should not get frustrated....

They sang the song. The song did fill Me. It completely brought out some of the expressions which would not spontaneously come out at this time. But the greatest thing it has done is to remind Me that “You are God. You are not to get frustrated. You have to look after all of them. And You are powerful when You talk.”

So such people should always keep a mirror and feel elevated. You are a Sahaja Yogi and in the mirror, in the reflection, you should see Me and not yourself....

When the instrument is all right, after all, with all the powers you have, with all the blessings you have and the source of power behind it, everything should work out. It should work out. You have had experiences of things working out. You have had experiences of many miracles happening before your eyes, but still the attention has not settled down with those experiences. Still *gatanubhavas* – that means the old experiences continue. Old identifications continue. You still continue with that and the filth of that is still on your being. Change everything. Become a fresh new person. You are blooming out as a flower and then as a tree and assume your position.

Assume your position as the Sahaja Yogi. So this attention must be brought around. You judge yourself. Where is your attention and what is the point of understanding? What is the measure of understanding? It is very simple. I have to be pleased because I am the attention. If I am pleased, then you have done the job. But I cannot be pleased by mundane things, by any arguments with that, but only by your ascent.

So you judge yourself on that. Whether you give Me a flower or anything, I am only pleased when the essence of that doing has that height, has that special manifestation. You say, “I love you very much, Mother.” All right, you say it, but I must see that love that you are saying or doing has that essence that gives Me joy.

It is such a mutual thing between us. You can't imagine.
I can't live without you and you can't live without Me.
It is so mutual. ॐ

us

a world of faith

The experience of the truth has to be absolute.


That means everyone should feel it the same way.

I spoke to you about the experience of truth, that the truth has to be felt through your central nervous system. If anything has to happen to your evolution, you have to feel it through your central nervous system, otherwise it is just a projection of your mind which forms it and you are surprised at yourself. Like we call somebody as a friend, a dear friend and one day we find there is no friendship. Maybe one day the friend may try to murder you or you may try to murder that person. You just do not understand what happened to that love. It is the same thing about all of our projections. We find they have no basis. It is so superficial.

When we realize that all is so superficial, it has no basis, we just get frustrated and we start thinking, "What is all this? We are playing games. Why can't we be sincere? What has happened to us? Why are we so frivolous? Why are we so superficial?" We may start taking an interest in things which look superficially very great, but ultimately we find it does not have any depth. And suddenly, to our horror, we discover that everything seems to be relative in this world, nothing is absolute.

So the experience of the truth has to be absolute. That means everybody should feel that way. If not, then it is something poetic because each poet sees the reality in a different way, describes in a different way. But if he is a truthful poet, he keeps the essence at least the same. But when we say we have to feel the truth by everyone in an absolute manner, what does that mean?

On top of
the head
there is
a lotus.



That means when we get our Self Realization, when we think we have got a new awareness of collective consciousness, that means we are connected to the whole, with the absolute. Then every one of us who is like that should feel the same way.

The truth is one

When the truth is felt by everyone the same, then it is absolute. If somebody sees a blue colour and if somebody sees a red colour, then it is not the truth. And you will be amazed when you become self-realized. If you meet people who are self-realized, you will be amazed they will say the same thing in a different way.... But they say the same....

Down within us there is something that is absolute, that tells us about the absolute. So the second experience should be of absoluteness. The Divine Power that is all-pervading, if it is truthful, if it is real, then all of us who are feeling that power through this Realization should receive the same message. This is the second proof....

This is a very, very important thing for you to understand, that truth has to be one. It has to be absolute and, if you can establish your rapport with the absolute, you cannot have any other information but the truth.

So as you ascend, you start learning that whatever messages you are getting are the truth, that all these messages that you are receiving you can yourself perceive them. You can feel them. Nobody has to tell you. Even a child can sense it.

The line of evolution

So you move one step forward into a world called faith, which is the faith of experience. You call something as a stick. Now how do you know it is not artificial? It is real because you have experience of the artificial and the real and now, when you feel it, you can say with faith, "Yes, it is a real stick."

In the same way, reality can be only accepted if you go through the experience of truth and then have faith....

Our evolution starts going on a different line where we want to find ourselves and what is the truth. ॐ

You move one
step forward
into the faith
of experience.

2 July 1984 London

fly like a bird



We forget that we have risen

and that we are completely transformed

and we are free, absolutely free people.

Nothing can dominate us, none of our conditionings, none of our egos.

Nothing can dominate us, none of our habits.

Everything has died out and we are free birds to fly

and to enjoy our flights.



a message writ large:

laughter



If you become unhappy and serious, you are very unkind to yourself and to others.

Anybody who is a serious person, sits with a serious face, know that he is not a Sahaja Yogi at all. They should be bubbling with laughter – joy all the time.

I cannot be serious for more than five seconds perhaps. I don't know. I try because lectures should be serious, to go into the hearts of the people....

Even when I'm getting angry, My eyes betray Me and there is a twinkle of laughter in the eyes. That is how a person should be. Don't worry what others have to say.

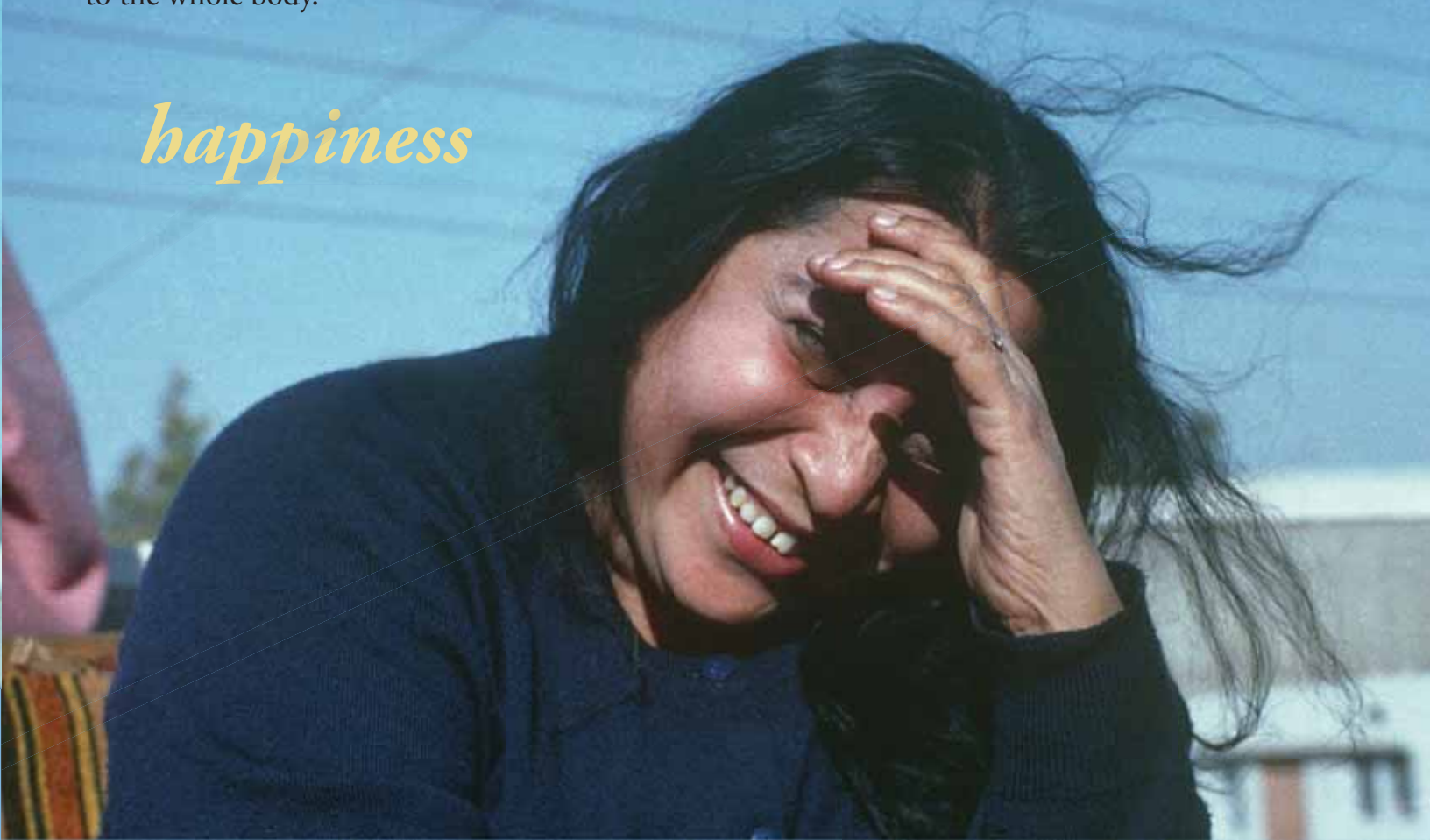
The culture where people are just glum like this is the same as the people who are frivolous.... You have to be natural. And everything natural is always bubbling with joy. And a message: these flowers are the message of My coming, writ large on them.

This Mother has a little love for you, but God Almighty has the ocean.

You cannot pay for that ocean. Just accept it. It will flow, overflow, engulf you and make you beautiful. The time has come for all of you to get it....

You enter into a realm where there is nothing but enjoyment and laughter and happiness and joy. And, in that enjoyment, you are amazed to see that you are connected to each other so much like a part of the finger is connected to the whole body.

happiness



Now you must have seen how in My lecture I say quite serious things, but in your bubbles of laughter it just settles down in your mind. That is how you should do it because humour is one of the greatest things that puts the thing through, makes the person understand – and it doesn't harm anyone. That is how things improve. And when you see that, you are settled down in peace.

joy

As you people can absorb My vibrations, this fruit can absorb also My vibrations in the greatest amount.





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you are seekers of ancient times and this is the time that was promised