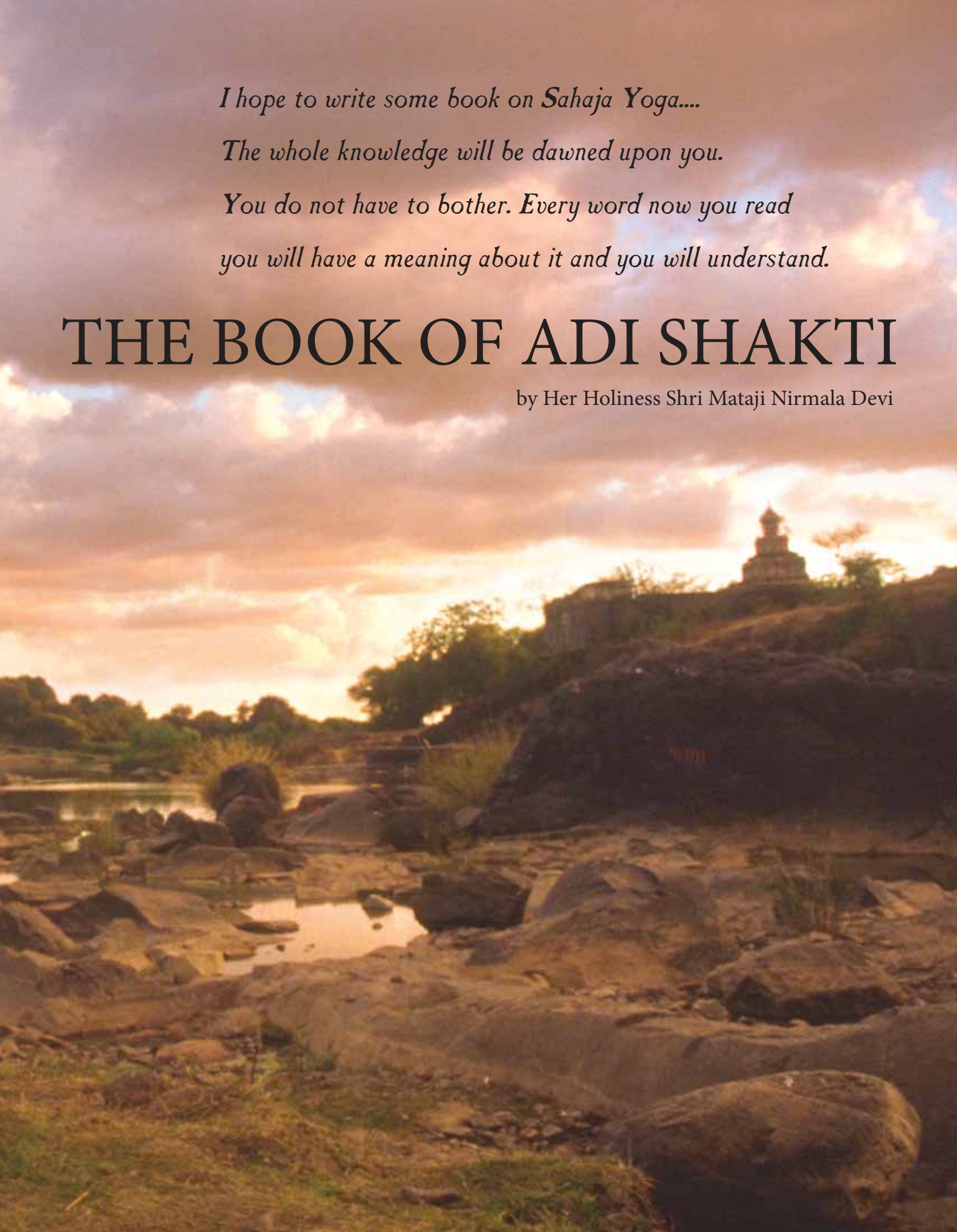


The Divine Cool Breeze

2013 issue 5 – volume twenty-six number five



PREVIEW: The Book of Adi Shakti



I hope to write some book on Sahaja Yoga....

The whole knowledge will be dawned upon you.

*You do not have to bother. Every word now you read
you will have a meaning about it and you will understand.*

THE BOOK OF ADI SHAKTI

by Her Holiness Shri Mataji Nirmala Devi

Creation, the Eternal Play

Creation is the eternal play of the Divine (Parabrahma, the Totality).

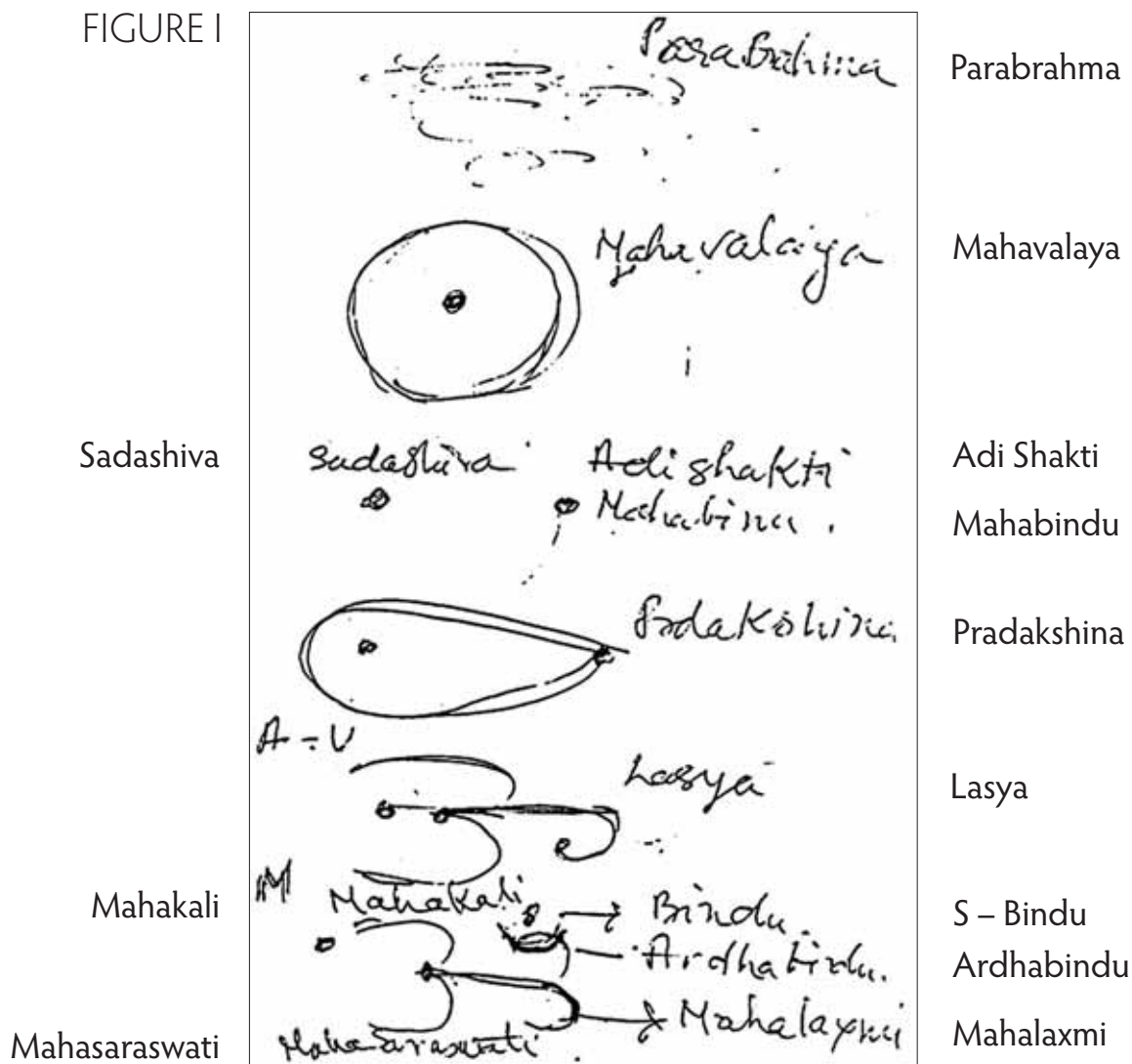
Parabrahma has two cosmic states: to be awake or asleep. When Parabrahma is in the awakened state His manifestation into creation takes place; when in the state of sleep, all His activities are dissolved into absolute zero (Shoonya) and the creation ceases to exist. This is a state of no motion and complete entropy. In this state all that is created, matter and non-matter, gets dissolved into one abstract energy which is Parabrahma. It is a state of existence, of just being, but it is like an object devoid of any light to reflect it. All human, inhuman, superhuman and non-human elements dissolve into Parabrahma when He stops the drama of creation being played uniquely for His enjoyment and amusement. In this way the cycle turns from the state of non-being of Parabrahma to His full manifestation as the creation itself.

Controversy has long raged about the starting point of creation. If one can grasp that eternity is the very nature of Parabrahma then this controversy can be simply resolved. When a person is in a state of consciousness, he is active, his personality manifests in his work and his talents are expressed. But when he is asleep, he is totally inactive, and the expression of his personality is withdrawn into his being.

The process of creation is comparable to the process of a seed sprouting to become a tree, and having attained full maturity, becoming a seed again. The Divine (Parabrahma) becomes the Primordial Seed (Brahma Beeja) before He starts His activity. Creation is the manifestation of this seed, which is like a perfect crystal with all its facets complete.

In the play of creation,
the seed is the spectator,
and its germinating power
creates the spectacle.

FIGURE I



The First Stage of Creation

The Primordial Seed (Brahma Beeja) gets divided into two parts: one is the seed, the other is its germinating power. In the play of creation, the seed is the spectator, and its germinating power creates the spectacle. If we divide a crystal into its nucleus and its facets, this would be the concept. Such a thing unfortunately cannot be done in the material world. Thus the two identities of God (Parameshwara) and His Power (Maha Shakti) are formed. They exist as Supreme Being (Purusha) and as the Mother Power of Creation (Prakriti or Holy Ghost). They are the Primordial Father and the Primordial Mother, our Divine Parents.

In His seed form Parabrahma is dormant, lying in this condition for millions of years (Kalpas). The separation of the one from the other only takes place after the awakening of Parabrahma from His state of cosmic sleep. In Figure I 'S' represents the Divine Seed.

With the waking of Parabrahma, His power pulses into activity, awakening a wave of Divine Love in the seed. This pulsation creates the Primordial Vibrating Sound (Adi Brahma Nada). It is as if the crystal dissolves into the Divine energy which emits circular waves around its nucleus. On all sides of the nucleus these waves deposit and create the Primordial Circle (Adi Valaya). Ultimately the Primordial Divine Power oozes out of the Divine Seed and into the Circle created. Thus in its first stage the sprouting Seed breaks into two components:

One, the nucleus, remains as the omnipotent and omnipresent (Purusha) witness or spectator, and two, the other part, God's Power (Maha Shakti), represented as the Primordial Circle (Adi Valaya), is the One who manifests the spectacle.

The Supreme Being, the Purusha

The central dot or nucleus in Figure I represents God Almighty as Supreme Being (Purusha), who is also known by man as Parameshwara, Allah, Jehovah, or the Spectator. He is completely separated from His Power (Prakriti or Maha Shakti) in order to enjoy the play created for Him by Her.

He is the sustainer of the play because He is the only spectator. Actually the whole spectacle is played out just to please Him and to express Him. It is for His amusement only, so the moment He ceases to enjoy it, the play will be stopped by Him. He has the power to switch off His own projection. Although His role is as a witness, God the Father (Parameshwara) is the source of all strength and majesty. He creates blissful security and protection for all His creatures. Everything exists because of Him and He is therefore existence (sthiti) itself. Being the sustainer of the play, He becomes sustenance (Dharma or Religion). He is also the light of total awareness, and the deciding factor in all things as His wisdom cannot be challenged. He is the source of all wisdom and human beings are just one expression of His awareness. The wisdom of sustenance emits from His being. He floods the universe with benevolence that just flows from His personality, and fills creation with joy. He is the creator of everything, and everything has been created for Him and for His enjoyment (sampurna bhokta). He is the greatest of the greatest, the glory of all glories. Being omnipresent and omnipotent, He is the glory of everything, and because of His All-pervading Power He is finite in the infinite and infinite in the finite. He is also the subtlest of the subtle, never incarnating in human form. Only His Power (Shakti) takes human birth. He is manifested through Her Incarnations or those of Her Children, whose male Incarnations reflect Him. He remains above all as the fountainhead of their manifestation.

It is through His Power that He creates to reflect Himself. The creation is just like a reflector or mirror. The best reflector He has formed is the human being, who was created and later evolved by Him with great compassion through His Power, Prakriti.

How He evolved the creation using different reflectors can be better understood from this analogy. God (the object containing the dormant light) sits in a dark room surrounded by darkness. In these circumstances He is unable to reflect Himself, so He switches on His light. This light is His Power (Prakriti) which is separate from Him. But with no reflectors or mirrors the light is still not able to reflect. So reflectors like glass windows are created by the Power, who places them one after another before Him, reducing the distance between them and Him until their reflections match exactly the object. God is the object and human beings are the reflectors.

If God does not enjoy the spectacle or accept the continuance of the drama, He may at any time switch off His light, bringing the whole thing to an abrupt end. When that happens, He is engulfed in total darkness again and nothing remains of the creation. In reality He still exists as Parabrahma, the supreme abstract force. It can therefore be understood why some of the ancient philosophers said that creation came out of nothingness, as, in relation to creation, Parabrahma can be considered as something that virtually amounts to nothing.

The moment He ceases to enjoy it,
the play will be stopped by Him.



Without the creation, which is His reflection, God has no meaning or identity.

When you look at the Sun's rays in a clear sky they become diffused, and it is impossible to see the presence of the unseen rays. Suddenly, if a jet plane crosses the field of your vision, you can see a streak of light illumined through reflection along the line of smoke that trails behind the jet. This shows that the existence of the Sun's rays is only discernible when there is smoke to reflect it. In the same way, God Almighty uses the creation to reflect or manifest Him. Without the creation, which is His reflection, God has no meaning or identity. The human mind is the only instrument created by the Divine Power capable of reflecting Him. Through His creation of human beings His identity is reflected and expressed in human awareness, and in that way God becomes aware of Himself.

Do not forget that it is not He but His Power who manifests the creation. As His Power, She expresses Him as omnipresent existence, omncreative Power and omnipotent sustenance, and is responsible for introducing man to Her Lord, God Almighty. He is the perfection and also is the fount of all Being. No words or analogies can fully explain Him. The perfect cannot be compared with the imperfect. You cannot adequately describe the majesty of a tree by talking about a flower, a branch or the bark. The source cannot be fully explained by describing its manifestations. The limitations of human expression can only describe Him in part and in His different aspects.

The Second Stage of Creation

In the second stage the Creation now moves from the state of the Primordial Circle (Adi Valaya) into the state of the Primordial Point (Adi Bindu), by pinpointedly concentrating all its energy into a dot, as shown in Figure I. At this stage the Primordial Divine Power assumes existence as Her Ego (Ahamkara), which is represented as the second dot (Bindu) in the figure. Now She generates the second circle (Valaya), which represents the Divine Power of Adi Shakti. Adi Valaya represents the Primordial Circle; Adi Bindu represents the Primordial Point and Bindu represents Adi Shakti. Valaya represents Her Divine Power Adi Valaya, represented by Maha Shakti, which now breaks into Bindu and Valaya.

Thus the identities of the Divine Couple, Father God (Sadashiva) and Mother God (Adi Shakti), come into existence. She is His wife, His beloved, His consort, the Divine Power of Love, and as such is represented by Her identity (Bindu) surrounded by the halo of Her Power (Valaya). The Divine Couple exists in perfect unison. As the Lord of His Power (Adi Shakti, the Primordial Mother, the Holy Ghost) and One with Her, Sadashiva does not tolerate any insults offered to Her. His identification with His beloved wife is complete and bounded with perfect mutual love. They exist in complete oneness, in one subtle understanding. The perfect harmony exists in an equal balance and level of love, one for the other. Love does not flow in any one direction but is continuous, as with an electrical current, when one point which is positive (active) and another which is negative (inactive) are connected.

The Divine Couple exists in perfect unison.

He uses His authority as the Spectator or potential energy, cajoling Her to play Her game (Leela) of creation. She is the transformer or kinetic energy. Despite being the greatest of the greatest and the kindest of the kindest, He is nevertheless a jealous God. Through Her male or female children (Avataras) He destroys devils, satanic incarnations (Rakshasas), and depraved human beings who manifest the evil forces by trying to disrupt and subvert Her creation. The formation of evil in creation will be examined later. His identification with His Power is absolute. His wrath falls naturally on all those who try to cross or spoil the game of His beloved spouse, just like a wise father who punishes his children when they disobey their mother. His anger may explode so violently that the havoc of total destruction through His Dance as Lord Shiva (Tandava) will occur.

They exist in complete oneness, in one subtle understanding.



The Third Stage of Creation

The complete authority of the Father God now descends into the Mother God who, in Her turn, expresses complete reverence to Her Lord. So in the third stage of creation, as Bindu, She moves around the centre in an elliptical path (pinda pradakshina). This movement reflects the obedience of the Mother to the Father in complete reverence and by it She expresses the loving surrender of Her entire identity. It is as if the Mother becomes the adorning garland of Her Master and Lord. The relationship between the two Divine Identities is of a loving Primordial Father who bestows all His powers on His dearest wife, the Primordial Mother. She in return expresses complete surrender to Her Lord. Their mutual adoration is the source of Divine Joy expressed by the ellipse. The ellipse also expresses Her Power of Divine Love and represents the Mother's Love for Her creation. Interestingly, the shape of a burning flame and also of the human aura, is also that of an ellipse, and an egg is also elliptical in shape.

The egg-like elliptical formation of the creation is called Pinda. In an ordinary egg there are two components: the yolk which is the nucleus, and the white which is its energy; protoplasm deposits calcium as shell on all sides of the egg. In exactly the same way Adi Shakti forms the shell of creation in an elliptical wave.



When we love someone
the waves of love go
around that person and
return to us in an ellipse.

The elliptical movement of the Primordial Mother is the first movement of the Primordial Forces, and is Adi Shakti's symbol. Being the first expression of the living force of the Primordial Mother's Love, this elliptic Primordial Movement is known as Adi Gati. Hence all that is created fundamentally moves on an elliptical path. Sometimes the ellipse takes different shapes, and this will be examined later. The shortest distance a point has to go to move around another point and come back to the same position it started from has to be an elliptical path. The Divine Power moves in the same way, even in its abstract manifestation in our beings. When we love someone the waves of love go around that person and return to us in an ellipse, bringing the bliss of love back to us. When we hate someone also, however, the waves of hatred similarly go around that person and return to us as pangs of hatred.



This is a very sacred subject

As we can see in Figure I, the state of the Primordial Zygote (Adi Pinda) is of a nucleus surrounded by the ellipse. In biology, a zygote is a state where the sperm from the male has entered the ovum of the female and fertilised it. The fertilised ovum now becomes capable of sustaining life. The Primordial Zygote (Adi Pinda) is formed by the male and the female identification of our Divine Father and Divine Mother and this fertilised state (Linga) represents the Primordial Living Cell of creation. We can now understand the real importance of the worship of the Shiva Linga by Hindus which represents our Primordial Parents.

In this Primordial Zygote (Adi Linga), sperm represents the Primordial Father (Sadashiva), which is surrounded by ovum as the expression of the Primordial Mother (Adi Shakti). The Primordial Zygote is like an ordinary egg where mass is not distributed uniformly: the yolk (the Father) is heavier and has a distinct shape unlike the white (the Mother). Because of the Primordial Movement (Adi Gati), the fertilised state acquires a distinct curvature of definite confinement.

It may be asked how the mating took place that brought all this about? This is a very sacred subject, and just as children should not discuss the sexual mating of their human parents, so souls should abstain from conjecture on the conception of creation by the Divine Couple. This secret is not meant to be unveiled, and should remain a sanctum sanctorum in order to preserve the chaste honour of our Divine Parents. Children should never disturb the privacy of their parents. The essence of chastity (lajja) creates the nectar of joy, and renders magical beauty to the secluded and sacred love-making of the Primordial Parents.

In the same way, the delicate sweetness of a husband and wife relationship receives its uniqueness from the fact that it is not shared with anyone else. An innate deep attachment of the couple to each other spontaneously veils the expression of their sexual love.

Open and vulgar expression is not tolerated. This sense has been acquired and enjoyed by human beings over time, but not by animals. Human beings are higher than animals, whose awareness has not been refined by the evolutionary process.

There have been deliberate and sinister efforts made by some people to misdirect others who are ignorant of the deep significance of chastity. The ideal couple who are faithful to each other enjoy the perfect romance for ever. When we read about perfect romances like that of Romeo and Juliet, we do not focus on the sexual side of their love because that spoils the beauty of veiled sacredness. As a man gradually loses his sustenance, he also loses his human sensitivity to enjoy such a romance. By assuming the awareness of an animal, all that is beautiful and refined in human nature becomes alien to him.

After the elliptical stage Adi Shakti moves towards Sadashiva as Adi Bindu in an indolent and loving mood. She does not want to create, and implores Her Lord to allow Her to dissolve in His personality. But He gives Her a persuasive loving push away from Him, suggesting His desire that She create Her first inward linear movement (Lasya). This opens up the Primordial Zygote (as shown in Figure I), and by His gentle push He pushes Himself out of the Zygote. She is pushed in such a manner that, after a pause (Adi Vilamba), Valaya breaks. This ultimately is how the complete formation of 'Aum' takes place.

The Primordial Mother
and the Primordial Father
are the source of human love.

The Primordial Mother and the Primordial Father have between them the finest feelings of that perfect love which human beings call the absolute or ideal love. They are the symbols of perfect husband and wife. They are the source of human love, the ultimate source being God Almighty. He is the greatest humane Being. All other human relationships like father, mother, sister and brother are also expressed through Her. The whole episode of Lasya can also be described in a very poetic drama as an act of love.

The Father very lovingly pulls Her towards Him, cajoling Her and giving Her an encouraging, strengthening push. This fills Her being with self-expression. Her ego breaks Her shyness and indolent love (Lasya), and She assumes Her glorious personality. In this way She is lured to create alone, separating Herself from Her Lord and Love.



The Book of Adi Shakti

Very few texts were written by H.H. Holiness Shri Mataji during Her Life and Ministry.

She was concerned that the actual living experience of Self Realization was most important and not to be obscured by the cloud of mental reasoning.

This is the earliest of Her known writings (in original drafts She writes, “I have myself given Self Realization to several people”) and it seems, somewhat paradoxically, at first glance, to be a complex dissertation on the nature of creation and the structure and powers of spiritual hierarchies involved in that process.

Reading, however, we enter into the realm of silence and meditation and the words bathe and illuminate the deep foundations of what was to follow gloriously over the next forty plus years. There are stories and explanations which later surfaced only occasionally in Her talks.

The book remained unfinished. It is presented now after careful study and consideration in a form as close as we can possibly tell to H.H. Shri Mataji’s original intentions.

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You have now read the first pages of *The Book of Adi Shakti*. The full book will be available in Cabella for group purchases only.

Contact the Sahaj Library at motherculture@hotmail.it for more information.

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The Book of Adi Shakti



H.H. Shri Mataji Nirmala Devi





When you are one with that all-pervading power, it is a pure power. It is a normal power, an absolutely pure power that gives you complete sense and complete understanding as to how you should move, how you should live and what you should have. This is what is Self Realization they say.

But I would say that Self Realization is much further than that. Even if your brain is enriched by the knowledge, the real knowledge, still there are other things which you should have and the most important thing is that you have to be completely aware – again I say the word “aware” – of where you stand in this big plan of world global transformation.

What is your position? What are you supposed to do for this global transformation? What is your position? Where do you stand? What is the work for you to be done?

Now you have got this compulsion on you, that “I have to do something.” When this compulsion starts working on you – which is not dreadful, which is not annoying, but very peaceful and joyful – it says that “I have to see that others also know themselves.” So to know themselves is, first of all, that you must know your own chakras.

Yes, many people get their Realization, I know, very quickly, but they do not settle down with their chakras. They have to see to their chakras, why they have problems on their chakras. They will know they have problems, but they still go on without paying attention or without looking at it. To them it is a kind of a by-the-way, you can say, that “these problems are with me, doesn’t matter, but what does it matter as long as I am working out Sahaja Yoga?”

What is your position?
Sahsrara Puja 1999

It is not only for others, but for yourself also. It is important that you should get your chakras corrected. That is the most important thing for you and then you will have Self-knowledge in the sense that you will know what is the defect, where is the defect, “what am I doing wrong? what should I do?” And then, when you correct it, when you correct those centres, then your awareness, I would say, will be really fully enlightened about all the world.

It is a tremendous thing. It is very tremendous because, if you have to transform this mad world into something very sane and if we have to give them all Self Realization, imagine the task, how great it is, how many people we need to do it. But if your will-power is strong about it, you feel compelled to do it. But normally, we are compelled because we have to run our houses, we have to earn money, we have to do this, we have to do that. That you can do, but the main object of your life is to transform people and to work it out, this transformation for the global peace.

I don't know if it has been predicted or not, that a complete transformation will take place, but they have talked about transformation. I don't know that part and I just don't bother My head as to how many people are getting transformed. But after transformation you must settle down.

First of all, you should see if you are a peaceful person, if there is peace in your heart. If you have no peace in your heart, then you are not a Sahaja Yogi. If you get excited and if you start shouting at people and all that, it means you are not Sahaja Yogis. You have to have a very, very peaceful temperament. That is very important.

Now with that peace what should be there? – pure compassion. What you are doing is not for your benefit as such, but because you are compelled by this force to do good for others, to transform them. This is the greatest good you can do for others, that their brains are put right, they get rid of their diseases, they get rid of their problems. It is all there.

But the first thing and the most important thing that happens is that they get the power to transform others. When you have that power to transform others you should not waste it. You should not use it for yourself. That means the growth is not complete. You must talk about it, you must tell about it and you must work it out, wherever it is possible. You have to work it out. This is the way we can spread to people on a global level, who can get complete transformation.





you are protected: believe that you are a realized soul.

All our problems ... are because of human beings because they have not been enlightened. If you are enlightened you will have no problem of any quarreling or any fighting and all that. If you are enlightened, then you will think about others – others as if they are your own.... You will not think about yourself any more. If you are enlightened, then there is no question of any violence in your head. Nowadays, in the name of religion, in the name of everything, there is so much of violence. This violence can be easily corrected if they all become Sahaja Yogis. Think, if all the people become Sahaja Yogis, how will they quarrel, for what...?

You should never be nervous. You should never be upset because you have the divine power within you and it will correct. It can correct anyone.... But you must have full faith in yourself and in the Paramchaitanya and believe that you are a realized soul. Nobody can harm you. If they try to harm you for the time being, all right, you may suffer, but you don't also feel the sufferings and you get out of it. Such a security, such a proper guidance is there. Also you are saved from all kinds of attacks and all kinds of mistakes that you commit.

It is all such a big, I would say a computer of knowledge. He knows, It knows what you are doing and what you should not do, where you are going and what should not be your way. It knows everything, knows everything about you.

So then you have to become aware of it. Now this is the stage where I would say that you have to be aware that you are realized souls. You are different, very unique. You are realized souls. You are not ordinary people and you are protected by this Paramchaitanya. Nothing can change you. Nothing can trouble you. Nothing can overpower you.

Because you are not aware also of this Paramchaitanya, that is why you a little bit get worried.... Everything can be corrected by Paramchaitanya if you know how to leave it to that. If you understand how you are one with that Paramchaitanya, you are a part and parcel of that. And that Paramchaitanya is looking after you. You do not have a very conscious effort. There is no need to have a very conscious effort.

Accept life as it is. As it is – whatever life is there, accept it. Do not retaliate. Do not get angry. Do not get upset. Just accept and you will enjoy the same life which was irritating you. You will see the enjoying part of that and it will be so beautiful the way you will see that you will get over all your problems. You will get over all your enemies and a kind of a very fresh beautiful existence you will have.

So now, as you are all Sahaja Yogis, it is a very great position. With that, if you humble down, then you will be amazed to see that you are absolutely in contact with this Paramchaitanya. Not only that, but you have become the Paramchaitanya. With this Paramchaitanya you can do anything. I need not tell you what you can do because some of you may not believe. But My own experience is that if you are the Paramchaitanya, if you know you are the Paramchaitanya, then it keeps your dignity, it keeps your position, it keeps your word and looks after you. And whatever is just said or desired, you just get it.

Your desires also change. Your desires are not for stupid things, but for something that is very noble like you want to transform people, you want to do Sahaja Yoga work. All these desires are fulfilled fully when you want to do it, you like it and you think of it.... If you see something and you are stunned by that, immediately Paramchaitanya will take over and you will have no problems – no problems because the way we react to all these difficulties and to so-called odds in life becomes a play, just a play. You are amazed. You looked at it – and finished. That is how it is the light. If it goes into the darkness and finishes the darkness, the darkness is finished and our problems are finished also.

**accept life as it is:
you have become the paramchaitanya.**



A woman wearing a vibrant red sari with gold jewelry is shown from the chest up. She is adorned with a large, colorful floral garland (mala) featuring white, pink, and purple flowers. The background is a deep red with soft, out-of-focus lights, creating a warm and spiritual atmosphere.

it
is not
difficult.

So this is what our awareness has to become. Awareness has to become Paramchaitanya. Then you get all the ideas, everything that is divine – but not only that, also the help of the Divine, all the solutions of the Divine. It is something amazing and everything quietens down. Everything settles down and you are amazed, watching all this, that you are the centre of doing all these things. You are not aware that you are doing and you are there. That ego part is missing, but you see it is all happening around you and then you are amazed how it is happening. The whole lifestyle changes, the whole understanding changes and you become a great source of happiness, joy and knowledge to others. You do not have to study anything. You do not have to know much, but you will know about everything, what is right and what is wrong. And then only you can tell the things with complete authority, that “this is not right....” You watch that drama. You see all that drama and with your peace you can see everything very calmly.

It is not difficult for you to create more people like this. It is not difficult to transform this world. The time has come, just the right time. Like when the proper time comes, the Blossom Time comes, so many flowers become fruits. So like that, you all have become. Now it is for you to create seeds to spread Sahaja Yoga. You are at that level of awareness now where Paramchaitanya is with you, absolutely part and parcel of you, absolutely with you to give you all necessary help, all necessary prestige and also the personality.

May God bless you all.



smiling

You are realized souls,

but you do not realize your worth and value.

Once you realize it, you will just smile at everything.

You do not know you are sitting on top of the world.

Once you know that, only then your mastery will work.



smiling

The outside world thinks that a saint should be a very serious personality.

Even to Me, they said, “Mother, is there any photograph where You are not smiling?”

I said, “I don’t know, maybe some of them are quite angry also sometimes.”

So I said, “Why?”

“Because in America nobody likes a saint to smile.”

I said, “Really? Is it that all the rest of the people should smile and enjoy and the saint should sit sulking? Is that what they expect a saint to do?” A saint should be the one who should be smiling and laughing. But they have not come to that stage of understanding that the joy is the right of a saint and not of an ordinary person.

So we need not look sulking and unhappy, but we need not be very exuberant with our expressions. This is how things will work out. I love to see you dancing and enjoying, your body rippling with vibrations and everything feeling so nice. It looks so nice and everything you can express through your own body, the joy that you are feeling. Despite all that, sometimes we find that there are some people who cannot get over their sickening unhappiness and they look so funny and absurd in a group of people who are so joyous....

This is the greatest discretion today. We have to learn to be joyous and happy. Are we happy, are we joyous or are we complaining? If you are complaining, if you are sitting like this, then you are not a Sahaja Yogi. If you do not know how to smile and laugh, then you are not a Sahaja Yogi. Absolutely, whatever you may say, you are not a Sahaja Yogi. You must always have a smile on your face all the time and you should be happy people – not artificially, but from within. If you have not felt it as yet, better go into meditation, work it out, see that you do not feel guilty. See that you do not feel unhappy. *Hamsa Puja 10 July 1988 Germany*

I am paid for it because I see the smiles on your faces, because I see the joy rising. I see you finding that which I have within Me. It is the greatest thing, the greatest thing that one can see. There is nothing more joy-giving, nothing more fulfilling than this....

On the whole, one should be a cheerful person. It is a good idea to be cheerful. After all, you are entering into the Kingdom of God....

The first mantra is “cheese.” All right, what about you saying “cheese” once or twice? It will be good idea. It will work out. *6 June 1980 United Kingdom*

When your consciousness is filled with joy – just with joy and bubbling with love – you go on expressing your love, whether you talk or you do not talk, whether you say about it or you do not, whether you are smiling or not, this joy is in your heart. *Sahasrara Puja 1997*

I depend on your collectivity

I entirely depend on you. Do you know that? My complete existence is there because of Sahaja Yoga. Otherwise, I would be finished at this moment. Perhaps you do not know it.

I would not exist in this world if you people gave Me up. It is a fact which I must accept and to which you must also agree because, if you do not take My vibrations, they will all be here, frozen. I would become a frozen mummy only emitting vibrations, that is all....

If you do not take My vibrations, I am not going to exist any more as a human being walking ... as something else maybe, but not as a human being as you see. I will be just frozen....

My existence is because of you.... Do you know that I am here on this Earth only because of you, otherwise I would have been very nicely somewhere else.

But then also you must know that, as I depend on you, you also depend on Me. But more: I depend on your collectivity. The moment you start becoming unaware of your collectivity, immediately ... I get physical troubles because of that.

So the collectivity is not what you think of yourself to be something great. It is not that you are above everything and you are this and you are that. How much have you done to enhance the collectivity of understanding of love...? If there is no connection, what will happen...?

To sustain this interdependence, you must learn how to depend on each other.

Now, coming to the practical side of it, I have already told you to think all the time of another person in a loving manner, not in a criticizing manner, not seeing to the loopholes of a person. See your loopholes and another person's greatness.





PHOTOS

COVER, INSIDE COVER and PAGES 6 and 14:

Krishna River near Brahmapuri India

(Chris Patmore photo)

PAGE 10: Krishna River near Brahmapuri

(Herbert Reininger photo)

PAGES 17 and 19: *The Book of Adi Shakti* cover

(design by Guy Jeffrey)

PAGES 20 and 23: Gidgeganup near Perth

Australia, March 1991 (Matthew Fogarty photo)

PAGE 26: 21 March 1983, Sydney Australia

(Matthew Fogarty photo)

PAGE 28: India January 1982 (Matthew Fogarty)

WORDS

PAGE 29: Shri Krishna Puja 1991

OPPOSITE: June 1978

BACK COVER: Navaratri Puja 1990 "We are talking about Shakti, about the power of the Goddess, which has much more to be discovered and is too intricate, very well-balanced and extremely efficient. But whatever work these powers have done within you, please try to respect them. Please try to assimilate them, and let your being grow. Don't say that "now I'm married" or that "I've got pregnancy," that "I've got children," "I've got jobs" – nothing. Everything becomes perfect, as soon as you perfect yourself. Everything is related to your perfection. Then you don't ask Me the question, "What job do I have to do, Mother, what do I have to achieve?" – nothing. You will just see your way through and everything works out."

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