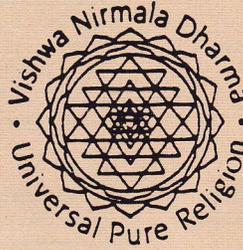


The Divine Cool Breeze

May 1992



Volume 6, No. 4

International Newsletter

|| Aum Shri Nirjala Devi, Namoh Namah ||

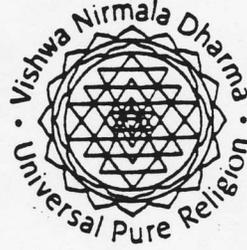


*"Just you have to desire, that 'let me be a clean Sahaja Yogi,
let me be a solid Sahaja Yogi.'"*

—Shri Mataji Nirjala Devi, Shri Mahalakshmi Puja, Brisbane, Australia, February 20, 1992

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CONTENTS

1.	Shri Ganesha Puja Synopsis	1
2.	Mahalakshmi Puja Synopsis	5
3.	Mahashivaratri Puja Synopsis	7
4.	Mahasaraswati Puja Synopsis	10
5.	Shri Mataji's Tour of Australia	13
6.	Shri Mataji's Itinerary	15

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Shri Ganesha Puja Synopsis

Perth, Australia, February 1992

"It is so joy giving to be back in Australia." Here it has been scorchingly hot, but "now you have seen how it rained and rained and rained because you wanted rain that was needed very much, and also you wanted a cooler atmosphere. Both things are worked out. Then the worry was because of the rain the seekers won't come. Also that was solved because it was a testing ground. I told them if they are real seekers they will come; otherwise what is the use of having big quantity with no seeking? And see yesterday what beautiful people came. They came all the way in the rain because they were seekers, and very deep seekers. They never even asked a question. Can you imagine? In Australia I am always bombarded with questions... but I could feel the seeking so much that I said, 'Better ask Me questions,' and not a single question was asked. So in one shot, how many things I have done."

At the program, the electricity went off, which also had a good effect because we had to use candles and then all the bhoots were just merged with the candles. This happened when Shri Mataji came in the room. It was also important to realize that to be so dependent on electricity is not a very good thing. "So we should have always provisions for something natural. We should keep some lanterns and things and should try to be more with the nature than with this electricity. I tell you this electricity is responsible for spoiling our eyes very much... because not that it gives us light but also it takes away light from our eyes. So too much use of electricity has made us like slaves." It is a good trend to have more natural surroundings, more natural places to live.

"If Param Chaitanya is the power of love of God, then it works out equilibrium. So the

Sahaja Yogis who are going to work out Param Chaitanya have to have equilibrium in their life. This is a place where I say resides Maha Ganesha." Shri Ganesha brings balance in us. The swastika represents balance when it is steady. "When it starts moving in the right direction then a constructive work starts and also it works out all that is important for life. But when it starts the other way round it works out the destructive part. These both are in balance. If not, life can not go on. The constructive and destructive both have to be in balance."

As in nature, whatever is created is destroyed and something new comes up again in a constructive way, and then whatever it has constructed, a part of it is destroyed. So in death resides life; there is no death. "Imagine if all the people who have been born since long would have been living today we would have been not here.... So many animals have died and those animals have also become human beings. So many human beings have to die to get other people to come on this earth, and that you have to take some rest and come back again. So the death is just the change of life. Without death life can not exist. It's a balance between the two. So a Sahaja Yogi should never be afraid of death.... If he is going to die, it is only going to be another life where he rests for awhile and comes back again with greater enthusiasm, with greater energy."

So many things in nature are completely in balance. "If this balance breaks then we would be nowhere. So we have to understand that all this is done by Shri Ganesha. He is the one who looks after all these material things and all the things that are created. For example, the first chakra is created by this Mother Earth and all this universe is created

by the second chakra. But the first chakra is the one which emits the holiness, the auspiciousness which gives balance."

When people lose their balance, they go to the right or to the left. Some Sahaja Yogis are extremely righteous, but there is no love. "Without love, righteousness has no meaning. Love doesn't mean that you have to indulge into anything but you must have detached love and responsibility." Shri Ganesha is on Mooladhara and He controls all our senses as far as the Mooladhara is concerned—specially all the excretion. "So we are not people who believe in indulgence of it, neither in the detachment of it, but in the balance. That's why you have to be married, you have to have proper physical life, and that you should have proper children and lead a very sensible dignified married life.... But love should be there—love between husband and wife, between children and parents and everyone. If one person goes into imbalance, the whole family goes into imbalance. To establish a family sweetly and nicely is also an art, and if both of them agree and say we will do this way I am sure this is not difficult because you are Sahaja Yogis. You already know the quality of balancing."

In the West now there is imbalance because there are all kinds of problems of homosexuality, including asceticism which is practiced in T.M. and which is unnatural. It is natural to be in balance. "If you are not in balance, then things go off and you become either too much of something and nothing of the other. That is how people suffer."

From the Ganesha chakra we have to learn what we are doing. Sometimes we have to accumulate things, we have to consume things, and then we have to throw them away also. "When we receive some thoughts from anywhere we should only digest what is good for us, and is digested because of Param Chaitanya. The rest should be thrown away."

For example, we take whatever is good out of Catholicism—the worship of Christ, but whatever is nonsensical has to be thrown away. "Christians have crossed all the limits of adultery.... What will happen to your children? What will happen to your society?" All the societies where adultery is a style of life are in complete imbalance, and are going against Christ's teachings.

"Shri Krishna has said in everybody resides the spirit. Then everybody is just the same. How can you have a caste system? You can have a caste system according to the work you are doing but you can't have caste system according to the birth.... Everybody has got the spirit, so everybody can ascend. Christ has said the same thing. He has not said that women don't have the spirit and men have the spirit." It has no relevance to dharma which means balance, being in the center. If you are in the center, at the gravity point, you can not move to one side or the other. Gravity comes from Mother Earth and Mother Earth has made Shri Ganesha. "This gravity comes very naturally to human beings. It is not to be adopted or anything."

"In childhood if the children are told about their gravity, about their dignity, about their greatness, they will immediately develop it with a great pride.... This gravity gives you a kind of an attraction. Anybody who is grave—grave doesn't mean you pull a big face... but gravity means you are not disturbed easily by any turmoil or anything. Gravity means so many things. As you can see from Shri Ganesha's character that gravity means you are the one who is standing in the center—a person who sees everything, doesn't get disturbed, doesn't get tempted, self contented, doesn't ask for anything, doesn't need anything, doesn't take revenge, forgives because he has no way to get out of his gravity—he is just bound there." Such a person does not run after someone who is imbalanced or who has done something wrong. He has pity on such a person.

Standing firm itself is sufficient to frighten others and to destroy others. "He is standing at the point where he cannot be disturbed, but others are running towards destruction. So what is the use of running after and also get destroyed?" They may try to help because they can see that someone is going to fall down, but if a person doesn't want to become balanced, you cannot force it.

"Ganesha's greatest quality is that He has balance. With that gravity, He sits down on this Mother Earth." Australia is a country of Shri Ganesha, so Australians must naturally have balance, but they don't. Before starting Sahaja Yoga in Australia, Shri Mataji's experience of Australians was that they drank a lot, talked irreverently, shook hands very hard—did everything in a big way. This country of Shri Ganesha should be in tune with the Paramchaitanya. Animals who live in nature are absolutely in contact with God, under the complete control of God Almighty. They do not aggress each other, they are extremely gentle, and they do not form groups. "They grow, accept whatever is given to them, live with it happily, and if they have to be destroyed they accept the destruction."

In this country of Shri Ganesha, the nature should be imbibed within you, "and the balance should come in such a manner that your whole character and your whole temperament should show that balance in you." But the most difficult thing in Australia is that "there are groups and groups and people fight and lots of problems with them." In the country of Ganesha where there are Ganas, "if the Ganas start fighting with each other, 'What will happen?' Supposing the antibodies in our body start fighting with each other, what will happen in the body? So you are like Ganas, specially blessed people to be born in this country. And after all these achievements that you have made, if you are going to take these absolutely nonsensical things of the countries who are over developed, have lost their balance, then what

is the use of being born in this Ganesha's land? In this Ganesha's land, you have to have complete balance within yourself. That is what I expect from the Sahaja Yogis of Australia, and they have to give to the whole world the sense of balance of Shri Ganesha."

We should bear no grudge to anyone and we have to be forgiving all the time. The English language is not very soft "in that if you say something, one should not mind. It is a very humorous language but humor sometimes cuts you out... but that doesn't mean that you should say harsh words to anyone or you should be indifferent to anyone, your duties, to your children, or to your wife or to your husband. Indifference to anyone is itself a tremendous harshness. For a small thing, if a woman gets angry and doesn't talk to her husband or husband neglects the wife, doesn't bother about her... caring for her, then it is a crime according to Sahaja Yoga. It is a wrong thing because you must have balance, softness of nature. You should talk very softly to others and be kind and nice. Just find out if you are doing that or not."

"Then between the groups it's a question of using the power of love," which is the only power we have. "Look at Shri Ganesha—how gentle He is, how sweet He is and how innocent He is. His ways are so gentle, how He works on you, how He makes things for you, how gently He does all these things." For example, you can't see a flower opening out, you can't see anything that is growing in nature by Shri Ganesha. He does it so gently, and He makes every leaf in the whole world different. "While we are living on the ground of Shri Ganesha, how gentle we should be and in dealing with people you should be extremely gentle to show we are Ganeshas. Special ganas—that's what I feel about Australians."

"All of you should really learn to be very loving, gentle, kind and concerned. Small, small things can make people happy, very

happy. When I try all these tricks Myself you should also try these tricks, very simple—that one day I gave a saree to a lady. She said, 'Mother, how do you know I love this color?' 'Because I have seen you mostly wearing this color. So I know you love this color.' 'Did You see me?' 'Of course I saw you.' So these small things you see. She was so heartened. She felt that Mother notices me because I have seen her. I mean I see all of you. I know about all of you because I am concerned, I am bothered about you. Everyone I know—where you stand, what's wrong with you, what should be done, what you like, what you don't like. There is no harm in doing that. It is much better to have a better rapport and then you understand what the problem is."

Shri Mataji explained that She tries to correct people very gently, but we need not tell them. Instead, we can give a bandhan. We don't have to worry about doing something very drastic or telling people on the face. Meditation helps to be in the center, but still sometimes we just slip off. "When there is a crisis, you just jump onto your gravity point.... If that happens, no problem. It happens with Me. If I see any crisis anywhere... immediately I know that I am deep down on My gravity and from there I can see everything clearly, and then I solve the problem." You do not have to compare yourself to others or think that you'll be losing or gaining something. "You are in charge of yourself. So you don't worry, there is no jealousy, there's no kind of a temptation. You are there. You are not bothered."

"Sometimes the leaders are worried about their leadership, and now leadership is just a hocus pocus." Leadership is a joke, and if you know it's a joke then it will work out better. There is no hierarchy in Sahaja Yoga. "We all are one." No one is better than anyone else.

"So one should not have any fear of the leadership.... If you are standing on your gravity, you keep doing it. He will understand you. As long as the leader is on the gravity he will be there. As soon as you go away from the gravity, he will go away himself. So you stand on your own gravity point and nobody can disturb you. You should have no fear, nothing to bother in Sahaja Yoga. As it is, you all are saints." All the ganas, the angels, and the all-pervading power are looking after you. "This is Ganesha's place here; things are going to work out."

"Anybody who tries to trouble you will be looked after by this all-pervading power. You don't have to do anything about it." Try to see if you are in balance—not too attached or too unattached to your family. "Attached love is the death of love. So we have to have proper understanding of this detached love where you stand on your gravity and are concerned about everyone, think about everyone. In case you find that somebody is not all right, you don't lose your balance.... If you start losing your balance, how can you get back that person? In that way you will lose all your hatred, all your anger, all your lust... all your competition because you stand in your own dignity.... You don't want praises from anyone, you just know you are there, self-contented."

It's also not necessary to have a special audience with Shri Mataji. That's all ego. Shri Mataji is never private. She is available all the time to us. "All these things are coming out of ignorance and out of the fact that you are not on your gravity point. So today... in our heart we should think, 'What is our gravity point?' and that we have to stand very firm. May God bless you."

Mahalakshmi Puja Synopsis

Brisbane, Australia, February 20, 1992

This Mahalakshmi Puja is being done so that we'll understand what is Vishwa Nirmala Dharma. "The Mahalakshmi principle lies within all of you in the center, and once you are fed up with the falsehood and also with the hypocrisy of people, you start seeking the truth within. That's how a new category of people are born who are called as seekers, sadhakas. They are very different from others. They don't care for material gain or any power, position. They want to seek the truth. And this category is the one you are, and that's why you have come to Sahaja Yoga."

Our seeking comes from our past lives, as well as from the conditions of our current lives, such as being born in an affluent family and getting fed up with wealth, or being raised in a place like India where the tradition is to seek the truth, where seeking money and power are recognized as falsehood, and people receive good conditionings from the culture. It can also become a fashion to seek the truth, but this can become dangerous and such people can get lost. People who take drugs can be seekers, not taking drugs because of fashion, but because they wish to find their Mahalakshmi principle. "So this Mahalakshmi principle was born within them, sort of started manifesting, that beyond all this there must be something.... The conditionings of every country has also hampered the progress of Sahaja Yoga within you and outside."

To understand Mahalakshmi principle we must know we have two other channels into which we can jump, depending on our background in this life. "Because of your background in last life you have come to the right path, but last life is being covered by this life... the society has dominated you in so many ways." Many people who come to the

programs are seekers of many lives, but they may not settle down in Sahaja Yoga because of habits formed by the left and right sides. "For a Sahaja Yogi to keep his Mahalakshmi principle all right, has to always introspect." The best way to judge ourselves is to feel our vibrations. When we go so far to the left or the right that we do not feel vibrations, our Mahalakshmi principle is not working. We become derailed. We should watch out for all these conditionings in ourselves and in others that pull us off the central path. In a very detached way we must be the witness, see for ourselves and not about others.

We must be aware that if we have physical problems, we are not in the center. We should be able to completely cure ourselves. We should be peaceful, never angry. A person who is in the center, might put up a show that he is angry, but he doesn't get involved in anger or any emotions whatsoever. "You should be sure first of all that you are completely detached.... If you become yourself, then you are a master and you can see where are you going." If we are capable of going to the left or to the right we are not solidly Sahaja Yogis. There is no progress.

The first criterion of being in the center to fix up our Mahalakshmi principle is that our physical being has to be normal. We should feel healthy and happy, and should not always be complaining about pains in our body. Secondly, if we are in the center our attention is more towards nature, how it is working out. We should enjoy the creation around us. That's an enjoyment which is surprisingly deep and joy-giving, and which takes us into thoughtless awareness.

We should not condemn any religion, only the people who do not follow the principles of

religion and are not realized souls but call themselves religious. "Churches can be condemned, but not Christ, not the Bible, not at all, never." We automatically respect and would never condemn any incarnation, religion or prophet. "There should be no malice about any religion whatsoever. No religion has done any wrong so far." It is the people who have been wrong, who use religion for money or power. "Vishwa Nirmala Dharma, which is based on the Mahalakshmi principle, is the essence of all the religions, the truth of all the religions."

In the Bible, Paul created most of the confusion about Christianity. He started the nonsense of confessions and making people feel guilty, treating women as nothing. He had no right to do this because he did not know Christ. He was an epileptic who wanted a platform to give him powers so he organized Christianity. Christ never said you should organize Christianity, nor that you should confess or feel guilty. "All the time He has been talking of forgiveness."

In a very short time, Christ gave us the truth, but when it is interpreted, it goes wrong. "Another point of a Sahaja Yogi is whatever I say they don't have to interpret, they know it, exactly what I say. If they start interpreting, then there is something wrong with them. You cannot interpret Me. Whatever I say, I say in a very simple English language.... There's nothing to interpret, I'm saying straightforward thing which need not be interpreted." People who think they have brains to interpret should realize that their brains are not of that calibre to interpret. This is one way to know if we are not in the center.

When we give lectures about Sahaja Yoga we must be careful not to become egoistical or say things which Shri Mataji has never said. People who are not solid Sahaja Yogis should give realization but should not talk about

Sahaja Yoga. Also, somebody who gives you realization is not your guru and there should not be any awe or obligation toward that person. If this is not done, you may wind up following that person or group of people to the left or right. When we move out of Mahalakshmi, we are grabbed by negative forces around us, and we become even worse than common people.

We do not belong to any country but to the universe—Vishwa Nirmala Dharma. "We are part and parcel of the Universe.... Now we have gone into eternal life, we have gone into something that is unlimited." "Like a little lotus that comes out of the mud, slowly, slowly it throws away all the mud that is sticking onto it, ultimately it comes out, the very clean flower." Then it spreads its fragrance all around so that even the mud gets fragrance. This is our job. This Mahalakshmi principle is not just for ourselves but for the whole world, and we have to give it to the whole world. We are forming a new race, a new society which is enlightened, standing on truth and love. And there should be compassion.

We must be people who are spiritually well equipped and we must see to ourselves. We must be solid and then nothing can deter us. We have to desire that our vibrations should be all right, let our chakras be cleared, let us be in the center, in balance. We should not avoid attending to our own problems; we must desire to be clean and solid Sahaja Yogis. "So many can be very high up in Sahaja Yoga, but their desires are not yet being fully manifested. There is a damping effect of so many things I have told you."

Mahalakshmi principle is the principle within us which nourishes everything and balances us. It is the guiding factor working out everything that brings out wisdom and love for God and for the truth, and you thrive on that love. "A simple one you can do is just to

be on My Kundalini... just put attention." The problem will be solved by becoming thoughtless because there is no thought. "By that your ego will definitely dissolve because then you will know that Mother is doing everything, I am doing nothing so why should I be proud of it? Also, the conditionings will dissolve because My Kundalini is absolutely pure. It's not attached to anyone. It's not even attached to Sahaja Yoga.... The job it has got to do is to nourish everything. If it can nourish, well and good, if it does not nourish, well and good."

It depends on what you want. "Nobody is going to force you in any way." The Kundalini is flowing just like the river Ganges and if you desire, it will just flow into you. "Bhakti is the desire, the devotion to get the joy of bhakti." It's such a beautiful thing and we just get lost into it, enjoying it, without thinking. "And that's what is the most committed, the highest state where you are just one with the

Divine and just swimming in the ocean of joy."

"This Mahalakshmi principle is to be preserved, and has to be always watched and looked into." There are so many blessings of Mahalakshmi that they cannot be told in one lecture, but the greatest is complete self-contentedness—you are comfortable in your Spirit. When the Mahalakshmi principle enters into our brain then the Virata is manifesting and we become beautifully collective. Then we don't consider where we are from, what color is our skin or what is our religion. "This joy comes from the same Mahalakshmi principle when She enlightens your Sahasrara." The feeling is of the whole, not the individual. We are one with the whole, we belong to the whole. "This Virata's feeling that we are part and parcel of the whole gives you complete peace and complete protection." Surrendering the Mahalakshmi principle means we give up our ego and our conditionings. That's why Mahalakshmi is so important.

Mahashivaratri Puja Synopsis

Australia, February 29, 1992

It is important to worship Sadashiva, who is expressed on your heart as Spirit, Shiva. So many people came on the earth at different times in different countries and talked about righteousness, which is dharma, and how to elevate yourself. All have said you have to be reborn—you have to become the spirit. Unless the attention is filled with the light of the spirit, we cannot understand spirituality.

The spirit within us is always in a witness state. Other religions have failed because they did not get their self-realization, they did not become the spirit. Those who intellectualize religion have not absorbed spirituality and do not have their self-realization.

Books speak of righteousness but do not teach that dharma has to be established. There has to be collectivity, honesty, love and understanding. Many religions claim to be the chosen ones, but what do they achieve? "There is a tremendous achievement of Sahaja Yogis that they have achieved the state of spirit. So now you can absorb dharma without any difficulties." We do not cheat or kill. We are not violent. We are truthful. "Very few people can stick onto the truth."

We must have a rapport with God Almighty. There should be awe without fear. We do not cheat for money, we won't fight for power or anything material. All our attention is towards

expanding our awareness in the light of the spirit. "This is the vision of your Mother, because Shiva is just a witness."

Very unique, beautiful and angel-like people are created out of Sahaja Yoga. Now we must keep to our angel-like foundations. We must know we are special people. Once we have self-esteem we will have the wisdom to understand our role in this lifetime. We are the ones who will create a great community. "Sahaj has a very special meaning - spontaneous. You do not have to exert, you do not have to go into a penance or work it out. In a sahaj way you can do it." It is easy for us to be righteous and honest now. We have the vision of all the saints and incarnations, to imbibe all the aspects of dharma very easily. "People who have not got their realization cannot get to dharma easily."

We can love another person very easily, someone who is suffering or needs something. Individuals as well as countries have been helped by Sahaja Yoga. Such compassion and love has come without any expectations of thanks to countries such as Romania, Bulgaria, Russia and Czechoslovakia. When we go to other countries we just want to help and give them what is needed. "And Myself I am amazed how it works out, so spontaneous in your heart, that you should do this and you should work it out. This transformation has taken place within you has brought out all the beauty of your heart, of your compassion, of your love, and you keep on giving security to others, without expecting anything, without demanding anything."

Gradually Sahaja Yogis are becoming extremely conscious of ecological problems, and they have started using things which are natural and artistic. We are becoming extremely generous and are enjoying the giving more than keeping things to ourselves. We are sacrificing our time, our money and trying to

spread Sahaja Yoga all over the world. There is a feeling of compassion and oneness with other countries who are part and parcel of us. "The heart has become so large because Shiva is shining there, the spirit is shining. It has become such a large heart that it encompasses the whole universe."

We now have a new community, a new civilization of people who are extremely honest with themselves and honest to each other—absolutely non-violent, very loving and affectionate. At the same time we are constructive and intelligent. We understand Sahaja Yoga which is such a subtle subject because it is so difficult to make people understand about truth. But "once your spirit is enlightened it goes into your head without any difficulties—absolutely sahaj.... It is such a fulfillment for the desire of the Divine that your Divinity is now expressing. When you are collective you are more enjoying each other.... Individualism is against the spirit of the whole, but we have our own varieties, the way you live in other countries, in other atmospheres with other traditions, that's how you are living. But among ourselves we have the same faith, the faith which is enlightened which is not blind faith."

As realized souls who have felt the all-pervading power, we all worship in the same way. There's no difference of opinion about it. We are all Sahaja Yogis and have the same principles binding us together. We don't feel that we have to become principled, we just are because in our nature now the spirit is shining. We become models of good behavior for the people who are not in Sahaja Yoga. In Cabella the people were so amazed at the Sahaja Yogis they thought angels had come from somewhere. "First they used to call me a princess. They started calling Me Goddess. Then they said, 'You are Madonna.'" They are so nice and by seeing how the Sahaja Yogis are, they are all getting transformed.

The dedication in Sahaja Yoga is remarkable—no one can believe the extent of the dedication. "The way you want to express your love to Me, this dedication, is so much and you sacrifice so much for that. Really you are sacrificing quite a lot—your time, your effort, to come all the way to this far off place for this puja." One has to exert and to sacrifice time and attention, but Sahaja Yoga is easy. We might have enjoyed going to rock concerts or pubs before, but have given up such things without Shri Mataji asking us to because our attention has become so pure that we don't enjoy such things anymore. "But still I must say you must know your self-esteem that you are Sahaja Yogis, and how can you behave like this if you are a Sahaja Yogi? ... That dignity, that wisdom has to be there. The compassion, the love, the unity of purpose should be there."

Religion was never meant to be rigid but only that we must follow the Divine laws. We cannot work out the Divine laws if we are not connected. When we are connected we feel it on our central nervous system or on our hands that we are doing something against the Divine laws, and if we are alert, immediately we try to change. Sahaja Yogis can judge themselves and put themselves right. We do not feel there is any penance—even if there are inconveniences—just enjoyment. "Everything which we call as tapasya or as the penance becomes an adventure for you."

Without thinking we have achieved things. "This is the blessing of your spirit, blessing of Shiva. The spirit is the witness and you develop that witness state." Even in Russia where the political situation is very bad now and they are having trouble getting food, so many people who came only were concerned with getting the spiritual food and to be in the Kingdom of God.

Our desire and our understanding of God and how His powers work has shown us many

miracles about how things can work out. We still have some people who are mediocre, who do not understand Sahaja Yoga and how much they can get out of it. We shouldn't worry about them. We should think about the whole collective which is good. We have become integrated in our hearts, our minds, and our attention. "Whatever your brain thinks your heart accepts, whatever your heart wants your brain accepts. Whatever your attention is there, is completely integrated with your heart and with your brain."

There is also integration between individuals and different states and different countries. Once we have got the spirit, we get that power that we can surpass all temptations. We stop differentiating between things and realize how to integrate. "This integration gives us a complete understanding of Sahaja Yoga—mentally, emotionally and spiritually, not by some sort of brain washing or bombarding, but just through the light of the spirit you are seeing the truth and you have understood it.... You are extremely powerful. Whatever you desire works out." We must learn to use our powers and not be afraid. We must become embedded in our faith and in ourselves. "You have to pray, you have to ask. The wider you become, your prayers will become wider—for a wider world, for a wider vision—not limited to your children, not limited to your family, not limited to one place, but unlimited areas will grow."

We become conscious and alert about what is happening in the world and put our attention there, to any place where there is a problem and work it out. "Because if you have the power and if you can operate the Divine Power, then why not we work it out ourselves? ... Just start expanding your heart, your mind and your attention."

"Your faith in Me is great, I must say, I am surprised at that. I'm quite camouflaged, not easy to understand Me.... I have done nothing.

I am like this and I am like this, I have achieved nothing. If I have achieved anything, it is understanding human beings because I always felt that all these incarnations and all these prophets never understood human beings.... I had to study for years the human beings to work it out. But once it has worked, that's when it is said that the Divinity in you has started expressing itself and such beautiful Divine Lights are sitting before Me."

"I bless you all from My heart where resides the Shiva, the Sadashiva, and Sadashiva blesses you. He is an innocent personality, absolutely innocent. He is the one who is

beyond any attachment, absolutely beyond any attachments. He is the one who is watching, watching all of you with such admiration. His joy knows no bounds. Tremendous! As if He is dancing with you."

"I hope all of you respect the principle of Shiva within you. That's the most important, and look after your vibrations which pulsate in your being because the spirit has awakened in your attention, in your central nervous system. That's the most important thing you have to be. The rest of it is sahaj, the rest of it is absolutely sahaj."

Mahasaraswati Puja Synopsis **Auckland, New Zealand, February 23, 1992**

The Mahasaraswati principle is on the right side. "First is the Brahmadeva's principle, which is the Saraswati principle, and then this Mahasaraswati takes you to the principle of Mahabrahmadeva, called as Hiranyagarbha, which is very important for Sahaja Yogis.

"Those who think too much, or those who create too much without realization... in all kinds of arts... go to the left to the extreme or to the right." For example, if an artist goes to the right, gradually his paintings will become extremely violent expressions. He would also be austere, inflexible, and would have his own style and not get into any other style. "And then when he gets tired of it, then he will take to something... like abstract art. But without realization the abstract art can be something very absurd and funny."

"Today's pop music also, which is very aggressive, is from the same outcome. Because you cannot ascend, so you move to your

right.... Then these people also impress people who are also very right-sided.... Popularity is not the sign of real success. It will come and go.... It creates no impression in the history."

There are many writers in English language starting from Shakespeare who showed the futility of human endeavour. They are like *avadhutas*, "the one who has reached a very great degree of development in his spiritual life. He can see the futility of human endeavour, and then brings them to the point that they have to rise above these stupid inhuman endeavours, and take to some sort of an endeavour which will bring them something higher, and also will create something of eternal value." People like Somerset Maugham and Cronyn were centrally placed; however later when Hemingway came he started moving towards the right. Now modern novels are all full of filth and violence; they are absolutely not palatable to human consumption.

Artists who move to the left side are "suffering from Greek tragedy all the time. They go on crying and weeping... and make you cry also." Some left-sided artists drink a lot, and become over romantic types who "live in an imaginary world of pain and suffering. And they have their own ideas about their own romantic models that they've formed in their heads with their left side." Even in India those Muslims who used to drink a lot started singing 'gazals.' Not in the meeting, not in yoga, but in separation they sing, 'When will I meet you, oh God?'"

Society also moves to the right and to the left. When it moves to the right they like right sided things, and when it moves to the left they like left sided things. "So also there are people with two types of temperament, so that's how they start appreciating these things." At the same time there are people who are in the center, like Tolstoy and, among French writers, De Maupassant. In every language we have the same type of people, but especially in Sanskrit language writers were in the center, not so much on the right or left side. "The reason is, for the literature there are some rules and regulations. It's not the western idea in India that we should be abandoned people. That's not accepted. So even in literature there is a kind of restriction. What is literature?" It's called *sa hita* which means *which will be benevolent*. If it is not *sahitya* then it is not literature, it is trash. But when the Germans or Japanese dig out Sanskrit literature they make a big ado about the *Kamasutra* which is not recognized as *sahitya* at all by Indian scholars. These creations of ugliness and vulgarity are a compensation for people who are very right sided. A right sided person will take to drink because he wants to compensate, to quench the thirst for power, or to neutralize the right sided movement. In modern society, people slog for five days, then drink, hibernate, and spend all the money on weekends, and return with a hangover on Monday.

When these extreme things start showing results, the artist gets fed up. Then within him rises a subtler attitude towards creativity. He starts seeking true knowledge, pure knowledge in art which sings of divinity. All of the madness inspires him to think that we should start doing things better, and then the Mahasaraswati principle starts working out. But then also when they start thinking of God, they fall into traps. They may follow money-oriented or power-oriented religions, and never become spirit-oriented. If they develop a personality which is mental, "whatever they speak has no effect on others also because they are not awakened people, they are not connected with the Divine and whatever they do is just mental."

So when the Mahasaraswati principle is awakened you start seeing clearly the difference between what is mental and the truth, and realize that there must be something higher. "They read about all the spiritual works in their own religion in which they are born. Then they start moving out and reading about some other religions also." Then they realize that every religion says the same thing. Then when it comes to the Agnya point, "then suddenly they realize that something is wrong, that people are only mentally accepting this religion, and there must be something beyond this. At that point, if someone gets their realization, he just sticks to it."

This Mahasaraswati principle has to be awakened in all musicians, artists, and those who have reached that state, and then suddenly they can get their realization very easily. Many Indian musicians came to Shri Mataji and asked Her to enhance their creativity. When they were awakened, all of them became world-renowned. "Those who have reached Mahasaraswati level through reading or creativity or through writing or anything, when they reach a certain state of Agnya, then either they will get

disappointed—go to the left and absolutely think this is all useless—or else they get realization, they become very dynamic artist, very dynamic writers and people who are creating something of an eternal value.”

The Mahasaraswati principle makes you much subtler, “and you start understanding that the gross understanding that we had about our art and our creativity has to be subtler... and then such writers only appeal to people who are subtler.” For example, William Blake was regarded as a mad poet, and Mascaró, who translated the Gita into English in the hope of communicating the subtle, reached a stage at his Agnya where he saw Shri Mataji in his dream and recognized Her instantly.

We should allow the Mahasaraswati principle to grow within us. In Sahaja Yoga we are not told not to read any book, but in whatever books we read we should see the subtle points and see for ourselves. Whatever intellectuals write, however true, they cannot propagate anything. “It will be just a game, something that will happen outside and it will drop out.... It has to become innate. That’s only possible if your spirit comes into your attention.”

As realized souls whose Mahasaraswati principle has been awakened, we must read books of value and understand how Sahaja Yoga is contained within them. All of these books talk of some part of Sahaja Yoga, but not the whole of it because they come at different times. Now we have to know the complete integrated knowledge of religious thought in order to understand how all religions are integrated. Sahaja Yogis should read and understand what others have said and where they have gone wrong. We shouldn’t read nonsensical people who make no point at all. “We have to read and see the subtle side of this growth of thought, how it grew up and how it became subtler and subtler, and how so many people in the world

have contributed to... the central path of sushumna... and then they completely wrote about the yoga.”

For example, Rabindranath Tagore initially wrote about separation, and later he became subtler and wrote about meeting the spirit. The same thing happened with Buddha who renounced everything, including His family, read the Upanishads and other scriptures. Ultimately He reached Gaya where, when He was tired and fed up, He got His realization. But Buddhists think that whatever He did before, by renouncing, is important. Actually, it had to happen because He was such a pure seeker. But Sahaja Yogis don’t have to do anything of the kind. They just get their realization because most of them in their last lives have crossed most of their problems, and have known that it’s all nonsense, “or maybe in this life also they must have realized it’s all nonsense, and then they must have come to Sahaja Yoga. So it’s a very great luck for you that you are here, that you’ve got your realization and that you’re enjoying yourself.”

There is also a political aspect to the right side. “Even in politics the growth becomes subtler and subtler.” For example, in Russia where communism was so power-oriented, not money-oriented, a person like Gorbachev was to be born on the central path who would put it into balance. “So far he’s not been able to manage, but he will be known all over the world for his great thought, and the great work of reducing the pressure between the two ideologies.”

Another problem today is fundamentalism which also comes from the right side and which takes people to extremes of violence, craziness and madness. “But a new disease has started now, those who go too much to the right... where the whole conscious mind goes out of order, and you become like a reptile.” People with this disease understand

everything, can talk well, but they cannot move their hands or feet if they want to. "This disease is the one which is a warning to everyone so we have to be careful."

It is dangerous for Sahaja Yogis to go too much to the right. Some people start preaching Sahaja Yoga in a very fanatical manner. But we should never speak that way. There should not be any domination or commanding people not to do things, or organization. "It is something so spontaneous, so beautiful—just works out." Because we are Sahaja Yogis, the main thing is love, compassion and Divine Grace which is a beautiful living force which creates all kind of constructive things. If this understanding is not there, you'll have problems with leadership. "Sahaja Yoga

doesn't work out with people who are violent." The best thing is to judge ourselves, and whenever we are doing anything for anyone or saying anything, we should ask ourselves, "Is it benevolent or is it violent? Is it for our self-propagation or a holier-than-thou principle, or is it for the goodness of others?" "Once you start judging like that you'll be amazed that your whole system will change, your way of talking, your way of working it out.... You should try to see the whole thing as a complete play.... If you watch everything in a witness state then you can handle the whole situation very nicely. Even if you do not talk, if you do not say anything, still in a witness state you become very powerful. I mean that in a witness state you can easily solve lots of problems. May God bless you."

Shri Mataji's Tour of Australia **February/March 1992**

Shri Mataji started the tour in Perth where She had a public program attended by 250 people in Fremantle, Perth's harbor which is one hour from the city. There was also a puja there at the site of the new ashram which is being built.

Shri Mataji arrived in Sydney on Tuesday evening where She spent about two hours with the Sahaja Yogis before flying to Canberra. A reception lounge had been reserved for Shri Mataji after telling the airline that a very important diplomat's wife was arriving. It was very appropriate. The Sahaja Yogis were able to sit in front of our Divine Mother while Shri Mataji talked for a long time about many different things.

Shri Mataji then went to Canberra where She had a public program attended by about 250

people. Several Sahaja Yogis who are touring all over Australia with Shri Mataji, sang bhajans in a beautiful and harmonious way. This was a last-minute decision as the Nagpur musicians cancelled the trip just before the tour began.

All the Sahaja Yogis in Canberra were blessed with spending nearly all day with Shri Mataji. The first stop was on a hillside overlooking the city. Our Mother sat near a big tree with all the yogis at Her Feet. She spoke a lot about nature and how Sahaja Yogis should be friends of nature. They should not only think of their own ascent, but, on the contrary, they should expand and care for everything. She said that entrepreneurs do not care about nature so we have to think of it since nature gives us everything. She was pointing at the tree next to Her saying how beautiful it was

and how kind it was to give us shade. She talked about children and how important it is to look after them. She also said that we should draw children's attention more toward nature so that their attention will improve. For example, we should teach them the names of trees. Sahaja Yogis should try to buy clothes that are made of natural materials (cotton, wool). If possible we should avoid buying things that are made of plastic, including toys. If a toy is made of plastic, it should at least be covered with a cloth.

After this lovely talk we went to a park by a lake to have lunch. There again Shri Mataji talked to us about children and a few people asked some questions. She kept looking at the children who were playing close to the water and was asking whether they knew how to swim (they didn't). Shri Mataji was concerned and told the parents to bring them back. She told the parents not to carry their children all the time but to let them touch the earth; they can't grow if they are always held. Shri Mataji also talked about Russia and how well Sahaja Yoga is working out there.

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In Melbourne, Shri Mataji warned that some Sahaja Yogis are seeking money and power and that these are frivolous things of no value. When we go to a lower level then the desire for power comes into our heads. We should never hanker after power and leadership. Also many suffer from racialism which is also something we will have to work out.

Shri Mataji also said that if She were only interested in the number of human beings in Sahaja Yoga then She would stay in Russia because the Russian Sahaja Yogis are so high up. She said the yogis of the six communist countries are not seeking power, money or nonsensical things—they are seeking God, the truth. They are so compassionate compared to

us; communism has really been of help to them. Gorbachev has expressed a desire to meet Shri Mataji.

Shri Mataji then spoke about helping ourselves to overcome our past. We must meditate and support the collective. She explained that it is now Kruta Yuga, the Paramchaitanya has started to become active and dynamic, and it is because of this that we have all received our realization. We have seen the miracle photographs mentally but not with our hearts. The development of our being is the most important thing. We have all the powers but we have to manifest them.

Shri Mataji gave a recent example of a Sahaja Yogi whose uncle was very sick in the hospital. The doctors said that he did not have much time to live. The Sahaja Yogi went to the hospital to see him and he did not have a photograph with him so he took out his pendant and asked, "Mother, please save my uncle." Just after that, his uncle opened his eyes and now he is completely cured. This shows us the inner development, the powers we have, which are real powers, not the power of a leader or the power to bring someone down.

In Brisbane, following the public program, Shri Mataji spoke to us at the ashram. She warned us about approaching Sahaja Yoga in a mental fashion. If we mentally start trying to understand everything then we may start to interpret what Shri Mataji is saying, which should be avoided. Shri Mataji spoke of the protocol of addressing people who are older than us whom we should call "uncle" or "Mr." and not just call them by their first names. Shri Mataji said this lack of protocol started in the West and has only taken hold in recent years. It is important that certain respect must be maintained which we can learn from Indian culture. If proper respect is not shown, then this has an adverse effect on all of society. Also, if we do not show proper

respect, then our children will also not have respect.

Shri Mataji explained that the Western attitude that children should never be told not to do things and that children should not be controlled are negative attitudes. Shri Mataji said that we must tell our children that certain things should not be done. We should develop a proper and balanced understanding of life to help them behave in a manner that will be constructive, not destructive.

The previous night Shri Mataji watched a video of Ghostbusters II with us. She said the ghosts are not like that on the outside, but they are much subtler and they work on the inside. But we should be on our guard, be strong with our vibrations and we will not be affected. About the film, Shri Mataji said that if they can make such fantastic nonsense then why could we not make a film about God. We have so many facts—God is the most interesting theme, and there are so many proofs of it.

Shri Mataji's Itinerary *Subject to Change*

JUNE		
Fr-Su	19-21	Kundalini Puja, Cabella
We-Mo	24-29	Public programs in Milan, Turin and Genoa
Tu	30	U.K.
JULY		
We-Tu	1-7	U.K., Belgium, Holland
Tu	14	Guru Purnima
Fr-Su	17-19	Shri Guru Puja, Cabella
Mo	20	European Tour with Nagpur
We	22	Musicians begins in Romania
Fr	24	Bulgaria
Su-Mo	26-27	Paris
Tu, We	28, 29	Vienna, Public program on 27th
Fr	31	Budapest, Prague
AUGUST		
Sa	1	Poland
Mo	3	Greece
We	5	Leningrad
Fr	7	Moscow
Su	9	Kiev
Mo	10	Togliattigrad
Fr-Sa	14-15	Moscow; Travel to Cabella
We	26	Shri Krishna Puja
Fr	28	Switzerland
Mo	31	Cabella
		Shri Ganesha Chaturthi

Shri Mataji's Itinerary

(Continued)

SEPTEMBER

Fr-Su	4-6	Shri Ganesha Puja, Cabella
Mo-Tu	7-22	Tour of the United States and Canada to New York, L.A., Cincinnati, Vancouver, Toronto
Tu	22	Return to Cabella
Fr-Su	25-27	Navaratri Puja, Cabella

OCTOBER

Th	1	Spain
Mo-Mo	5-20	Tour of South America; return to Cabella on 20th
Fr-Su	23-25	Diwali Puja, Cabella

India Tour 1992-93 Itinerary

NOVEMBER

We-Mo	25-30	India Tour begins with public programs in Delhi
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DECEMBER

Tu-Sa	1-5	Haryana
Su-Tu	6-8	Hardwar, Rishikesh
We-Sa	9-12	Delhi; Travel to Jaipur
Su-Tu	13-15	Ahmedabad
We-Fr	16-18	Bombay
Mo-Tu	21-29	Ganapatipule
We-Th	30-31	Kalwe

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