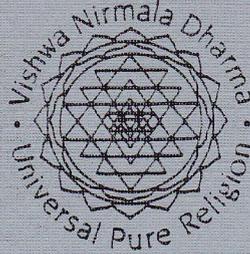


The Divine Cool Breeze

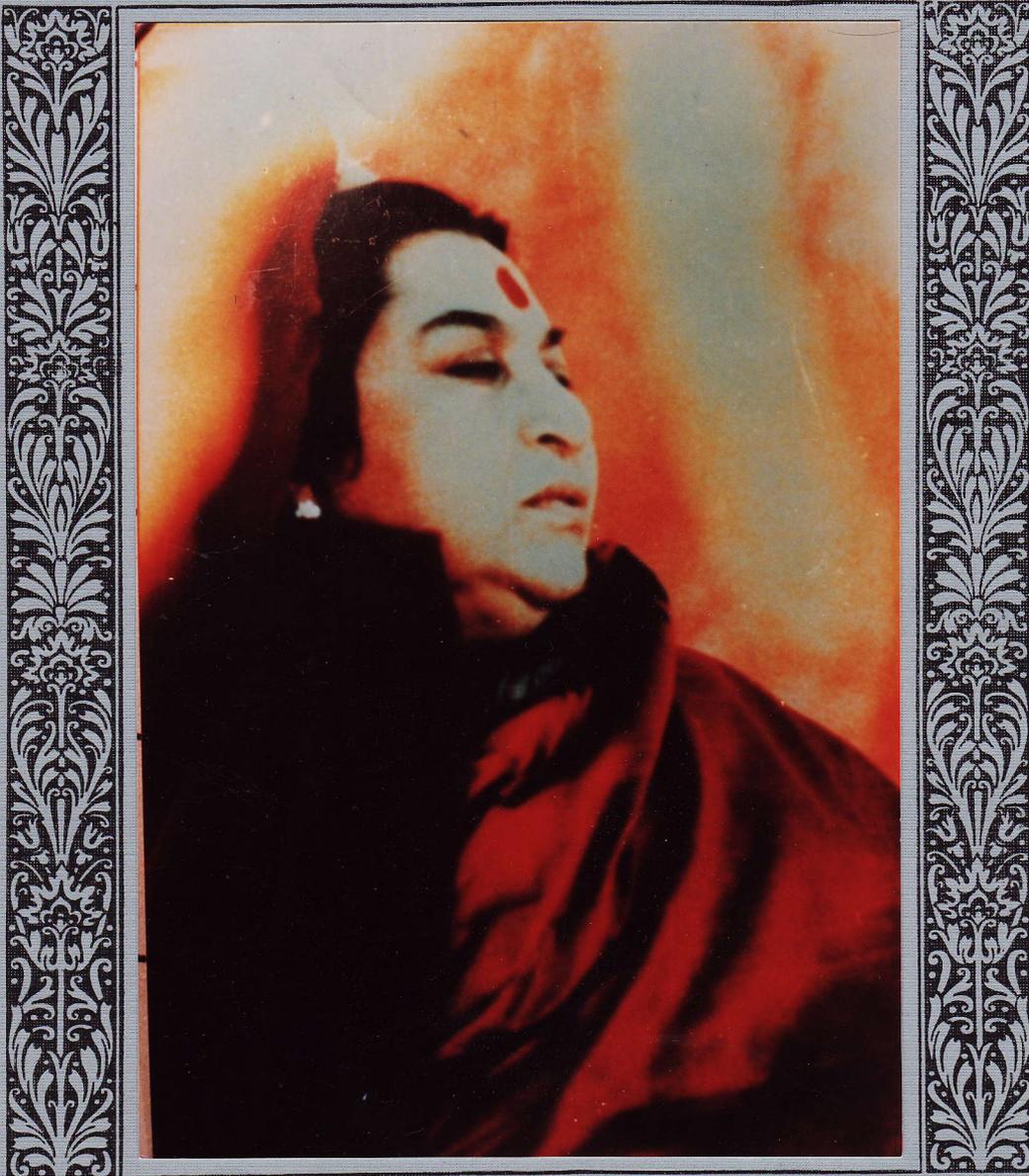
November and December 1991



Volume 5, Nos. 10 and 11

International Newsletter

|| Aum Shri Nirjala Devi, Namoh Namah ||



'So many Spirits sitting here reflecting God Almighty. I am such a proud Mother, and all of you are capable of enlightening so many people in the world.'

--Shri Mataji, Diwali Puja, Cabella, Italy, November 10, 1991

The Divine Cool Breeze

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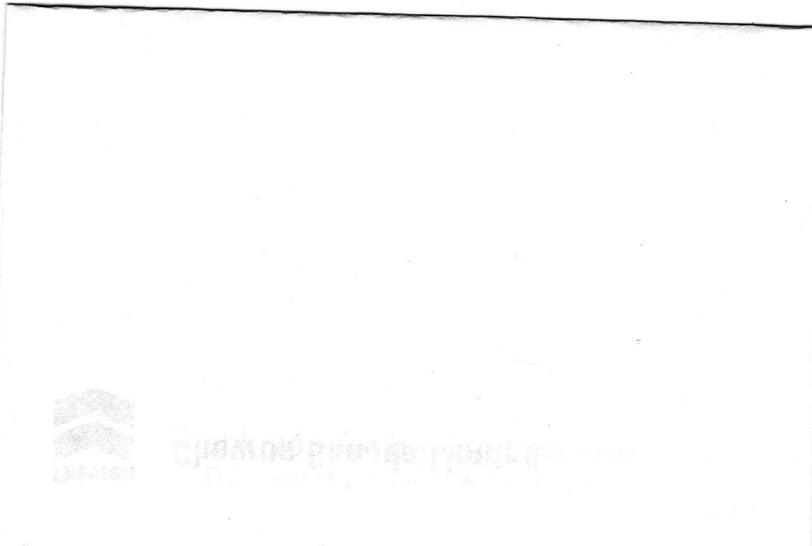
International Newsletter

|| *Aum Shri Nirmala Devi, Namoh Namah* ||

CONTENTS

1.	Shri Adi Kundalini Puja Synopsis	1
2.	Shri Krishna Puja Synopsis	4
3.	Navaratri Puja Synopsis	8
4.	Diwali Puja Synopsis	11
5.	Shri Mataji's Instruction on Meditation	15
6.	Notes from Guided Meditations For Men by H.H. Shri Mataji Nirmala Devi	17
7.	International Sahaja Yoga School Update	20
8.	Shri Mataji's Itinerary	21
9.	Divine Cool Breeze Sponsorships	21

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Shri Adi Kundalini Puja Synopsis

Germany, August 11, 1991

This is the puja of Adi Kundalini as well as your own Kundalini. "Self-realization is self-knowledge, and the one who gives you self-knowledge is your own Kundalini because when She rises She points out the problems on your chakras." Kundalini is pure desire, which means that it has no lust or greed. It is the power of your own Mother who knows everything about you, like a tape recorder. "Whatever chakras She touches She also knows what's wrong with that chakra beforehand, so She's quite prepared and She adjusts Herself fully so that you do not get a problem by Her awakening. If any chakra is constricted She waits and goes on slowly opening that chakra."

Kundalini is the primordial power which is reflected within you like many strands of energy twisted together—like a rope. "In a human being these strands are 3 into 7 that is 21 raised to the power 108. When your Kundalini rises, one or two strands out of this come up and pierce the fontanelle bone area." It's a spiral which has to pass through the innermost nadi, known as the Brahma nadi, which is also a spiral. "The outermost nadi is the right side and the second innermost is the Ida nadi." When the Kundalini passes through the Brahma nadi, the sympathetic nervous system starts relaxing, and when it goes to the Agnya chakra, then the eyes start relaxing, the pupils dilate, and they can become very black like Shri Mataji's. This is a way to easily see how far the Kundalini has risen in a person.

The Kundalini energy is absolutely pure light of knowledge, love compassion and attention. It is the living energy which knows how to handle itself and think. It is like the tip of a sprouting seed that knows how to go around all the soft places, to encircle the stones, then

find its way to the source. "But within you is a tremendous force of Kundalini," ... a storehouse of love, compassion and knowledge and ocean of forgiveness which can be enlightened by the Spirit. "When people get realization, they do not understand that they have to now grow," and the reason they don't grow is they do not ask for these energies—to be more compassionate, more loving, more generous, and not to exploit others. "But if you do not want to be growing in your awareness then She says, 'All right. He's a half-baked Sahaja Yogi. Let it be.' She doesn't supply that energy which is stored within you." Mundane desires, such as asking for a job or for cures for relatives, are impure because they are not satiable.

"This Kundalini that is your Mother She is there to supply you, nourish you, to look after you, to make you grow by giving you a higher personality, wider personality, deeper personality." But our ideas about people who have higher personalities are wrong. "People are higher because they are spiritually evolved; otherwise they are not."

This puja is taking place in Germany, and "germ" actually means Kundalini. Germs, or seeds, are usually encased in a hard shell for protection. But the delicate germ has the capacity to break the hard shell. "In the same way, when we become really delicate like a germ and grow in our delicacy and in our beauty of compassion, love and knowledge which makes you humble, then these shells will break.... So what we should ask for is that beautiful, soft, compassionate nature and then the Kundalini will supply—because She only has that.... All Her power is of love, nothing but love, so how can She give you something She doesn't have? Supposing you hate

someone, what can She do? She can't do anything because She cannot give you powers to hate." If you hate someone, She gives you the power to forgive. In order to grow, "we have to see how softly we talk, how kindly we talk, how considerate we are. Now this is externally, but when you start doing that externally the energy starts coming internally.... So please remember, those who try to bring in assertions and conditioning and ego and all that are not going to grow because they are not getting the energy from the Kundalini but from outside which is absolutely useless."

"So the power of Kundalini is absolute purity, auspiciousness, holiness, chastity, self-respect, pure love, detachment, concern, enlightened attention to give you joy." To grow, we need to introspect. "What do I want in this life? I should be able to love many more people without any lust or greed or expectations." The Kundalini gives the witness state, She gives peace, security and wisdom, which make us so powerful that no one can trouble us. If we go against our Kundalini it is very easy to jump on the left or right side, where we can become anything uncontrollable. Whatever we want—bhoots, diseases, filthy things—we can have them, nobody can stop us. Discussing the bad points of others is also not going to help us, especially the ladies.

"So when we talk of the light of the Kundalini we have to understand that this light spreads in your life, outside your life and expresses itself in a very, very beautiful manner. Everyone says that Sahaja Yogis look very different from others. There's a glow on their face, they look like flowers." The simple village people of Cabella were impressed by the collective behavior of the Sahaja Yogis. We have to just have "pure desire to get to that greater personality of love and beautiful relationships."

When you worship the Adi Kundalini, "the

reflection in you which is your own Kundalini feels very happy, also the Deities feel happy. In that happy mood you can achieve a very much deeper experience.... But to keep it up you have to meditate; otherwise all these strands will go back, slip down, which have come out in the puja.... Try to get out of this every day to day nonsensical life. If you want you can do it—it's again a question of your wanting."

"So in your introspection, in your pujas, in your meditation if you see for yourself why are you meditating, it is for pure desire of compassion and love to be awakened within us. You're already in the meditation, you're already growing. The growth has started and you'll grow so fast that this shell which is this human conditioning and ego will break open. And then this small little thing which is only in the triangular bone... manifests and can save the whole world."

When we sing together, clapping and feeling the joy in very simple music, the joy we feel is because our Kundalini dances and is happy when we ask for nothing but the enjoyment of collectivity. "Collectivity doesn't mean we all should be stuck together with some glue or something or we all become like rock of Gibraltar.... It means wherever you are, you are connected.... The connecting line is of love, and not of hatred.... But people will live together and everyday break each others' heads." Collectivity is "where there's not the other, there's no other personality. These personalities are separated from you because of left and right or could be both. But you are your Self fully when you are absolutely detached and your Kundalini's dancing. You're alone and never alone. This oneness with the whole gives you all the security that you want, all the joy you want, and that's why Kundalini awakening means collectivity. Unless and until you want pure collectivity in your being, Kundalini won't rise." When we become so detached that we don't want

anything with anyone, the detachment becomes really enjoyable, and in that detachment we enjoy others. "That means you enjoy the spirit of another person through your spirit."

So the relationship with the Adi Kundalini is that it is the reflection of the Adi Kundalini. In the Turya state, the reflection of our personality is four-dimensional. "The reflector is the desire and the reflection is complete." When we worship the Adi Kundalini, what we are trying to do is to cleanse the Kundalini as well as please the Deities. The object doesn't change but the reflection can change. "The movement of Kundalini also depends on the temperament of the person, what sort of a desire he has for his Kundalini to rise." When our desires are pure, then our desires work out. "When it works the whole thing out you develop that faith within your Self... [which] nobody can challenge." It is not blind faith, but an open eyes, experienced faith which is established within and cannot be challenged. "If you have the faith, it will be done."

"I have been telling Sahaja Yogis not to say something offhand because you must know you are connected now. Your pure desire is now being fulfilled and you are now connected, now you are divine, you are realized souls, you are very different from others.... I can't talk like this to anyone.... It is beyond their mind, but for you all this subtle knowledge is just being absorbed because your Kundalini is absorbing it. Now as it is, you know I always perspire too much because I go on absorbing your heat. I absorb so

much that I perspire. So despite the fact that you people are having a nice cool breeze and I am feeling hot. So this your Kundalini also absorbs. Whatever you absorb is absorbed by Me.... Your Kundalini is a barometer, and She tells you what is wrong with others, with yourself.... The Kundalini is purity, is the reflector, and the more you become a better reflector the more Kundalini shows."

We all have our own separate Kundalini which is "different from others in a way that Her awareness about us is different, but in Her function, in Her methods She is just the same in everyone.... She knows you very well, out and out. Remember this. You cannot cheat Her." We worship our Kundalini to give Her all the credit, that "Oh, Mother, You have given us these great powers, You have given us this subtle knowledge within ourselves, You have given us the love which encompasses the whole world, and the more you become aware of Her connections—very, very delicate connections—then you will be amazed." To develop ourselves and grow, we have to ask and desire for something very beautiful. But if our attention is moving on nonsensical things, how will we grow? "That's why I said we have to meditate so we get into thoughtless awareness by which we allow the Kundalini to grow. I hope after today's program people will pay attention to their own Kundalini and not to the defects of other people. First you must grow and develop a personality of that compassion and love and everything." Then you will grow into "a beautiful picture of perfection as a human being."

Shri Krishna Puja Synopsis

Cabella, Italy, September 1, 1991

The greatest name of Shri Krishna is Yogeshwara. Yoga means union with the Divine, but Yoga also means yukti, the trick of the technique of the union. So even when we are connected, if we do not know the trick of the union it is useless. Shri Rama was Maryada Purushottoma, which means a person who has given the complete ideals of maryadas and is a benevolent king. After His advent people became extremely serious, very disciplined and "over dharmic." It put them at a fixed level, and people thought that if they lived like this they had achieved a spiritual life. So Shri Krishna had to come to tell us about the ascent and that it all was just a play. But to be able to play, one has to be the master of play.

Shri Krishna is also known as "Leeladhar", the master of the play. Shri Krishna came as the Master, not the Guru of all the arts of this yukti. He is so deft, so capable, that for Him it is a play. All this is a play for Him and this is what one has to know that in yoga, everything that is done should be a play—like getting up at 5:00 in the morning. It is the twilight hour and it is very beautiful. At that time, you sit for dhyana (meditation). It is not a serious thing, it is not boring, it should be a play. But for that one has to be a Master. So first the Shri Rama state has to be there: we have to become really Vishwa Nirmala Dharmi so that it becomes a play.

This communication with the divine which you have received has to go all over the world. For this part, Shri Krishna arranged something in His lifetime in a simple way as a child. Like when the gopis were taking their baths (Indian women are never fully nude) He hid their saris. All He could see was their backs, sitting in the trees, He would try to raise their Kundalinis.

Then when they were coming from the river Jamuna, and they were taking the water vibrated by Shri Radha, the vibrated water would fall down their backs and He would try to awaken their Kundalini. That is how He tried to play in His childhood, and He showed this child-like expertise later in dealing with people, with Kamsa, with everything. His power was Shri Radha. Ra is 'Aladh Dayini', and that is the first quality He got from Her. 'Aladh' means a kind of joy like the feeling of a breath of fresh air. Using this power, He could work out this 'Aladh' to everyone He was connected to. So all the gopas and gopis with Him had to Rasa. He used to play the flute and Radhaji used to dance and all the energy would pass through Her hands to all the people and awaken their Kundalini.

So in a play, He would awaken the Kundalini. This style is not possible in modern times and consequently, new methods had to be found to give self-realization to people. Sahaja Yoga is not only giving self-realization to people, but empowering people to give others realization. Earlier, though the Kundalini was awakened, the Sahasrara was not broken and it would be hanging in one of the chakras. Such people became the seekers. Thus today Sahaja Yogis have their Sahasrara open and they know the yukti of Sahaja Yoga, but there are subtler and subtler yuktis to be mastered.

One of His qualities is Madhurya, the sweetness. When he talked to or communicated with anyone it was through sweetness. So when you want to get something out of someone you can try everything, but the answer is "No, no." But if we use sweetness, 99 percent will definitely dissolve. This is one of His special qualities, to speak in a sweet manner, genuinely, so that any problem with another person will be

dissolved absolutely. This is one of the biggest tricks which we have to learn. Firstly, we must always show that we are less intelligent than another person. There has to be complete humility when talking to another person. This is a sign of greatness, of fulfillment. So firstly you say, "I am no one, I don't understand, but I would like to know." The other person should not know who you are and there's a lot of fun in it.

So the best thing is to play down everything. Some Yogis like to boast about their powers, but that is of no use. The right approach is to say, "I haven't got any powers, you know I'm just a Sahaja Yogi, but if you want, I can try."

The second thing in the Gita is very important—victory over "krodh," anger. According to Lord Krishna, "Krodh" is the worst of the six enemies of the self. Anyone who has anger is no master. A master need not get angry because he can play and make people dance. With anger, all problems start. It starts from the liver (Vishnu), and gets expressed through Vishuddhi. To solve this problem we need to do introspection, face ourselves and see how much we are lacking.

So first is humility, which should be genuine and secondly equanimity. "Arrogance has to go, temper has to go. Then you'll be surprised—you'll feel very much relieved because this anger, once it comes, it reacts and catches your Left Vishuddhi and you become guilty. You feel very bad. 'Why I said so? I should not have said this.' So Vishuddhi is finished. Left Vishuddhi means it's a headache. It goes on accumulating like a storehouse, all your anger, temper whatever you have.... So if you get angry with someone don't feel guilty. Go before the mirror and slap yourself nicely, twice, thrice. Now you get angry with yourself.... In the same manner as you get angry try to act. You will never feel guilty or maybe more angry would be better, so you empty out your Left Vishuddhi. Next

time you won't do it. But feeling guilty means you'll repeat and repeat and repeat the same thing."

Temper is expressed differently by men and women. Men may fight and have it out, but the temper of women is a greater concern. They may keep it till it becomes tears and take to "water power," and those who have greater ego cry more because already the Left Vishuddhi is full. If it's tears of joy or out of feelings for others, it is different. But there are tears to impress another person that you are sad.

The third "yukti" of Shri Krishna is to master the temper of others. Gagangiri Maharaj had told many people about Shri Mataji because he knew who Shri Mataji is and so Shri Mataji went to see him once. He had power over the rain and while Shri Mataji was on the way to see him, it started raining. He tried to stop it, but couldn't. He asked Shri Mataji why She wouldn't allow him to stop the rain when She was getting drenched and whether that was to control his ego. Shri Mataji told him that She didn't know he had ego or anything but since She knew that he was about to present Her with an orange sari, getting drenched was the only way She could have ever accepted a sari from a sanyasi. And he melted. To be able to master the temper of another person and to melt him we have to have mastery of his mind. This is the subtle way by which we know, if we try, all about that person. So first we should try to understand a person "in totality, with all his defects, with all his qualities and everything and accepting that person as he is.... [But] that mastery, how will you have if your attention is not on his qualities? You'll only know his bad things. And if you know his qualities, bad things will be there just a little bit but they'll be just adding a little 'masala' to his character."

In communication with others we also have to be very humorous. But laughing at someone's

physical problem or at a superficial thing is not being humorous. Neither is saying sarcastic things to others— even if they seem humorous or brilliant. It can hurt a person and that person is lost to you forever. “Now the humorous way is, say, if I have to tell something to you, I need not tell you directly, ‘You are like this, you are like that.’ There was a crow, you see, that came to My house, and like that I can transfer all your qualities to that crow and describe to you and say that this crow did like this and that. Immediately you’ll start thinking, ‘Is it about me Mother was saying or about the crow?’ So transfer it to somebody else.... That’s the best way.... Transference is ‘asthana’ as they call it, to transfer from one hand to another hand. Shri Krishna was an expert.”

Shri Krishna used this method of transference to solve many difficult situations. Sahaja Yogis should also use this method when faced with difficult situations. These tricks are to be used to get rid of the evil which is the main thing. “How to get rid of the ill if you are not capable? You had better tell somebody else because that is very important to get rid of the evils. And if you can transfer this to somebody else who is more capable, in your own humility, you’ll do much better than to directly attack that person.” We should not say that someone has a bhoot or is bhootish. We could just say, “Left Swadisthana” but if we know how to correct the problem we should correct it and take it out. “Sahaja Yoga can only be given to people who are deserving, who are seekers and who are courageous, ‘viras.’ It is not meant for ordinary people. So we are to open our door to everyone, and all such people walk in and we work very hard on them, do all kinds of things, and we find they create problems. So first only deal with people who are simple as Shri Krishna dealt with gopas and gopis. And then we can see if we can face in a collective

any someone who is complicated.”

“So best is, when we are dealing as human beings in Sahaja Yoga, we have to know ourselves very well.” We have to know what is lurking in our minds and see negativity very clearly. The western negativity is that their minds are all the time labor saving devices. They don’t like to work. They give excuses to avoid work. But instead, like Shri Krishna who is the master of all masters, we should try to find out how things can be done, to somehow find the solution. Shri Krishna came rushing to save the chastity of His sister, Draupadi, who was Vishnumaya, with all His weapons, without any delay.

“If you believe in yourself and if you really believe that you are a Sahaja Yogi... then I’m sure you can become masters. But first of all we have no value of our realization, we do not know what we are capable of, what we can do. You still think, ‘I was such an ordinary person, Mother has given me realization. I’ve never been to university.’ Nobody has been to university, Christ never went to university. If you see, Rama never went to university, Krishna never went to university.... You are realized souls and you don’t realize your worth and value. Once you realize it you’ll just smile at everything because you don’t know that you’re sitting on top of the world. Only once you know that will your mastery work.” But first we have to master ourselves. Many find mastery over their own self difficulty, but it should be easy because our self is our own property. Correcting our own property should be easier than to correct someone else’s property. The difficulty arises when we think self is not our own and that we are not capable of mastering it. But Sahaja Yogis have self knowledge. “So why should you not do it? Why should you not try to watch yourself and see for yourself? And then you will see that you know all the tricks, the

yuktis.... But if you do not know that you are in the ocean of knowledge, you will not know the tricks of dealing with others, because the main purpose of our communication is to emancipate the whole world, to emancipate them, to bring them out of their ignorance. For that we have to develop this mastery and not get lost into nonsensical things."

"But this mastery has to be developed and for that, meditation early in the morning is required, to begin with. Then facing yourself all the time.... When you start facing yourself you'll be surprised that you're trying to avoid the reality and just using your mind. See there, as I say that this mind cheats you and tells you, 'All right, get it.'"

"The last and not the least is that Shri Krishna is the one who is an expert of drama. He creates drama. He acts in the drama and He's the spectator also. In these three forms you should see yourself. You create a drama of yourself. 'Aha! This one now, see now, how I'm acting here.' Then you become the spectator also, become the spectator of your own dramas. Then you will realize what you are doing, how you are working out everything. Then the deception that we have all the time against ourselves will just run away. Because if an artist knows he's the spectator, if the one who is acting knows he is the spectator, he can never deceive himself because he knows this is acting. So this self deception is the one that one should try to avoid. 'Let me face it.'" But in modern times people have found another escape by confessing and expressing guilt. "People say, 'I know, all right. So what? I'm a sinner. So what?' This is the second side of it. First of all, 'I know I'm a sinner' and second higher state is, 'So what?' So this is how the derailment starts, and one goes from one to another."

"If I know something then why shouldn't I correct myself?... This is what is Yoga—is when your attention is one with the divine and you're so detached you can see it. The attachment to all the things are finished. And now the force that is coming to you is acting through you and acting on these attachments also. The situation changes absolutely in Sahaja Yoga in a different way and if there is one bad Sahaja Yogi who comes in, either he is thrown out or he has to be all right."

"So this is what it is today. As it is the situation is that you have become part and parcel of Virata already. You have not seen the Virata but you are part and parcel of it. You're not watching it, you're inside it. So that anymore of not watching yourself will be only thing that will be thrown out of Sahaja Yoga or you'd better watch yourself and correct yourself and be one with the body of the Virata. This is the sign of a Yogeshwara. That's how you have to be in a mood that is very smiling, knowing everything and not sarcastic but very paternal smile, a very loving, affectionate smile that you should have for all the other people and immediately they'll recognize."

Small children, because of the Ganesha Principle within them, are often very patronizing. They may tell their parents not to worry, that everything will be all right because God is there to look after us. "They can be extremely loving and kind, and the way they talk they will neutralize the whole thing. So we have a lot to learn from our children.... With innocence we should work it out. Innocence is the most intelligent thing and the most effective thing. So I would request all of you to face yourselves, don't hate yourself but correct yourself, respect yourself and try to evolve your own glory."

Navaratri Puja Synopsis

Cabella, Italy, October 13, 1991

"Today we have gathered here to do the Navaratri Puja. There were nine times when the major incarnations of the Mother of this Universe were manifested. They were manifested with a purpose—to protect Her bhaktas, Her disciples, Her children. This was a binding love, She could not escape it, and She has to manifest it, work it out and give that protection to all Her children."

"This protection, in the modern times, has taken another form. In those days the evil was trying to harm, to destroy the people who were righteous, who were bhaktas, who were doing good things, who wanted to lead a very religious life. So to save them She incarnated." But they knew what was right and wrong, and they wanted to preserve their good life. They didn't care for money or power. They just wanted to worship the Goddess. "And when they were troubled, harmed or destroyed by these evil forces, She had to manifest."

"But in modern times it's become very complicated, as the modern times are complicated. First of all, in the mind, in the lifestyle, in the society of good, righteous human beings, fear of the wrong has entered. They're afraid of their priests, of their churches, of their temples, of their mosques, which are all false. They're not afraid of God. They don't believe in God. They think they have created God and they can manage God. So who is God? The way they behave you can see clearly that they do not recognise the existence of God Almighty, who is a wrathful God. They are not at all worried as to what will happen to them. They don't even believe in the second life or in the resurrection. They are very short sighted, evil people doing all

kinds of evil things."

"As soon as you are born, you are born into some sort of a brand.... So the first brand that comes onto this modern man is of the religion to which he belongs. He can't avoid it.... In India if you said you had no religion they would not give you a passport, because you are not yet a qualified evil person, or you are not following qualified evil people."

"So that very simple, gullible, good people, very righteous believers of God develop this kind of a fear that was put into their heads by these false people" —that if you don't pay money to us, come to confession, and tolerate our nonsense then God will be wrathful. In some religions they believe there is no sin in drinking, or marrying many women, or having a caste system. "All is anti-God, absolutely anti-God activity perpetuated into the society by these priests who are supposed to be in charge of the religion. So the first horrible conditioning we have when we start Sahaja Yoga is this. To start something afresh they find very difficult. So the first protection Mother had to render is from this conditioning."

The second conditioning is that of the country. "These days every country is competing with each other in all kinds of corruption, Mafia, all kinds of things.... Suddenly you discover you have faith in one country and you find they were supporting a certain person secretly. So whether they are democratic or anything there is a kind of a mafia working everywhere. So the so-called laws, also, are only for people who are simple, gullible, pure citizens and not for the people who put those laws on them... They have made the law so they know how to be illegal."

"Then the third thing was the war. Wars after wars came and so many people developed a kind of a fear about war. As a reaction they developed a kind of a stupid ego just to protect themselves. In protecting themselves they have built up a big ego and they are now becoming very aggressive people. So there is this kind of a wider range of fear which can be directed into any direction and towards anyone."

"Then comes the fear of race—racialism. Now I'm told that neo-nazism is taking its own course and is coming up like a little snake. So this is another area which is very dangerous now, working out."

"In the minds of seekers, in their seeking they have been to many gurus, they have read all kinds of books but they were seeking. A seeker can drink any kind of water, can develop all kinds of diseases. What can you do? You're seeking after all, you're thirsty. It has to be excused. And that's how they develop lots of problems, not only in their body but also in their brain. And now it's a very delicate thing if you tell somebody that you have been to such and such guru, he doesn't want to hear. Because for him the guru has become the last one. You cannot say anything against his guru. Now, when he starts suffering, then he may accept. To take out that guru is very delicate because if you want to take out that guru then he might be hurt."

About modern society, "the less said the better. The norms of modern society are given to us by people who were characterless, like Freud, who had no sense of morality, or by drunkards.... With their drinking our value system started dropping down and people have accepted now that the normal thing is abandonment."

"Formally the parents used to support a person if he would take to God, if he would take to righteous life or to something higher.... But these days.... the parents don't like it. As if the parents have lost everything, in themselves, so they want to hold onto their children, grandchildren and possess them.... To fight the parents is also a big problem." There is also fear that our parents should not know certain things. "You can say from all sides the fear is burning like flames and we are now fearing Kali Yuga, we have started Sahaja Yoga."

"So the way we have to work out our protection has to be mutual. Mother, of course, is there to protect you all the time.... But surprisingly, in the modern times there is one condition that has to be fulfilled. Because in those days the good were good and the evil were evil. There was no mixing up. So once they asked for the Goddess, they accepted Her, She came in Her real form and She worked it out. But in modern times you must know that all these evil things are also lingering in your heard, a little bit here and there. People are extremely superficial, they are very much prone to remorse, attitude, fashions, and other things. Their personality is not that developed as that of those bhaktas who knew they were right, who knew they were righteous."

"So the modern Sahaja Yogi is very different from the Sahaja Yogi of olden times, because in the olden times it was not easy to get realisation. One in a billion or in a trillion, and they had to work very hard.... Like any art piece which takes time, is done with care, is definitely thousand times better than these modern artists putting two, three lines like this. So today's human being is like a modern artist. You put one line and you say you must see this in that person.... What identity can

you have with one line?... So the Sahaja Yogis which are today here have to realise that all these things are surrounding us and these evil forces are also there. There are some within us and some are without. So it looks to be a very difficult task, but it's not, because one condition, if you can understand, is that **you have to recognise Me.**"

"I know I'm Mahamaya. I'm really very clever at it. But I'm truthful. I do not have crocodile tears, I cannot have. I'm truthful but still I'm Mahamaya. So to recognise Me what should we do? If we recognise then you are protected. And the cleansing, the simplest thing in Sahaja Yoga is to be collective. If you are not collective, know that there is something wrong with you. If you are collective, then it is as if you are taking your bath in the River Ganges. You don't have to go to Himalayas, you don't have to do individual sadhana, much, you don't have to. Just be collective. If you are collective, if you are enjoying the collective then you should know that you are clean, no blemishes there, you're absolutely all right."

"Now the second part of this Mahamaya business is that I had to be very close to you. I had to be extremely close, to talk to you, to have a rapport, to tell you everything about yoga, to make you absolutely aware of yourself. This had to be within your heart, within your body. I had to work it out. To come close in the real form would have been very dangerous.... But despite that, if you could recognise Me, to understand Me, that I am a Divine personality, an Incarnation, that's all the Deities want. Then they'll look after you in every way. They'll give you all the powers. They'll give you all the satisfaction, all the protection that you want. This is the condition which for a rational mind is very difficult to understand, that how can Adi Shakti be in one body? How can the infinite become finite?"

Human beings cannot do that, they're only human beings. God can do it, He's God after all."

"Now I see people when I talk to them, they start talking to Me a little frivolously, not with that depth, not with that feeling that I am Mahamaya. Then some of them, if I tell them something, they are ready to give an answer, explanation. Of course, this freedom I have given you, deliberately. But you must understand that you have to talk to Me in a way that you would talk to Adi Shakti."

"Then how you behave is very important. It should not be artificial or superficial. But best is to put your hand on your heart, both the hands, and just try to feel it. Your Mother is Adi Shakti. She has created all this Universe, She has created all this world and She is for your protection. As soon as I come to know about your problems My attention can work.... All this is given to you, this protection, because you are seekers of truth, and the truth is that I am the Adi Shakti incarnated. Once this truth becomes one with yourself, there's nothing to fear because all the Deities know this fact. They know about this incarnation very well. They're all prepared for it and They'll do anything to substantiate your belief. In every way they're trying to give you My photographs.... They are behind the stage, before the stage, all sides of the stage, listening to Me, feeling happy that I am telling you the Truth. But the way They recognize and the way They act, They never disobey." "If you behave in the same manner you are completely protected from all these problems I have told you about." I won't tell you what to do and what not to do, but once you know whom you are facing, in whose protection you are, automatically you will stop doing wrong things. "Once you have recognised you will have no fear from anyone. And the more you realise it, you get higher and higher, not only

spiritually but every way—mentally, socially, economically, politically. It's very remarkable that, not only that you recognise me as a Mother who loves you very much but a Mother who is powerful, to protect you.... If you realise that and if you feel that in your heart, supposing I correct you sometime, you start felling sad, you should see it that, 'How fortunate I am that Adi Shakti Herself is correcting me, She's taking interest in me. How fortunate I am to be born at this time to be with Her in Her great work. What have I done?' This recognition itself will fulfill all the incarnations of Navaratri."

"So today we are worshipping the Durga, Kali, all these great goddesses, these powers, even Radha. It was Radha who killed Kamsa, not Shri Krishna. He had to ask Radha to come and kill him. It's the power that kills. So realise that your Mother is the Adi Shakti.... But if you are doubting still, then things won't be all right."

"You shouldn't worry about your reputation. Just go with full speed into any direction, knowing one thing, that you're My child and I am Adi Shakti. Everything that looks horrible will become better.... Don't worry about anything, just know that I am the Adi Shakti, that all the powers of God and Goddesses and all that are within Me,... and They are all looking after you. But if that recognition is not there, They are not going to recognise you either."

"So today's Navaratri I have to tell you that just try to keep in mind that today you are worshipping the Adi Shakti and not only Durga.... and all these Goddesses [you have] to thank because if They had not saved you that time you had been so frightened, you would have become bad people and would not have been here. That is why we are thankful to them for saving us and giving us this protection at that time when we were very helpless."

Diwali Puja Synopsis

Cabella, November 10, 1991

At Diwali Puja in France, Shri Mataji asked us to be joyful in Sahaja Yoga. Our personalities have to express the joy of realization and of being in the Kingdom of God. In particular, we cannot be singing sad songs or reading tragic books. Shri Mataji's puja address also contained some special advice for Sahaja Yoginis.

"...Women have certain water powers of crying, weeping, and thinking they are very miserable and making everybody miserable, this is their power.... Inside every woman, there is a motherhood, there is great capacities, sacrifice, everything is there, but with

that they also should know they are left-sided. And our joy about which we talk within our heart has to manifest outside. People should see that we are joyous, that we are happy people we are not like others who start crying for small things."

Even in the event of a crisis, Sahaja Yoginis should not cry. Shri Mataji related Her own experience: "Like when My father died, I was surprised that suddenly I became thoughtless, absolutely thoughtless. For about three days I was thoughtless—neither the thought of pain or unhappiness or anything came up, but just thoughtless. And everybody was surprised

because I looked after him, and he was very attached to Me, very fond of Me everything was there." So if you are a Sahaja Yogini or Yogi, "then at the time of crisis you should become thoughtless. That is one of the signs.... That means what? That God just takes you in, your problems. He puts his hand, He puts His protection and He takes you out of it and makes you absolutely thoughtless. And in that thoughtless awareness you discover what is right, what is wrong. So even in crisis, this thoughtless awareness is all the time extremely alert, it becomes much more alert than normal.

"We are in the Kingdom of God. In no way we are unhappy, in no way. Some things happen in life, life is such: somebody has to die, everybody doesn't die together.... So everybody who is born has to die but the way they've made the death as some sort of a big part of life. It is just a moment! Just a moment that you pass out and you go and change and come back again. But in this life, if you have to do anything, is to enjoy."

Christianity has not said much on the subject of death. "Christ, if they had allowed Him to live He would have talked about it; but He has said that Spirit is eternal. He has talked of reincarnation, no doubt."

"In this lifetime, the highest thing is your ascent and your position in the kingdom of God. Especially for ladies, I have to tell you because, you see, reading all these tragic things all over... it just starts working in the nerves of the ladies. If somebody says the slightest thing it becomes like a bombshell." We should first see what harm we do to ourselves. So many women in the West have ruined themselves, but they never cry for that.

"But there are very sensible women I have seen in the East and the West who have a great sense of bearing, a majestic attitude towards life, like an elephant is walking and

the dogs are barking, so what does it matter? That majesty comes when inside you have that joy. 'Nobody can make me unhappy.' This should be the principle; otherwise you start moving towards the left side." Crying is also another kind of ego expression. When women start crying, men start moving onto the left and get possessed. "So today I want a promise from you all that you're not going to cry at all. Instead of flowers you just give me this flower of promise. I never cry. Of course, sometimes 'Sandra Karuna,' one tear or two tears might come out. After all, I'm a Mother." But this does not mean sitting, crying and becoming hysterical. "Don't read any book which talks of crying, but books which are deep also makes you feel very much touched; if you feel like crying it's all right."

So today we are here to enjoy our joy—our Atmanand, Niranand, and Paramanand which are of eternal value. "You have to understand and believe now you are in the Kingdom of God and all the subtle beauties of your being are going to be opened out to you... [but] if your eyes are already closed, your heart is already closed and you don't want to see something that's so beautiful, how can you say what a beautiful thing they have made?" It is important in life to have a very positive attitude and to develop ourselves within.

"What are you? You are a Sahaja Yogi and in Sahaj you have to know that you have all the proofs, everything before you to know that you are Sahaja Yogi. Now if I know that I am Adi Shakti, supposing. If I know I am Adi Shakti, then I know. Then I don't have to ask for help from anybody. After all, if I am Adi Shakti, I am supposed to do everything. That is my job because I have that power. I have that power within Me so I have to do it. Now I can also say that I am a woman, I should sit down and cry. No! I have no right. I cannot even do it, even if I want to do it. My job is to encourage you, to tell you about your inner subtleties,

your beauty. Do you know what beautiful thing you are?"

"Let us talk about our inner beauty. What are we?... Are we all these people who are all the time crying, miserable or people who are always fighting, always hankering after things, whom matter dominates? No! We are the Spirit." We are the reflection of God Almighty which is purity, truth, and knowledge. "We are not like ordinary people. How can we live on that level? Only if you are possessed or had a bad guru or maybe something like that you may be going like a yo-yo, going up and down. But those who have crossed that limit and have reached that state should value that they are the Spirit. So many Spirits sitting here reflecting God Almighty. I am such a proud Mother, and all of you are capable of enlightening so many people in the world. But the beauty within you is that you are absolutely independent of anybody else. You depend only on yourselves, upon the source of your Spirit, upon the joy of your Spirit. You don't expect others to give you joy. Supposing somebody tomorrow comes and abuses Me... it never touches Me because I am with My Self.... Imagine a house which is standing on rocks. Like that you are. Try to feel it. Feel the rock within you.... People who have built their houses on sand have to worry. Not we. We have built on rocks. So we have to be very courageous, we have to be very bold and the same time extremely humble."

"All of you have become saints.... You are saints because inside you there is a fragrance, beautiful fragrance of your lotus. That is the Spirit.... In the same way is reflected in your heart—it is a beautiful lotus. Feel that lotus. How beautiful, how delicate it is. It's pink because pink is a lotus which invites everyone, a sign of generosity, of invitation... That's what you are. Wherever you will be you can create that beauty... you can make

people see what a spiritual person is. You are the reflectors of Sahaja Yoga, not Me. You have to reflect Sahaja Yoga. For such people are always in joy and wisdom."

Shri Ganesha is the giver of wisdom which is how to behave at what time, how to say something at what time, how far to go with everything. "It just should become innate, sahaj. Every morning you should tell yourself, 'I am a Sahaja Yogini. So how far I should go? How should I behave? What should be my attitude?' All these can be very easily understood if you develop this lotus of wisdom. How does the lotus come out?" There is a seed which sprouts which is already within you. "All of you have got it. Now it started opening because you are realized souls. Allow the wisdom to take over."

"So how do you do it? There's one way I would say. Supposing Mother has this problem, 'What She would have done? How She would have dealt with it?' You may say that we don't understand Mother's style. She is full of tricks. Correct! I am, but there is a very simple way of doing it. You can surrender to My wisdom, and the Wisdom itself is active, it will work.... Wisdom within you is active... because the Deities are with you... and whatever happens to you They are before you. Nobody can harm you, nobody can touch you. You are so protected that anyone tries to harm you, immediately there is a protection. Also your own protection is there, as I said, that you jump into thoughtless awareness."

"We harm ourselves more than anybody else can sometimes.... It is a kind of personality you develop that, 'I'm like that, I just cry.' Why not develop a personality like that that, 'I am always in joy'?" Then this lotus of your fragrance will improve and the activity of your wisdom will lead you to people who are extremely nice and to situations which are

beautiful. "In your own wisdom, your own Spirit is working it out. You don't have to do anything." The only thing you have to remember is that you are a Sahaja Yogini or Yogi and your character and ideas should be sahaja.

"Sahaja Yogis, being men, they don't show much, but there are certain other ways of showing this temper. They get into tempers and sometimes the tempers are so much that you just start looking, 'What is the matter with this person?' One side, the temper and another side, the crying. In between, what remains? I don't know! Both things are absolutely not needed. You have to correct people, to say things. Just now I said . I've said it, finished. But it's not anger, it's just, I have to act. The difference is like this: I am not involved with it. If I am crying, I'm not involved, I am just crying. Even if I am angry, I am not angry. I am trying to be angry—in an acting. That's what happens—you do not get involved into it. But if you get involved into your anger than the joy is finished."

"Some people think also if you are joyous you have to be very serious. Not at all. What is there to be serious in this world? Everything is stupidity.... So because you suffer from serious stupid problems, that's why you become serious, and by becoming serious, if you think your problems will be solved they will not be at the time." At the same time, we should not be vulgar and frivolous.

"What is the use of the light? Let us see. As the light we are to give the light." So we are here to give joy and happiness to everyone. There are so many ways of making others happy which we have to learn. "And then when you make them happy, then you feel that joy within yourself." Just think of the times when you did something good for others. "But that time is eternally with you all the time and that is why Diwali is so important.... As I said, you are My light, and

the light is there which is an eternal light. These lights will be finished. We have to light them every year. Not you people, you have eternal light and this light is going to spread joy."

When you have joy you do not want to fight or say anything harsh to anyone. "Not only that, but you do not want to have something that will spoil this Mother Earth or which will bring ecological problems. When you have joy you have to be joy-giving and if you are not joy giving that means there's something lacking in your Sahaja Yoga, and that is: we have to come up now.... We can change our name, if you like. If 'Sahaja Yoga' is not good—'Joy Giving Association'."

"Now we should find out what kills the joy.... First I said you must have wisdom." Wisdom gives you detachment from all that is selfishness, self-centeredness, self-obsession, ego. Selfishness completely darkens the Self, which is the Spirit, because you think of yourself, your children, your family. There are even some people who think only of themselves. "When you start thinking like that, when you start becoming smaller and smaller and smaller, the lotus collapses. But to think about others is so great."

"If you do not allow your Spirit to fulfill its own nature and its own character, the Spirit is not going to manifest itself. So you are the vehicle. You are the lamp, you can say, as far as the body and mind is concerned. But this light of Spirit, if it has to manifest then it has to be of a very unique type which emit all its light outside and gives light to others. And this light-giving quality you have to improve gradually. You'll be surprised, only if you will try in your life, in your relationships, in your endeavors, to give light to others, to make their lives better, not to show off or to be egotistical, but to be loving... you really understand that you are the Spirit because Spirit loves... and in love you are forgiving....

Not to forgive is difficult, but to forgive is the best. At least when you forgive there is no headache for you."

"So you have to first understand that life is for

giving joy to others because you are now saints and your light has to give joy. Little bit you have to bear. You have powers to bear. You have all the powers. And so I wish you good luck for the next year and great prosperity. May God bless you."

Shri Mataji's Instruction on Meditation

Given at Nirmala Nektan, Palazzo Doria,
Cabella, Italy, October 2, 1991

"One has to read all these books and all these instructions to put in an effort to go into Meditation. All these efforts are actually to lead to the conviction that meditative state is to be achieved through effortless surrendering.

"Up to the Agnya center is all right when you are trying to say different mantras but you will find all the time that the Kundalini stops or is blocked at the Agnya. The reason for this is that when you put effort you work through your Agnya, not effortlessly.

"So those who are in bhakti they just have to become silent and effortless. So the Kundalini passes through Agnya and clears out through Sahasrara. With bhakti only you can counteract your Agnya. Now the situation of ascent at Agnya is the most difficult. The reason is if you try to by pulling or pushing your Kundalini through Agnya you are using an effort: once you use the effort you block your Agnya. So at the blockage of Agnya if you just leave the Kundalini to work it out by itself, then your Agnya will be cleared out. But in bhakti with full heart if you are singing or if you are taking My Name then automatically Agnya opens.

"But it's a little complicated thing for people

who are very much active with their Agnya. For such people it would be better if they develop the state of thoughtless awareness. When they watch something they should just try to just watch it and do not allow any thought to come in. You can go on saying, 'Ksham, Ksham, Ksham.' These thoughts will stop. Try to maintain that state through your—again—the sustenance of bhakti.

"So the important thing in Sahaja Yoga is after realization we must completely surrender ourselves to the enjoyment of bhakti. Those who have achieved that, they get this effortless ascent through the Agnya very easily. It cannot be explained, as I said. There is no rule and regulation for bhakti but definitely it can be seen in other Sahaja Yogis who are just in that state of bliss.

"You can find out that there is adoration from their heart for their Guru and an awe. They do not say, 'No', they do not question, they do not guide or correct their Guru. They just are in an absorbing state, as if a big ocean is pouring into them the joy and the bliss.

"This state is revealed in day-to-day behavior towards their Guru. How they behave and how they talk to their Guru is very important.

For example some people come very close to Me, they know how to look after Me, they know how to rub My feet or maybe they know how to look after My food and My day-to-day needs but still if they do not have that protocol, if they do not have that innate idea of reverence and a deep adoration then they are not yet at that stage where they should be. And gradually such people then go on falling because they still have not yet fathomed the depth of their being which can respond to the greatness of their Guru.

"It is a very delicate thing for Me to tell you how to behave and soMetiMes it upsets Me and shocks Me when people start taking liberties in a way that will be responsible for their fall or for their losing their state. I find it impossible to tell them that they must learn how to speak to Me and how to behave towards Me.

"I have seen that most of the leaders have this sense and have this capacity to absorb this ocean of love and joy. But there are so many Sahaja Yogis who are still—though they may be very close to Me—are not up to the point that they should be. Sometimes they argue, sometimes they deny, sometimes they defy.

"Now one may ask that this kind of surrendering may lead to your slavery. In slavery you get pain, torture and unhappiness but in this slavery you get joy, complete freedom, strength and the beauty of your own glory. So whether you call it as a slavery or anything it makes no difference to the quality of this surrendering which is very, very important if you want to discover your own glory.

"Actually what to surrender is your ego, your conditioning. SoMe people have a habit of dominating, so when they are close to Me, they try to dominate Me also. Or if they have

the habit of arguing, when they are close to Me, they start arguing with Me. That behavior has to be changed. The way you talk to each other you cannot talk in the same manner to your Guru because your Guru is at a much higher position and you have to realize that if you have to reach that state of 'turya' then you must put your Guru above everybody else.

"I never asked you to read Gurugita because it is too much to be told to Sahaja Yogis, too much to be asked from Sahaja Yogis. I feel there are so many Sahaja Yogis who are still not there at the point to understand what this surrendering means and that is the reason I just never wanted you to read Gurugita which was told by Shri Mahadeva to Parvati.

"That state of surrendering is not with efforts, not with thinking, but has to coMe effortlessly. It's like dissolving a drop of your personality into the ocean of love. Whatever words one may use, one has to know that this state is to be achieved. Is no use of describing any state that is not yet experienced. But by describing it at least people try to move towards it and work it out.

"Now what is your freedom? Your freedom is that you do not have to bound yourself with any mental effort of rules and regulations but innately or effortlessly you should feel the protocol or you should have the protocol built in, in your being.

"This is the way we can understand the complete freedom that we do not have to mentally tell ourselves, that we have to do like this, we have to do like that, but spontaneously it acts in your being and you start a new life of spontaneous behavior towards your Guru."

Notes from Guided Meditations For Men

by H.H. Shri Mataji Nirmala Devi
Cabella, Ligure, Italy, September 21, 1991

Shri Mataji began by saying that when doing 'Namaskar' the hands should be open flat, away from the Sahasrara and, if possible, the forehead should also rest flat on the ground.

Shri Mataji then surveyed how the men were sitting, and suggested that we should sit in a comfortable position, with the legs not too tightly together, but open and relaxed—"Sahaja Asana," the hands should be held flat open, as if receiving something precious.

Shri Mataji then began to explain how to work on the chakras on the head, using the left hand, with the right hand open on the lap:

"It's like giving yourself balance, if you are catching on the left, you work with the right."

Shri Mataji started at the Vishuddhi, which begins just above the Agnya, with the Vishuddhi finger, pressing it slowly upwards to the point where the hairline begins, then also bringing it back down a little and moving it a little way across the forehead and back, like a cross:

"If you are catching here at Vishuddhi, it means you are uncollective."

The Agnya was catching. She asked us to say silently: "Maitreya, You are Maitreya" and also to press and rotate the Agnya chakra a little, which helped: "That's better..."

Working back and up from the Vishuddhi is the Right Nabhi, then the Sahasrara, with the Left and Right Heart on either side of it, then the Left Nabhi: "You can feel when it's caught, it's hard, heavy stuff."

Further back, at each side of the Back Agnya, which here Shri Mataji referred to as the Mooladhara, are the Left and Right Swadishthans, but reversed, the left on the right side and the right on the left.

Shri Mataji worked for two or three minutes, then came to the Ego on the upper left side of the forehead, and the "Conditioning" on the upper right side, extending back to the ears. We also rubbed each of these chakra positions in turn. For the Ego we can say mantras to "Shri Buddha" or "Shri Maitreya."

"Now close your eyes and put your attention on Sahasrara. When thoughts are coming—they will—you can take the Bija mantra, 'Kshma.' It is the Bija mantra for forgiveness. Just say, 'Kshma, Kshma.' You can also say silently the Nirvichara Samadhi mantra. Now leave your problems to the Divine Power."

Shri Mataji then closed Her eyes and went into meditation. Then, "For me it's easy; I have no problems!"

Laughing and smiling She spoke about this word "problem," which they learnt in Geometry. "Just don't put your attention to the problems. Then you will end up in the Turya state. Turya means fourth. You'll jump into the fourth dimension. For instance, when you see these mountains and the nature, you are just there, and you just jump into it. It's practice for the attention, that when you get into a crisis, you'll just automatically go there, and it will just work. You were destined to come to this point. Think how few you are compared to the world population. So now just leave it to the Divine. It's like the landing

of an airplane, it's all fixed, it just comes without any effort."

"Because I have given you Realization, the most powerful mantra is, 'Shri Mataji Nirmala Devi, namoh namaha.' When you first sit (for meditation) you might feel catches or heat. It's not necessarily you, it can be the people around you, or the atmosphere, not to worry about it. But when you sit down individually (on your own) before the photograph, you will see how you are. What I have seen is the giving of a bandhan. First, actually first, one should tie up the Kundalini and then give a bandhan."

Shri Mataji said that the attention should be on the left hand, that we should look into the left hand when tying up the Kundalini. When She tied it, She revolved only the right hand. On the third knot, the right hand only is pulled away.

ARDHA KAVACHA (Half protection)

Giving a bandhan, Shri Mataji demonstrated the bandhan for routine protection and made three distinct movements of the right hand and over from left to right, without the return movement (similar to raising the left and lowering the right). She said that each movement counted as a half. So seven movements (without the return) are a half-protection, which, She said, add up to 3.5.

PURNA KAVACHA (Full protection)

This is our normal, full bandhan, which Shri Mataji described as being for when one is facing a dangerous person, or a crisis.

At the end of the meditation, She again mentioned the Turya state where you just jump into thoughtless awareness automatically, and lastly, "You shouldn't talk

very much. You lose energy, I've seen that. If you want to talk, talk about Sahaja Yoga, not about the bad of others, but about the good that others have done!"

September 22, 1991

Shri Mataji began by saying, "Do not allow anyone to dominate you. You are all individuals. If you do allow it, you will go into the left, where you suppress (emotions) and can become very possessed, very badly possessed. You'll go into the collective subconscious, where you could even develop cancer. When someone tries to dominate you, you must laugh, treat it as a joke. Especially, you must not be dominated by your wives or husbands."

Shri Mataji then told a story of Shri Shiva and Shri Parvati, who went for a walk and met a snake. Along the way the snake said, "I want to go and meditate." So they said, "All right, go under that tree and meditate there." When they came back after their walk, they found the snake lying there badly beaten and bruised, with some skin peeled off. They asked what happened. The snake explained that it had been stoned by some boys while meditating. "But I didn't tell you not to hiss!"

Shri Mataji continued that also men must not dominate their wives, but treat them with wisdom to put them in their place. "Women are more spiritually evolved. Normally they are the emotions, they have more emotions, so that they can achieve bhakti more easily. But if they do not respect their Self-Realization, they will go down... whereas for men, bhakti (devotion) is the next step."

Shri Mataji then gave the example of the chariot, where the man and woman are the wheels. "But left should be on the left, and right on the right. You are equal, but not similar. One wheel should not be smaller, or

the chariot goes round and round in circles. In marriage, you are each other's companion... Now let's have a meditation on bhakti!"

Shri Mataji placed Her right hand on Her heart and the men did the same.

"First, you must sit down with the photograph and put Me in your heart. Also, mentally, you must see everything that Sahaja Yoga has done for you in your life, and what My incarnation means to you and the whole world."

She continued that once we are in bhakti, we don't feel any suffering, it all becomes a play. When we are in bhakti, who can touch us? But when someone praises us, we enjoy it through our ego, like two sides of a rupee, giving happiness and unhappiness.

But, "If you can jump into this bhakti, one can rise very high without any effort."

Shri Mataji again explained how we should sit comfortably, relaxed, with hands flat open. "For bhakti there is not method or technique, there are no rules or regulations for bhakti. Now raise your hands, in bhakti. Also, bend your head."

The hands were raised off the knees a little, up towards Shri Mataji, and heads bent to face the ground.

"First put your right hand on your Sahasrara and rotate it clockwise. (Shri Mataji here went into meditation for some minutes with Her hand on Sahasrara). Now take your right hand down... If thoughts are coming, you can put your hand back to the Sahasrara."

Shri Mataji then spoke about how people have faith in Christ, or Krishna, or the Madonna, especially. "Now all these Deities are with Me, and they are trying to show you through the photos and the miracles. Now your children

will have this feeling for Me. So automatically. They are lucky to have parents who are Sahaja Yogis."

(During this time the vibrations were very strong. Shri Mataji was sitting in deep meditation, in Her majesty, Her hands resting on Her lap, eyes closed, completely still.)

After some time, Shri Mataji played a song on a new cassette by a famous blind Indian singer and film composer Ravindra Jain, accompanied by another well-known singer, Hemalata. Shri Mataji explained that he has now written songs about Her and Sahaja Yoga and has put a lot of heart into his music. The song played contained two new names not included in the thousand names of the Devi. She was touched by these names and gave beautiful explanations of their meaning.

"Yoganirupana" — Giving the explanation of Yoga (its deep explanation and verification). Shri Mataji said that never before has the Yoga been explained. None of the incarnations did this. The great Indian saints such as Gyaneshwara, who took his samadhi when 23, and Tukaram, also did not explain the Turya because they could not talk to the people. Sahaja Yogis were not there at that time to understand this subtle subject. "But you have realization. You can actually experience it and verify it."

"Dharma Vikasini" — The flowering, the blossoming of Dharma (when thieving, lying, etc. are gone and righteousness, kindness and honesty manifest). Shri Mataji shaped Her hands like the closed bud of a flower, then opened them as She explained about the "Bud of Dharma" opening. "And then the fragrance of this Dharma starts emitting, filling the whole atmosphere..."

Referring again to bhakti, Shri Mataji mentioned a couplet in which it says that in your heart is a picture of love. If you bow your

head you can see this picture. "Look at the photo, and then put Me in your heart." (All heads were bowed to Her.) "Actually, you are surrendering your ego.... It's written in the Bhagavad Gita.... You need to practice meditation. It is like music, you must practice, today this, tomorrow this."

Shri Mataji also said that what matters is not how long we meditate, but how deep. She then gave a treatment for colds and runny noses in the morning: to take a basil leaf, some black pepper and put ghee.

Shri Mataji then talked about Russia, saying how the Russian people don't like Lenin now, but that they don't realize what he has done for them. About the Russian Sahaja Yogis, She said how devoted and dedicated they are,

and how the Nagpur musicians had been overwhelmed by their devotion and love for Shri Mataji. One lady wanted to give them tea and told them that, singing the songs of praise of Shri Mataji, they must be celestial beings. But they said that they could not stay, they had to leave in the bus. But then the bus broke down, and they had to go back to her. Shri Mataji added that the musicians felt ashamed when they saw the devotion of the Russian yogis, and that we should also experience these people. The meditation ended. Shri Mataji gave Her blessing and said, "Even if I am not here, you should come and sit for meditation. The vibrations are flowing, wherever I am."

Om twameva sakshat Shri Yoganirupana sakshat, Shri Nirmala Devi, namoh namaha.

International Sahaja Yoga School Update

The new school year for the International Sahaja Public School begins in January. The school has now moved to the following address near Vashi which is outside Bombay:

International Sahaja Public School Society
Sector 8
ABD Colony
Konkan Bhavan
New Bombay, INDIA
Phone (Yogi Mahajan in Pune):
91-212-338053

No new admissions will be accepted for this school year after January 31, 1992. School holidays are from April 15 to June 15 in Dharamsala, and parents are invited to join their children there at that time. The admis-

sion fees are as follows in Indian rupees:

Rs 15,000	Tuition
Rs 2,000	Security deposit
Rs 2,000	Child's personal account
Rs 19,000	

There is a charge of Rs 3,000 per month for room and board.

All payments should be made by draft to a Bombay bank, made out to "International Sahaja Public School Society." Please send a letter to the principal of the school stating which bank the draft was sent to, together with a copy of the draft. Please keep a copy of the receipt for the draft.

Shri Mataji's Itinerary

Subject to Change

JANUARY		Pune, India
FEBRUARY		
Mo-Wed	3-5	Calcutta, Puja on 3rd
Fr-Sa	7-29	Travel to Australia (one month) Mahashivaratri Puja, Sydney
MARCH		
Su-Fr	1-6	Australian Tour, continued
Sa-Su	7-8	Taiwan
Mo-Tu	9-10	Hong Kong
We-Th	11-12	Malaysia
Fr-Sa	13-14	Bangkok
Sa	21	Shri Mataji's Birthday, Delhi
Su	22	Birthday Puja, Delhi
Mo-Tu	23-31	North India Tour: Delhi, Haryana, Jaipur, Indore, Bombay
APRIL		
We-We	1-15	North India Tour, continued
Fr-Su	17-19	Easter Puja, Rome
Mo-Th	20-30	Cabella, Italy
MAY		
Tu	5	Sahasrara Day
Th	7	Sahasrara Day Puja, Cabella

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