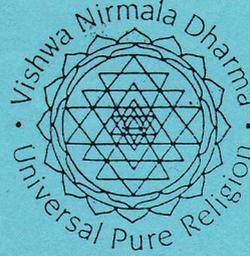


The Divine Cool Breeze

July 1991



Volume 5, No. 6

International Newsletter

|| Aum Shri Nirmala Devi, Namoh Namah ||



"If you become introspective and meditative, then you touch that divinity within you.... In Sahasrara Puja actually you have to recognize your own divinity."

-Shri Mataji, Sahasrara Puja, Italy, May 5, 1991

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

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Hamsa Chakra Swamini Puja Synopsis

New York, April 28, 1991

The Hamsa Chakra is placed between the eyebrows at the base of the brain. It controls the base of the brain and is part of the Vishuddhi chakra. Before reaching Agnya chakra where they cross over, part of Ida and Pingala Nadis crosses over the Hamsa. "When the ego and superego develop in our brain and cover our limbic area from both the sides the strands which are coming out of the Vishuddhi sit on them," controlling them from outside. Sahaja Yogis know that Hamsa gives discretion but still do not understand what is meant by discretion.

Mooladhara

"If we do not have the proper discretion about Mooladhara chakra... we open the doors of hell for ourselves." The Ida Nadi, the power of desire within us, originates at Mooladhara. Mental activity is controlled by Pingala Nadi, which starts higher than Mooladhara. So this chakra cannot be controlled by mental activity. If we shift to mental activity, we lose control of this center. So much having to do with Mooladhara has been described and discussed that it has become mental and cannot act spontaneously. This leads to people not being able to produce children. A fundamental misunderstanding in the West is that whatever is spontaneous is left to mental activity. "Wherever the mental activity is to be used, you should use mental activity, and wherever your desire and emotions are to be used, you must use your desire power."

Swadisthana and Nabhi

The same problem of discretion takes place at Swadisthana chakra. People are naturally creative but beauty is killed by thought and criticism; art is finished when it is brought to a mental level. Artists are intimidated and art is dying out because critics have to certify everything. Art has become extremely money-oriented. The mental level is so alert that it continually tries to see things according to certain norms and then nothing is spontaneous, everything is artificial. "If you see any art from any country just watch. Why must you react to it?... You should just watch and the whole thing will start flowing through you."

The Greek tragedy of romanticism and the romance of Romeo and Juliet are all imaginary, mental, and unspontaneous. From these conditionings we expect only artificiality in relationships; a husband is expected to do certain artificial things like always bring his wife a flower. Wives have similar artificial expectations about their husbands. Also men expect women to have the same nature they have, and vice-versa. The correct understanding is that the husband is the right side, and the wife is the left side. Without this discretion, neither the husband, nor the wife, nor the children can do what they are supposed to do. Also before Sahaja Yoga parents neglect the children and quarrel, but after Sahaja Yoga they cling to one another.

"We do not understand that eating is not such an important thing... We restrict children also by our own conditionings and also we allow them to behave in a manner as if they are very grown up, mature people." We must make our children great soldiers of Sahaja Yoga, fill them with self-respect, fortitude, forbearance, and dignity, according to the principles of Sahaja culture. They must not be overly conditioned, and we should not be overly enamored by the children. In order to enter into the area of the Virata, our interests must expand. We must remember to think of others and care for others' children, not only our own.

"So the right Nabhi and especially the left Nabhi are very big problems. The husband has not to be a Romeo, but a husband. He has to see how his wife behaves, correct her. That is his job, his duty." Women should know they have a great responsibility of creating a very great society of Sahaja Yoga. Very few ladies in Sahaja Yoga are alert. "They just live in the air... you don't know what to say to them, how to ask for anything. How to explain anything to them is an impossible situation." The alertness that comes through the right side is wasted on nonsensical things. "They don't know even what pleases their husbands, how to create peace in the family, what to say, when to say beautiful things and when to be strict." The alertness of the Gruhalakshmi is very important. To know what everyone likes is not slavishness. "The whole nature is there to please us. Is it a slavish thing to do?" The woman is the Raja Lakshmi and the man is a king. The discretion at that point is, "Are you dignified or not?" A king respects his wife. This is different from romantic love. "Your dignity is reduced if you cannot respect your wife."

"The most indiscreet thing about Nabhi is that you don't listen to your Guru. Hundred times you tell something to Sahaja Yogis, but still they will not listen to Me. Still they will do as the fashion tells them or the norms that they have... So many lectures I've given of telling you what is important." To progress, we have to open our hearts and surrender to our Guru. People just don't do many things out of laziness or nervousness, or because they don't understand its importance. In our discretion we should realize that our Guru is our Mother. She is Mahamaya and Adi Shakti. She's very kind and mild. She does not say things harshly, or ask us to do anything that will make us uncomfortable. Therefore there has to be self-discipline on the Hamsa chakra so that we can be conscious of what is right and wrong. Discretion is that any Sat Guru is Parabrahma. What then if Parabrahma itself is our Guru?

Heart

In the West we talk of love, but pure love does not exist. It is love for money and position. We should discriminate between the Sahaja family and the other type of family. We should know that we face our Guru individually, not in relation to our family members. It is discreet to have detached relationships that nourish the whole family. Also, to be drawn to people on the basis of gravity as opposed to on the basis of superficial attributes such as charisma or charm, rather than the gravity of a person is indiscreet. "You should be so detached that you are attached to everyone equally."

Vishuddhi

"This feeling of I am doing this and I am doing that is responsible for creating your problems of ego within you." Discretion is like the brake and the accelerator. One who has too much ego is lacking in discretion. If you say, "Mother, please do this for me," then it's done. It just works.

The Vishuddhi Chakra controls the two most important chakras — the Shri chakra and the Lalita chakra. Americans are not aware of this important responsibility. "When you are detached of doing anything, of appreciating anything or debasing anything or judging anything, when you are not at all doing all this nonsense, that means you're absolutely detached in the real sense of the word."

The discretionary powers are built within. You have to just allow them to grow by meditating, by watching yourself every minute to see whether you are enjoying your Self or not. The whole point of discretion rests on how far you are enjoying Sahaja Yoga. Every personality is a drama — there's no need to go to any theater or film.

We must have the discretion to put our hands into the hands of our Guru. "From the darkness to the sunlight you have to come out and you're holding My hand, so I have to tell you that, 'Be very careful.' It's a very, very small road and both the sides you can fall off into Ida and Pingala. Hold My hand tightly, we have to go further, further, further. Don't look this side, that side. That's all."

Hamsa

Once the Kundalini has arrived at the Hamsa Chakra, She "knows that you can now pass through Agnya. Your attention can pass through Agnya because you have discretion." People who have had discretion before realization can rise the easiest; they are solid people. People who are weak fall and rise, fall and rise. "So the discretion, at that time, is to know that you are here for your ascent and for nothing else. And that has to work spontaneously only by just finding out joy and joy-giving things. It is not so difficult if you allow the spontaneity to work. But they told me that, 'Mother, we have to do this, we have to do that. What to do?'... Just leave it at that point. Just leave it and everything will work out. You are not doing anything... It's this all-pervading power which is so efficient is doing everything for you."

Ashram Life

An ashram is "a symbol of an ideal world of the enlightened people." It's not for people who have no place to live, but for people of true quality. In an ashram we are under complete observation so we have to be very alert. As far as Mooladhara is concerned, most people have worked it out, but a few still behave in a manner that doesn't show they are ashramites. Also, husbands and wives either fight or have absolutely given up on each other. There is a tendency to try to help people, but what we try to do in the name of so-called help often involves a passion, an obsession or a gain motive. In so doing we descend to their level. We have to realize that we don't do anything for anyone; it just flows through us. There should be purity in relationships. Not respecting elders or the representative of our Guru leads to right Vishuddhi problems.

Anybody who comes into a Sahaja ashram should feel that it is clean, neat, tidy. It should be so peaceful, happy and joyful that they wish they could also belong. We should be spontaneous, not artificial, and we should only keep things in the ashram that are not artificial and that please our Guru. We should be careful and alert about every detail. For example, we should not waste food. We should also know how much money there is in the house. The ladies should be alert about what the house has, and whether it is clean. Men should especially develop better communication and better alertness about the feelings of others.

"What time people get up, what time they sleep, what time they do certain things — there is no alertness about it." While Sahaja Yogis are their own gurus, we have to be disciplined and completely determined to actually ascend, to rise higher, to be called a true guru. In order to gain and keep alertness, early morning meditation is essential. We have to discipline ourselves to get up at four o'clock or four thirty. The first shooting rays of the sun give us alertness. Then have a bath, do our pujas, and by six o'clock we're ready and alert. We can sleep later on.

Leaders need to have the discretion of being strict, yet loving, caring and protecting. Many things can be said in humor, which doesn't leave a sting. "You are the mouthpieces of God Almighty. How can you waste your time chatting?... As a Sahaja Yogi, every word you say is a mantra... Whatever is your desire is the command." To develop our Hamsa chakra, we must be self-disciplined and we must introspect. We should ask ourselves, "Why do I do such a thing? I am a Sahaja Yogi." Ask this every morning, and every evening we should note down, "What did I do for Sahaja Yoga?"

In our discretion we aim for the highest: whatever we create, whatever we do should be for the best... But there should be no sense that we are doing anything. "When you are doing something you just think, 'I'm not doing anything. It's just this hand put there.'"

Whatever we do on the outside — eat, drink, spend, dress up, talk — must express our inside. We have fun, but everything should be done in a dignified manner. In dancing, it is important to learn some rhythms so you can dance together. Walking should be graceful; we can practice these things in the house. All of our expression should reflect the greatness of God Almighty, the source of discretion.

"In discretion so many things you learn. The first is the tolerance. 'It's all right. We'll work it out. It will work out.' You will learn what is love, which is detached. You will learn what is humor, which tickles but does not hurt. You will learn also what to say in your lectures, what to listen to — of all the things you will know how to fulfil the visions of God Almighty."

"I hope all of you will know that your behavior has to be of a level: not superficial, not cheapish, not greedy, of course not lusty, but dignified, saintly, royal, magnificent, beautiful and joy giving."

Sahasrara Puja Talk Synopsis

Italy, May 5, 1991

Shri Mataji emphasized that it is important to know what happens when the Sahasrara opens. When the Kundalini passes through the five centers, it enters into the area which we call the limbic area. This area is surrounded by one thousand nerves, which, when enlightened, look like flames of seven colors, "very mildly, beautifully shining, emitting peace."

When the Kundalini starts emitting its vibration on the sides, the nerves get enlightened gradually and start moving on all directions, opening the Sahasrara. Then the Kundalini emerges out from the fontanelle bone area, the Brahmrandhra. 'Randhra' means the hole and the 'Brahma' is the all-pervading power of God's love. So as the Kundalini emits out from the Brahmrandhra it enters into this subtle energy which is all pervading, and we feel 'chaitanya' (vibrations) which are part and parcel of this all pervading power, the 'Paramchaitanya.' These vibrations start entering into our brain and showering their blessings in the limbic area. Since the brain and the nerves are connected to the limbic area, the Paramchaitanya starts flowing onto the nerves and we get the new awareness of collective consciousness.

Chaitanya waves are normally formed like small commas. They also make themselves into swastikas and aumkaras. As swastikas, the symbol of innocence, they nourish the left side; as aumkaras, the symbol of our doing, and our awareness, they nourish the right side. So when Sahasrara is kept open, we receive nourishment; chaitanya flows down both channels, which lets the chakras open up. But when Sahasrara is closed, it is a vicious circle that will not let new vibrations in, the chakras cannot open, and new strands of Kundalini cannot rise.

To keep Sahasrara open is "in a way very easy as well as difficult." At Sahasrara, Mahamaya comes and it is "not easy to recognize Her, not easy to know Her." It is a test to be able to recognize Mahamaya because She lives with and just like human beings. Sahaja Yoga could not have worked out in any other form because people would have been too frightened and upset. One way people recognize Mahamaya is through the 'miraculous' photographs. Another way is by seeing the blessings and appreciating how one is transformed by realization. Both these ways, however, are mental.

"Still on a mental level most of the people recognize. But unless and until it is recognized in the heart, it's no recognition." Without recognition (of the heart) one can still feel the cool breeze and give realization. Music or art can open the heart.

"Recognition is a mental activity of the heart." But how can the heart have a mental activity? How can we go deep down in the heart? We should understand that the heart and the brain are absolutely connected. The mental activity of the heart is a reflex action. It is a built in response. For example, if you encounter danger, your heart starts pumping and without thinking your legs will carry you away from the danger. The response to spirituality is also built in, but it is not yet manifested. How will it manifest? Responses are learned over time, through experience. For example, a small child will reach for a candle flame without fear, but an adult will be cautious because of past experience. One gradually develops reflexes to try to save oneself.

The experience we need to gain in the heart is of our own divinity, our own spirituality. "Once you start developing that experience, then know that you are a divine person. Unless and until you are aware fully that you are a divine person, howsoever faith you may have in Me, the recognition is not complete.... We do not have faith in ourselves though we are Sahaja Yogis." If there is any problem or question, we bring it to Shri Mataji. "But if you become introspective and meditative, then you touch that divinity within you.... So in Sahasrara Puja actually you have to recognize your own divinity, that you are divine by experiencing your own divinity."

To experience your divinity, give realization to others, know that you can decode chakra problems, etc. Mentally we understand that things are working, but we do not introspect about how we are working it out or what transformations have taken place in us. "Once you start thinking about it, the experience of your own being, then a kind of a feeling, feeling towards the Mahamaya develops. 'Feeling,' again I say 'feeling,' like feeling of fear, feeling of happiness, feeling of depression, any feeling you develop, and this feeling you could call feeling of gratitude, feeling of love, feeling of oneness, feeling of joy. All this starts working in your heart and then you feel the responses." A person who feels such responses in the heart may not necessarily be very talkative, may not know much about Sahaja Yoga, but has an open heart.

The seat of the heart is on the Brahmarandra. "When you start feeling those responses in your heart, you can never do wrong." There need not be awe or fear but a natural protocol develops. For example, if you love someone from the heart you will never harm that person. "Then you do not worry about things and you do not do anything outwardly" because what is built in inside is expressing itself. "And such a person automatically becomes a Yogi of a very high calibre."

Shri Mataji gave two examples of Sahaja Yogis who were cured of serious medical problems. Both have strongly developed feelings of divinity within themselves, and have a very strong connection to Shri Mataji. "...You are definitely helped when your divinity is manifesting in a very, very, big way, in such a big way that it is not possible otherwise. These are not miracles. For human beings these might be miracles, but for God it is not."

When we have faith with experience and we introspect, we progress. "When you are introspecting, then this depth moves further, but more through meditation." That's why it is important to get up and meditate in the morning, and meditate in the evening before going to bed. "That's the only way you can go deeper into your divinity which is the source of all creativity, source of all the innocence, is the source of all the knowledge and the source of all the joy."

Now the quality of our Sahasrara has to grow. "The Sahasrara is the only instrument which is going to work out Sahaja Yoga in the modern times if we realize that heart plays the most important role in Sahasrara." It is so important to recognize through our heart; otherwise Sahasrara won't open and how do we get our realization? "So all this machinery is connected and made in such a manner that you have to understand the importance of heart connected through this brain which is absolutely integrated with heart." Sahasrara is to be preserved by putting left to the right, right to the left, opening it out by recognition. We have to introspect and find out why we cannot recognize and what our real interest in Sahaja Yoga is. We should ask ourselves if we are motivated by power or money or getting benefits for our marriage or our family. "But just to expand your heart, to spread your love to everyone, to feel their love within

your heart, and then to put yourself into a position when it responds, the heart responds to divinity within you and to your Mother with full mental activity of the heart."

"Today's subject may sound rather difficult for you to understand but I had to say this one day because we are quite satisfied with a little of the Kundalini coming out of our head. There is so much to come out, so much divinity is there which has to come out, and if you have to ascend and if you have the foundation of that new age which is going to transform the whole world, we'll have to work hard."

"So what you have to do is to absolutely decide within yourself today that we are going to work it out in such a way that we all will become very powerful Sahaja Yogis and through us the whole world is going to be saved... Further to grow you have to get to meditation, where you become silent and your tree of life will grow in silence, not in a turmoil. If you understand that, please work it out in such a manner that you all become completely aware of your divinity by which you can see. If you have to see the image, you have to have a very good mirror. In the same way, if you have to feel the Mahamaya you have to have a complete pure divinity manifesting in you."

Talk after the Mahavira Puja Synopsis **Perth, March 28, 1991**

After the Mahavira Puja address, Shri Mataji explained how we can be vulnerable to attacks from the right or left side and how to prevent such attacks. Attacks from the right side are of an aggressive nature while left side attacks are sly in nature. In countries like America, Austria, Russia and Germany, the attacks are mostly from the right side while in countries like England and Australia it is more sly and left-sided. Shri Ganesha is placed in Australia to protect Australia from left side attacks. Whether the attack is from the left or from the right side, we have to introspect to find out what's wrong with us. For example, the Russians are successful because they are very introspective.

The first left sided attack is that people can be sly and talk ill about others behind their backs. Ladies have to be especially careful because they are on the left and they have to stop judging others. This kind of attack is very harmful for three reasons. Firstly, the person talking ill of others gets ego. Such a person thinks he or she is perfect and judges others. Secondly, "the way you propagate, you stop divinity. Thirdly, you grow into negativity yourself and to whomsoever you talk, that person also gets infected. It's like a disease." Those who talk ill of others get "all their bad qualities sort of combined within themselves. And that's how so many lost their vibrations and lost what I should say, the searching power... If you are not sensible this will spread like a disease." It is a disease which Christ called 'murmuring souls.' He said, "Beware of the murmuring souls."

"When you see a person or anyone doing wrong, better is to forget about it. Or if you don't forget then you should write to Me. Even if you don't do that, better go and talk to that person on his face that, 'I think this is not right.'... In the beginning, of course, there is a lot that has to be tolerated. Like I have seen that letters to Me in the beginning of Sahaja Yoga, they are so maddening. This person talking ill about that, that person talking ill about that, and anybody will be mad to do all that."

"If you are critical then know that you can never progress. You should be critical about yourself, not about others. Know that you are most imperfect, not the best judge... Just see, 'What faults do I have? How will I correct it? What chakras I am catching?' Instead of seeing the chakras of others, you should see your own then you will become purified... But if you cannot see your own faults, that means you haven't got your self-realization. Self-realization means that you know about yourself... Paying attention to yourself and looking at all the good points of another person, of helping another person — that's how we will be collective. We will be growing faster and we will be enjoying ourselves." To talk ill of others is not being human. It's like a hyena who is very sly. Those who talk ill of others often form a group. It is best to avoid such people and tell them that Shri Mataji has said not to listen.

Regarding children, Shri Mataji advised, "You have a responsibility about your children. And you have to see that you correct. It's very important." We have to take a balanced approach regarding children. It is not necessary to answer all their questions which are only to get attention. If they have bad habits we can tell them stories, like, "If you hit people, you'll grow a tail... But the best thing for you to say is, 'You are Sahaja Yogis, you are special. You can't do that! You are Sahaja Yogis.' All the time go on telling them how dignified you should be, what is expected of a Sahaja Yogi. It is better. But never spoil them! This is one thing you should not do; otherwise it will be a permanent headache for you." There is wisdom among Indian children. They look to their parents for correction. But that is not the case with western children. So we have to be careful. We must train our children in such a manner that they feel the responsibility of Sahaja Yoga.

We have to respect our self-realization which is given to us in a simple way, without any effort on our part, by Shri Mataji. For realization, the Upanishads prescribed very severe penances, exercises, pranayana and meditation which if we were to follow our bodies would be broken. But since we have our realization in a simple way we cannot allow nonsensical things to stick on us and drag us down again. We have to be extremely dignified, we have to have awe about our Guru and observe the protocols. For example, if our Guru, Shri Mataji is present one has to be quiet, humble, one has to have awe.

We have to be introspective: "Here am I. Now what am I doing? Ah, now the anger is coming." As soon as the anger starts coming we should stand before a mirror and say, "Now come on, let's get out of it." We must face ourself all the time.

Finally, Shri Mataji advised us that we can know each other only in love and not in hatred. When we love someone we start feeling the beauty of that person and start enjoying that person. "This is what Sahaja Yoga is."

OH MOTHER, SLOW MY BUSTLING BRAIN

Slow down my busy brain, behave!
It's time you changed! You're not the slave
Of every dark, conditioned thought
That rises from the past unsought:
You're not an engine shuffling facts
And shaping them to future acts;
Nor yet a pendulum that scans
The tos and fros from past to plans.
Each time you swing from "What's to do"
To "What's been done" you flicker through
The precious present, wherein lies
A glint of God's great enterprise.
If we could stretch that moment where
You're thoughtless, still, and yet aware,
Then we, my brain, might start to sense
Creation's vast magnificence.
Oh Mother, slow my bustling brain:
Detach it from the brash, insane,
Dishonest, pampering, uncouth
Illusions that conceal the truth:
And Mother, that I might fulfil
My part of the Creator's will,
In-turn my mind and teach it how
To live the ever-present now.

The Beginning in Bulgaria

A year has elapsed since we got our Self-realization and trod upon the path of Sahaja Yoga. About 80 people in Sofia gather two or three times a week in a little rented hall belonging to a children's school. Recently we gave Self-realization to the one hundred children who attend this school. It was quite enough to sing and play our bhajans and the Divine vibrations flew above the children's heads. About a hundred pairs of eyes had stopped upon us with confidence and love: the children were rejoicing in the All-Pervading Power of Love.

We went to a small industrial town named Pernik where a group of about 40 Sahaja Yogis has been established. The interest in the great teaching of Shri Mataji increases. We have a good mind to visit a big town in the country, arrange a programme for the people there, and give them Self-realization. The harvest time is indeed coming and we do hope that there is going to be a lot of ripe grain in Bulgaria. The seekers of Truth are no more isolated cases here, and there comes a real mass blossoming of the Tree of Life in this country.

THE ENLIGHTENMENT

Remoting in infinity of Space,
A tiny mote of Mother Earth;
"Who am I? Where's God? Why like that?"
I've asked, but answer haven't heard.

And shot up the spring of yore,
I've gone so slowly, pathless.
Where have I been in times past born,
Thrown out now in this dark recess?

What is my connection with others?
Why are others so much merciless?
Why can't we be like brothers?
Why not all of us be only smile?

But suddenly a lightning tore the darkness
And She came into view — The Heaven Brightness.
The Mother of Divine steps on the Earth
And gathered us forever through rebirth.

To be united in a real whole,
Just hand in hand, and eye in eye.
The Soul is changing in a Loving Dove;
At such a miracle even devil is tongue-tied!

Let dear friends kneel down humbly,
In all humility to thank, because
Of blessing transformation lovely
And link with the everlasting source.

The Golden Goddess now is arisen in us;
And never, never more the karmas be.
So let in greatest hope repeat by voice:
JAY! JAY! JAY SHRI MATAJI!

A Sahaja Yogini from Bulgaria

Shri Mataji's Itinerary (Subject to Change)

AUGUST

W-Th	7-8	Budapest
F	9	Frankfurt Public Program
Sa-Su	10-11	Kundalini Puja
M-T	12-13	Warsaw
W-F	14-16	Berlin
Sa-Su	17-18	Prague
M-Su	19-25	To Moscow, USSR
M-W	26-28	Greece, Puja
W-Su	28-31	Milan, Krishna Puja

SEPTEMBER

Su	1	Milan, Krishna Puja
W	18	To New York
Th-Su	19-22	Brazil, Puja
M-F	23-27	Argentina
Sa-M	28-30	Colombia, Puja

OCTOBER

T	1	Colombia
W	2	New York
Th	3	Milan
F-Su	4-6	London, Navaratri Puja
M-	7-13	Bombay, Shri Lalita Panchami Puja on the 12th
	14-17	Delhi, Vijaya Dashami Puja on the 17th
	18-22	Pune
	23-24	Bombay
	25-26	Turkey
	27-28	Romania
	29-30	Bulgaria

NOVEMBER

	1-3	Milan, Diwali Puja
	7-10	Madrid, Shri Gruha Lakshmi Puja on 9th and 10th
	11-13	Barcelona
	14-21	London or Italy
	22-30	India

DECEMBER

	1-31	India Tour
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