

Talk on Holi Day

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ORIGINAL TRANSCRIPT

ENGLISH TALK

I wish you all happy Holi.

This is a wonderful festival started by Shri Krishna long time back. After the advent of Rama, who was a very serious gentleman and who believed in a very sacrificing life of a benevolent king, when all these things were so much prevalent in the air that one has to be a benevolent person, one has to be charitable, one has to be sacrificing, one has to be serious and like the king – the whole atmosphere of the society was very serious atmosphere. Anything extreme if we do, we go to the wrong side as you know. So the whole society became a very serious society. In that seriousness it started taking a lot of ritualism. And the rituals of the time that were very absurd and funny. Like you shouldn't eat this food, you shouldn't touch this water, somebody should not touch you, you must take your bath, and in that wet clothes you must cook. All sorts of absurd things they started of as the – what you call the dharma – they thought this was the dharma, the ritualism of the worst type started. So much so that the brahmins in those days were not realized souls. They started giving them lot of ideas that if you give a cow to the Brahmin you will get moksha, or you must give this to brahmin, you must do that to brahmin. [Unclear] was all become a beggar's house.

All these upset Shri Krishna very much, and as you know, all incarnations follow the 'Samayachar'. Samayachar means at that moment at that time whatever is the situation. And the samayachar at that time, He found that He had to flout all these vidhi-nishedhas by which you say this is good that is bad.

Now, this happened actually in the North when Shri Krishna was here. And Shri Krishna never went down to the South till He became the King. So again [we can?] find the difference between the North Indians and the South Indians that the South Indians don't celebrate Holi much. They celebrate other festivals but not this Holi festival so much. And here you see as everything has a bad result, somehow human beings know, whatever one does, you get into a bad result.

So when Shri Krishna said it is a leela, it is God's leela. Everybody thought He is the 'Leela'. He became the leelamayi. So the gradual settling of this another abandonment, sort of temperament started in the North. That's why you find the people in the North are frivolous compared to the people in the South. The South can be – you can call them absolutely sometimes jada, ritualistic, very much bound by rituals. While in the North you find people absolutely abandoned, nothing in between. So this abandonment came in the north quite a lot, though some of the people stuck on to these very ritualistic things. So we had two types of people here. Those who were just frivolous – they would only celebrate Holi, nothing else. For them no other function was higher than the Holi. Because Holi was frivolous and in the Holi they thought they can also take to drinks, they can take bhang, this, that. Actually Holi hasn't got that significance that you can take those intoxicating drugs. It is not so because Shri Krishna never drank. It is only the Shiva, who never incarnates but who drinks, means in the sense that He consumes all the drugs and all these intoxicating things within Himself. So there is no sense. I can't understand why people started taking bhang during Holi because they must have thought that if you have to be abandoned, you have to get rid of all your inhibitions, it is better to take to some sort of a drug like bhang and go mad and amuck. But it was never the case of Shri Krishna. He never went amuck.

So the whole system has been misused in the North and same in the South that people have become extremely ritualistic, just jada, on the left side. And the North people are right sided without any inhibitions about this. And that's why you find that the North Indian people do very well in the Western countries because they can adjust themselves better.

Now this frivolity is not the game of Shri Krishna. He is never frivolous. He plays. He plays tricks but never frivolous. Inside, He is so deep. You know He is Yogeshwara. He is Yogeshwara, and how can Yogeshwara be frivolous man? He doesn't do it for frivolity. But He plays it in such a way that people, who get into problems, He tries to play tricks in such a way that the tricks are not felt injurious, or blatant, or in any way dangerous, or shocking to the people who need His help. So He does it in such a beautiful manner that He can just turn His finger, and He can create a situation in which a person becomes aware that He is [doing all?].

Now you know that I played so many tricks Myself, and you have all experienced those tricks that I play upon you. Now this is just to kill your ego, to kill your over-astuteness, or over-emphasis on laws and order, kaida kanun. And some people are extremely strict about time. So to put them out of time, you see, you can play lots of tricks with their watches. You can play tricks with their timing and all that. So to take you beyond, to take you beyond the time, the gunas, and the dharmas, Shri Krishna created a new awareness of leela in which the whole world is a leela. But it's only leela for people who are real-ized and settled in Realization. Not for people who are still imbedded in this ignorance. They are not the one who can do [this?].

So the Holi became a game. Holi was played only by [Gopa and Gopis?]). They were realized souls. So they played the Holi was alright. But nowadays everybody thinks he can play Holi's. Whatever sins they may commit, all their lives they can do the Holi. It is not allowed. It is not allowed to people who can, everybody cannot play Holi. It is only for the realized souls that they can play Holi.

Then in this way you have noticed that when you are realized there is no jati-paati. You all become one caste. You are yogis. You all become yogis. There is no jath, there is no caste. There is no community. There is no race. There is no consciousness of class, and this class, and that class. Is all finished. You all sit together in one line thinking that you are a yogi. You will see a person coming from a very rich heritage, somebody who is earning thousands of rupees or pounds, and the another one is a very ordinary man – might be a just a sweeper also doesn't matter, he is a Sahaja Yogi. He is a Sahaja Yogi. Among Sahaja Yogis there is no caste system. There is no higher and lower ranking or anything like that. But you have to be a Sahaja Yogi to play the Holi, to meet each other with love, and make love in a way expressed that people feel that you are a recipient and a giver of love. Like people embrace. Men embrace a men, women embrace women, and they also... That's how you pass your vibrations [through it?]. That's how you express outwardly your love to your own body because you are all part and parcel of the same body. And if you are part and parcel of the same body, then this hand must look after this hand, this hand must look after this hand. What you are doing is just you are circulating your love into this Virata's body, and so that the whole body feels the oneness. That's the situation [it is?].

Then the colors are, the colors are all representing your chakras. These are all the chakras as you know. Every chakra has got different color. So what happens? These colors just get distributed in the air, in the atmosphere. During Holi time you [know you?] are representing those colors which are completely permeating into the atmosphere. So this is an-other thing when you play colors. When you color another person, you are just expressing that these, your chakras will be blessed. Red color is of the Mooladhara. All those colors that you use here are of different chakras. So just you are making the whole expression of your love that let it be you become completely filled with red color, means innocence, means innocence. Because as a child in the womb of the mother just sees the red color of the mother, color of the blood.

So like that you see different colors are spread on the face. And [abhira?] is the green color of the guru tattwa. Like that all these colors have got significance that they are the colors of your chakras which you are spreading all over to your friends, to your other brothers and sisters who are Sahaja Yogis. So it has that symbolic expression that you are spreading your – actually the essence of your chakra, the basis of your chakra, the colors of your chakra, the fragrance of those chakras to other Sahaja Yogis. You just permeate, permeating. I don't know in Hindi language if there is a better word

like in Marathi 'ud-har', udahr. 'Udhar' means just...

[Talk for duration 11.38 to 12.44 continued in Hindi]

...red color, is the sign of innocence. So Kabira says that, "You put me into such a color. Oh, the one who is going to color me is the One". Rangaraj is the one who colors things. So He says, "Oh Rangaraj, make me so that the whole thing becomes red – innocence, fills me up with complete innocence." And innocence is the one he has asked for to be filled in. And same is with Shri Krishna that He played with all these different colors to show that there are different charkas within us apart from the red and the others that are there. All of them play a part to create a beautiful joyful personality. So the people who are of eccentric nature, one sided, one-track man and unusually serious, if you see a conference of some, say, Western people, they are sitting very seriously like, you see, thinkers. And when it comes to frivolity, they are so stupid that I have seen eighty year old people doing the shake dance. They are already shaking, you know [laughing]. Plus they are doing the shake dance with a stick in the hand, you see, shaking [laughing]. And very well placed people, very well placed. They behave in such a stupid manner that you can't understand. Either they become stupid or unnecessarily serious drawn people, you see, showing-off as if they are very great thinkers. So these things are not necessary at all to put up a show. But it is something within yourself that you feel joyous and that a child-like. You [are?] become child-like. Your smile, laughter, every-thing is child-like, innocent, and that's what should happen to all of you.

Now the Holi day is to be celebrated in Delhi. I'm very happy because in the North only Holi should be celebrated I think because here it is Shri Krishna [where?] did His leela, and He had this Holi time. But now I'm going to tell you one more thing about Shri Krishna which is important. One must know, which I never have a chance to tell you about health problems we have from the wrong ideas about Holi or about Shri Krishna. Firstly, the foremost thing about Shri Krishna you must know that He is Yogeshwara. He is detached. He is pure. So those who play Holi – sometimes I find they get involved [with people?] in a funny way. That sort of a thing is absolutely not the Holi. It is anti-Holi. Actually it is satanic. Because whatever is not liked by Shri Krishna if it is done, then it is satanic. They play Holi in a way that they try to have their perverted tempera-ment expressed. Secondly, the people who play Holi should know that they must put some oil on their body because Shri Krishna likes oil. They must eat some butter. Then they, or if they want, they can have some ghee put in their nose which is very important, and something in the ear to be put, some oil, that is very good. Because this is all drying things. So if you put all these things, then your Vishuddhi Chakra (will improve?). Specially the Vishuddhi Chakra should be covered with lot of ghee or with what you call the makhan, is butter. You put it here, and rub it on here [unclear]. Those people who have Vishuddhi Chakra... If they do it every day, – two drops of this ghee, and in the ear also one drop of oil, and here little ghee or makhan, the butter, is put here every day, will help you to have, at the back also, to have a very good Vishuddhi. Because Shri Krishna was fond of it. And He believed that the ladies of, the milkmaid from Gokul used to take all their butter to be sold in Mathura where these horrible rakshasas were living, and they were, you see, nourished with this butter. And this nourishment of the butter was making them very strong. So that's why He used to manage to steal the butter of these ladies for His own consumption and for the consumption of all the other children of Gokul because it should not go to these rakshasas. And this was His idea.

But the essence of His life is this that one should understand that Shri Krishna what He preached is that for a higher goal you have to sacrifice the lower goals. This is the main thing – tattwa of His life, the principle of His life. For a higher goal you can sacrifice the lower goal. Like the lower goals are, now some people are, now this [unclear] [Take?] – the case of He is stealing the butter. He just stole butter, nothing else. Because butter was very important for the Vishuddhi Chakra of the Gokul people because with that they would have developed their self respect, their courage, and they would have raised their neck against these horrible rakshasas in Mathura. So it was important and [vital? inviting?] in those days to have this butter for the people. So the principle is you should not steal. Then how

you can you steal butter? But the higher goal is to preserve the Vishuddhi Chakras of the people, so for that sake you can steal. But in our country, you see, every-thing can be understood very well in such a manner that you pervert it. Like now people think if Krishna used to steal, why not we steal? We can steal government money to fill our tummy. We can steal all their money from the people and have our own children be-ing cropped up. This is from higher goal to the lower goal. Just the other way round. So perverted. That from the higher goal to the lower goal. Now, for example, if you have to do something, say, for Mother, that is much more important than anything else. But when it comes to doing, first do for yourself and lastly for Me. That's all. And this is what I have to tell you today about something important which I should not mention.

[Talk for duration 19.29 to 34.58 continued in Hindi]

If you go to England, you can wear a dress like English. Because now that dress which-ever has come traditionally to them, has come because that suits that country. And when you come to India dress up like India. If supposing if you have to wear three-piece-suit here with a tie, I don't know how many of you will exist to go back. We'll have to just send back your suits. Can you think of three-piece-suits in India? It is so comfortable, you see, to be dressed up like the way the country is. And if it works out that you can keep up your dress here, you can. But you cannot. You know that very well. It is very suitable, comfortable dress that you have here, and is better to have a comfortable dress here where the tradition has brought it to that level that you wear such and such dress. So what I am trying to tell Indians that they need. Now you all can say that you don't like Indians, Indian ladies wearing frocks, do you? You would like to have Indian ladies wearing frocks? [pausing and people denying] That's it. So what I am trying to tell them that it doesn't suit. Your face is different, your style is different, you should wear your own dress. Instead of we are trying to follow you in your dress, in your behavior, in living.

Some British parliamentarians have come to my house for dinner. He said, "Yours is the only house we find is Indian. Otherwise all the Lords who have disappeared from Eng-land have to come to India."

I said, "Why?"

"See, they have all the styles, the napkins, these, the bearers everything done in that way."

No thali nothing, you never see plates, the courses, and even in England you don't find these things. You see very few people have courses, and they converging these spoons, forks, this, that, all things done in very meticulous way. Just like the English. Imagine. How can you have Indian food in that fashion? Can you? Imagine Indian food in courses [people laughing]. First you'll get rasam. [people laughin very much] Then idli. Then this, then that. And the Madrasis will say, "Baba, get away from here." [laughing] It is better to have plantain leaf than to have this course business. [laughing] How can you eat Indian food like that? And with the chapattis, you see, they start the course in a North Indian style. Then first the chapattis and with that only vegetables. Then with something else, something else, you will say, "Now, we are fed up, we're finished." With chapattis you eat with everything whatever you want. There's a choice you have. Now you start the courses here. This is the trouble is that we do not understand the value of tradition in our country. We should understand the value of our traditions, and every country we should understand the value of traditions. Whatever are good traditions are to be taken into con-sideration, are to be used by all the Sahaja Yogis.

As I told you that Krishna's main essence was to sacrifice the higher goal – no, just the other way. [laughing] Is Indian style is to sacrifice the higher goal for the lower goal, you see. But Krishna's style was to sacrifice the lower goal for the higher goal. He didn't be-lieve in anything, you see. He didn't believe in time, He didn't believe. So some people, you see, all the time slaves of this thing. So I played tricks. As I told you, He didn't be-lieve in time. The way He did everything was so child-like sweet, beautiful, and the way He used to turn round people. You see, like Sudhama, when he came to Him to meet. Imagine. Then Sudhama, an old friend of His, with all tattered, torn clothes he comes to the

main door. He rushes there with all his ornaments, everything. Just hugs him [into...?]. Otherwise, you see, here, say, if you meet somebody. I know some of the min-isters who were just like, they used to wear half pants before Me, little, little boys you see. But you go there. "It is alright. Make Her sit there." Then you sit down there for two hours in a cold room, then they just come, and look at you, and they say, "I don't recog-nize. Who are you?" Your own brother can do the same. This is the country. Now so this is not the thing, you see. He, for Him love was the main thing. How to express love, how He rushed out with all His ornaments, everything, without wearing chappals He just rushed out opened the door – "Oh God, My great friend has come. Ah!" He didn't see whether he had taken a bath or not. He is coming all the way. Here people will say, "Oh God! My sari will be spoiled. My clothes will be spoiled. It should be clean. It should be [this?]" "Don't learn all these bad habits. In love nobody is [different?]. In love nobody thinks of these things. What is 'clothes', can be changed. But a heart which is hurt, we cannot change. We hurt the people for small, small things.

Like I knew another horrible lady who lived in America. She looked like a [aryer?] all the time to Me otherwise. But she used to think no end of herself. She used to tie up her hair like this, you see. She had her own style. I don't know what it was. I couldn't locate that in America. And this one was so particular about her time, you see. So one day she in-vided us for tea, and we all were to go. Now Myself and Mrs. Nagan Singh – you see, very nice and dignified lady, and she is a Maharani, and all that – and we were rather late because our husbands didn't turn up. They're busy with their work. So she got very an-gry. She said, "Why did you come so late? After all, you see, if the husband had not come you could have come." Again I said, "We were waiting for our husbands who comes ear-lier." I was so, you see, annoyed. Mrs. Nagan Singh was just pinching Me. "See", she said that [laughing, unclear] You see, Mrs. Nagan Singh couldn't bear it. She said, "We are not going to have any tea because I think we can get better tea in our house without all this talking." And we got up and walked off, see. But she was so funny, and she started shouting at us. "Why did you come late?" So actually why did she invite us? She invited us for tea, to talk to us nicely, to be kind to us. Instead of that she was angry with us because we were late. Just imagine. So we can have tea in our own house. We didn't go to listen to her angry words. Isn't it? We just went to see her.

So this is what one should understand that Krishna's life was full of love. He didn't mind anything in love. Whatever sort it was, it is all love, and you see your Mother also. You know very well that I am very particular on neatness Myself, extremely neat Myself. In My house – it is a huge house you know, and you should see the photographs of My house sometimes, so you will know how I lived there – extremely neat. I'm very neat and tidy. But I never tell anybody else [unclear]. I Myself will go and clean My own things. Today in the bathroom it was all lying hotchpotch, and all that. I washed it Myself. I cleaned [immediately?]. I didn't tell anyone. I don't want to hurt anyone. Why should I hurt anyone? If I have to do, it I will do it. And even if they dirtied it, I never tell them that you should not dirty, you should not do like that. You see you should have that much sense that you should not hurt any one. Why are you cleaning the house? For whom? You are cleaning the house to make others happy. But cleaning for cleaning's sake has no sense. Why are you keeping the time? To keep others pleased. You are not doing it for time's sake. You are doing for pleasing others. But by that you are displeasing others, no use [being decent?]. No use doing this. I never grudge about anything – you have noticed. Despite the fact that I live in My own private way. I live in a very neat and clean way Myself. I'm very clean Myself. You see when I cook, I cook very well. But I see people cook in a very lethargic manner. If I take any [this?] work, I do it in such a meticulous way, so beautifully. I see to it that I do it proper. But people when I give them any work, they just started absolutely careless about it. They don't bother [Not clear]. You can't say.

So what I'm trying to tell you that it is better that you see yourself, that you look after what you want to do yourself. But don't spoil the heart of others. Don't injure others. Don't say things which are harsh. Forget it. Forget it as far as possible. Just try to forget. And this will help you a lot. Because this kind of a tension mounts up very well. And this is what Krishna hit in His life. He just wanted to crush the tension of people because of time, because of vidhi-nishedhas, because of funny ideas about

religion. All this He wanted to kill. He said, "This doesn't exist in that area where I [reside?]."

So this is what one has to learn from His life that you should try to be yourself very neat and clean. You should try to be yourself very generous. You should try to be yourself do-ing all the work. You shouldn't say, "I was doing all this postering, and this fellow didn't do." So what? Who asked you to do it? You better not. If you think you are doing some-thing, you better not. But if you think you are doing for your pleasures, alright. If I am cooking, I just cook. I cook, I enjoy. I don't bother how much My servant has done or any body else has done. I do everything. If it comes to that, I wash, and clean, and sweep, and [unclear] do everything, if it has to be done. I am enjoying. Because you don't enjoy your work, you want others to do. "What he has done? They have not done. I have not done. So if I do, he will all not do. So I should not do." That's not the way. That means you don't enjoy the work of God. Any work. You can wash the floor, anything. Shri Krishna you know that He went and cleared the [asking something in Hindi to the audi-ence] left over food of the guests who were there. He cleaned all that. Cleaned all that. And just imagine in India only the sweepers or somebody like that do that [unclear] at the place of Yudhistira, Dharma Raj. At his place He went and did. So just imagine. Christ washed the feet of His disciples. So for them no work is higher lower. It is just what is enjoyed [everything?]. And everything is great for them.

You know that Shri Krishna's life is so full of such incidents that you can't imagine how far He has gone in showing that your position, your, what you call the money, the way you live has no meaning at all. Has no meaning at all. It is all absurd. And what is most important is that we should not hurt anyone. We should not trouble anyone. We should not try to injure anybody's feelings. On the contrary we should be extremely sweet. In a sweet manner you should do [things]. And that's how He judged. When He told some-body some work. And He could judge a person that what sort of a person he is. Immediately He could judge that how deep the person is.

You see, with dedication, a little work... Like Rama's life... And we have seen Shabari took out every little berry, and tested it that it should not be sour. You see, like that they judged a person how sincere and devoted that person is. Little work do you do, how beau-tifully. And it comes out very well. If your devotion is alright, if you are absolutely posi-tive personality, it works out. But otherwise it will fizzle out. You'll do all kinds of mis-takes because the heart is not there. So the heart should be there. This is Shri Krishna's specialty that His heart was there. And in His heart resided Shiva. This time we had a puja in Vittala's place because I wanted to take. Now Shiva, it is always the Vittala went to Shiva. But this time Shiva had to go to Vittala. So that the people in their bhakti, in their behavior, in their everything should remember that they have to become the spirit. In Shri Krishna's bhakti they should know that Krishna did everything so that you should become the spirit. You should not be bound by gunas, by kala, by anything. But you should be free people. He just tried to free you from all these things. But He didn't want you to be people of frivolity. You could be frolic. But you cannot be frivolous people. And the frivolity and all that He just abandoned. But what He wanted you to get rid of all these bandhanas which were keeping you down.

I think we have had a nice time in this Holi, and we should always have such a nice time. Always with Shri Krishna's blessings you all should enjoy your Holi. But the greatest Holi is within yourself when you fill yourself with all kinds of colors. Your nature should be such that everybody should enjoy that color. That color that is within you, color of beauty – not artificial, just showing of, just giving something without any love. I tell you yesterday I went to the market just to buy some presents for you. And I just went, and actually I was just with full heart, and I got exactly for the foreigners I had to buy 45 pieces. Exactly. And such sweet things that when you see that you are going to love it, just sweet things. I got and I just said, "See, it's my love. Just the idea that I have to give something to these people. How it has worked out." So we'll do that ceremony now of giving presents to all the foreign people because Holi is the day you are supposed to give some presents. Alright? So we have something for you to be given.

ORIGINAL TRANSCRIPT

HINDI TALK

Scanned from Hindi Nirmala Yog



आप लोग रुपया तक देने से घबराते हैं। यह गलत बात है। यह सुनकर तो मुझे बड़ा आश्चर्य हुआ कि बम्बई के लोग और हैं। अगर पूजा होगी तो सब में कशमकश लगी रहेगी कि हम कितना रुपया दें। यहाँ

माँगना पड़ता है। रुपया तो कभी बम्बई में कम नहीं होता। आपको मालूम है कि बम्बई में लोग हजारों रुपया खर्च करते हैं और अपने यहाँ उन्होंने बना रखा है कि इतना रुपया हम भगवान के नाम पर रखेंगे। यह बड़ी शर्म की बात है कि इन लोगों को आपसे रुपया माँगना पड़ता है और इस तरह की चीजें नहीं होनी चाहिए। और अगले वक्त मैं ये न सुन पाऊँ कि आप लोगों से रुपया माँगा जाता है। यह तो परमात्मा का काम है। आप यहाँ आकर के इतना लाभ उठाते हैं। आपको तन्दुरुस्ती ठीक हो जाती है, तबियत ठीक हो जाती है और आप टाइम (समय) नहीं दे सकते अपने को, आप ध्यान नहीं कर सकते और आपको दुनिया भर के काम हैं, लेकिन आपके पास ध्यान करने के लिये 'टाइम' नहीं है। मतलब यह है कि "मुझे बाजार जाना था, माँ, मैं क्या करूँ, मुझे जरूरी जाना था, सुना कि आज ताजी सब्जी आई थी तो लेने जाना था", लेकिन ध्यान के लिए उनको समय नहीं है। "मुझे अपने ब्लाऊज का मैचिन्ग करना था, इसलिये मैं गई।" आदमियों का दूसरा है, "आज दफ्तर में कान्फेन्स थी, मुझे जाना ही था इस कान्फेन्स में, तो मैं ध्यान नहीं कर सका।"

भई सुबह चार बजे उठो, अगर कान्फेन्स है तो। जो जरूरी चीज है वह है ध्यान करना। जो बड़ा goal (उद्देश्य) है उसे देखना चाहिये। जो चीज है, वह है ध्यान करना। Conference (सभा) है, जो जरूरी चीज है, वो है ध्यान करना जो बड़ा यह goal है उसे देखना चाहिए। दफ्तर थोड़ा सा आपने नहीं किया तो भी कुछ नहीं जायेगा, क्योंकि lower goal (निम्न उद्देश्य) है। ऐसे हजारों दफ्तर वाले मैंने देख लिये जो कि फाइलों पर फाइलें लाद के मर गये लेकिन कोई पूछता भी नहीं कि कहाँ गये और कहाँ खत्म हो गए। हजारों को मैं जानती हूँ क्योंकि मैंने जिन्दगी भर इन्हीं लोगों के साथ जिन्दगी काटी है। तो दफ्तर की जो महत्ता है वो मैं अब जानती हूँ, उसको महत्ता आप मुझसे न बतायें कि आज दफ्तर में ये था, ऐसा हुआ, दफ्तर में मैं फंस गया। दफ्तर क्या चीज है। आपसे ध्यान नहीं होता। इतनी छोटी-सी चीज आपसे नहीं होती। ये भी सोचना चाहिये कि हम माँ से हम सब ठीक करवाना चाहते हैं, हमने माँ के लिए क्या किया।

सब अपने मन में सोचें कि हमने माँ के लिये क्या किया। सबसे निम्न चीज है कि पैसा देना। इससे निम्न कुछ है ही नहीं। माँ कितना रुपया देती रहती है हर साल। हमने कितना रुपया दिया। वो श्रीवास्तव साहब तो कोई सहजयोगी नहीं। लेकिन उनकी अब बहुत जबरदस्त है कि अगर इसमें रुपया पैसा दिया जाये तो अपना लाभ होता है और उनको हो ही रहा है। उनको सारा लाभ हो रहा है रुपयों पैसों का और आप लोगों को लाभ नहीं होता। फिर कहेंगे कि हमारी नौकरी

नहीं चलती, हमें घाटा आ रहा है। होगा ही। वो हाशियार आदमी हैं, उन्होंने कहा चलो भैया ये तो पालो, करो। और आप लोग दो-दो रुपये, चार-चार रुपये के लिये, मुझे तो आश्चर्य है, मोटरों में घूमते हैं, सबके पास मोटरें हैं, पेट्रोल है, सब चीज, शानबाजी बहुत है। ये जो चीज ऊपर आ गई है दिखावे की, दिखावा, ये अपने North India (उत्तरी भारत) की खास चीज है। ऊपर का दिखावा। कपड़े अच्छे होने चाहिये, मोटर होनी चाहिये, घर सुन्दर होना चाहिये। लेकिन आपके मन्दिर में कितना दीप जल रहा है, सादगी पे उतर कर। सादगी पे आइये, तभी अन्दरके आत्म-दीप की ओर नजर जायेगी।

ये मैं नहीं कहती कि आप फकीर बनकर जियें। ये बात नहीं है, मतलब ये है कि आदमी को traditional (परम्पराचारी) होना चाहिये। Traditional तरीके से रहिये लेकिन जो glamorous पना (चटक-मटक) है, धोर जो आदमियों की शानशोखो है, वो खत्म होनी चाहिये। हम लोग कोई अंग्रेज नहीं कि कीमती सूट पहन करके घूमें। क्या जरूरत है सूट पहनने का? अपना देसी कपड़ा पहनिये। देसी तरीके से रहिये, इसमें अपनी शोभा है। उसमें अपनापन। बेकार में अपने को show बाजी (दिखावा) करना और दिखाना। यहाँ इतना show (दिखावा) है मैं आपको बता नहीं सकती। अगर किसी के घर जाइये तो मुझे तो समझ नहीं आती। एक बार हमारे चपरासी की बीबी मुझे मिलने आई। तो शनील का सूट और शनील का सब कुछ। अब मुझे क्या पता था कि ये चपरासी की बीबी है। मैंने कहा भैया सोफे पर बठो। वो तो मुझपे भी अच्छे कपड़े पहन के आई थी। मतलब मैंने कहा सोफे पर बठो तो बठे न। मैंने कहा, हुआ क्या भई, बैठो क्यों नहीं? इधर-उधर देखने लगी तो कहती है, कि माँ बात ये है कि मैं चपरासी की बीबी हूँ। तो मैंने कहा, अच्छा चलो बैठो, कोई हर्जा नहीं, तुम शनील पहन कर आई हो, तो कहाँ जमीन

पर बैठोगी। यही हमारे धोबी साहब के यहाँ है। एक हमारे धोबी साहब ये यहीं दिल्ली में, बहुत दिनों तक रहे, धोबी अभी भी हैं। तो वे एक दिन सूटबूट पहनकर आये, वो तो धोबियों का ये कि किसी का भी सूट भाड़कर पहन लिया, ये धोबी की जात है। तो किसी का सूट-बूट भाड़कर आया। तो कहने लगा कि माताजी कंसा सूट लग रहा है? अरे मैंने कहा, ये तो साहब का सूट है। कम से कम हमारे घर तो साहब का सूट पहन कर मत आना था। वो भी काफी लम्बा चौड़ा था, मैंने कहा इस लिये तुम हमें छोड़ते नहीं हो, क्योंकि साहब का तुम्हें dress (कपड़े) तुम्हें fit (सही) होता है, इसलिये तुम हमें छोड़ते नहीं हो, मुझे पता है। ये तो हम लोगों की दुर्दशा है। माने ये कि सूट जरूर भाड़ेंगे, चाहे तो किसी का मारा हुआ हो, कोई हर्जा नहीं। सूट भाड़कर रोब भाड़ना। कितनी देर का रोब होता है? ये रोब कितने देर का? एक क्षण भी नहीं। अन्दर का रोब होना चाहिये मनुष्य में, और traditional (परम्पराचारी) नहीं हैं हम लोग। औरतें फोरन sleeveless (बिना बाजू का) पहनकर घूमती हैं। मैंने देखा है औरतों को sleeveless फट में पहनेंगी। sleeveless पहनना अपने यहाँ कोई देवी देवता, कभी मैंने सुना नहीं sleeveless पहनती थीं। हमारी लड़की ने एक दिन कहा, "माँ यहाँ सब लड़कियाँ, जब दिल्ली आए, सब लड़कियाँ हमारे स्कूल में sleeveless पहनती हैं, हम पहने?" तो हमने कहा, "जैसा तुम्हारा मन हो", पर तुम क्यों नहीं पहनती? मैंने कहा, 'मैं तो नहीं पहन सकती, क्योंकि मैंने कभी पहना नहीं। मुझे शर्म आती है, ये शरीर क्यों खुला रहे। ये तो चीज ठीक नहीं'। तो कहने लगी जब ठीक नहीं तो आप कहती क्यों नहीं कि ये ठीक नहीं।" मैंने कहा आपके पास अक्ल है, आप खुद तय करिये कि अगर हम नहीं पहनते और अगर आपने पहनना है तो हम क्यों आपको जबरदस्ती करें। पर मैं कभी नहीं पहनूंगी। There is no criteria (यह कोई आवश्यक नहीं है) ये तो कोई

criteria (आवश्यक) नहीं कि मैंने कह दिया तो आपने हाँ कर दिया। मैंने कहा कि आप अपना दिमाग लगाइये कि मैं क्यों नहीं पहनती। Sleeveless पहनेंगी, इतना लम्बा गला पहनेंगी, ये सब तरीके आप छोड़ दीजिये। सहजयोगियों को ये शोभा नहीं देता। कायदे के कपड़े पहनिये। जो कायदे के कपड़े हैं, अपने traditional (परम्परागत) तरीके से। पाँव में ठीक से पायल होनी चाहिये, आपके पाँव में बिछिया होनी चाहिये, आपके गले में मंगलसूत्र होना चाहिये। कायदे की औरतें होनी चाहिये। बाल कटाकर बैठ गई, बाल किसलिए कटाने हैं, क्यों बाल कटाती हैं आप लोग? आप कोई अंग्रेज हैं जो बाल कटाये? किसलिये आपको बाल कटाने की जरूरत है? कुछ समझ में नहीं आता। हमारे यहाँ बाल कटाना सिर्फ विधवाओं का होता है और विधवाओं को भी बाल कटाना जो होता है, बिल्कुल मुंडन होता है। ये नहीं कि बाल कटाकर के hair dress (केश सज्जा) बनाकर के घूमना, सहजयोगियों को शोभा नहीं देता। यही आदमियों का हाल है। अब ये लोग भी आजकल, मैंने सुना है कि यहाँ के आदमी लोग भी, कुछ सहजयोगी भी काफी फैशन करते हैं। फैशन सहजयोग में बिल्कुल नहीं शोभा देता, आपकी dignity (शान) में। ऐसे आदमी को आपको माजूम नहीं कि कोई इज्जत नहीं देता। परदेश में मैंने देखा है हमारे साथ एक cabinet minister (केंद्रीय मंत्री) थीं, cabinet minister नहीं secretary (सचिव) की बीबी थीं। Chief secretary (मुख्य सचिव) chief cabinet secretary की। उसकी बीबी आई एक बार। वो South India (दक्षिण भारत) की थीं। लेकिन वो बीबी अपने को बहुत अफ़लातून समझती थीं। तो दुबली-पतली थीं और एक दिन हम लोग पार्टी में गये खाना खाने। तो वहाँ पर देखा कि हम गये तो हमको बड़ी इज्जत के साथ उन्होंने हमें बैठाया। हमारे husband (पति) भी बैठे, और ये महाशय जब वहाँ बैठे तो उन्होंने कहा कि आपकी बीबी कहाँ है? कहने लगे आपको तो कोई बीबी आई

नहीं। कहने लगे मेरी कोई बीबी नहीं आई, वो तो अपने वाली थी, वो कहाँ चली गई। वो कहने लगे नहीं, कोई नहीं आई। उसके बाद हम बैठे तो उन्होंने कहा कि आपकी कोई सेक्रेट्री आई हुई है। देखा तो उनकी बीबी साहिबा वहाँ जोन पहनकर पहुँची हुई थी। तो उन्होंने कहा, ये तो कोई सेक्रेट्री होगी। वो अपने को बड़ा खूबसूरत समझ कर घूम रही थी। असल में औरत में जब dignity (मर्यादा) नहीं होगी तो वो मुझे लगेगी जैसे कि कोई क्लक ब्रावू की बीबी आई हुई है, या वहाँ पर कोई जमादारनी के जैसी दिखाई देती है। हिन्दुस्तानी औरत जो इस तरह के कपड़े पहनती है बिल्कुल जमादारनी जैसे, और ऐसे जमादारनी जैसे कपड़े पहन करके घूमना कोई अच्छी बात नहीं। अपनी इज्जत अपने हाथ में है। अगर आप अपनी इज्जत नहीं रखेंगे तो दुनिया आपकी इज्जत नहीं करेगी। आप लोग किस तरह के कपड़े पहनते हैं, किस तरह से चलते हैं, कि अपने देश के गर्व के साथ, जो अपने देश का dress (पहनावा) है वो सबसे अच्छा dress (पहनावा) है। हाँ कभी-कभी पहनना पड़ता है formalities (औपचारिकता) पर, कभी आप सूट पहन लीजिये, पर हर समय सूट पहनने की कोई जरूरत नहीं। तो यहाँ पर मैं देखती हूँ बहुत से सहजयोगी लोग रीब भाड़ने को जाते हैं और यहाँ पर जो हैं foreign (विदेशी) से आये हुये लोग हैं, मुझसे कहते हैं कि मैं हूँ इसलिये अच्छा नहीं लगता है कि वहाँ पर सब suited-booted (सजे-धजे) लोग रहते हैं। उनको अच्छा नहीं लगता, क्योंकि आप उनका अनुकरण कर रहे हैं। उनको लगता है कि ये लोग क्या अजीब लोग हैं, इनके पास इतने अच्छे-अच्छे dress (वस्त्र) हैं, उसे पहन सकते हैं। इतनी गर्मी हो रही है, उस वक्त ये लोग अपने ये पहन करके आ रहे हैं। इनको बिल्कुल ही अपनी कोई प्रतिष्ठा नहीं। जो स्वयं अप्रतिष्ठित होते हैं, वो इस तरह से glamour (दिखावे) में रहते हैं। Glamour (दिखावा) तो वो चीज है जिससे आदमी में एक तरह की defi-

ciency (हीनता) होता है वो glamour लगता है कि सिर पर डालड़ा का टीन रख लीजिये उसके ऊपर में बूफा बनाइये और फिर वो डालड़ा का टीन या बालों में खूब ऐसे-ऐसे सजा-सजा करके बाल-बाल बनायें। क्या जरूरत है? कोई जरूरत नहीं। आप बिल्कुल सादगी से रहिये। कहीं आपने कोई देवी को देखा है कि वो इस तरह के बेकार के आडम्बर करती हैं। अगर करे, एक बार हमें जबरदस्ती टेल-टाल कर लोग ले गये तो मैं तो भूत लगने लग गई। मैंने कहा हे भगवान फेंको इसे, बेकार की चीज, सरदर्द हो गया। पर कैसे लोग बदर्शात करते हैं और किसलिये ये सारा वर्दाशत करते हैं? किसलिये? इससे किसी को लाभ नहीं होता है, कोई सुखी नहीं होता, किसी को आनंद नहीं आता। उल्टे घबराहट होने लगती है।

तो ये चीजों को समझना चाहिये कि श्रीकृष्ण की जो लीला है, उस लीला में सौष्ठव है, उसमें माधुर्य है, उसमें इस तरह की गंदगी नहीं है कि जिसको देखते साथ ऐसा लगता है कि ये क्या चले आ रहे हैं सामने से, चार तरह के बाल रंगा करके, ऐसा बड़ा-सा चश्मा पहन करके, जैसे खुंखार इन्सान आपके ऊपर चला आ रहा है। उनके अन्दर सौष्ठव था। उनके dress (वस्त्र) देखिये, पीताम्बर पहनते थे। हमारे यहाँ कितने लोग पीताम्बर पहने हुये हैं, बताइये? जो कृष्ण पहनते थे। क्योंकि वो तो पीताम्बर पहनने से तो, अरे बाप रे! हम तो बिल्कुल देहाती हो गये, कोई नहीं पीताम्बर पहनता, और वो मुकुट लगाते थे, वो भी मोर मुकुट लगाते, मोर मुकुट उसको लगा लेते थे, क्योंकि थे तो भगवान ही तो उनको मुकुट चढ़ाना है, तो मोर का लगा लेते थे। लेकिन अपने यहाँ बूफा बना लेते हैं। बताइये और आदमी लोग और क्या-क्या तमाशे कर रहे हैं। इससे क्या फायदा? जो असलियत पे आदमी को रहना चाहिये। पहली चीज ये है कि अपने को ये समझ लेना चाहिये कि हमें असलियत पर रहना है। असलियत इन्सान को जो है वो बहुत

रुचिकर और सुन्दर है, और जो ऐसे फालतू चीजों के पीछे में आदमी जख जाता है तो उसका जो रूप है वो बिद्रुप हो जाता है। जैसे कि एक साहब पार्टी में बहुत बनठन कर गये, तो उन्होंने सोचा कि बंरा है तो उनके हाथ में उन्होंने अपने सारे गिलास-बगैरा पकड़ा दिये, और वो अपने को बड़ा लगा के एक टाई-वाई लगा के आये। मैंने कहा, इन राजा-महाराजाओं का गवाल ही खराब हो गया। बड़े बन के आये थे राजे और उनको उन्होंने सबने वो गिलास पकड़वा दिये। मैंने कहा कि भई विचारों को ऐसे ही पकड़वा दिया उन्होंने। दो-एक दिन मेरे साथ भी ऐसा ही हुआ। मैं एक पार्टी में गई थी, तो वहाँ एक ambassador (राजदूत) साहब हिन्दुस्तान के, बड़े अंग्रेज बनकर आये थे। तो मैंने सोचा कि कोई नीग्रो-वीग्रो होगा, उसको भी बंरा बनाकर के भेज दिया होगा। यहाँ पर कोई नीग्रो है कि क्या है। तो उसको मैंने खुद ही गिलास पकड़वा दिया। तो ये दीड़े-दीड़े आये कि अरे क्या करती हो, अरे क्या करती हो? ये अपने ambassador (राजदूत) साहब हैं। भई मैंने कहा, कायदे से अपना बंद कॉलर का पहन करके, कायदे से आते तो मैं कहती भी कि हिन्दुस्तान के ambassador (राजदूत) आये हुये हैं। ये इतनी जो टाई-वाई लगा करके आये तो भी खूब मोटी, ऐसे-ऐसे फूलो हुई, बिल्कुल जैसे बंरा लोग लगाते हैं। मैंने कहा तमीज से कपड़े पहनो। ऐसे ही इंग्लैण्ड में आप देखिये कि रानी का जब वो होता है पार्टी तो वहाँ भी ये चलता है। ये सब अंग्रेजों से हमने सीखा हुआ है फालतू का। तो वहाँ पर ये है कि tail coat (एक प्रकार का वस्त्र) आप पहनते हैं, जिसको वो क्या है long suit (लम्बा सूट) कहते हैं। अब वो सबके पास तो होता नहीं, कोई रखता नहीं, तो वहाँ एक Ross Brothers (रॉस बन्धु) करके हैं। Ross Brothers—तो Ross Brothers जो हैं वो सबको देते हैं कि आप ये hire (भाड़े पर) करो। अब भैया अच्छे-भले लोग सीधे नहीं चलते, टेढ़े-टेढ़े चलते हैं। मैंने कहा क्या वो तो comfortably (आरामपूर्वक) चल

रहे हैं, उनको सब tight (तंग) कपड़े, कोई लटके हुये हैं, किसी के यहाँ तक पंर जा रहा है, कोई डीले-दाने बिल्कुल जोकर बने हुये हैं, clown जैसे। मैंने कहा जो अच्छे-भले लोग ये ये कैसे लग रहे हैं। मुझे तो हंसी पे हंसी आती रही। पूरे समय मुझे हंसी आती रही। इन्होंने पूछा तुम्हें हंसी क्यों आती है? मैंने कहा ये देखो clown (जोकर), ये तो इतना अच्छा आदमी है, इसको क्या हो गया, ये clown जैसे बना चला है। भगवान की कृपा से जब से हम पहुँचे तो ये allow (इजाजत) हो गया कि आप अपना national dress (राष्ट्रीय पोषाक) पहन कर आइये। तो मैंने कहा, नहीं तो मैं तो आपके साथ चलती नहीं। Clown (जोकर) बनकर के, मैं चलने नहीं वाली। ये सब भगवान की कृपा हो गई, समझे ना। फिर उससे अजीब-अजीब लोग dressed आते हैं, varieties (भिन्न-भिन्न रूप) आती हैं—कोई अजीब तरह का पहन कर आते हैं, जिसको आप अजीब से कहें। वो पर दिलने को तो मिलता है कि इनका national dress (राष्ट्रीय पोषाक) क्या है। Variety (विभिन्नता) से सौंदर्य आता है, सब अपने tradition (परम्परा) की तरह से कपड़े पहनते हैं। उनके देश में जो tradition बनता है। अपने देश में भी जो कुछ tradition बने हैं, वो भी इस हिसाब से tradition बने हैं कि जिससे हमारे देश में जो जरूरी चीज है, जिस तरह का dress (वस्त्र) पहना वो धीरे-धीरे वो tradition बाँधते जाता है। जिस तरह का हमारे लिये शोभा देता है, उपयोगी है, उसको छोड़कर एकदम अंग्रेजों जैसे कपड़े पहनने की क्या जरूरत है? और अंग्रेज जैसे

पहनेंगे। नहीं तो बिल्कुल जैसे वो beach (समुद्र किनारे) पर पहनकर घूमते हैं, वैसे पहनकर घूमेंगे। दोनों चीज हमारे देश के लिये शोभा नहीं देती। हमारा देश भी बहुत बड़ा प्रतिष्ठावान है, क्योंकि बड़े पूर्वजन्म के मुकुत से आप इस देश में पैदा हुये हैं। इनको पूर्वजन्म का कुछ मालूम ही नहीं। फिर उनके मुकुत को कौन ब्रात करे। तुम्हारे तो पूर्वजन्म के इतने मुकुत हुये, इसी देश में आप पैदा हुये और इस देश में पैदा होने के बाद इसकी शान से रहे। औरतों को भी चाहिये कि इसकी शान से रहे। देखिये आप हिन्दुस्तानी ढंग से कपड़ा पहना कोजिये। आपकी इज्जत होगी, लोग आपको पसंद करेंगे, आपको मानेंगे। महाराष्ट्र में इस मामले में लोग काफी ये हैं। आसानी से अपना dress नहीं छूटता, आसानी से नहीं छूटता और देहातों में तो बिल्कुल ही नहीं, चाहे कुछ हो जाये देहातों में बिल्कुल नहीं छूटता। उनका dress (पहनावा), मैं तो ये कहती हूँ कि traditional dress आप पहनिये, सब तरह के आप जेवर पहनिये, उसमें कोई हर्ज नहीं, क्योंकि ये अपने देश का tradition (परम्परा) है, और ये सारे जितने भी जेवर हैं ये सारे एक-एक चक्रों पे उसकी शोभा के लिये हैं। लेकिन आपको कोई जरूरत नहीं कि आप अंग्रेजों जैसे फाक पहनकर घूमिये और या उनके जैसे कपड़े पहनिये। हाँ कभी आपको formalities (लोकाचार) पर पहनना पड़े। पर अधिकतर अपने ही देश का dress सहजधोगियों को पहनना चाहिये, हरेक आदमी को। जिस देश में रहो, अगर इंग्लैण्ड में रहो तो इंग्लैण्ड जैसा dress पहनो।