

Namadeva, anybody, there was no caste or system or anything. For them it was just the spirit. Spirit has no caste, no system, no formal sort of a thing. It is beyond all these things. And it is said [in DEL] that sanyaasi has no, the sanyaasi has no caste, it has no caste. And always you have seen all of them have suffered, all of them. Tukarama has suffered so much because they thought he was not a Brahmin. I don't know. But the way he was suffered because of the Western interest. Even Sai Nath, who was recently here, who has suffered so much on account that they called him a Muslim. So, for a Muslim also there is no caste or formal religion left. You'll be amazed. I went to a place called Darkili and asked people, "What is this place? It's very vibrating?" And they said, "There was one mia and he was a sadhu who was Muslim." And they all worshipped him. I went and saw. He was a realized soul. You can see because the vibrations were coming from him. So whether he is a Muslim or a Hindu born in any whatever it is, he is a realized soul, so he is a realized soul.

Now, the secular state of our city government I say, I have nothing to do. I don't know how to work out through the government. Their ideas of secular state and all that are based on something superficial. Because for Me, these things do not exist.

Now we have got people coming from Algeria, lots of people are coming from Algeria. They are all Muslims. They had taken to Sahaja Yoga. They know about Ganesha. They know about Christ and they know about Mohammed. And many Hindus who are in Pune who are Brahmins, are now worshipping Mohammed Saab because they know that Mohammed Saab exists as Dattatreya himself. But this is to be proved and they have to see that this is so.

It's very surprising that fanaticism has nothing to do with God. It has nothing to do. On the contrary it is an anti-God activity. All kinds of fanaticism is anti-God activity. It causes also cancer. I know one gentleman who came from Iran. He was a doctor and he had stomach problem. And he had cancer in his stomach. And when he came, he told Me that "I don't believe in any other person but Mohammed Saab." But I said, "Mohammed Saab Himself is angry with you. Because He is Dattatreya and how can you say that?" I said, "You have to believe in Dattatreya." He said, "I can't believe in Dattatreya, Nanaka or anyone." I said, "Alright. I cannot cure you. I'm sorry." He went back. For 15 days he worked very hard. He couldn't get cured. The doctors said "He is going to die." His wife came. She said, "We believe in whatever you say, Mother." Then he became a great Sahaja yogi. He's cured. He's alright.

All these things are outside by him. I'm talking of the inner being. He said, "Any difference in the body of one human being and another human being whether he is a Hindu or a Muslim or a Christian?" We, we have made. We human beings have made all these things. It's absurd. God never knows these things. And we are told "many Muslims have come." Farsis are coming. All kinds of people are coming. Now those who are all Western people, they are all followers of Christ. They have come to Me. And Christ is very much there within ourselves. But where does He reside? What is His work? Who was He within our mythology and another mythologies? We have to understand everything, the relationship. It's all the knowledge of the roots, as I said. But, to go into the roots, you have to become subtle. It's not, "[5-6 words of Marathi]" in Marathi as said. That there's talk, talk, talk, talk, talk. It's something that is experienced to be know that all of them are one. How can they be two? I'm different.

[Transcriber's Note: somebody else talks for 5 sec]

Who is the Prime Minister? I don't understand it. To Me, I don't understand "Prime Minister." For you it's alright. I have no problem [bothering MAYBE] with them. To [them DEL] Me, they are human beings as everybody. To you, it's a big thing or small thing. To Me, it is not. It doesn't go into My head, you see? So particularly if you're understanding about someone, it maybe your own mental projection. But to Me, she is a human being. That's all. Nothing more than that.

[Transcriber's Note: Somebody talks for at least 3 sec. It sounds like the latter part of the question was cut but the audio is so poor quality that I can't make out the beginning of the question either.]

If so, it should work out. [Then MAYBE] that's the thing. [You PROBABLY] understand? Why worry about these political things and these things, you see? They already you are having. As soon as you got, you see them. Inside at least, have your self. Worry about yourself more now. Isn't it? It's a good idea. If you think so?

[Transcriber's Note: Somebody replies, "Yes"] All right? [Transcriber's Note: Somebody replies, "Yah"]

[Transcriber's Note: Mother starts talking abruptly as if the recording is cut.] [channels MAYBE] within us. One is left side, another is right side. And the left side energy is the energy of desire and the right side is of action. So, first of all, you have to put the left side towards Me. That means, you are desirous of your Realization. Just like this. You have to put your hand towards Me. Keep it comfortably on your lap if you want. Very comfortably. You should be comfortable but not slouching or in any way too erect, just in a comfortable way for you. And not too much putting back your neck or forward but just in a comfortable way. You have to sit down with the hand on your left lap, if you like, or on your left side arm.

This one. Now, the right hand is the [is the DEL] action which we have to use. First of all, please put this hand towards Me like that. And now close your eyes. Please don't open your eyes. Till I say, please don't open your eyes because when the Kundalini rises, it goes through this Agnya Chakra which is connected with your eyes. And the eyes have to be little bit sometimes attracted and even the people [style MAYBE] it. So it's better to keep the eyes shut so the Agnya Chakra opens out without any difficulty. Please keep your eyes shut. And put your both the hands towards Me. Just like that. Just like that. Now close your eyes. All of you should do it. Because with this, at least you've got anything, your health will be alright. So, put your both the hands towards Me. Close your eyes. And everybody should close the eyes. That will help everyone. It's a collective happening. If somebody doesn't want to do it, he should go away. But he should not disturb others by obstinacy. That's not a good thing. To be kind and civil to others, everybody should [Transcriber's Note: recording finishes abruptly]

1982-1228, A vocal recital by Pandit Bhimsen Joshi

View [online](#).

28 December 1982

Evening Program

Pune (India)

Talk Language: English | Transcript (English) – Draft

With a vocal recital by Pandit Bhimsen Joshi.

Today is the day of thanksgiving and feelings are released of joy that we enjoy here in our state and of sadness that we have to leave all the great Sahaja Yogis of this place. At the very outset, I must say that Merodai, my son, no doubt out, but he has really done a great service to Sahaja Yoga in Pune. I've met many people who have been cured to Sahaja Yoga, many, many, many. But he is a living example of a person who took over Sahaja Yoga as a benevolent friend of the public. Who devoted his time to come down and work out for the people who are educated, who are more intellectuals, to see that they understand the value of Sahaja Yoga in every strata of existence. It's not meant for only ordinary [UNCLEAR] or for scientists or for any political leaders. But it's meant for everyone today and everyone has to take Sahaja Yoga so they understand their spirit and understand their creation.

I'm very thankful to ayurvedic leader, [UNCLEAR], he was very kind to Me even before this, just at the beginning of Sahaja Yoga. He based your opinion and he has been such a support to me that I'm trying to read it from my heart for coming forward to help us out with the chronic problems of Sahaja Yoga.

Then I must confess today that I've been a great admirer of a great singer, a great artist of our country for his music. Perhaps you do not know that I've never missed a single program, when you stand in Bombay, when you are on the time, I always attend this program. Moreover, whenever I really got frustrated and tired, I used to really take the course and relax. He has been such a help to me because apart from that he is a great artist, he is a very dear [UNCLEAR] I think, like he could sing, he is so much from his heart and in the heart beside this person. Our Indian music is based on Om, Omkara, which is the Brahmanian theme which you are talking about. And about maybe five years back, I told people that this music is going to take over the whole world because I could see the urge on the people who seek God and to seek the Spirit. And today you'll be amazed when this music though you may not understand the Raga and the [UNCLEAR]. But you enjoy it so much because you say your vibrations increase, has proved beyond that, that Indian music has all its basis on the spiritual life. And such a great artist is before us. I do not know how kindly for accepting and graciously come over to give you this great opportunity. I'm sure you are going to enjoy this music very much. I've never met his wife before, but I heard she is the spirit behind it and I hope to see her sometime. So that I will see the energy behind him which has given me this encouragement and this confidence. Because Indian music is a feeling, it was regarded as a thing which would not fetch any money. Which would not give you any support in the public eye. Moreover, our Indian people are now becoming more westernized and they cannot appreciate the music at all. When they see the western people, understanding it. It's such that their eyes are open and they also see that this music must be changed, must be respected, must be something of eternal. Of course, this music can never be destroyed and it comes from the spirit. It's the greatest thing in the history in my mind, who can evoke vibrations within you, can increase vibrations within you. And you have seen how in the music, vibrations are flowing much more steadily and with a much greater impact on you.

May God bless you very much, Pandit Bhimsen Joshi. I'm very happy you have been able to come and make my children listen to your music. They are all anxiously waiting for you. They all have your records and in the west, I'm now trying to create a great understanding of Indian music. And trying to teach them from many sources how to appreciate [UNCLEAR] and how to appreciate our style of music. I'm sure there be a day they become when all the people will understand this music and they will try to enjoy it through even through intellectual understanding of it. Now, as far as the western music is concerned, it's a great thing also. I've told you, all the people like Mozart and all these great artists and their music is really great. But all Indian music has come from the [UNCLEAR Viras]. All the great saints have composed it and that's how whenever Muslims in use or Christians make no difference. If it has come from the Spirit, it is eternal and it is very important for Sahaja Yoga. So, from all the

Sahaja Yogis, I want to thank you very much for coming over here and I want to thank also [UNCLEAR Papasar] for this evening organisation. Thank you very much.

1982-1230, Public Program

View [online](#).

30 December 1982

Public Program

Malharpeth, Kolhapur (India)

Talk Language: Marathi | Translation (Marathi to English) - VERIFIED

[The talk starts at 10:10]

Being born in Kali Yuga (the modern age) and that too in the form of a Mother is a very difficult task. For a Guru, people automatically have a sense of awe towards him. When it comes to a Mother, every human being feels that she is his rightful mother and no matter how one behaves with her, she would always forgive him. Therefore, attaining Sahaja Yoga in the form of a Mother was necessary because it could not have been achieved otherwise. It had to be in the form of a Mother – no other form had power to accomplish this work.

I am quite amazed seeing honor of a Mother in Malharpeth, in this Kaliyuga, and made Me very happy. This shows the start of Kritayug from Kaliyuga as mentioned in the almanac calendar (Panchang) and I am convinced today that it is true.

I am a woman, and also a Mother. That brings a certain tenderness in the heart. If something bad happens to you, it gives Me pain, and I get hurt. And extensive efforts are made for your benevolence so that somehow you should get it. Because a mother does not own anything. She wants her children to be well, that they receive power, and they achieve what they deserve. She doesn't ask for anything else. So, it is very satisfying when that work of giving (realization) is done. I do not want anything beyond that.

So many of you gathered here in Malharpeth for a Sahaja Yoga program shows how deeply devoted and virtuous you are. Moreover, you have started such a beautiful school in the name of Saint Tukaram here. I haven't seen the headmaster yet, but I want to express my deep gratitude to him for this.

Saint Tukaram is not someone different from us - he is very much one among us. He had already made arrangements for Sahaja Yoga. He had spread it through all his poetry. I often mention him in My speeches. Not only, but these people who have come from foreign countries have learned his bhajans and sing them fluently in Marathi. If you ever hear them, you will be delighted to know that they have learned Marathi and memorized Saint Tukaram's bhajans. They are learning the meaning of those bhajans, and secret (deeper) meaning and significance.

But for us, people should pay more attention to religion, because we are truly special people. Though we do not have great material wealth, we are special people. We know that the Kundalini of the universe resides in three and a half coils in the Plateau of Saihyadri (mountain range). The three and a half sacred places (Pithas) are in our Maharashtra. Not only this, but the eight Ganeshas (Ashtavinayakas) are also in this Maharashtra. This is an extraordinary blessing from Mother Earth and this land of ours is very important, and because you were born here, you continuously receive those blessings. You have received all the blessings by fulfilling the basics and you will continue to receive it. We will be astonished to see how we have prospered in this prosperous and light brown land (Shasya-Shamlam Bhoomi – this word was used by Ravindranath Tagore in this poetry to address Mother land).

My mother was from Nagar (real name is Ahmednagar – short form used as Nagar), and her father was a wealthy man who would travel to Mumbai and would bring back German grapes. Those grapes were only for her; the other girls at her school never got to taste them. So, when she got married and moved to Nagpur, she used to tell Me, "Dear, I feel that the people of Nagar never saw grapes or tested them. It will be so nice if they could have grapes someday!" I said, "They will get them. You should not worry." And today, look at how much prosperity has come to you! What a remarkable transformation! Though she is no

longer with us, all those spirits must be filled with joy by seeing this abundance.

However, prosperity should lead to the development of Dharma. It should strengthen our faith in God Almighty as well as in the kingdom of God Almighty. Instead, when a human becomes wealthy, he often thinks, "I did this. I did that." But what can a human being really do? If a tree falls and dies, you can make furniture out of it, but can you stop a seed (from sprouting)? You may be able to take out a seed from fruit, but can you transform a flower into a fruit? You cannot do any of these things.

Everything is a living process and happens only through the power of God Almighty. Through this living process, He made us human beings and that too spontaneously. Sa-Ha-Ja; 'Sah' means born with you, and this is your right to get Yoga. This is Kundalini within you and Saint Dnyaneshwar had mentioned about it. It has existed since ancient times, everything arranges spontaneously. The entire universe is created spontaneously. And in that your becoming of human is also spontaneous, becoming a superhuman is also spontaneous. It does not have any action plan, nor does it have any suffering. However, each time when humanity needs it, someone has to come and perform this (divine) work. This time, I have been entrusted with this role, and so the work is being done. Please take advantage of it in large numbers. Make yourself superhuman beings. It is all within us. The spirit resides within us as well as the Kundalini. Only when Kundalini gets connected with the spirit, one gets connected with the all-pervading power and the vibrations (cool breeze) start flowing through one's hands. Also, a cool breeze starts flowing through our head, through the fontanelle bone area (Brahmarandhra).

Now why is it mentioned in the sixth chapter (Dnyaneshwari) that it is forbidden? Maybe some Brahmins felt that no one should know about it or something like that. I don't understand why. But people have created a lot of confusion in the name of Kundalini. Those who do not have authority should not do work on this. The authority comes from God. Such a person has to be pure and chaste. How can a person who is not pure inside himself, touch the Kundalini of any other? Because Kundalini is your most sacred mother, and she is within everyone. You cannot tarnish her. She is your most sacred pure desire; all other desires become distorted. But that pure desire, the pure desire to achieve God, is nowhere similar and that is why she is said to be dormant. Because she has not yet awakened and that awakening can happen only when the Kundalini senses that there is someone who is knowledgeable about Kundalini. Now, because of Me or other Sahaja Yogis, many people have received the self-realization. Some of them have come here. Many Sahaja Yogis have come here and started this work on a bigger scale. Now this is done in Malharpet, then slowly by expanding in future, it should spread in all corners, and it will spread. Because this has already been predicted thousands of years ago. You will be amazed by this prediction; that great sage Bhṛigu wrote it more than 16-17 thousand years ago. Now instead of discussing exact years of prediction, it is mentioned in Nadi Granth since ancient times that this movement would begin in 1970, and Sahaja Yoga started exactly in 1970. And through that, Kundalini can be awakened spontaneously, and all can receive the Divine knowledge.

Now, it is true that Tukaram had not read anything. We have not heard about Ramdas had done any reading. They did not go to any school. Likewise, saints like Chokhamela, Sakhubai, or Namdev never studied in any school or at any university. I am not saying that education is bad, but by going to school, university one doesn't become higher than God. By going to school, University the human believes that whatever is in books is superior to God, that is the mistake. He forgets that knowledge also comes from God Almighty. All the knowledge comes from God Almighty.

But finally, when one sees one's spirit, knowledge starts flowing from within and even ordinary person starts talking like saints. Once experiencing the Self-Realization through Sahaja Yoga, we all become saints. The saints do not need to leave the householders, nor do they need to escape (from family life). By staying at home only, spending time with children, celebrating family life well, and by living in harmony, the kingdom of God is to be created which would be happy, joyful, and auspicious. If that does not happen, then it is not the kingdom of God. Once you enlighten the spirit which is part and parcel of the Divine, your behaviour also becomes Divine. Now about these people who came here from foreign countries; as I said, these people are much more settled than you; much more. So, these are saints. In fact, their state must be very elevated. Because if they receive realisation one day and they left everything (whatever bad) the following day. I have not seen such thing to this extent in our Maharashtra. Yet, it is very good. But still, getting realisation one day and leaving everything the following day and getting well-settled – these people must be such great saints! Means how much they must have gained (punyas) in their previous lives! It is not possible otherwise that today I gave them realisation and tomorrow they leave everything and rose above like lotuses.

Everything (bad) stayed in the mud and everyone rose above. I am really amazed by them seeing this. This is special about them. Well, they don't have any religious speculation like you. They haven't been brought up same way as you in their childhood. They were given full freedom! The parents don't care (about the children). Without any system like home/family, how these people have easily assimilated Sahaja Yoga and gave it so much importance! Looking at it, I sometimes wonder that in our Maharashtra, where we hear so much about religion every day and we have so many great saints; since the childhood we listen to their poetry (Abhangavani); but when this religion (Sahaja Yoga) reaches us and awakens within us, then why don't we settle in it with that intensity? Maybe because we know too much, familiarity breeds contempt ('atiparichayat awadnya' – Marathi proverb) and that is why people do not settle in it that much. But to tell the truth, this country has so many blessings of God Almighty; we are truly so lucky people that we have no idea that these people had been through such sad circumstances and so many problems...let it be.

Whatever happened, had happened. From now on, all should settle in Sahaja Yoga. Sahaja Yoga is eternal, coming from ancient times, is same in today's world and moreover it is also very modern. Because it possesses the power of all religions. That's how it is exceptional and is very modern religion. 'What is the relationship between Dattatreya with Ram? What is the relationship between Dattatreya with Mohammed? What these relationships to do with other gurus? Who are the gurus in the world who were Dattatreya's incarnations?' All this is (explained) in Sahaja Yoga. Then, 'What happened to the two children of Sita, Luv and Kush? Whose incarnations, are they? What happened to their incarnations? How they became Buddha - Mahavir later?' All this - you will understand in Sahaja Yoga. Well, what we have been saying till now is - just the talk; but now you can prove this.

There was Muslim person coming from Iran was a doctor. He had dreadful stomach cancer. So, I asked him, "Do you believe in Dattatreya?" He said, "No, we believe only in Mohammad Saheb." I said, "Both were same." He said, "We are not ready to believe in it, we only believe in Mohammad Saheb. We do not believe in anyone else." Then I said, "If you do not believe in him, then I cannot cure you. That is why you have stomach cancer." Still, he was not ready to believe anything, so I said, "You please go home now, I cannot do anything further. I have given up on you." Then, his wife acted sensibly and brought him back after eight days. thinking about him about to die and said, "Mother, now we will do whatever You advise." I said, "Now ask, Mohammed, are you Dattatreya? Ask this question. Mohammed Saheb, are you Dattatreya? Ask this question." Only by repeating this question, his cancer got completely cured! This way, I prove it to you. Now suppose Kundalini is awakened and gets stuck here (Mother places her hand on the heart), then which chakra is this? Now if it gets stuck there, which name should be recited? So, the name of Jagdamba. Now if you are reciting the name of Jagdamba already unnecessarily - there are many who say, "We recite this mantra, or we recite that mantra. We recite the mantra of Ram and the disease we have - is asthma." It meant to happen! Because a person who recites Rama's mantra, comes to us – Rama's chakra is on the right side near the heart; we have to work on that chakra. And really, a person who has no right to recite Rama's name and if he does that, then that (specific) chakra gets caught up. The reason is you are not yet connected to God Almighty. Suppose if you have a local minister here and I don't know him. If I go and start calling his name, the police will take an action, isn't it? It is the same logic. That is, until you have not received achieved your yoga spiritual practice (yogasadhana) and enter the realm of God, until you have not entered the kingdom of God Almighty, and if you keep parroting any one name, then that chakra will definitely spoil. Therefore, it should be remembered that the glory of (God's) name is great. However, the glory of (God's) name is such that the name should be given by the Guru to be recited. But these days, gurus are even fake to give whatever name they want! It does not have any meaning. Even the Guru himself, should be enlightened. Now people cannot recognize which Guru is enlightened? And whether he is a Guru or not? Is he a Saint or not? Even this recognition people do not have.

Day before yesterday, I went to a village named 'Miyani Takali'. As we reached there, I immediately told them that there must had been great Saint. They said, "Yes, Mataji, 'Miyani' (saint in Urdu language) had been here. He was a great saint." And as I sat there, he spread such light on Me that it can also be seen in the photograph. The light he spread; you can see now in that photograph. But the fact is, now you will say, that he was a Muslim saint. He was not realised soul. May he be Muslim or Hindu, they (saints) don't have any cast as such. Because these are ascetics, they are beyond it. Similarly, how do we know if any person is realised or not? How do we know if any place is holy or not? So, you still have not got that power to see it.

When your Kundalini is awakened and when your soul connected to your attention, then anywhere you can point your hands & can ask, whether that place is true or false (sacred or not)? If true, then the cool breeze will start flowing from inside very strongly

in the hands. Cool breeze which Adi Shankaracharya had mentioned about, will start flowing with a speed in your hands. Now you would say that this task was very difficult in the past. It was! Well, but not for Me. The first thing is that I am special. And secondly, if in the past, a tree bore only a few flowers and these days it blossomed and bore lots of fruits. Then why don't we accept that it has blossomed? Why to fight on why now and not before? Why don't we clear out (our ideas)? What is it? I am doing to best of my abilities and would request you to try it. It does not require any money, does not require any effort, but once you get realisation, you have to establish in it. Like when you sow a seed in Mother Earth, though it gets sprouted by her power, it needs care. It needs care until it grows into a big tree. Likewise, one needs to take care in Sahaj Yoga after (realisation), and it is all a collective process. You would say, "Mataji, we took a photo at home, worked hard there, worshipped (You) there." That will not work. It is collective. That is why all should gather at centre wherever it is. Next year, do not come to Me saying, "Mataji we came to program, got realization even then we got cancer." (If you come to the collective at the centre), then you will not get any decease, nor any trouble. In the contrary, you will help others. You will cure others who are frustrated. You will rectify worldly problems of others. You will become powerful. But first of all, you must fully absorb this power in yourself and once it is done, you have to learn how to use it. You also have to learn how to protect yourself. We call it 'Kawach' (protection). It means 'Bandhan'. One should learn how to take these Bandhans before leaving the house or before going to bed at home. All these things are in Sahaja Yoga; like, I gave you a car - now you made that car run. But before that that car should have power in it, otherwise it will not run at all. So first, one should switch it on. Similarly assume that first your switch is put on. So, you have got the power. Meaning, you have got your realisation. After that, one needs to understand what is left side and right side. This means, you should understand how your brake and accelerator work. Then by practicing it, you become an expert. Once you become an expert, you can run your machine automatically. Understanding the mechanism of the machine is 'Sahaja Yoga Vidya' (Sahaja Yoga Knowledge) and it will not be difficult for you. Because you know immediately when something is wrong, the vibrations are lost immediately. As soon as you put it right, vibrations are back straightaway. Once it is done, the master of it, that is the spirit, it becomes free. That means, the owner of this car supervises the driver within us as well as the brakes and the accelerator. In this state, you enter into 'Nirvikalpa' (Doubtless awareness) state. This way, there are two steps in Sahaj Yoga. The first step is 'Nirvicharita' (Thoughtless awareness) and the second step is 'Nirvikalpata' (Doubtless awareness). It should be achieved by all. Without achieving it, the work of Sahaja Yoga will not be done in the depth. It will not reach that depth. One should have the conviction in oneself to be someone special in order to reach that depth. One must become a saint first and as it has been said that it is not meant for lousy people ('Yerya gabalyache kaam nohe' – a proverb in Marathi) – that is absolutely true. Experts are needed for this. The experts in Sahaja Yoga have done so much work, that is amazing! Now, we know Mr. Dhumal sahib (sir) who has given realisation to thousands of people. He has cured so many people. But the work of Sahaja Yoga is not to cure the people. People get automatically cured, once they receive their realisation. So please do not bring the sick people from all over the world. Lot of people ask Me, "Mataji, are all the disciples who come to you, are only sick people?" I said, "No. Thousands of them who come are healthy. But sometimes couple of sick people also come. And if you get realisation, then you can all get cured." So, attention should be on the fact that for our benevolence, God Almighty has transformed Sahaja Yoga into Maha Yoga. That is why, everyone should bathe in this Ganges (by getting self-realisation).

Realisation (Jagruti): All of you, please put your hands towards Me like this. It is late today; I often get delayed. There was one programme and I came here only after finishing that program. So, I got late but does not matter. Each work has its own timing. So, please, just put your hands like this and now close your eyes..... Just close your eyes. Nothing else to be done..... Everyone must be feeling cool breeze.... But for those, who cannot feel it (on their palms), should do bow down (Namaskar) to the Mother Earth with both the hands, then it will come. Just a salute to the Mother Earth, touching the Mother Earth by hands, she will absorb all the problems. And (you will) feel in the hands. Humbly bow down (to the Mother Earth), "oh Mother (Earth), if I have done anything wrong, please absorb it within You." Do not move... No moving... Those who are moving, should open their eyes. These are not good signs. Those who are shaking, means have some trouble. The body should not shake nor the eyes. Nothing, everything is inside. This is yoga of inner being. Shaking meaning something wrong with your guru. Something wrong has been done. That is not right. Keep your eyes open. No farce. Keep the eyes open. People who are shaking or who are possessed, should keep their eyes open..... Nothing happens externally. Everything happens inside. Now check, check above the head as well, see if the cool breeze is coming on your head. Put your right hand above your head. Left hand towards Me. Keep (your) eyes open. Check above the fontanelle bone area. Hold (your hand) above the fontanelle bone area, hold above and move your palm around to see if the cool breeze is coming; keep your hand above. Is it coming? ... Is it? Please check by taking off your caps... No worries, you will feel cool. Now everyone is going to feel cool. Even in the (scorching heat of) Sun everyone will feel cool. Try with

other hand, if the cool is coming.”

1982-1230, Eating with Sahaja Yogis after Public Program (poor sound)

View [online](#).

30 December 1982

Talk to Sahaja Yogis

Malharpeth, Kolhapur (India)

Talk Language: English, Marathi | Transcript (English) – Draft | Translation (Marathi to English) - NEEDED

Shri Mataji: Yes, you can wait here. But then we have to go to rest house, for resting.

[Cut in the video]

Warren: Not today. He may arrive but-

Shri Mataji: So, better to send him to Kolhapur. Because now we are going to another place.

How do you like these things here?

You see all these marinas, big things, we call it as the Western garden, you see, the whole thing is called as 'Sahyadri', these are ranges of Sahyadri. And as you know, Maharashtra is made out of the plateau. And this is one side like this and the other side is the sea. And we are moving on the hills, like that.

Gavin: This is a totally different landscape, that's much richer.

Shri Mataji: Yes. Yes, of course. That side is very huge. Bombay and all that is beyond this, you see. There's a small strip of land to the sea. Then this higher land and then the plateau. It's like that. But it's a very different type.

Be careful! These are Americans.

[Laughter]

Hello, mister, you'll be here this side. They catch, Americans, very fast. [Laughter]

Yes, they are horrible ones.

Sahaja Yogi: Mother, would you like to give it to the school ...

Shri Mataji: Not to the schools, but to the centre here.

Sahaja Yogi: Centre, yes.

[Marathi]

Shri Mataji: This is the Karama [unsure] name, very simple, you know, very simple.

Very simple, they have made it out stone, this way.

[Hindi conversation]

You have got the keys or not? Nothing.

[Marathi conversation]

[Unclear English words]

Shri Mataji: The girls are still singing.

Sahaja Yogis: Yes.

Shri Mataji: Beautiful song, it was very beautiful, about the Adi Shakti, you see. Tremendous! Tremendous. Sahaja Yogis. In the end, they say about Sahaja Yoga. And also the poetry was so great, I think. I don't know from where they get things like that.

Sahaja Yogis: From you, Mother.

[Laughter]

Shri Mataji: They said that, Mother Earth has become the sign. You see, like that poetry. So tremendous!

[Marathi conversation]

Shri Mataji: Six thousand people now came. My feet, you see, get swollen up.
Yesterday, [Marathi conversation]

Sahaja Yogi: Mother, never [unclear] would be defended by Westerners and Americans [unclear].

Shri Mataji: Americans' dance. Horrible, ne? But these are from the smaller trees. But when they become big, they come up with the three- [Marathi conversation]

[Cut in the video]

[It seems that people come to do namaskar and then sit down anywhere in the room.]

Sahaja Yogi: No, no. In the middle.

Shri Mataji: You must bring them, bring them and seat there in this line. So much so, that's all. No, no, no, no. Not double [unclear]. This line is all right. You have to get up and take this line.

Indian Sahaja Yogi: You have to get up and go away following this [unsure].

[Unclear English words]

This fruit is from my own place, Nagpur, they make big, big oranges like this. You see how these oranges are very different from yours, you see.

[Shri Mataji shows the orange]. Big!

Try it. You try it.

And this is the place, you see, just see. This is the place where Rama is very much worshipped. They found out this [unclear] also. Ramdas Swami is a worshipper of Rama because he was Hanuman himself. And all these fruits are, they are called as Ramphal because Rama was very fond of these fruits. So, they grow mostly here in [unclear]. Now these are the same. This one is another one.

[Unclear].

Have you all got a place [unclear]?

[Marathi conversation]

Please, come in.

[Marathi conversation]

Are there some people who are still left out? Foreigners [Marathi]

Come along here! Now.

[Marathi conversation]

Look at this! [Applause]

Sahaja Yogis: Ah!

[Applause]

[Indian Sahaja Yogis bring garlands.]

Bolo Nirmala Devi Ki

Jai!

[Applause]

[Marathi conversation]

Shri Mataji: There are all the Sahaja Yogis who have organised this program.

[Applause]

[Marathi conversation]

There are also Sahaja Yogis here, who have got their Realization that day. So, all your brothers are here and brothers and sisters.

[Marathi conversation].

From this centre, we want to give you a present, all the Sahaja Yogis. We've got something from Pune centre, those plates.

[Indian Sahaja Yogis bring garlands.]

Bolo Nirmala Devi Ki

Jai!

[Marathi conversation]

[Shri Mataji shows a poster of one puja photo]

[Applause]

[Marathi conversation]

[Shri Mataji shows 2 posters of puja photos]

This is the one, give it to her.

[Marathi conversation]

This is, they are giving you one each, one [oil lamp] from Kolhapur.

Sahaja Yogis: Ah!

[Applause]

If there are Sahaja Yogis who cannot see me, from the West, please stand. And this has a double arrangement that you can use of course, for a candle standing lamp. Apart from that, you can also use for [unclear, aapkiniranjan?].

Bolo Nirmala Devi Ki

Jai!

[Marathi conversation]

There's another they wanted to give you, a [unclear].

[Marathi conversation]

[Applause]

Let us see. Now, you see, I think each one could take one more of this. Now those who have one each, we'll give them later on, when we'll reach. We have got one more, you see, [unclear].

[Shri Mataji puts another present].

Sahaja Yogis: Woah!

[Applause]

And as you went to [unclear] centres, now for the whole month, I've got this, for the whole centres, you see. Now you can be able to tell Me the whole centres.

Sahaja Yogi: London.

Indian Sahaja Yogi: Switzerland?

Shri Mataji: How many people have got that first thing? Please, raise the hand.

Indian Sahaja Yogi: Please, raise the hand.

Indian Sahaja Yogi: You got it.

Sahaja Yogi: Yes.

[Marathi conversation]

Shri Mataji: Now the new centres send [unclear].

You see because we have so many luggage with us [unclear].

Now, how many centres you think are the whole centres, let's see. London, Sydney. All right, one by one.

London? Who will come for London?

Sahaja Yogi: Nicolas.

Shri Mataji: Nick.

This is the image, I mean, you need not worship it, there are just a amulet [unsure].

[Applause]

[Shri Mataji distributes the present and calls the centres. Sahaj Yogis applause].

New York?

Paris?

[Unclear].

Italy, Rome?

Vancouver?

Vancouver?

He. He is from. You belong to America, all right. New York is [unclear]. All right.

[Unclear conversation]

Germany?

Sahaja Yogi: Vienna, Vienna.

Shri Mataji: Vienna?

Mexico?

Sahaja Yogi: Mexico, yeah!

Malaysia?

Sahaja Yogi: Singapore?

Shri Mataji: The rest is India.

Sahaja Yogi: They've got already, India.

Marie: Belgium.

Shri Mataji: Belgium, sorry. Belgium?

Now, you were very fond of playing this.

Sahaja Yogis: Ah!

Shri Mataji: So, I have bought for you, one pair each. And I have got also the tray, which you have to try because I didn't have time to [unclear].

[Laughter]

But now when we go there, we have got enough place to dance. There, you should bring.

[Unclear conversation]

There it will be, all right.

Because I was thinking we are going just now to [unclear]. There we will be sleeping [unsure].

Indian Sahaja Yogi: People are waiting, then bus.

[Marathi conversation]

Don't try to put anything on top. We will have to go on the other side with another bus.

Indian Sahaja Yogi: Those who are sleeping on the banties, and not sleeping on the ground, please go outside. We have made arrangements within the next room. Otherwise, there is another room, please.

[Marathi conversation]

He is a master of the school.

[Applause]

He is doing such a good job. [Marathi conversation]

I hope you have picked up how to eat with your fingers. But I must say, it's quite easier with your finger than with fork and spoon.

And you learn [unclear]. It's very natural, isn't it?

[About the instrument] [Unclear]. You have to take it out with your hands and play.

[Marathi conversation in the back]

Shri Mataji: But learn [unclear].

Sahaja Yogi: Yes.

Shri Mataji: [Unclear].

Alexandre: Mother, why cows are so cool ? Why? [unclear about a cow]. And it starts to such my finger, it cleansed my Swadisthan-

Shri Mataji: Who?

Alexandre: A cow.

Indian are very special ones. You see, once, Adi Shakti had taken her birth as a real cow. It was only once. This is the second [unclear].

So Indian cow is [unclear] sacred. [Unclear].

Now this is [unclear] very, very holy.

Alexandre: And they are very, very cool, Mother.

Shri Mataji: Very cool.

That is the best animal [unsure], that's why Indians don't need cows to eat.

I went to one, Sahaja Yogis. I went to one husband dream [unsure], a Sahaja Yogi. And he said that they have lots of Australian cows and Indian cows. And all the Indian cows just take him and bowed to Me, because they all rushed towards Me, vey simply. And first these Australian cows, they run away.

[Laughter]

And they [unclear], you see, and they just came rushing towards Me, just to meet Me.

[Unclear]. [Laughter]

So, after vibrations, they found out that Indian cows give quite a lot of milk, not as much as Australian cows, Australian cows, it's too much, quite a lot, much more [unclear].

The taste of the milk of Indians cows is the very different and very good. So they decided not to [unclear], but just to give them vibrations.

Sahaja Yogi: Did they improve?

Shri Mataji: Yes. Also, they have found out that if you give them the milk of the [unclear], children become very, I don't know how [unclear] them. Something in that [unclear].

If they start, if the people in the West become a little more humble, this would give better Agnya. But they are very proud, you see, and they think they have a right to judge everyone. It's very stupid. They never appreciate anything. They just think they have a right to criticize, to judge everyone. While quality wise, you see, these people are much better.

Sahaja Yogi: That's true.

Sahaja Yogi: [Unclear]

Shri Mataji: [Unclear].

Very stupid to judge everyone, to [unclear] about everyone. About everything, they think they have a right. I mean, I don't know why they think so much about themselves. They have to think of God, not about themselves. What God is going to come up? [Unsure]

What is God's opinion about them? That, they don't think. They just think about themselves I mean, they have to give an opinion, instead of God giving an opinion. I think see this is the problem; they are just stupid.

If you think that the God has to judge you, ultimately, God has to judge you. Then, we should not judge others and to judge other's things. But on the contrary, we should be prepared that we'll be judged [unclear].

I mean Indians don't talk of Last Judgement, but they are all the time, judging themselves, in the sense that they know, "This is bad manners". For them, so many have bad manners. It is not bad manners, otherwise [unclear].

Alexandre: ...I thought about Indian cows, so let's have one in our ashram.

[Laughter]

Shri Mataji: We are going to have cows in our [unclear].

[Marathi conversation, unclear]

Even the Indians don't [unclear]. Think of the Spanish bulls [unsure]. We have never seen such bulls in India.

[Marathi conversation]

Shri Mataji: We don't have such an animal here. We don't have bull fighters. [Laughter]

It's horrible that one. Yes, what is it?

Sahaja Yogi: [Unclear] into the school house.

Shri Mataji: Is it? Ah! That's it. I was wondering now. So, pass it on. You're efficient.

[Unclear conversation in English]

These are four here, so better share.

But these are very simple to get. This is the Mahalakshmi, this is a statue of the Mahalakshmi.

Sahaja Yogi: The big one, Mother?

Shri Mataji: The big one has [unclear] is a statue of Mahalakshmi. This is the statue of Mahalakshmi.

We have to also buy for the [unclear]. The hole in the nose.

Sahaja Yogi: Ah! Yes.

Shri Mataji: We have to get [unclear].

Alexandre: Mother, like the big temple in the mountains where...

Shri Mataji: That's true. Yes. It's Mahalakshmi.

But well done. This is well done.

Nowadays, they are making [unclear]. And [unclear].

Sahaja Yogi: [Unclear].

Shri Mataji: Yes, yes. I think I did answer questions about the-
[Unclear].

Now this Ramdas Swami, was the guru of, he was the guru of Shivaji. And above Nirmalgari when we go in there. And after going there, we go to a temple where we'll worship Shri Ganesha, in an ancient temple. And he is two [unclear] in Chandigarh [unsure]. On a fort, here where you can go and see that.

There are two forts, out of them we will visit only one, where there is the two [unclear] of Swami Ramdas. He was the guru of Shivaji.

Have you seen this?

And these are not made of cement. This is terracotta.

We have terracotta. Because you can also get cement.

[Unclear conversation]

I didn't know you are all getting cement so [unclear]

[Laughter]

I think we started this cement here much later, only about, I think, thirty years back. Before that, we used that lime [unclear].

Sahaja Yogi: Mortar

Shri Mataji: Mortar, a kind of mortar.

And, I'm finished [talking about the lunch]

Sahaja Yogi: Outside, the girls are still singing.

Shri Mataji: They are calling songs. They are fixing the ends for bhajans program.

[Unclear] resting, then go to these temples, [unclear] to this program, and then go for these bhajans.

[Conversation in Marathi]

Is it very cold for you people?

Sahaja Yogis: No!

Sahaja Yogi: In fact, we were just saying how beautiful the weather is.

Shri Mataji: Weather is fine.

So they have put a little [unclear].

Sometimes we seat there to enjoy the weather.

[Conversation in Marathi]

So, he is saying that you can have [unclear].

[Laughter]

[Unclear conversations]

Sahaja Yogi: If they are families-

Those who have got extra burners because you are, say, two or three in a family, could you surrender one or two or three please?

[Cut in the video]

Sahaja Yogi: I'm already filming.

[End of video]

1982-1230, Tales of Shivaji Maharaj

View [online](#).

30 December 1982

Conversation

Sajjangad - Ram Das Temple, Satara (India)

Talk Language: English | Transcript (English) - Reviewed

Conversation at Swami Ramdas Temple, Satara (India), 30 December 1982.

In the music score, I must say the Western people have done so much better. What about the Indians? When are they going to take to music? I mean, there is no progress as far as music is concerned. We have great musicians in this Sahaja Yoga group like Mrs. Venugopalan and all that, but somehow or other, I find that the music is not coming up. What's the reason?

In Maharashtra, of course, we've so many people who can do something about it. They haven't done anything. Better get these things translated. You can't sing that fast in, I don't think in Indian way. Beautiful, fantastic, is the word, I tell you. So now, we are ready for the war, is it?

You play that very well eh? [Aside comments] Where should I keep it safe? [inaudible.....]

Is everything safe? All these stones, are these stones [unclear]. If you could ever do that, is to go to a place called Bhilwara. There you find huge big marble stones. I feel this is not real marble. This is something like marble, but not real marble. But real marble, worked out in one big stone, the whole thing worked out like that and very beautiful. This is only one of them, you can see. But this is not real marble. Marble is on the sides. Sides are marble. All is marble, here down below. But all this is a kind of a stone which is being carved out.

Now these, if you see, these are the, all these are eight, they're called as digpalaks, means they look after all the directions. All the directions are there. These are put in the directions. And then these are nine grahas. See, grahas are the stars, see, nine stars which are protecting here, all of them. This is the Sun with so many horses. You see, that's the one Sun and the rest are there. All of them. You saw the eclipse? No. That's good. The moon was under eclipse, you see, when we were coming. And I gave, was giving it a bandhan. When the eclipse was over then only, we reached here, thank God. And you didn't see it. I'm very happy. The moon you saw was, must have been the moon, which was full. It was.

Sahaja Yogis: Yes, yes.

Shri Mataji: Good.

Sahaja Yogis: It was very full. Yes.

Shri Mataji: But in the beginning, we did see it. All right.

So now, there are matrikas [models?] outside, you can see. And this side is the right side, is all Brahmadeva, Agni, and all these Devtas [deities] on this side. Outside they are carved and this side, there are ganas and Ganapatis on this side. And in front, is Shri Hanuman, like that. It's a beautifully done thing, I must say. Typically, Indian, and this is the statue of here if you see, on the right hand side, is Shri Ram Das Swami, the one who was the Guru of our great king Shivaji Maharaj, you see. And Shri Rama, they used to respect him because he was the ideal king, you see, and Ganesha here, and Hanuman standing.

Sahaja Yogi: It's a very beautiful thing.

Shri Mataji: It's a very beautiful place. And now they have made some place for us for sitting down.

He worshipped from his childhood, and because Hanuman is an angel, you know that, and he doesn't marry. But he was forced to marry. So, when he was getting married only, he ran away from that place. Because when they said, "Sawadhaan, Sawadhaan," means now after marriage they say, "All right, be careful, be careful." Just before the marriage took place, he just ran away from there, without getting married because he cannot be married. He told them, they would not listen and he couldn't bear it anymore, so ran away.

Then he went and he came back again when, in the time of Shivaji and then Shivaji became his disciple. But he took some tests of his disciples. I do not take any tests but he took some tests.

First of all, he said, "I'm very, very sick and I've got a very big wound in my foot and it has become an ulcer now. It's all full of pus and full of all blood and pus and all that, and only a, my disciple can only suck it out. Otherwise nobody can suck it out". So, all his disciples got a fright of their lives. They said, "How can we do that? It's too much!" But Shivaji said, "All right". Shivaji came and took out his crown and he just sat down, sucking his wound. And it was nothing but he had tied a big mango and he was just (laughter).

But then he told Shivaji and others that they, said that, "I'm very sick now. You must get me the milk of the tigress. You must go and get." Those days there were lots of tigers and tigresses here, but not nowadays. So, he said, "You must go and get the milk of the tigress for me." They all thought, how they can go and milk the tigress? It's very difficult. Shivaji said, "All right, I'll go down." He went in the village and then we went to the forest. And there he saw a tigress. He went and told the tigress, he just bowed before the tigress and said, "See, I don't want to disturb you but my Guru wants your milk. So, you please allow me to take your milk?" And the tigress came and stood before him and he milked the tigress and took the milk to his Guru and gave it to him.

So, the Guru, so people asked him, "How did you manage? How could you do that?" He said, "Don't you know what our Guru is? He is the Hanuman himself. He is God himself. What is there? I just went and told and tigress knew about him. She just said, 'All right, if your Guru wants it.' How can she trouble me? If you have to do anything for your Guru, whatever you have to do for your Guru with full faith and understanding about the Guru, then of course the animals understands. Then why not human being?" So, he said, "I can't understand why you are very afraid of it? It's nothing much." And that is what it is. But in those days, all the Gurus used to take such parikshas (tests – ed.), but when ultimately you see after his all training, the king who was Shivaji, was crowned.

After crowning, one day this Ram Das Swami went to his house and wherever he went he used to ask for some alms. Only from one house he used to get and he used to go and just knock his, he had something he used to carry with him that he used to knock and he used to say that, "Jai Jai Raghuveer Samarth". He used to say like that. He went and said that.

His disciple was the King there and he understood that, his disciple understood that, "My Guru has come. I have to give something as a dakshina. What can I give him?" So, he wrote a letter that, "All my kingdom is yours. I give everything to you, Sir. I own nothing." And he sent that letter to him. So, when the letter came into his dish, in which he was asking for alms, he opened it and read it and he laughed and he called his disciple. He said, "You see, I'm a Sanyasi (one who has renounced worldly goods.). So, you can't give me anything. What will I do with a kingdom? I don't know how to run the kingdom. But you have to run the kingdom. But you must now, as you have given it to a Sanyasi, do it with a detached mind." Whole thing should be done with the detached mind of a Sanyasi and for that you must use this, my – he used to cover himself with a loincloth, with a double type of loincloth, which you've seen how little loincloth he was wearing. This should be used as the flag to show that just a loincloth of a Sanyasi is the flag of Marathas. And that's how this orange-coloured flag was hoisted as the flag of Shivaji and now it is used politically also by some people. That's a wrong thing to do. But this is the flag, which you must have seen in My, all My, most of My processions, they use it, is the flag which was taken by this King Shivaji Maharaj as his own flag to announce that he is doing this, he is running this kingdom with the detached mind of a Sanyasi.

So, there are many stories about them, lots of stories about Ram Das and his disciple, this king, and how he used to tell him how to run his administration. And Shivaji was the ideal king that we had in this country. Ideal king. A very good character, a very dharmic fellow and a very nice person. And because he wanted four people, four kingdoms to join together, they said that, "If you marry our daughters, only we'll accept you." So, he had to marry four women. He married them, and looked after them very well. And he was a very good character and a very nice person and a very good king and he is such a great source of inspiration to Maharashtrians, and he used to worship all these Gods and Rama specially, and when you will go to Tuljapur also you will see how he used to come by his horse all the way from miles together to visit this Devi's temple.

There is another temple formed by the same Shri Ram Das who found a statue of the Goddess and he calls it Angla Devi [or Anglaidevi]. See now Angla in Sanskrit means English. Can you imagine? Something surprising, isn't it? And he called it Angla Devi. He put that statue in a temple there and he has called it Angla Gaon [gaon means village]. Angla in Sanskrit means English, you see. Angla. It's very surprising, isn't it? So, I think, at least the English Sahaja Yogis must go and see. Already he must have thought of an English goddess, you see, from London. When they do my puja, sometimes they call me Londonpur Vasini (One who resides in London – ed.).

(some portion of speech is missing here)

Shri Mataji : No end to it.

Sahaja Yogi: Can you tell us about his mother?

Shri Mataji: No end to that, either. He was a very obedient son, very obedient son. And his mother had given him a sword which was called, she said that this is given to him by Bhawani. The Goddess Herself has given you this," and he always used to carry it with him. But then, when the English came here, they took away that one and now it is lost. They don't know. It was said that they're willing to give it back. I don't know what happened. And then people went down there and I think they, it's a funny thing you see, they don't realize the value of that. It's still lost there, but with vibrations, one can find out. But I don't think they realize the value to us of that sword that's called as Bhawani Talwar. The Chief Minister from Bombay had gone – he was himself a Muslim – to ask for that and he was denied. I don't know English people, when will they understand the subtleties of life? I hope sometime to convince them.

His mother was that. She was a very clever woman, and his father was Shahji Rao. Actually, her mothers' family was Jadhav (a Maratha clan – ed.) and my mother's family, also same. They come from same family. My mother's family and Shivaji's mother's family is the same family, and they, it so happened that she found out in Shivaji's childhood that the husband is quite subservient to the Muslim kings, you see. And the Muslim kings are just over-powering everyone here. And then Aurangzeb came in, too. Aurangzeb was one of the worst of all. I think Khomeini must be Aurangzeb. He used to kill at least in one year. So, he was a very thin man, you know, a right-sided, horrible, absolutely thin person. And he used to kill Brahmins or Hindus who would wear this thread. We wear that thread for the [inaudible...] Even the Kshatriyas also wear that and the weight of those threads had to be as much as that of Aurangzeb's body. He was like that – horrible – this Aurangzeb. And this lady then decided that he, Shahji Rao, was at Golconda and all those places in the south. He was, he was the sort of, you can say, subservient to the Muslim kings. So, she decided to elope with her son Shivaji in the night and she put her son on the horse and with few of her people from her own family, Jadhav family, she eloped. But he tried to follow and capture her but she somehow or other escaped and then she came and stayed in one of the forts.

Now you'll go and see tomorrow another fort where there is the Samadhi, means the tomb of Shri Ram. That you should see. I think you'll be happy to see that Sajangarh, is on the fort. You have to go. I think you have to walk at the most for a furlong or so but most of you can go by your buses. And then she came there and there was she found a Guru for her son – Radha Pundir – and made Shivaji learn from him about Sanskrit and everything and about how to run a country with valour, honesty, upright way, I mean, in a virtuous and in a righteous way. And then she told him that, "We have to fight the Muslims and the Mughals." And the

Mughals were very powerful, very powerful and extremely cruel. So, the only way was to do a hide and seek game, called as Gameenivika, we call it, guerrilla warfare. So, in these hills and rocks, she collected her own people who were ordinary villagers. She called them Mawade. These are the people whom she collected and made an army for Shivaji, and that's how Shivaji started fighting and looting these people and harassing them in these mountains. Where you are moving is all Shivaji's kingdom, and all these are Shivaji's forts. So, Aurangzeb called him the rat of the mountains because he could never catch him and at every place, he tried to oust the Muslims from here. Ultimately, they had to give in also because Aurangzeb's sons, four sons he had, they only fought their own father and perhaps he was killed, God knows what happened. But his tomb is in Aurangabad, just down south, you see. He was here. He was very busy with Shivaji, fighting him, and ultimately, he died and he has got a tomb there, this Aurangzeb.

Now this Shivaji fought in different ways. There are different stories about him, how he fought. When you went to Poona, I don't, if you saw that Shaniwarwada, I didn't know whether you had time to go and see that place Shaniwarwada. It is the same place where, in the center of Poona, where Shivaji used to live. But he had gone onto a fort when they, there was one fellow called Sahistiyakar, who was in the court of this Aurangzeb, who said that, "I will catch Shivaji and bring him down." And he came and settled down himself in his big house, which was called as Shaniwarwada in Poona. So Shivaji came back as in a marriage party and Sahistiyakar said that, "Nobody is allowed to come in a group here. No group is allowed but a marriage party." He could not refuse. So, they said, "There is a marriage party that is going around." And in the marriage party, all these people were all dressed up like marriage party people but inside they were all dressed up like soldiers. And he knew all the ways and roads and at the back they went and he entered through some sort of a place, tunnel or something inside, and then Sahistiyakar was sleeping. And he woke him up and said, "Get up now. I'm here. I'm Shivaji, I've come now. Now, why don't you catch me?" Sahistiyakar got such a fright that he jumped out of the window. And, but Shivaji wanted to, see, kill him, so he hit him but only hit him on the fingers, so his life was saved. His fingers were lost, and then Shivaji occupied the place and Sahistiyakar ran away. Everybody ran away. So many stories like that.

Then once, I mean after this, they all got very frightened but they tried to follow Shivaji back and Shivaji coming back, you came by that circuitous route on top of the Katraj. They called it Katraj ka Ghat, but there's no English word for ghat. I mean the circuitous road, which takes you on top of the hill. Is there any way? There is no name for that. We call it ghat. There are so many ghats you are seeing that but this is one of the famous. See, he came on the Katraj Ghat, and what he did, he lighted a kind of a beacons, on the horns of many bulls and made the bulls run on one road, you see, and he himself climbed over this Katraj thing. So, all of them thought that, "This is way Shivaji has gone," and they followed the other way around and they followed them for quite long distance. Then they found out that they were just bulls, you see, and they were tied with these beacons which were burning. And they thought, "This was Shivaji," and Shivaji went to his own place.

Once Shivaji was followed like that, many a times. It's very interesting stories, how he was arrested and came out of Agra and all that. I will have to tell you how he did all that. Very interesting. There are so many stories that I can't tell you just now. (Mother says something in Marathi)

But tomorrow, they want to take you to Sajjangad. Early in the morning. Morning. I think you should all just get up and go, that's better. All right? Early in the morning say about... Morning you take your tea and go there. By six o'clock, you should be ready to go. All right. Take your tea in the morning time. By six o'clock you be ready to go because it will take about two hours or so, two and half hours, about nine o'clock. Then you go and have your breakfast and by 11 o'clock, there's a little puja from 11 to 12. Then we'll have our lunch and then after lunch, we are going to Kolhapur. It's rather hectic but we have to do that way, what can you do? We have so many... If you have to see Sajjangad, because that is nothing but what you have to go is to pay homage to Hanuman Himself, you see, who took his birth on this Earth. So, it would be a good idea for you to go. Little hectic but I have been there to Sajjangarh, long time back. I had come here to play in a [inaudible...]. In 1938 or something, I was here. 1938, I should say. Yes, 1938, I was here. Then we had gone to see [unclear: sounds like Achintyakara]. There are two but this has more value because is a, the, is just barren, nothing but his samadhi is there. His tomb is there. So, I think you would like to take darshan. It's a very beautiful thing to see.

Sahaja Yogi: The tomb of whom, Mother? Whose tomb?

Shri Mataji: Ram Das Swami's. Shri Ram Das Swami's tomb is there.

1982-1231, Vastu Shanti Puja: Get out of your conditioning

View [online](#).

31 December 1982

Get Out Of Your Conditioning

Vastu Shanti Puja

Pandharpur (India)

Talk Language: English, Marathi | Transcript (English) – Draft | Translation (Marathi to English) - NEEDED

Vastu Shanti puja, 1982-12-31, Pandharpur Center, Maharashtra, India, during India tour

Suddenly it was all arranged by them and the whole thing was so cool and you also had not come so I thought I'd better start the program with them.

So, this is the condition in this country, that now, wherever I go, you tell and you get five to six thousand people and one can give them Realization. I have to request you people also to expedite something in your own countries. First of all, you people have to get well, that's very important. That is one thing we must realise that we have come here to get out of our conditionings.

We have so many conditionings! First of all, our comfort, that we have to be comfortable we have to do this, I mean we don't want to do anything that will give a trouble to our body. That's not a good thing. Try to put this body to some trouble at least.

0:54

Moreover, this idea of having comfort is so much a conditioning within us, so much of a conditioning, that in this country, there are so many people who live without a bathroom. They go to the river, they have their bath there, they go to the jungles and that's how they live. They are human beings of very good quality you can see. While the comfort has ruined you quite a lot you must understand; comfort, all these things, these are terrible conditioning. You must get out of your mind; you must try to be little uncomfortable. Try to teach your body to be little uncomfortable. This is "tapaha", it's the one where you have to have penance and penance is just to get out of your conditioning which is very deeply seated there.

We speak of Shri Ganesha, we worship him, we want to awaken him. But do you know he has no conditioning of any kind. He is [inaudible]? He's everywhere. We have to be something like him. You want to awaken him, but what about us? So, all these things are now- especially I told you that Maharashtra's tour is going to be very spartan, it's going to be difficult, but you all should come because this is the way the conditioning drops down. But I find that suddenly, you see, people accumulate that ego in their heads and think, "Oh, we should have had this, we should have had that". But here you have to be really spartan.

I could have had this in a forest where all lions are there tigers and the snakes were crawling around. That could have been a better idea. We might have, you don't know.

[Laughter]

So, try, try to get out of your conditionings, it's very important. Very conditioned, you are very conditioned people. And this conditioning only will reduce when we take some drugs or things like that. Otherwise, in a normal way, we are very conditioned people. We have to understand that this conditioning has to go. As far as I am concerned as you know, I have all the comforts of life but I have no conditioning of any kind. And that's the sign of a saint not to have any conditioning, any nonsensical ideas. Especially, you see, people who have developed these artificial ideas too much in their head, they can't get out of it.

3:18

So, try to be people who are without any conditioning that brings out your better quality.

You have been to Sajjangad, now you have seen it. Tomorrow is the New year and a very big day tomorrow. So, we have to make some promises to ourselves. That in Sajjangad such a great saint [Samarth Ramdas] lived who just wore one dress on his body. We went to see him, we went to see his vibrations. Now, how much are you going to have out of his life in yourself? That is the quality. And God knows where he lived, nobody knew how he lived. He used to sleep on stones and had his bath in every place wherever he went, in a river or any place.

He never cooked his food. He used to beg once in the day time. Such a great saint used to go and beg, you see. If I ask you to go and beg you will feel that I'm insulting you. So he used to go and beg while the whole of [inaudible] his lotus feet. But he used to beg. And he used to beg once. He would eat that much, whatever he got or whatever house - that he would eat and then he would not eat at all. So that kind of a thing we have to have, this conditioning has to be reduced as much as possible.

I was happy the way you sang the song yesterday with great love for Me. And if your love for Me increases like this, you will be surprised, your conditioning will drop. That's the only thing Shri Ganesha has. And that's how he has become like this. And in the same way, if that love is there, the love will teach you how to get out of conditioning which are giving you ideas of the comfort. And also you feel that "I like it, I love it." "I", what is that "I"? It's nothing but this conditioned mind.

You try to get over your conditioning it's very important. And the best way to get out of your conditioning is to make your body a little bit suffer, a little bit, I don't say you crucify yourself. That I don't want. All the comfort is there, everything is there for you, food they are organizing, everything is fine. But try to enjoy by de-conditioning yourself, that's very important.

5:36

That you have ego, it's no problem but apart from ego, there is the conditioning of the ego. Terrible conditioning you have had. Actually, it's so much that now you can see how these people, in a simple way they live, how simple they are. In such a simple manner they live. They have very few clothes, not like you people. They are taking their bath early in the morning just every day. I never even called them, nothing they did not even know. I don't know how they came early in the morning and they are waiting for Me to come down.

So you have to see their life, to see how they live without any conditioning and how simple they are.

The quality of being is poor in the West as you can see because we have loaded ourselves with this conditioning. If you can really lighten yourself, a little bit lighten yourself with this conditioning and self-apportioning things, you see, that "this is I, this is I, this is I." Then only it will drop out, you see. With the minimum of minimum one can live but with the maximum of maximum of God's blessings there.

So that is how you have to try to change your conditioned minds. When you are travelling, I want you to do that, that you see yourself how it is working, how your mind is trying to tell you, what discussions it is taking in, what suggestions it is giving you and what ideas it has put, all loaded. So throw them away! We have to be modern and the modern is to get all our conditionings out of our minds. All right? So it is how it is, one of the way we do it is through the puja.

[Shri Mataji speaks in Marathi]

8:14

Grégoire: Come, please, near Mataji.

Shri Mataji: Today is the, this is the centre. [Someone gives a mike to Shri Mataji.]

Mister Shankara Deshmo is the gentleman who has started this centre here and he is the one who was in [inaudible] and now he going through another project in here. And then he thought of building this house here and he had to start a centre for Sahaja Yoga. So give him a hand he's a very great man. [Applause]

Now, he has been a very honest person in this Delegation department you hardly find honest people and he was very respectable and everybody had great regard for him. And when he took to Sahaja Yoga so many accepted it readily because they know he is a great person. So when the quality of a person is so great then Sahaja Yoga is in such a great manifestation that without calling anybody, without any advertisement, without anything, they all came this morning. Just, I was sitting here and I had to have this program so that is how it should be. And this house we're using for our centre and this is his daughter as you know....10:12

[Shri Mataji introduces the whole family]

10:40

They got their Realization in Gauri, and now it has started here because of him he's done a very great job. And we have come to do the opening ceremony of this house. This is called as Vastu Shanti, it's to quieten the Vastus, the Gods of the Mother Earth, you see, so that they look after the Mother Earth, everything.

That's how we are here and that's how this puja is going to be.

So may God bless you. It's going to be a small, short puja. At first, Shri Ganesh's puja will be there. And then after that, we'll have our food and then we'll be going to Kolhapur.

All right?

May God bless you."

[end of video]

11:28

[Audio continues with:]

[puja]26:16 Let's put something which is honourable, that's all.

26:28 And now they will be [UNCLEAR] otherwise they will not go.

27: [Shri Mataji takes the mike to ask people, in Marathi, to leave the place because they are not Yogis.]

28:41 Now they have got a panic. I told them that no Sahaja Yogi should sit there. I mean those who are not Sahaja Yogis. And the lady sat down she got into fits. So you should understand what your Mother is doing, it's Her power. You get also your Mother's powers. Not easy.

That's why we don't allow the people to come to puja who are not Realized, who are not senior Sahaja Yogis. All right?

Translate.

29:45

Now if you want to take my photograph. If they want to take the photograph of My feet, it's a very different colour, it's Shri Ganesha's. It's very good colour – saffron – it's Shri Ganesha's.

[Grégoire translates in French and in Italian]

[puja continues]

34:06

Ganesha's colour was created out of these three: parigra, cumcum and chandrama.

37:33

Those of you who want this water you can take this puja's and we give later on. Also if you want you can keep it in a bottle. We are taking in a bottle because later on buy some bottles to put it.

40:47

a sahaja yogi: Would you like us to take Shri Vishnu's names, Mother?

Shri Mataji: Yes, it will be good to take to Shri Ganesha because that is the One who deconditions you. Decondition yourself. Or you offer all your problems to Me.

52:02 Satara was the kingdom of Shivaji, it was the capital of his kingdom.

57:51

Let us pray for innocence, just pray for innocence to be inculcated so that the whole conditioning goes off.

1983-0101, Shri Mahalakshmi Puja: Mahalakshmi tattva

View [online](#).

1 January 1983

Mahalakshmi Tattva

Mahalakshmi Puja

Kolhapur (India)

Talk Language: English | Transcript (English) – VERIFIED

[Starts at 5:55]

Today again is a new year's day, every new year comes, because we have to take to something that is new. It has been so arranged that the sun has to move for 365 days and again a new year has to come. Actually the whole solar system is moving in a spiral way. So, there is definitely a higher, higher state of this solar system. Every year it is rising higher in a spiral way. So it is not only that it is because 365 days have passed, but because it has moved a step forward higher than what it was.

Now, we can see that in awareness, human beings have definitely risen much higher than what they were, say, about 2000 years back. But the first system that started, the whole universe, was the first model, we can say, was created. And that model has to be perfect and that was a perfect model which then started perfecting the rest of it. So, that is the perfect model which is in the principle of this ascent and that is working out this ascent.

Now the perfection of the rest of the universe takes place in various directions but today we have to consider the Mahalakshmi Principle. Now Mahalakshmi, as I told you, is a perfect principle, is a perfect principle, it's perfected. It is born as perfect, will remain as perfect. It will be always eternally perfect so that it is not necessary to be corrected. Now this Mahalakshmi's thing I am discussing here because you may be able to go today to see the temple of Mahalakshmi.

Now the temple of Mahalakshmi when you go there, you have to know that this deity has come out of the Mother Earth, in this particular place. That means this place has got a capacity to give you a force, we can say, an additional force, or an intensive feeling of evolution. If you are sensitive enough you can see that, you can feel it and you can do it. If you are not so sensitive you are still so conditioned and still outside, that may not work out. I mean all kinds of things can be done, but if somebody wants to remain a stone you can't do anything about it.

So, this Mahalakshmi principle is working out in this place, Kolhapur. Normally, this place should be very very warm because of its position but even in summer this place keeps very cool because of the vibrations, from the temple that is emitted. The people in this place may not be so aware either, we can not say they are not aware because as negativity has to come forward, there are lots of sugar factory and lots of alcoholism going on here but we have to take the best advantage of every place which is created specially for a particular purpose. So it's a pilgrimage in a way that we are here, that we have to look after our Mahalakshmi principle of our ascent.

As you know this ascent starts at the Nabhi and is surrounded by the Guru principle. Now the Guru principle within us, if it is absurd, if it is a juxtaposition, placed in a juxtaposition where if it is not properly embedded within us, if it is not emitting through our character and behavior, Mahalakshmi tattva cannot be strengthened. Mahalakshmi tattva is strengthened through Guru principle. Now we are lucky today because there was the birthday of Datta, Dattatreya just the other day when we had the puja and today is this Mahalakshmi Puja. So two things together we have got together, First was the Datta puja and today is this puja of Mahalakshmi, So, to have the Guru principle all right, we must make our dharmas correct. Now these dharmas, as I have told you many times, are ten. And we should look after these ten dharmas in a very careful manner. These are expressed outside but whatever inside comes out.

Now I find when you people talk and you say things, I know that this person is negative, that person is definitely positive. There

are so many ways of expression of positivity. But how I know, that I can't tell you. Because I just don't know how to tell you that. But I just know that such a person is definitely positive and such a person is negative.

The positivity lies in understanding why are we here. First of all, why are we on this earth? Why are we human beings in understanding? What are we doing about it? Why are we Sahaja Yogis? What a Sahaja Yogi has to do? What is his responsibility as a Sahaja Yogi? Then he moves forward to understand, "Why Mother is so kind to me? Why have I got vibrations? Why am I among very few who have got these special blessings, the special knowledge of vibratory awareness?" And then to ask yourself, "What am I doing about it? Am I still very much embedded in my cheapishness or in my childishness, in my stupidity, in my harshness, in my aggressiveness?" We always see these things in other people, not in ourselves. So, we are not Sahaja Yogis. We should understand at that point, when we start seeing these things in other people, then we are not Sahaja Yogis. We should see in ourselves and emit pure compassion to others. But always people see that, it is in another person this exists. Whatever I may try to say, they always see in other person.

Now supposing there's a negative person amongst us, you need not be compassionate to that person. On the contrary, better be away. Get rid of that person, as far as possible, don't have anything to do. It's a definite sign of great compassion to yourself, if not to others. Better not have anything to do with the person who is negative, if you have to come up. He may be your brother, sister, anyone but try to be away from a person who is not positive. It causes lots of problems. I've been telling you this and I've been requesting you, but the conditioning is such that still though you have become a Guru tattva, you don't understand that you have to be detached. For a guru, there is no brother, sister or any other relationship except for the relationship for the Mother. There is no other relationship exist.

One of these principles are to be understood. Very important, I think, is for all of us, that our relationship is only to Mother and to Sahaja Yogis and not to any relationship, which has come to us, whether through Sahaja Yoga or whether through anything else. Now this I have been explaining because our Mahalakshmi tattva is not all right. That's why we get sort of, say, frittered away, lost into these things. And the Mahalakshmi tattva has to be like an ascending force, all put together.

Like my father used to give an example that, supposing you have collected lot of wheat, and you spread it on the ground, it will be all lost. It will be spread out like this, this side, that side, it will be all lost. But if you put it in a bag, it will rise in height, naturally. It will have maryadas, it will rise and it will go higher and higher. In the same way, this principle of Mahalakshmi can spread just across like that and can just destroy all that Mother has given us and all that we have had all these years, only by spreading it outwardly.

Now to collect it inside is to pay attention to yourself. First of all, try to clarify your ideas and your understanding in brain, it's important. Because Mahalakshmi tattva ultimately works in the brain. It's the enlightenment of the brain, is done by Mahalakshmi tattva, it gives you the 'sattva', the truth, you see. So, in the brain, you must clarify, reach logically. Logically you must reach the conclusion that, "I don't have to do these things, I have to do these things. I have to ascend. This is why I am here. Why I'm here? What am I supposed to do?" Now logically you convince your brain, first of all. It is very important now after Realisation. Because if logically your brain doesn't understand, it will always be cheapish, childish, undignified or could be harsh, horribly oppressive. It could be one of these.

So, in Guru tattva, there are ten elements. Five of them deal with the weight. The weight. Guru is the weight, you see, weight of a person.

How much weight you have got? The gravity, as we call it. A person has gravity. When he talks, how much balance he's got. You see, in Indian music, we call it 'vazan' means the weight. The weight of the person, means when he is dealing with himself or with others, how much weight he carries. In English also, they use this word : Wow much weight he carries with others. Means, how much he can really impress others. If you impress too much, all right, then the person will say, "Oh, it's too much". That is a very big quality with Western people is, "Oh, that is too much". That, they have an idea, you see. This is all ego oriented. "That is too much". If you tell them too much, "Oh, that is too much. She is too much". I move slowly, slowly. "It is too much for me". It's a very common, it's very common reaction. So, how much weight you have.

And the second one is the quality of magnetism. Two things magnetism. First is the quality of weight, that's how much dignified you are, how you talk, how your language is, how your behaviour is. You should be humorous. But sometimes, even with me, I find people talk in a very funny manner. I just don't understand, how is it that always they say the wrong thing. I mean, even if they have to say one sentence, they will say a wrong thing. It is absolutely with them.

It is also Vishuddhi which is also Nabhi comes from Nabhi because you must know that Vishuddhi Chakra is the ascent of the Nabhi Chakra. So, what happens, that a person whatever he is, is expressed through his language, through his behaviour, through his face, through his nose, his eyes, everything, through the Vishuddhi Chakra. So the ascent of the Nabhi is expressed, shown, through the Vishuddhi Chakra. Now whatever you have in the Nabhi, is shown here.

Supposing now a person who has the Mahalakshmi tattva properly developed, such a person will have a way of dealing with another person where he will have the weight, as well as the understanding: how far to go with the person. How far to carry on with this person. How far talk to a person. How far to think about person. How much importance to be given. That is one point, is very important.

And the another point is that, how much magnetism you have. So you reverse back to yourself. The magnetism is a magic, is a magic of a person. A person is magnetic because he has certain magic. Now this magic is - comes from your own personality, from your own personality. So, the basis of magnetism on the left-hand side is, starts. And that basis is Shri Ganesha. Shri Ganesha is the basis of that magnetism. So your innocence. Innocence is the best way to have that magnetism. Magnetism, you cannot express in material way, it is not a material stuff. But it is something abstract, comes from your quality of Ganesha, Shri Ganesha. Such a person is magnetic, magnetic means that such a person attracts another person, because of the weight of the person, because of the quality of the person. Such a person attracts but does not attract for lust, greed and non-sensical things but attracts another person because of the fragrance of love in this, another person. Now it is always confused, confused because it's such an abstract thing. So one must understand it in a very subtle way, what is this magnetism that one should have.

You see, there are some gestures people use artificially, which normally they have been using just to attract other people, the way they walk, the way they dress, the way they live. All these things are of no use. It is something so inner, that fragrance is so inner which must be developed. But in Sahaja Yoga, I have seen people just don't bother about it, just don't bother. They think the way they have been living, the way they have been this - say if they are English, they are English. If they are French, they are French. If they are Indians, they are Indians. If they are from Kolhapur, they will be from Kolhapur. These ideas first must be curbed down, because the fragrance spreads everywhere, whether you are English or anything. So, the fragrance of a person develops through, first of all, in Ganesha principle within you.

Ganesha principle is to be first of all seen to. Now a Ganesha person is not a person who is absolutely a remorse type or a person who is such a gone case that even if you beat him up and make him into a complete minced thing, he will bear it. It's not that. It's not that. On the contrary, the quality of magnetism is such that it attracts you to a point, where you are not disturbed. Now this is a very important point we should know. You see, if you have other loves, love like carnal love and all other love you have, then that love you may attract the person, then that person can destroy you and it destroys you, always. But this attraction does not destroy, does not destroy anything. The attraction is up to that point that you are not destroyed because you being much higher much deeper and much weightier, you cannot be destroyed by a thing that you are attracted. Always the greater magnet attracts the smaller magnet.

And that is what one should understand; this magic and this charisma, charismatic temperament of a person, comes by, first of all, the Ganesha tattva, innocence. And secondly, by complete dedication and devotion. Those who are completely dedicated and devoted to Mother not to anything else - Ganesha tattva again! Not to your wife, not to your husband, not to your sister, not to your country, not to anyone but to Mother. Complete dedication gives you that charisma or that attraction. In Sahaja Yoga, such a person becomes really attractive and such a person has it in him.

Now some people think that if you are [Hindi; unclear]. Some people think that if you are a very passive person and if anybody says anything to you and you don't mind, sort of a person, you are charismatic. It's not. People like you because they can dominate you, they like you because they can dominate you. Now if you think that by your aggressiveness and by your shouting and by your screaming at these people, you will achieve that charismatic temperament, you cannot. You cannot achieve that height. So, how do you achieve it? By becoming more innocent. Now how innocence develops in a person is by not thinking about it. Like, you see, somebody asked me, "How do you manage your income tax?" I said, "By having no income at all". Then they asked me, "How do you solve your car problem?" "By not having any car at all not mine". They said, "What about your house problem?" "By having no house of my own. Nihi, nihi". Everything 'nihi' for me. They say, "How do you solve this problem?" "By not having it". Just have. "No, not have it!" Don't take up headaches upon yourself.

You see, when you take up headaches upon yourself, then only the innocence is reduced. That headaches like this, that, "This is my shawl, this is my sari, this is my thing, this is this, this is this, this is this". But only one thing is that, "This is my Mother and I have to proclaim Her", that's all.

If that is the way it is, then innocence starts rising like Shri Ganesha. And by having no other headaches, "This is mine, that is mine." This 'mine' business causes the problem, I think. Personally, I think this must be the reason. That this 'mine' business. 'This is mine.' Because whatever is 'mine'. See, somebody told me, this is very good argument he gave me, "Whatever is mine is not I", means that's not 'sahaj'. My body, my head, my everything, 'my'. But 'I' He gave me this idea: 'I'. What is 'I'? Then 'I' is separated. Whatever is not 'mine' is 'I'. So, what remains is your Spirit". Somebody gave me this argument. I said, "It's very good argument to work it out". Then whatever remains is 'I'. And that 'I' is the one we have to seek. So, you go on reducing all these mines, mines, mines. So, the pure spirit of innocence will rise.

So, the idea about Spirit also, people think that if you become spiritual, I mean, I don't know what people think about spiritual people but the idea about spiritual people is that you have to be something terrific like a bull or I don't know. You have to be sharp like a fox, you have to be intellectual like Freud or something. All sorts of ideas people have. No, it is not. Spiritual person is just innocent, just innocent. There is no intelligence, nothing, just innocence. The whole thing is innocence. So, whatever he talks or says comes through innocence. It doesn't have intellect as such, which you people have through reading and through understanding and by analysing, nothing of the kind. It just has pure and simple innocence. And it all works out very well. It's so clean just says what it knows and what it knows is the highest.

So, this deconditioning has to be brought within us, but you should not discuss it among yourself also. Once you start discussing then you also, you see, it becomes sort of a theological argumentation. There's no theology about it. It's very simple. It's the simplest thing. He is to be innocent. But the innocence is lost, why? Because our attention is in different ways, we are attentive to other things. We are looking at other things, you see. It's so simple, you know.

Today, I was thinking I have to buy 3 nine-yard saris. It's a simple question I tell you. Because there were three ladies who wear nine-yard saris and I have to give them three nine-yard saris, that's all. I just thought of it, "All right". I came here, I saw very nice saris being put here. So, I asked her, "Where do you get these?" She said, "You get here". I said, "All right. So you go and buy those three saris". Finished! No analysis, nothing of the kind. It just came into my mind that I have to buy three saris. Finished! The answer is here.

So, even the atmosphere is so innocent, the whole situation is innocent that the solution is presented by innocence to innocent. Innocence works out in everything, you see, because every body has little bit of innocence in every one, isn't it? So you can, it's like a fifth column, you see. The innocence is the fifth column within you. So, if any person is innocent, you see, he will work on your fifth column and will make you all right. When you give bandhan to others, what happen, you actually bind him by your innocence. And the poor fellow doesn't know. He has his innocence within him, you capture that innocence, that's how you are there, that's how you manage, it is very simple to work out thing. Only principle, the tattva, the whole thing rests on what? Tattva is nothing but innocence.

So, try to develop this by all these things "Ya neti, neti wachane nigamor awachus". By saying, "Not this, not this, not this, not this, not this," to all your thoughts. "Not this not this, not this, not this". You reach there. "Not mine, not mine, not mine, not mine". You reach there. And that is how it is and you see the whole material world is now attacking the innocence, because they are frightened. You cannot attack, innocence cannot be destroyed, it cannot be destroyed. Innocence is something, is all pervading and it cannot be destroyed. So, whatever people may try, it cannot be destroyed but it can be covered, it can recede but it cannot be destroyed. It will act its own way. So, try to develop that innocence which is the basis of Mahalakshmi tattva, we should say, or that is the essence of Mahalakshmi tattva.

So, the outward things is the weightage, the weight, the dignity, the behaviour everything. It's outward thing. And the inside thing, the tattva, the principle on which it is based, is innocence. Now if it is this, if we understand Mahalakshmi tattva within us, how it has to work out, it's not intellectual! Again I would say that, I don't want you to project your intellect into it and to find out. But just remain where you are and you will find the answers, just coming to you, automatically. Just don't project your minds into it. Just you will get all the answers to every question just like that. Because innocence in everyone is the simple answer, when all the complications drop out, the innocence is there. And that is what is the love of God, is the love of God.

So, don't confuse this with love, with all your nonsensical love, ideas you have about people and identification, misidentification. This is pure love within us, the purity, the innocence which is love, and which is life itself, we should say. It's a part of that, it's the Pranashakti. But Pranashakti is not Mahalakshmi. So, Mahalakshmi is the essence and essence of everything. Because if creation has to take place also, if desire of God is there, and if there is no Mahalakshmi tattva, then what is the use of having the desire? It's finished. Supposing even if you have creation and you do not have Mahalakshmi tattva. How will you work it out? You cannot work it out. You have to have Mahalakshmi tattva, because they do not have any meaning. So, outwardly it is Mahalakshmi tattva, but inside is, inside is -, we can say, there are three cores. The first core is Mahalakshmi tattva, outside to look at, you see the growth, all right. But inside is the creation, that is all the elements being created and all that. But inside that is the desire and inside the desire is the half-one, you can say, is Ganesha. So this Ganesha tattva ultimately overpowers in everything and permeates through everything.

And this is, I would say, that don't think about it. Just allow your innocence to grow, simple innocence and your dignity. That's very important to have your dignity. Like some people think, if they wear torn clothes, and walk about on the street and all, they are big sanyasis. It is wrong. Why? You are not being dignified and God has given you so much, why should you try to show that you haven't got anything. Just to show off that you have not got anything, God has given. This is just a sort of a thanks-giving to God that, "God, you have given me so much". You have to wear the best.

Like in puja, if you see ladies here wear all their nose rings and all their ornaments and everything, in the temple, everything they wear. And in the same way, men also wear their very clean dresses, very clean things, whatever they have, they wear simple clean dresses, whatever they have. But no ostentations. It is just a thing by which you express. The God has given this, "O God, I thank you".

It is such a great day today to be the New Year, on the New Year Day to be here on Mahalakshmi's place of Kolhapur. And this is also called Kolhapur because Kolhasura was killed here. Kolhasura was a horrible fellow like a fox, and he was born again. Now he is again dead. Thank God! He was here and now he is dead. Kolhasura died. You don't think about it again your mind goes out, don't think about it, I'll tell you about it. I have deliberately avoided the name. He was born again and was finished now. So this is the place where Kolhasura was killed, where this was established so Mahalakshmi's incarnation came in. And that's how this place has a special value that we have come here for a pilgrimage and let us be in humble way, think about it.

Actually, these things could not take place in the West, because even if they had come out of the Mother Earth, who would have recognized them? Who would have known about them? Who would have respected them? Who would have worshipped them? That's why it didn't happen in the West too much. But it is there, little bit is there, no doubt.

But here now we have these all these temples and attack on the innocence has come from the tantrikas and so the tantrikas entered all these temples, and they tried to establish themselves. And gradually, they are being neutralized and cleaned out. These tantrikas have gone into every temple of all the Goddesses, and they will be gradually all out, straight out. So, this is the attack that came through and that's how these Brahmins, you see, came down and settled in these places, so-called Brahmins, and tried to preach about all tantrik method and things here in the temple and they really spoilt the atmosphere here.

So may God bless you all.

I want you people to develop concentration of mind so that you rise above all other misidentifications and get identified with the pure Spirit through your Mahalakshmi principle.

May God bless you.

1983-0101, Talk about Shri Saraswati and the Veena

View [online](#).

1 January 1983

Talk to Sahaja Yogis

Kolhapur (India)

Talk Language: English | Transcript (English) – VERIFIED

Talk about Shri Saraswati and the Veena, 1983, Kolhapur, India

The gentleman who accompanies, his name is Mr. Chatterjee but I have never seen anyone so far, playing those talas [rhythms] on tabla so well. It's alright to play all North Indian talas on tabla, but to mix up both and to manage the South Indian talas on tabla is the first time I am seeing. Otherwise they normally use mrdungum.

It is a very, very unique combination of things we have worked out and, if you have time, do come some time to our centre and we'll explain to you what is the naada [sound] and what does it mean and what is this great instrument which is called as veena, which is the Primordial Instrument. All the instruments are variations and manifestations of this instrument, which is the first, the primordial, conceived first, in the awareness of human beings and that's why it is regarded as a holy instrument.

It is in the hand of the Goddess Saraswati, who is the Goddess of Learning and of Lalitakala, meaning the five arts. According to the great seers, the Goddess of Learning suggests or symbolises a personality which must know music; means if a person, if he is learned, then he must know what is music. If he doesn't understand music, then he's not yet a perfect, learned man. Everybody who is a learned man, must know music. That is indicated by this instrument in the hands of Saraswati.

And there are two other things She has: one hand has got books in the hands, that she should really know the real Scriptures, or the person who is a learned man must know real Scriptures, the truths about the real Scriptures. They should be able to discriminate which is real and which is unreal.

Then another is, in the hand, is a rosary, means a person who is learned must be a detached person. If you do not play veena with a detached mind the spontaneity gets controlled by your conditioning. That's why it is important that a person should be a Realised soul and, when you are a Realised soul, the spontaneity flows absolutely unhindered, unobstructed by your conditionings, by your biased temperaments, by your misidentifications.

And that is why, after Self-realisation only, I find, that Mr. Rayat has suddenly started manifesting it so beautifully and the whole thing is blossoming so good. I'm sorry that people from London could not come over here to listen to him because we have specially arranged this program in such a manner that it makes [it] interesting and understandable for all of you. Doesn't matter, next time, again, we are going to try this. But I am really very happy to see him working out the inner being within you – the inner force of Kundalini, the force of your residual consciousness which gives you Realisation – beautifully on veena, which is a very, very rare thing; seldom people can do it, and I could see that and I congratulate him. And may God give him more and more of this art so that he puts spirituality into an awakening state into many people who are seeking it.

May God bless you all!

1983-0101, New year's Day Program, Gondhal (Drama) and Bhajans (partially transcribed)

View [online](#).

1 January 1983

Evening Program

Kolhapur (India)

Talk Language: English | Transcript (English) – Draft

Gondhal (Drama) and Bhajans, Kolhapur, India, January 1st, 1983

[Shri Mataji speaks at 48:08]

They are playing the praise of the Goddesses, also my praise and they are thankful to you for giving money to them, it's a simple expression of your love for your Mother.

And it's a very simple drama for village that they perform, entertain people. In that, they talk of God and all the work of the Goddess. It's a very good way to learn- to entertain the villagers and to tell them about the Goddess and why she created this [inaudible] And the dance was done very well.

And I hope you all enjoyed despite few understand Hindi [unsure]. But I will translate it to you later on because they will tape it. But I must say, I'm very much impressed by the way these people are doing this work, in the name of Swaroopa Aranji [unsure] who was such a great soul, who is no more.

And I would like to give to them a present from all of us because you are my children and you are just the same. You have to get this Realization completed from this knowledge of Sahaja Yoga, how to give Realization, how to give Kundalini jagruti, what sort of a man he was, that he wanted you to know all these things and you have to know your atma. That's what it is.

May God bless you.

So, [inaudible] for their ascent.

[49:31]

[1:10:46]

These are beautiful sayings of Parama and other saints [unsure]. They say two more things in their [inaudible], "No use having attachment to your family and relations and all that. They are not going to stand by you, it's only your Spirit that is going to stand by you".

And they say that we have six horses of lust, greed, and six of them as I've told you, "mada", "matsaras". Other things also, all these six filths. And they guide you, advise you, "You should be the driver and not become the slave of those horses". It's a beautiful, they are saying that, "We should put our devotion to God and be attached to God and He is the one who is eternal".

Then about Shri Krishna, they are saying that, "Now Pandavas [family of Arjuna] have gone and also Gandharvas [celestial being] have gone. Only one person is still remaining in this world, it is Shri Krishna. He is the Father and He is the Mother and that's how we should stick on to that person who is eternal, not to persons who are just perishable, all the relations are perishable. Only the relationship with God is eternal".

The way of reaching people and telling them about God's blessings and our duties towards ourselves, is a very good way and a simple method of the villagers and the people of common life. Not extraordinary, genial people but very common, what we call [Sanskrit word], of all people. It's very easily understood and it's very easily rendered, it's very [inaudible].

I think you understand this. This has kept this country very much glued down to religion and to God. This is the thing, all little, little things have given such a good step and such a great sustenance to human beings here, in this country. I say all these things [inaudible].

[1:13:01]

[Applause]

[1:21:38]

Sahaja Yogi: [Inaudible] It's 2 days. After everything always start after this program. And it is all Shri Krishna who can tell the play [unclear] And in one play, we will show after [unclear].

[Applause]

[1:22:33 – no transcript-1:26:35]

Shri Mataji: They were the music and these people, both of them, went to real [unclear].

In that drama, they sing in a way that was very amusing and these people, both of them, went to meet Kama and they are the people who are the most [unclear] it means, once they go and sing songs from places to places, and they try to amuse people and sing the praise of the Mother and about saints. Now, out of these one of them acted as an old man and another as a young man. And the old man [unclear] to the father of person they were calling he says, "You'd better tell the story". And the whole story ends up with the king and the queen and they did well . It's quite an interesting one and very amusing. At the end they that said that [unclear].

[1:57:35 – no transcript-2:01:19]

1983-0101, Third Letter in Marathi

View [online](#).

1 January 1983

Letter / Poem

(Location Unknown)

Talk Language: Marathi | Translation (Marathi to English) - Draft

Shri Mataji Nirmala Devi, Translation of Old Marathi Letter – (in Nirmala Yoga magazine no.15, 1983)

Man wants peace, wealth, power, etc., but God is the origin of all these. Then why should there not be the desire for God? Why should there be no aspiration and ambition to meet God?

We should pray to God for peace, and keep the desire to meet God who is peace itself.

This should be the difference in satisfaction of a common man and that of a Sahaja Yogi.

One should be ready to surrender the very desire to meet God at God's holy feet. All attention must be on Him. For that – one must have dedication, determination and concentration (tapasvita), in that all material attachments should be destroyed.

What is there in this world to cling to? You must realize the glory of those feet in which all fades, and becomes peaceful. Only then, will you have your glory!

Why should one brag of one's achievements? You must understand that whatever is being done by you, is all God's power, that is, the working of the Adi Shakti and you are only the witnesses to see these miracles. For achieving that stage, you should pray: "May our 'I consciousness' fade away. May the truth that all of us are a small part of your being be assimilated within us, so that your Divine bliss would resonate every particle of our bodies and this life would be filled with beautiful melodies enchanting the whole of mankind, and showing the light to the rest of the world".

Let love flow from your hearts. Love is unlimited. Your love is unlimited. Your attention is on material things and you are talking about eternity. Your attention should merge in eternity, so that you will have eternal life.

You are officials of God's kingdom – then why are you sulking? All deities are your elder brothers in this kingdom. They are present in many forms along the path of Kundalini. You should recognize them and attain them. Kundalini is your Mother. Learn to always remain under Her care. Be Her child, and She will take you to the Ultimate.

Once you accomplish that, from where everything is born, you will have the rest very easily!

But you are not consistent in the practice of meditation, love, and a peaceful life. You are talking casually even to me. But how eager you are in worldly matters! How adamant you become on having what you want! Why are you not casual in that respect instead?

Do not run away from the reality because I am Mahamaya! Attain Me; I am yours! I am for you. I have given you that which has been beyond the reach of very great sages and saints. How will you make use of it? You have been given a very big asset. Thousands of stars and planets were created with just its one wave!

There is great significance to your rebirth. But you, yourselves, have to achieve that – you, yourselves have to find the meaning of "SWA" (Self)! Sahaja Yogis can do it. It is a big contrivance. I have told you the secret, but what have you achieved? Nobody sulks, having been benefited. 'You are unhappy' means you have not been benefited!

If you achieve the trick, you will open the gate of Joy and forget yourself, while enjoying the bliss! Nobody becomes happy from worldly matters.

I have given you the key to the treasure, which others haven't got. But you must work to open the Door! You have taken everything casually. You want Mataji to feed you, to wake you up in the morning, to make you sit in meditation, and to clean you of anger, hatred etc...

Today is the day of Guru Puja. What 'Guru Dakshina' (Gif to the Guru) have you given me? Understand that your money is not worth the dust on the feet of your Mother Guru! You should give your hearts – only clean and holy hearts. You must clean your physical beings. Do not be lazy in that. Make a vow! You must get up early in the morning and spend at least one hour on meditation and worshipping. Perform 'Aarti' and meditation in the evening.

Satan's disciples work hard at a funeral place [a dead place]. I cannot understand why you are taking everything so casually! Stop all gossiping! Leave all jealousies and quarrels! Time never waits for anyone. Do you want to go empty-handed, despite having the Key to the Treasure?!

If you do not accept God's kingdom, Satan's kingdom will come, and you will have yourself to blame for it!

Remember, because you Sahaja Yogis are dear people, [that] you have been selected as officials. If you ignore it, on the one hand you will be deprived of a great source of joy, and on the other hand, you will lose your authority, due to the incomplete knowledge of Sahaja Yoga. Hence, be wise and stand firm! Every movement has thousands of directions. Let your ray; spread in different directions. You will do the welfare to the whole world. Get over your 'inaction to act'! You are to be captains! Let God's melodies be sounded from your flutes. Transcend in your feelings above those who have not been realized and blessed, and God's kingdom will be yours.

May you get that auspiciousness? All my efforts are for that! You have been made like temples. Keep it clean.

Some of you are enjoying yourselves in the ocean of bliss! My blessings are that all of you should be happy. Your worldly life and satisfaction should be of the same level.

A Sahaja Yogi's satisfaction and the circumstances he is in, are balanced. Both of our legs grow together! If one leg is shorter than the other, you will become lame!

I do not want to tell you to lower the level of your circumstances, if the contentment is less. But a Sahaja Yogi's satisfaction does not depend on circumstances. He is happy in the circumstances that are prevailing. If he is not, then his satisfaction is superficial, and not from within!

May God grant you an eternal place at His feet!

Your Mother, Nirmala

1983-0101, Short Conversation on Marriages

View [online](#).

1 January 1983

Conversation

New Delhi (India)

Talk Language: English | Transcript (English) - Reviewed

Short Conversation on Marriages, India, Dehli, December [Before 1985].

Dr Warren: (inaudible) (I think we just need a little more time?)

Shri Mataji: Now, you see the thing is, how many are really settled for marriage? Raise your hand.

Sahaja Yogi: It's Chandra and Matti.

Shri Mataji: Not yet.

Sahaja Yogi: Not yet.

Shri Mataji: Not yet. That's not yet settled, because told you, if he has a problem, is a problem. I am telling you very frankly: unless and until you fully sort it out, you are not to be married. Sorry, I don't want him to lose his job, alright?

Sahaja Yogi: Yes.

Shri Mataji: You see, if he loses his job, if he has to resign and go away it's not proper.

Sahaja Yogi: That's right.

Shri Mataji: What will he do?

Sahaja Yogi: That's practical.

Shri Mataji: That's very practical.

Sahaja Yogi: Robert and Nirmala are coming they've been married by Arian Samaj [unsure] yesterday.

Shri Mataji: Hum.

Shri Mataji: Patrick and Madhurai have been married, I think today by Arian Samaj. They're coming up to Delhi in two days time.

Pedro and Patricia are very happy to go ahead with the arrangement.

Shri Mataji: Three of them no?

Sahaja Yogi: And Guido and Isabelle who wish to seek your blessings for their marriage.

Shri Mataji: Alright.

Sahaja Yogi: And that's all that I have [inaudible - apparently(?)]

Shri Mataji: Four of them. I'd also want to be-

Sahaja Yogi: And five re-marriages.

Shri Mataji: Hum?

Sahaja Yogi: And five all the people who want to remarry Mother.

Shri Mataji: So five and four - nine.

1983-0104, Address to Indian Medical Association

View [online](#).

4 January 1983

Address To Indian Medical Association

Public Program

Solapur (India)

Talk Language: English | Transcript (English) – Draft

The organizers and the members of the Medical Association in Sholapur, its such a pleasure to talk to (* inaudible text) because you have also heard that I did some medicine. Just to talk to doctors about it. Because in the realm of the divine, there are no names given to any plexuses. It's difficult to talk to doctors unless and until you know their language. Now the main thing we have to understand about Sahaja yogi is this that when we are trying to analyze or find out through scientific methods anything, we can only do it when that part is available to us, apparent to us, that we can see it, we can feel it, we can analyze it. Like a tree, we see the tree on top of the Mother Earth. For us it is easy to see the tree. But supposing we have to go deep down into the roots. So Sahaja Yoga is the knowledge of the roots and not of the tree. Of Course, the tree is very important because root has no meaning if there is no tree. But tree is more important when it can tell you that there are roots to it. So all our knowledge of science whatever it is, whatever discoveries we have made, how far we have gone? I mean we can go very deep into it, I know that. But still, you can not reach the absolute. Because "absolute" is that point where you have to dissolve. We have one scholar here, who is doing his P.H.D from Brighton and he has a subject how to establish an absolute zero point in temperature. You can not. Nobody can. Its a fact. You can go up to a point but you can not become the absolute. Through your mental projection because the mind is a limited thing. We must understand the mind is limited. Like I came by car, I had to leave my car behind to come inside. In the same way this limited mind can not take you to something that is unlimited. Because absolute has to be unlimited. So to reach the absolute point what should be done. That's the main problem with all of us. All those who are seekers, whether they are scientists or psychologists or anyway. They have one point if they see correctly that we have not reached the absolute. That is why we do not understand "why are we made human beings from amoeba state?" We should ask ourselves a simple question, "why are we human beings? What was the purpose of this evolution that we were made human beings? So, as we can't answer this question it is not answerable. We have to know that we are in a transition state and this human awareness has to achieve another awareness which is dynamic, which is collective in nature and many people I would say like you, who has talked of collectivity. Who has talked of collective awareness that a man, if he evolves, will become a collectively conscious. He could see that but he did not know how. Even if you have to say that if you have to go to Sholapur you better take this road or that road but if you can not reach Sholapur then you are not there in Sholapur. So even if you say this is the way it has to be, unless and until somebody does it in a practical way, in actualization you have to achieve it. This is the problem. Actual this is the problem, that exist between all the people who are seeking, between all the enterprises, between all the moment we have. There is no quarrel between God and Science. One thing one should remember that Science has come from God to you. It has not come from you. For example, if you say there is gravity. Now, you have not put gravity in the Mother Earth, did you? We can not even transform one flower into a fruit. Not one flower into fruit. Can you imagine? So there is some living power which is doing this living job. Now think an Indian has a child he is an Indian, this sorting out is done. You know that any foreign matter that goes into the body is thrown away. Has to be thrown away. But when the fetus is conceived, then it is kept, nourished, properly looked after and is thrown out at the right time. Who does that job? We must think. There are so many things for example acidic (* unclear text- some medical name) of course doctors, I must say or scientists are honest. So they say, their mode of action in human body they can not explain. They just openly say if they can not. Because it may augment or it may not. But Sahaja yoga can explain, why it happens. Why it has to happen like that. Now the jumping from this knowledge from the mind into the knowledge of the eternal is a difficult task. To accept it. Because as doctor (*unclear text) has told you that when we get education we think we know quite a lot. Not that you do not know. Not that, this knowledge is not needed. Its very important. If you are a doctor, you will be a great sahaja yogi. No doubt. But something is not known to you which is much greater than what is known to you. So this human awareness, this "chetna" that is within you today has to rise to that level or you have to become that subtle that you can enter into your roots. Alright? So on this point we start moving further that you are paying attention to me but if I say pay attention to yourself. You can not. How will you do it. You can not do it. You can not see your self, you can not see

your organs, you can not see your body, you can not see anything, you can not see your mind. You can not feel it. So what should happen? Say something falls down, immediately our attention goes there. Some happening has to take place within ourselves and that happening is nothing but kundalini awakening. Now this kundalini is a force which is lying in the triangular bone which is called as sacrum. (Shri Mataji asks for some water in hindi/marathi) I have been speaking and speaking and hours and hours together. Now this triangular bone is called as sacrum. Sacrum means sacred. In greek language, sacrum means sacred. When I went to Greece, I asked them why do you call it sacrum? So they told me that they had a rapport with Indians much much before, Alexander came here and the Indians told them that there is a power in this triangular bone. Can you imagine? We have forgotten it, we have lost it because we have studied only the british or whatever is english or you can call it a western medical science. But in our science, you will be surprised, fourteen thousand years back Markandeya has talked about it. We Indians are best suited to understand this. Now many people say that Maharashtra has got three and a half "pithas". Many people must have heard there are three and a half "pithas" one of them is "Mahalaxmi", then another is "Tulzapur Bhavani" then third one is "Mahur" and half one is "Chaturshringi". Now (*unclear text) something so funny and stupid. I mean, I can understand as doctors. But its not. Believe me. These are the three and a half coils of the kundalini of the whole universe placed in your Maharashtra. They are the source of that power within your own country this great Maharashtra. Now people may not believe it. But how will you know? Now, somebody says "this is a "jagrut sthana" (means awakened place) I mean doctors do namaskar to Ganesha and they go to temple and all. But they do not know that Ganesha is placed within us and he controls our prostate and he controls all our pelvic plexuses. We do not know this. But he resides there. So to jump from that to this is rather difficult for a medical man, I understand that. (unclear/inaudible text) who were studying with me I never talk to them about Kundalini or anything. I just wanted to be like them to understand how their brains have worked. For them, this is knowledge, this is everything, nothing beyond. And anybody who talks about it they turn faces like that. Now I do not want you to come to any conclusion by saying of course Gyaneshwara has talked about it so he can not be wrong and this and that. Not at all. But scientifically, we have to understand that we have not got answers to many questions. That means there is no sufficient light, in our knowledge. If you are coming in this room in darkness you might find a mic, you might find a table, you might find something. This becomes the truth. Because the eyes are not yet opened or the light is not there. But supposing by any chance, somebody can open the light, you can see all the things. Isn't it? That what doctor Berjodi ji is talking about the integration part. Now this light is nothing but your auto. Which you talk of as "Autonomous Nervous System". You just give the name, Auto. Now, who is auto? We accept it. When we get the names, we just accept the name, we never ask why it is called auto. Because it is "swayamchalit" (which runs by itself) who is the swayam? Who is the "sw" is the spirit. In a way, we have accepted because we have to fix somebody as auto otherwise we don't know what to do. I mean, we see parasympathetic working, sympathetic working so we have to fix up somebody as a person behind the two. But that auto is the spirit, is the "atma", we do not want to accept. Alright. We will call it auto if you don't like it. For the scientist, if they don't like it we will call it auto only. So this Mr. auto, is the atma according to Sahaja Yoga. We call it atma, you call it auto. That's the only difference of names. Now this auto exists within us. But this auto is not in our central nervous system. That is true. Because we can not control our parasympathetic. We may be able to excite our sympathetic but not the parasympathetic, that's the fact. Sympathetic, if we excite, it, we can work out. But parasympathetic we can not work out. It works automatically. So somehow or other, if you can bring that auto in your attention or in your central nervous system then you can manage the show better. Scientifically. I am just going scientifically. Alright. Now, how to bring this auto in your attention? How to control this auto? Is the problem. You can not do through science. You can not do through medical science. Through any science you can not do. Because this will only happen when you will evolve to another stage. And science can not bring in evolution. Can it? It can not give you wisdom and it can not give you evolution. Evolution it can not give. Why? It can not even create life, I would say. So this auto, to be in your central nervous system we should look inside ourselves. There could be some arrangement and for that the knowledge is in your great country. Already there. You are the one who have inherited that (unclear text). This is what you have inherited. It is your inheritance which is lost. But one must know that when the tree grows too high it must have roots. And that is how, whatever they are saying about me..I am the tap root, I must say. Who has done the seeking inside perhaps or I have reached at source and that's how I know what is the root. In our country, many saints have tried to go through that path and have found out. They have tried to express it in many ways but they kept it a secret till the sixth century when Adi Shankaracharya came and he talked about it very clearly. He talked about kundalini, he talked about all the chakras, he talked about everything. But who reads Adi Shankaracharya. Atleast the medical man does not. I mean, I don't blame them because they are so busy. And after that it was all exposed. Then Kabira clearly, clearly, clearly absolutely clearly talked about it. So Sahaja yoga is not a new system. It is "Anadi", it is old. Only thing, what has happened to Sahaja Yoga today that it has become a "Mahayoga". That there are many many thousands can get realization. That was not possible and

feasible. This is the only thing that has happened that today the blossom time has come and many flowers can become fruits. And that's how even an ordinary person gets self realization. A poor man can get realization, a doctor can get realization. Anybody can get realization. And sooner you get the better it is. So now the first thing what will happen to you. Supposing you get the light within yourself and you can see within yourself. Say you have an X-ray to see yourself within yourself. So first thing that should happen to you is that you should know about yourself, what's the problem with you. You'll be amazed people end up in lunatic asylums and till they are absolutely gone cases people do not know that they are mad. Same about cancer. I would say, cancer can be detected much earlier than doctors can detect it. Very simple it is. Any disease connected with liver is another thing. I would say even liver problems are not detected till a patient gets a cirrhosis or some sort of a disease which is absolutely fatal and you declare alright, now you go into coma. Finished! These can be detected through Sahaja Yoga very well because once you are enlightened, your fingers. These five fingers, six and seven (Shri Mataji describes the chakras on her palm) They start denoting the centers. And on these fingers you can know. Now according to Sahaja Yoga left side deals, left side sympathetic deals with your emotional side and right side deals with physical and mental side. Clearcut. So now you see a person who is very busy. Who is a doctor, say for example. He is a very busy man and he has no time at all. He is always looking at his watch, naturally. So what happens to him? He becomes a right sided person. Because he is using his physical being and also he is mental being. But the emotional becomes little dried out. So emotionally he is not so good. Emotionally, he goes off. As a result, you won't believe. As a result of this imbalance what disease one can get to being with. According to Sahaja Yoga, this is another principle. According to Sahaja Yoga because I will not say that medical people will agree to it or they have found out. They might find out later on but just now they have not found, so far. Because I did medicine, because you are all younger to me in age. So when I did my medicine you might have been just young boys. So may be my terminology may be little different. But does not matter. So according to Sahaja Yoga the brain is made of fat cells. That is according to medical science also. Now these fat cells, when they are used too much they are replaced, they are replaced by the fat of the stomach. And the conversion for the use of the brain of the special cells is created by a center we call at "Swadishthana Chakra" which actually on the physical level you can say is aortic plexus. On the physical. In the "Sukshama" (subtle) is Swadishthana Chakra. So one of the jobs of the Swadishthana chakra is to convert these cells for the use of the brain. And the other job is to look after your liver, look after your pancreas, look after your spleen and your kidneys and in ladies, uterus. Part of it. So when you think too much or plan too much and you are futuristic. Most of the time this poor one, Swadishthana chakra is busy coping with that thinking process and replacing the brain cells. Alright. So it neglects all these organs which are very vital and important to us. So the first trouble one many get by thinking too much is diabetes. Now, if you ask a doctor, he will say don't eat sugar. But this is no cure of the disease. But you see villagers eat at least five spoons in one cup of tea. At least five spoons. They never get diabetes. It's only the people who think and plan too much for the future get it. First is diabetes. The another is very dangerous is leukemia. Leukemia also one gets from the same type of life style. Believe me. Because you know at emergencies, this spleen has to produce new RBCs (red blood corpuscles) that is accepted. Alright. Now, a person who is getting up in the morning, see rushing up, just, its very interesting how it is. Just think of it. Everybody does that but we never see ourselves how we behave. And he goes to the bathroom and comes out with his pants just being tied up and the wife is there to give him breakfast and one side he is eating the breakfast. Then is reading the newspaper getting another shocks after shocks from the newspaper then he gets into the car and there is jam and he does not know how to drive and all that. He is a sure patient for leukemia. Because poor this spleen has to produce new blood corpuscles all the time and it becomes hectic. Now you may question me, why the children get it? Because the parents must be like that. This is the parents also who can make the children hectic. Get up in the morning, go to the school, what are you doing, this, that..all the time if you are after your child with a stick in your hand, the child is due for it. A mother, who is you see too clever, at home and very particular about her kitchen and cleanliness of the whole thing and she can get after her child. And such a thing completely upsets that poor spleen. And the production of RBCs use their cells of proportion. Of Course there is a trigery. And the trigering takes place as the doctors call it, I mean recently I saw it that they call it by Proteins 52 and Proteins 58. That they call it, these are attacks. This recently I saw it in England, the research, the cancer research people had given this (unclear text) explanation. And they said it comes from the areas built within us from of our creation. And we call it collective subconscious. In Sahaja Yoga we call it collective subconscious. Beyond our conscious mind there is subconscious mind and beyond the subconscious mind there is collective subconscious mind on the left hand side. Now, according to them these are Proteins 52 and 58 whatever you may call it. Whatever you may call it but we call it a "bhoot badha" (possession), a simple word. Or you may call it a "kali-vidya" (black magic or false knowledge) or whatever it is. But it is nothing but it is an attack of a dead soul on a person. Absolutely, it exists. And that is how it triggers. Now virus infection is also the attack of the vegetables, we can or the vegetations which have gone out the circulation of your evolution. That's virus infection. I mean, if you

know the source from where it is coming, you can stop it, isn't it? Now, doctors can't believe a bhoot but once they are caught up with a bhoot, they know it is a bhoot. Like a met a doctor, was a in in charge of the hospital and his son was possessed. So he came to me and said, "Mother, please somehow or the other, save my son. I don't know what to do." and I cured him. He said, "how did you cure?". I said its simple, he is possessed. And he was possessed by something and is removed. Its simple. But to tell a doctor, I mean you are in for trouble. But its a fact. Believe me, it's a fact. The triggering they have said about 52 and 58, I mean call it anything like auto to call to "Atma" you call it auto. Alright. So what can we do about it? Or if you call it to a "bhoot-badha" as protein 52 and 58, what should we do? I mean you have more sophisticated names perhaps but its simple like that. So once a person has that kind of wobbly spleen, he is a good case. He is a good case for getting leukemia. Now let's come to the best part of it, what one can get ultimately. That, when your attention is so much outside then your spirit in the heart gets upset and you get a heart attack. All heart attacks are due to this kind of thing. There are two types of hearts; Heart diseases according to Sahaja Yoga. It's very simple. One is a lethargic heart and one is over active heart. The over active heart gets a heart attack when, whether you are thin or fat makes no difference. The lethargic heart may be from the fat but the active heart, the one who is extremely active. All the time thinking of the future and all that is in for a heart attack. It's so simple as that. So now, you have to just give a balance to a person. Who is a right sided, you give him a balance. Make left and right, he is cured. When you know the "tattwa", the principle-how you get diseases then can you not cure it, if you know how to cure the "tattwa"? Sahaja yoga is like that. Sahaja yoga knows the principle and principles are a few. Like colors are very few. Isn't it? The mixtures are there. Permutations and combinations are there. But if you know the principle, you just put the principle right and the person is alright. Like the person (unclear text) was going to Houston for a By-pass(surgery) and I was speaking in a Rotary Club, in Delhi. There were about two thousand people. Suddenly he (text1-shot up/text2- stood up) came to me and said, "Mother I have to go to Houston". I said but I am flying out today to Bombay to go to Pune. I have to go to Pune. He said, "I live in Pune". I said, Alright, I'll meet you there. He came to see me twice, I think and I gave him vibrations then he went back to Bombay and all the doctors said, "Oh! What happened? These were not your, perhaps these were not your X-rays or what? Its completely cured. 100% and all that By-pass and all that is over. And for this, what are you going to pay? This is just flowing. I mean you are also not obliging anyone. That's the worst part of it that people think I am obliging. No. See, if you are part and parcel of me, say for example My finger is something wrong and I just rub it then I am obliging my finger? I mean if you are part and parcel of me how can I oblige you? That's what they were saying that you have to become the part and parcel of the whole. You just become part and parcel of the whole. The arbitrary behaviour becomes malignant. Arbitrary behaviour of a cell becomes malignancy. Because the centers, now I will tell you about cancer also on the same simple way. See, its a simple way of explaining cancer. Any cancer. Now, we can say that, with my hands I might be able to show you that left hand and right hand are two sympathetic nervous systems and these are the centers in between. You can see that. (Shri Mataji makes a pyramid with her fingers and joins the thumbs and index fingers of both the hands to show the position.) Alright. These are the centers. Now, what happens..a person starts a doing something extraordinary. Something emergency he creates within himself. It can be with anything. Now he creates an emergency uses too much of his sympathetic supposing he uses the right side too much. Then what happens is this starts wobbling like that. (Shri MAtaji shows this with her hands) this center. And the center starts wobbling and the, there is a deity inside this which keeps the relationship with the whole. The deity just sleeps off and the relationship is broken. The relationship with the whole is broken because the medulla oblongata has got you see, inside though to the physical mind it has not broken but to the subtle thing, is finished. There is no relationship with the whole. So what happens, the cells here have no messages. So they become on their own. And they start becoming bigger and bigger. They become on their own. You see, they become very ambitious.They start growing bigger and bigger. That's how you get malignancy. Simple thing as that. Now what do we do for Sahaja Yoga. it is very simple. If you are a realized soul what you have to do is very simple is to just put your hand to the center at the back. So by giving vibrations you awaken the deity and its again sucked back. You have put together in relationship with the whole. I mean, I must tell you I cured Mr. Sanjeev Reddy, you may write to him and ask him. Now he had come from America he had gone for an operation and the operation was a failure. And he was in a horrible mess. He could not sleep and he was in a big pain and they tried all kinds of injections and I mean you can imagine Sanjeev Reddy (unclear text) I went with my husband to see him because he knew my husband. He knew me also. But our high commissioner was * Nehru and I don't know why he said to his wife, "you know, this is Mataji Nirmala Devi" She had heard my name in Delhi. She said, "Mataji please cure my husband" otherwise my husband is not going to say anything. So I just put my hand on his back, for ten minutes. You won't believe, in ten minutes. Oh God! I am feeling so relaxed, let me sleep now. He slept off and they were thinking...I mean it was all last thing. See, so they had prepared everything that they didn't expect him to come alive. And when walked out they got a shock of their lives. You see, they had brought ambulances, he said "I don't need any ambulance, nothing. And just walked off,you see. And then he

went on for a tour. And then when i went to see him, he showed me his back. He said, "even the scratches, which one should see atleast a scratch of the operation. Even there is not even a scratch, you can't see. Imagine. The kundalini has done it. The kundalini is your mother. She is the one, sitting down there. Just waiting this thing to happen. Because she is your "Shudha icha" (pure desire). She is the pure desire. The rest are "Vikrutas". They are perverted. The real desire one has is to become one with God. unless and until that desire is fulfilled you are not going to be happy. So that desire is sitting down there. She is your mother. Everybody has individual mother. And when this pure desire rises, she integrates all these centers. That's how you get integrated. And then she comes upto here (Shri Mataji touches her Sahasrara) and you can even feel. In many people the "lup-dup" you see. "Anahat", anahat means without percussion. The sound you hear on the head. You can even see in many people the kundalini pulsating. Actually with naked eyes you can see. Today only, we had somebody who had a kundalini which was just pulsating at the base. If there is no way of getting out, pulsates. Poor thing, you know it just...some people have just kundalini that just goes on tossing that "oh God, when I am going to give birth to my child." and then. If you can smooth it out, bring it out. It just comes up. And then you feel a cool breeze coming out of your head. Which is not possible medically. Is it possible? You feel a cool breeze coming out of your head, you feel cool breeze blowing into your hands. Then, this is the power. Which is the all-pervading power. The "Brahma-tattwa" which you can use. Which is all integrated. In Sahaja Yoga language we call it Mahakali, Mahalaxmi, Mahasaraswati. Then you understand, what was Mohammed Saa'b, what was Zoraster, what was Christ, who they are. Everything we understand. They are all integrated, we are only people fighting among ourselves. And it works out so beautifully you can't imagine. I wish, all of you get your realization and work it out. I would like to answer your questions, if you have any please ask me. And then let's have it.

(Shri Mataji finishes her lecture and sits down at the chair)

Someone from the audience:- Inaudible text.

Shri Mataji in hindi:- What are they saying?

Yogi:- Can any accidents can occur in Kundalini?

Shri Mataji:- No, no not in this. You see, now there are people who have written books and books about kundalini. I was myself shocked you know when I read them. It's all absurd. You see a person who does not know how to handle even a scalper and tries to operate someone, what will happen? That's what it is.

Audience:- Inaudible.

Shri MAtaji:- No, kundalini process there are no accidents, nothing. Nothing happens like that. I am just telling that these are Naive people who do not know how to handle it. Alright!

Audience:- They are saying now that guru is needed for all this yoga and (* unclear text.)

Shri MAtaji:- They are saying because they don't know how to do it. Supposing somebody says, "oh you see, Medical Science is horrible, don't go near it." Because they don't about it what can you do? It's like putting your fingers in the plug and saying that electricity is shocking. You must know the thing. First of all and secondly such a person has to be a person of character. You see a man who is taking money from you, God does not give blessings to such a man. Isn't it? Or he is trying to make money out of you or he is trying to be...he is a bad character man, is a horrible man and he has....you know "paapi man" (sinner) you can call it. Such a person can not do it. He doesn't do it. These are all money making propositions. And it is only Shri Ganesha who gets angry. Not kundalini. Poor thing she does not do anything but it is the anger of Shri Ganesha which works on the sympathetic. That also you will know, what happens.

Audience:- (Unclear text) bhakti in Sahaja Yoga?

Shri Mataji:- Bhakti? Bhakti is very important. I mean if you believe in God, then God looks after you. But Bhakti can be an extreme

step also. Like you are calling, "God, God" when the God stands before you still you are calling God. You see that is too much. Isn't it? Like, Tulsidasa he wrote so much about Ramayana and all that. But when Shri Rama came to him and he also gave him a (unclear) still he could not recognize him. So what's the use of such a blind bhakti. It should not be blind. It should be from heart. Very important. If somebody is a man who has done bhakti from his heart he gets Sahaja Yoga very fast. But actually, now I have seen in Sahaja Yoga has become so powerful that everyone gets realization. Not difficult. Everyone gets it, not difficult. In the villages if you see six thousand people sitting, all will raise hands. But the complicated and rather difficult (unclear text) or if you have some disease. That also you can make out on the kundalini but and also there kundalini stops. You'll be amazed if there is somebody. Say comes to me and he has a liver problem then the kundalini goes and she goes on hitting the liver you see. And even a person who does not understands that liver is there, he puts his hand and there because he sees the kundalini hitting there. So it just shows where the problem is. Even if you don't understand any medicine you will know where the problem is because you know the kundalini will go and start hitting that point. And you will see with your naked eyes.

Audience: How would you explain the pulsation of the head in kundalini, please?

Shri MATaji:- Sahasrara you mean?

Audience:- According to A* (unclear text) because as we know in case of an adult...

Shri Mataji:- See, I'll tell you. In the brain you see, where the pituitary and pineal body, in the center of that you can say the optic chaisma. There is a very subtle center called Agnya Chakra. Which is very important. Which goes on working when you think too much. And the backside is the one which is surrounded by, you see..I would say that the limbic area has got all the seven chakras. All the seven chakras within it. All the seven chakras limbic area has. But they are called as the "Pithas". Pitahs means the seats of the chakras. So all these chakras are represented in our brain. Alright. In the limbic area. Now out of that this Agnya chakra is genuinely here and the pitha is also here. The outside, this is the window of that Agnya chakra which is in the center of pituitary and pineal and it controls pituitary and pineal. Alright. Now, at the back side of it, it has only two windows so it is here and here at the back. And surrounding that, surrounding is Swadishthana Chakra. The same one i told you about working poor thing which has to work very hard. Now this one, when you get diabetes what happens that the Swadishthana goes out of order and that's how you get blind. Because Swadishthana is surrounding this. Here. so all the seven chakras are in the limbic area. Is very interesting.

Yogi:- He said that how do you get the pulsation here? (he points his hand to Sahasrara)

Shri Mataji:- Pulsation here? Pulsation you said?

Yogi:- Yes.

Shri Mataji:- because the kundalini rises, she crosses through this (Shri MATaji points to the Agnya Chara) and then you start feeling the pulsation. Because it is trying to break through. When it breaks, then you get the, that's how you get the pulsation. You can even with the stethoscope hear the pulsation on the different chakras to begin with then ultimately here you get the pulsation. Then it breaks, you see. The thing it becomes, you know fontanelle bone area becomes soft. Just like a child's fontanelle bone. In a person who is bald headed, sometimes you see the whole thing opening out like that and then you feel the cool breeze coming out.

Pause

Shri MATaji:- So should we have realization? Let's try. (unclear text) Alright. Take out your shoes, that's it. Because the Mother Earth helps us. You see these are all the five elements which have gone upside down. That's all. Just take out your shoes. That's all. Is very simple. Anybody can get no problem. According to these western people, Indians are very easy. They are a very quality of people. They are dharmic and they are very great, according to them. And I must also confess that I really break my hands in the west. In India, I must say, they know it very well. They have to break also. Not only me. They have to do the same. So they are

very happy here because giving realization to Indians is very easy. But giving realization to western people is very difficult. So they also have suffered all of them. So they will stand by me. (unclear text) they all have, they all know that this is the (bhoot?/Unclear) because they are very complicated. Extremely complicated. So many attacks have come to them that they are complicated, thinking is too much. Like this fellow "Freud" has to (Unclear)wrong ideas into their heads. And there is "Bawa" and all this nonsense and who was that...what was the unholdy trinity you were talking about? Where is he? Bryan? "Freud nature of (God/gardener)..

{Laughter, Shri MAtaji laughs then says a sentence in Marathi}

Shri Mataji:- Ah, that's it. You see, that's it, that's how they have been attacked. And they accepted all this. You see, we may be educated in western education but we don't forget about God. I mean think about God as a part of us and dharma is within us. (Shri Mataji says something in Marathi) and even Indians if they take to adharmic life they still remember that this is adharmic. But for them it has become so difficult to remember that this is dharmic, adharmic. That's an another world. Another world, you (unclear) with them nothing is dharma. Is poor thing you know. They have been attacked so much and they are all saints born. Surprising part is that they have been saints they were born in such countries where there was affluence and they are attacked. These are saints, definitely. And those who are seekers there are tremendous seekers. I mean you will be amazed these people, they have been druggists and alcoholics and all sorts of people. But the day they get realization next day they give up. Indians don't. (Everyone laughs.) Indians are chickens. They don't. (Laughter, everyone laughs with Mother) I must say. Na, Indians don't you know so easily. They do it, they are saints. (pointing towards western yogies) this is the quality that way is very good. But on the whole, you see totality. I am saying, in general, it's horrible. But they are saints. Because the way they give up their things is amazing. Here, you give realization. (Marathi sentence something about the habit of having tobacco) it's like that. You see, they stick on to something. I don't know why, these people just give up. Overnight! They are very determined. That's how thing is there. I mean that goes in their favour and this goes in your favour. My condition is that some people don't have teeth, and some people don't have "chanas" (roasted chickpeas) and some people don't have chanas and they have teeth. It's like that. So it's a funny situation. Alright. So let's have it. Now you don't have to be serious about it, nothing but it is a very serene thing. It's not serious but serene. Just put your hands like this. (Shri Mataji opens her palms to show) that's all and close your eyes that's all. That's all. Just put your hands straight like this. Straight! I think better to take out your spectacles put them. This also helps your eyes very much. Spectacles you may remove later on. Just, it's so fantastic to (continue/unclear text) It's another world I am talking about. Hmm...

Just close your eyes please.

1983-0104, Talk to Indian Medical Association Members

View [online](#).

4 January 1983

Talk To Indian Medical Association Members

Public Program

Rotary Club of Solapur, Solapur (India)

Talk Language: English, Marathi | Transcript (English) – Draft | Translation (Marathi to English) - Draft

Announcer in English: Her Holiness Shrimati Nirmala Devi Ji, Vice President Rotarian Kanubai Patel, Maya Secretary Rotarian Tamboi, Organiser of Mataji's programme in Sholapur, dignitaries in the dais and auditorium, distinct officers, president and secretaries of service organisations, visiting Rotarians, Lions, Rotractors, Leos, Lion ladies, members of the press, disciples of Mataji's, ladies and gentlemen. I am proudly pleased to welcome you all at this open meeting, identifying with the community service. I am sure Her Holiness Mataji will delight this August gathering with her knowledgeable discourse on Sahaja Yoga in the beginning and then specify the subject which has not only created craze in the community but also has tremendous impact with the sustentional results of the relief of various types of diseases. Pressing the challenges to medicines which may have side effects, let us hear the details about Sahaja Yoga from Her Holiness. With these few words, I welcome you all once again. Thank you. 13.11 secs (Youtube)

Announcer in English: Now as a protocol one must know the bio-data or description of Mataji. So I request on behalf of our club, the (introduction) to Mataji, Dr. Morris to introduce today's Her Holiness Mataji. 13.37secs (Youtube)

Dr. Morris speaking to the audience in English: Ladies and gentlemen, I have a great honour in introducing Her Holiness Shri Mataji Nirmala Devi Ji. Her Holiness Mataji was born on 21st of March 1923 at Chhindwara, a small hill station in Nagpur in the heart of India. Today, she is wife of a United Nations Diplomat with two daughters and four grandchildren. Though born in a Christian family, she has embraced the truth of all religions in her universal teaching. On the 05th of May 1970, Mataji witnessed the Sahasrara chakra of the Virata open. The Virata is the universal being, God's manifested aspect in whose image we are made. Each chakra opening in his spiritual instrument heralds a new stage in our evolution as it creates the same potential in our own. The last chakra to open before this time was Agnya which opened with Christ's resurrection. With the opening of Sahasrara, Her Holiness Mataji knew that it was time for man to rise in to his destined station, in to the Glory of the Kingdom of God. In spite of her undoubted power and profound depth of spiritual knowledge, Mataji remains a woman of extraordinary humility. Her fond of wisdom and common sense and a constant source of laughter and delight. A personality of many facets as brilliant as crystal she is yet at the core one with her spirit of teaching. The pure light of love that glows in her heart of that crystal. Many thousands of disciples now practice her technique of Sahaja Yoga, meaning inborn technique, by which their lives have been transformed, individually and collectively fulfilled and have become dynamic, compassionate and wise through the implementation of vibratory awareness in their daily lives. They are only householders and citizens and their model and teacher is their Divine Mother Her Holiness Mataji. An extremely loving, simple, intelligent, frank and genuine personality. I proudly present this august gathering Her Holiness Mataji Nirmala Devi. Thank you. 16.20 secs (Youtube)

In the background Shri Mataji is conversing with the organiser: I will stand here and talk in Marathi.

[Marathi to English translation] (- Start time 17.20 secs)

I bow down to all the working warriors ("") who are the seekers of truth. First of all, Rotary Club has made all these arrangements and in such a large scale they have arranged a function for Sahaja Yoga, for this I am expressing my heartfelt thanks. The chakras of Rotary, those chakras are similar to the chakras that I am going to talk about and when they would have thought about these chakras at that time they would have got an inspiration from within that other than the chakras, no other thing will beautify Rotary Club and they have found such a beautiful thing that it looks like the Rotary Club is thanks ("") to Sahaja Yoga is what I think.

Now the chakras about which you are being told today, that there are chakras within us and the last chakra which is called as 'Sahasrara'. This Sahasrara chakra was opened the last and has been opened. This chakra which is the seventh chakra, it can be seen on our head here, in a triangular shape (' ') it can be seen, which we can call as the limbic area, in the medical language, it is called as the limbic area that is Sahasrara. Now the meaning of Sahasrara is in which there are one thousand sections that is Sahasrara. There are one thousand pulses ('nadis') here or we can say that there are one thousand nerves here. Now the doctors can say that there are not so many nerves there, or that there are only so many. But the truth is that there are one thousand and what work these nerves do and how do they execute that we can in the central nervous system how they execute, possibly is known by the medical fraternity. But even then, whatever they know is very less. They do not know what is beyond; and how do these one thousand nerves have different work to do; and how to use these thousand nerves can only be understood when these nerves are covered in the light of the spirit. Without the light of the spirit we have been spending our life. Hence, we do not know what nerves are within us or the organs that we have, we have no knowledge about them. Whatever information we have is if one of the doctor says that you're this organ is spoiled, then we know that that organ has got spoiled. But if we ask that person if they can see it or they have any knowledge about it, then they will not know anything about it.

The reason is that the person who is sitting in darkness, if you tell that person that the colour of this room is green, he will say ok it is green. If you say it is yellow, he will also say it is yellow because he himself cannot see it. Hence, first the light should come within us and how will this light come? This light has to come, in that light only we will be able to see and that light is that of our spirit which has been told by all our elders. Now the people from the science field will say that they do not believe in this, there is no such thing like a 'light' Mataji. Even then in the medical system it is called as autonomous system and when it is asked that what is 'auto', they will say 'that we don't know but we call it as 'auto'.' We call that 'auto' as the 'spirit', the only difference is the choice of words. But if it come from the English, everyone will be accepting of it. It is 'auto' – the one that works on its own i.e. automatic ("). It is autonomous that is it is automatic. What do you mean by 'self'; what does 'you' mean? If you say, 'this is my car; this is my house; this is my body; this is my mind; this is my wisdom; this is my ego.' All this which we call as 'mine' is not 'me'. Then what is this 'me'? Who is this 'auto'? Who is this 'spirit'? This needs to be found out, hence everyone has told that everybody should find their own spirit. If one of them has told then it should be described ("). But whoever has become great, they have told us that you need to find your own spirit within. You should find your God within yourself. This has been told by all seers and saints, (Saint) Ramadas has told this, before him (Saint) Markandeya has told this, (Shri) Adi Shankaracharya has told this, Christ has told this, (Prophet) Mohammed has told this, (Shri) Buddha has told this, (Shri) Mahavira has told this, everyone has told this that we need to find the 'spirit' within ourselves. But instead of finding that humans have chosen a different path. In the name of religion, how many temples (") we have raised, how many temples (") we have raised, we have constructed mosques, but it can be seen that all these have not been useful, it has only resulted in fighting. Human being themselves are the temple of the God and in that temple only is the self-form (") (of) God. This needs to be enlightened. Till the time the spirit is not born in our hearts, or it does not come in our attention, attention means nothing but the conscious mind, we can call it as the central nervous system, till such time we will not be able to understand the God in the temple, we will not understand the Rahim in the Mosque. Till such time for us to get the perception (") of anything is very difficult. Now the meaning of 'Sahaja' is – 'Saha' means with you; and 'Ja' means which is born; means that yoga which has been born with you. Like in any seed, from that seed any of the trees that are going to come out, it has already been designed to the minute (details), similarly within us as well this yoga has been tied in.

This has been tied in slowly during the different stages of our evolution. Now we can see here these chakras. In this the first chakra, this chakra is below the Kundalini, we should keep this in our mind that you don't have to wait (") for the first chakra. The first chakra that is there is at that position in the humans when the carbon atom was first created. Means that when the carbon atom was prepared on then the life evolution process (' ') began. Then this is the chakra for the life evolution process and at that time, in that state, humans are innocent, he is innocent. Hence this chakra is of our innocence, is of innocence and is of Shri Ganesha. Shri Ganesha resides in this chakra, now we have become very well educated and we have got lot of knowledge, so for us (Shri) Ganesha has been kept somewhere, so we should bow down and proceed, when we see him in the temple if we bow down it is sufficient. It should not be like this, (Shri) Ganesha is within us and he is sitting on this chakra, the first chakra and he is the one who protects the Kundalini and Kundalini is in reality is the form of Gauri. Now we have seen

many a times that the Ashta Vinayaka ('Eight Ganesha') that is there in Maharashtra, the Ashta Vinayaka is there. How do we know that the Ashta Vinayaka is true? How will you prove that the Ashta Vinayaka came out of the earth? This needs some kind of proof. Just that my father told, my father's parents told, even if this is true, our children will not agree to this. All religions also requires proof and today's Sahaja Yoga has become Maha Yoga because you can prove everything in it.

What all has been told in the scriptures, you will get to know the proof of each of those things properly. Now this chakra of (Shri) Ganesha has come from the earth. This Ashta Vinayaka especially for Maharashtra, the land of Maharashtra is great, hence the name is 'Great Nation' ('Maharashtra'). The name of Maharashtra is there from time immemorial, no one can tell who gave this name. Here the eight Ganesha's came out from the earth element. Now many people tell that, in many religions it has been written that (Shri) Mataji that you should not do any pujas, then how you can say that all the religions are the same. If you have read the Bible, it has not been written in the Bible that you should not do any idol worship. But it has been written that anything that has been made using the earth element or has been made using the sky element, you should not make such idols and do Pooja of such idols. Now see how much difference is there in the understanding. So what came out of the earth element which we call as 'awakened' is the Ashta Vinayaka. Now how do we know whether it is awakened or not? Can it be recognised? How will we come to know? But if there is a saint or a sage, they will say this place is enlightened, this is not. Means when you get this light, when your Kundalini is awakened and will pierce the Brahmarandra at that time this all-pervading power, this Brahma Shakti will come in your hands and it will start flowing as a fountain through your hands. In that new consciousness we will be able to know if it is the truth or false. Because, if you keep your hands in front of such (Shri) Ganesha which is awakened, then you will also get the fountain of (vibrations) from that source and if it is that type pf (Shri) Ganesha which (has been man made) idol or is not alright then nothing will come from it and some (Shri) Ganesha will just burn your hands. Similarly, there are many experiences, I can say that where, we need to understand that where humans have their unconscious (mind) is not complete. It has not reached its completeness yet and it will attain its completeness only when you will get your spirit which is full, which is the whole. Hence we are in a relative state. Whatever we have is elite ("). How will we know if this is true or false? How will we know if doing this is correct or wrong?

Because that completeness has still not come within us. That element has not yet been awakened within us. Till that element is awakened within us, we will not understand that this is true or false. When the Kundalini is awakened at that time there is no trouble. Many people have written many books on this, when I read it in my childhood, I felt very surprised that whatever they want, anything they are writing about it. Then about God, about God means Hitler also has said something about. Means, God means people think that we can talk anything and no one will hold them accountable for that and so we can talk whatever we want and write whatever we want. Like that even about Kundalini they have written whatever they want. Now what these people are saying that Kundalini is troublesome and all that, the only reason for that is that they don't know anything about Kundalini and because of some mess that they have done that such problems get created. Suppose we don't know anything about electricity and we touch it at the wrong place and we get a shock, then the fault is of ignorance is what we should understand. But everyone should get up and seek knowledge about God and Kundalini and should show this much courage, means also in a way is a bit surprising to me. Ok, whatever you have read about Kundalini till now or have read anything horrible about it, there is nothing like that. In the sixth chapter Shri Gyaneshwar has mentioned about Kundalini and has said that there is this thing called Kundalini and it is silently sitting (") and it looks like it has bathed itself in vermilion ('kumkum'), etc.. etc.. He has explained this all. But he has not explained it completely or written about it in complete detail. But he has written about today's Sahaja Yoga in Pasaydan (versed prayer written by Shri Gyaneshwara). He has written it very clearly that when it will happen then you will rule the distance (' '). Those who are detached from God they will get the light. They will know about the oneness of Brahma. Brahma is spread across everywhere. In every atom and molecule there is Brahma. If we take sulphur dioxide, if we look at its atom then the atoms of sulphur and oxygen both are constantly vibrating like this. And who runs those vibrations, who does it? It is this power of Brahma ('Brahma Shakti') that does this.

We keep looking at the various aspects of this power of Brahma day and night but we do not imagine about it. Means, if we see one of the flowers becoming the fruit, then it does not even cross our mind that how did this flower become a fruit? Which power made this happen, we cannot do any such thing. We can't do even one such thing and the crores of such things that is happening on a daily basis is happening by which power? It happens through this power of Brahma. We became human beings from amoeba by which power? That also happened through this power of Brahma. But still we have not reached the completeness, if

we had reached this power of Brahma would have been flowing through us. This power of Brahma should be with us and to get it the Kundalini needs to be awakened and once the kundalini is awakened, then this power of Brahma starts flowing through your hands as a fountain. But foremost, the thing that happens is that in your consciousness itself, in your consciousness itself, you will know the collective consciousness. Means sitting here you will be able to tell that for so and so relative of mine where is his Kundalini? What is his state, which are the chakra of his that are caught up? You will also be able to tell about yourself, what state you are and where you are having any trouble. You will be able to tell about others, means you are now awakened in the collective consciousness. Means you have become awakened as the part and the parcel of the Virata's being, you already are (the part and parcel) but are not yet awakened. It should be awakened. By its awakening you will come to know that where anyone is having the pain. Now if this finger is paining, the whole body know that the finger is paining. The whole body rushes to cure it. Similarly when you get awakened, then in this Virata you will also be able to know that what your state is, what is the state of others. Other than that in Sahaja Yoga once you do a little hard work, you will also be able to understand that how you should cure this.

But the most important is that the form of the spirit is of truth, joy of attention ('satchitanand'). The form of the spirit is of truth, joy of attention, is what it is said. But what does this mean? Everyone keeps saying that the form of the spirit is of truth, joy of attention. But what is the meaning of satchitanand? First of all this is the truth. Now we keep saying that this is the truth, that is truth, we saw that this is the truth. Adi Shankaracharya has said that only Brahma is the truth, all others are false. Rest all is illusion, what is the meaning of this? This is the truth and everything else is illusion, means what. The meaning of this is that whatever transaction (") we are doing today, whatever we are practising (") today, we are doing it blindly and when we get to know the form of the spirit at that time our practice becomes sighted ("), the truth can be seen. If any of the person comes to meet us, imagine, so he can be cunning as well, he can be a bad person also, or can be a saint as well. Looking at their clothes you will not be able to say, looking at their face you will not be able to say, how that person is. You have not known the truth because you can only see what is on the outside, if the person has worn a suit and a boot then you will say that the person is a 'big person' ('sahib'). He will enter the house and steal all the things and run away, then you will realise that the big person ran away with your things.

Such things have happened in the past where many such big people ('sahib') had come and many stole things and ran away. But now how do we recognise? The method to recognise after getting Sahaja Yoga, you will get to know about the person as soon as they come that the person is a mess (") because your chakras will get caught up. Chakra for you is barometric or you can say when you can see your spirit in your attention, you become like a computer. Now suppose this is a machine, as soon as you connect this to the mains it can be used. Similarly when you connect a computer to the mains that computer will start speaking and it will start telling you that this is alright, this is not, means the truth is told by the spirit. The truth can only be tested by the spirit and what is the truth only the spirit says. Before that whatever we think using our brains is limited, there are limitations to it. These are thoughts with limits and how much far can we take these thoughts with limits? But this power is limitless, is limitless and this power is spread everywhere and if you see its work then it is something that cannot be described. It cannot be described in words, its work is huge. Like you have the telecommunications, you have the wireless, you have all these things, it has similarly everything with it. And it is so witty (") that it is surprising that with the smallest of, smallest of movement in the finger only you can resolve things. So till now whatever we have known is not the entire truth, it is either partially true or false. After this, after having your realisation what you will know is the complete truth. Now if we have to say, the people of the press, imagine, people from the press have come, then even the press will look at me on the outside and will imagine about me on the outside. How will they come to know internally that who I am or who they are? So if they write anything without their realisation, it will be in vain. That is why to the people of the press I say, don't print anything, get your realisation then print. Because it will neither help me nor benefit (anyone).

Now people who have an outside understanding can say that (Shri) Mataji has cured cancer, ok it has been done, but does it have any meaning? It does not have any meaning, if it is done – it has been done, but I don't think that there is nothing special about curing a cancer, that it is special. Because it is like this that if you get your light of your spirit, you can cure it. Every person can cure it. We have a householder (") in Rahuri, he has given realisation to 10,000 people and I know how many more thousands of people he has cleared. Here whoever is sitting have cleared so many people. Now I don't clear anyone for their ailments because that is at a physical level. To clear physical problems is not difficult for a realised soul. Then there are many

people, mad people, people who have mental troubles have been cured, there is nothing special about it. This is all on the outside. This is all on the outside, but it has become of so much importance now that people think that this is very big thing that (Shri) Mataji cures everyone like this or like that. This happens in a Sahaja way. For this I don't have to put in any special efforts, or for that I don't have to create any special medicines or anything else. Because the entire power, the complete power in which there is the complete power of desire, there is the complete power of action, the power of creation is there. This is called in the language of Sahaja Yoga as the power of (Shri) Mahakali, (Shri) Mahalakshmi, (Shri) Mahasaraswati. When these three powers come in to your hands and their complete (") knowledge you have, then you tell me if this is an easy job or not. Secondly it is that, in science you know that, now I am not opposing science, there are lots of benefits of science, now I am using this (mike) to give the lecture it is because of science only. In fact my vibrations flow through this (mike). If for many people any chakra is catching too much and if I catch my chakra using this (mike), then the chakras of those people will be relieved. Not only that, if on television my program is aired, then thousands of people will get their awakening and get their realisation.

But the television people don't allow us to come nearby, we don't get together, I don't know what their problem is. Like this, at every place what is happening is that the benefit humans are getting from science has been given by the God Almighty, only for the purpose, that the common man should get their spirit (awakened). This is the knowledge given by the God Almighty. Even a person like Einstein has said that I was lying completely tired and I was completely fed up, I did not understand anything. From somewhere unknown, from somewhere unknown, he has written it clearly that the 'Theory of Relativity' dawned upon me. The Relativity theory came and stood in front of me, is what he said. Where did it come from, means the God Almighty only has given it to him. Whatever we have known is already there in the books, what we don't know where is it coming from the source is unknown, and what that unknown is, it is the collective unconscious. We will call it in Marathi as ('collective unconscious'). What comes from the collective unconscious is what becomes conscious ("). If it comes within us, its knowledge, means we have found it out is not the reality, we cannot find anything at all, what is already there only that we can find, is it not? Please keep your attention here, we can only find out those things that we can see. How can we find something that we cannot see? So, what every knowledge of the science we have got, that knowledge, the knowledge of the science as well has been given by God Almighty to humans so that they can get their spirit enlightened. First of all with science, our domestic (") questions have been addressed, means we have more time now, if we see it that way. Means, there is not much trouble to cook, there is not much trouble to do work, everything happens quickly, food and all arrangements are done well and all. But now that we have free time to waste, human mind is converse, they have the freedom, he goes and sits in the bar ("), he keeps watching the time, He looks at the time and goes to a place where his time will be completely wasted. In this way our precious time for which we wear the watches, we waste it completely.

God Almighty has made this provision only for this purpose, this has been provided only for us to achieve our spirit, because we need to be uplifted ("). Now we have become human beings, we have become humans, we have achieved the state of humans, now we have to get the state above this. From animals we have become humans, now should we not achieve the next state of our upliftment in our evolution? If we have to achieve that then what do we need to do for that? What have you done till now, what have we done to become humans? Have we done anything, have we done any hard work, we have become right? Have we done any hard work? Our Mother would have gone through labour pains for it, but she did not allow you to have any pains. You were born in an organised way. But still we do not think in a way that why did God Almighty give us the state of humans? And if he has given, then definitely there has to be step above this; and everyone has told and gone that at the steps above this you should be able to see your spirit. Ok no one believes the sages and saints, ok agreed. Then now you look at science. Now a scientist like Yoon has very clearly said that without your spirit you cannot achieve anything, you need to achieve your collective consciousness, means that you have to become part and parcel of the body of Virata. There are so many questions that we cannot answer with our brains and we can't understand and today humans are in illusion, in confusion and this confusion will come in this Kali Yuga was prophesised many years back in the Nal Damayanti narrative. One day Nal was held by Kali and he was troubled a lot which you know about. He got separated from his wife, and all such things, he was troubled a lot. After some days, Nal got hold of Kali and he said that now I will decapitate (") you, annihilate ("). Now you don't come in this world at all. Then Kali said, ok you do what you want to do but whatever is my greatness (") that you need to understand. If you are convinced then ok, else you can annihilate me. There is only one greatness about me that when my kingdom will rule this world, when the Kali Yuga will come, at that time, all these people from various places who will be wandering, these general householders will take birth and they will get their self-realisation. This has been told.

After that big astrologers like Bhrigu Munni, he has written a book 'Nadi Granth', he wrote the book before "Bhrigu Samhita" and it was revised again 300 years back by one Swami Bhujander and he has very clearly written that, in 1970, Sahaja Yoga has to advent and in Sahaja Yoga, the kundalini will be awakened in a very 'Sahaja' manner, people will get it and all of people's complaints (") will go away. Even though all of this is a divine drama ('leela') if we want to say that we don't believe in it, then ok. Oh, have come your for your good, in that what good is going to happen to me is what you should think in a simple way? It will be our own good if we are able to sight our spirit. How much will you benefit, humans will not understand till it is explained in this way. Hence you need to understand the materialistic benefits first. The first materialistic benefit you get is that you get rid of your physical problems, your physical problems go away. Any flaws (") that are there in your body or the obstacles (") that are there in your body, or you can say the illnesses, all which will become alright. But all of it will not get alright, some of it will get alright. Some illnesses do not get cured, something that is already dead will not get cured. Now yesterday a Socialist came to fight with me, they don't believe in God, day before. He said, that (Shri) Mataji why don't you only serve the poor people, why don't you only cure poor people? I told him that I can't distinguish between a poor and a rich with my eyes, maybe only you can see it that way. For my eyes everyone is alike and also what should we do by making people alright? Only those people who will give light to others after getting well, only such lights should be taken care of right. God also has common sense. Those lights which are useless, they cannot work, what is the use of rectifying them? They can be rich, poor or anyone. The lights which will spread the light of the God Almighty in the world, only such lights will be rectified by the God Almighty. Then even your physical troubles are cured.

But don't bring all the ill people, it is important to say this. First of all you become the doctor. Once you become the doctor, one-one person can cure thousands of other people. But while curing them, this feeling does not come to the person that they do nothing ("). They do not have the feeling that I cured this person, I cured that person. The only feeling is that something is going, something is coming. Now like this finger is there (Shri Mataji is pointing towards left Vishuddhi i.e. left index finger), if it is paining or something, we rub it hard to get it alright, then we don't say that we have done a big favour to ourselves, do we say so? When there is no one else remaining, you are enlightened in the collective consciousness, then on whom are you doing a favour? But in this collective consciousness, they call it as socialism or they might be calling it something else, this spirit has to be awakened. Only talking about it does not work. I will say that we are a big capitalist, and we are so much capitalist as much we are a communist. Means we are capitalist because we have all the powers, hence a capitalist; and communist because we do not get peace till we give it, hence we are communist. But what we are is not all talks, but is really happening. Then, this should get executed ("). All these political imaginations that we have all of these are also mental (") and that too have come from the unconscious. These should get executed, no one is paying attention to this. People feel that if we talk using our brains ("), we gave four lectures, this happened, that happened, we instigated four fights, we did this, we did that, then done, we have become a very big leader. All these kind of things, which we take in our thoughts, take all the 'isms', take all the 'isms' in the world, all these 'isms' only are executed from our brains and our mouth. If we see in the reality, this should automatically happen. It should just flow from us in a way that everyone should get it, like the Sun. There is no bigger capitalist than the Sun and also no one is as communist like the Sun. But those who hide from the Sun or run away from the Sun, the Sun does not run after them. The Sun does not fall at their feet that please you take the sun light from me.

The earth is there, even though it has all the powers within it, constantly the energy is flowing (giving). We go on taking from her, there is nothing that have to give for what we take, what will we give to the Earth, do we have anything? We use her water, we use her land, we use all her fragrances, flowers, fruits, whatever we get, all comes from the Mother earth only. While giving to her, you can't give her anything. But after your realisation you can give. Humans when they get their realisation, the second benefit is that, now in Rahuri agriculture centre, there are some disciples of mine, they have tried and experimented that if the wheat is given vibrated water then it grows five times more and that wheat is so beautiful, fertile and is like a big pearl, the breads (indian rotis, chapatis) made out of it so good. But the main point is that they kept that (vibrated) wheat in the warehouses along with the other stocks, then even the pests (") and others also came, and this what we call rats (") (Shri Mataji is thinking), rats.. Here yes, we call them rats. The rats ate away everything else but they did not touch the (vibrated) wheat. It did not touch those bags, nor did it make even a hole to it. It is very surprising. They gave vibrated water to the Cows, the Indian Cows, then it started giving 10-12 ounces (") of milk. But these Australian Cows do not like that (vibrated) water at all and drinking their milk the

children become rude ("). But by drinking the milk of our Indian Cows, children become calmer. Our country is very great, we are sitting on the righteousness ('Dharma'), you are sitting on the land of Maharashtra which has the three and half seat ("), means that the Kundalini of the whole world is beneath your feet. The most important work of the world is here only. But we don't have the knowledge about it. We have stamped ourselves as still 'developing' (country) and we should see in which gorge have the developing (developed countries) gone and fallen, at least that we should be able to see.

Where have they gone by being developing (developed countries) we should see. Otherwise we are following them as blind people and if you also become like them then you will know. What their state is, that I will not be able to explain, but a small example I will give you. That in the past I had heard that in Lon(don), England, in a week the Mother and the Father kill their two children, means good children who have no problems. The Mother and the Father kill them. But after that they came to know that it was wrong information as it happens only in London, in one week two children (are killed). Now have you heard anything like this before? Are these humans or beasts (")? Even this type of inertia (") is not good and because of this type of inertia (") their situation is like this that they do not have even this much of faith (") about their children and the children are also like that. There the children also kill their parents, not only that they kill their grandparents. They have become like killers ("). If you go to talk to anyone, they will bark at you like dogs. To even speak to them is difficult. What I am saying is not false, now so many of them are sitting here, if needed I will talk in English and they will not object. We have started following them blindly that is not alright. What their mistake is that their progress is all unilateral ("). Any progress made using the brains is unilateral and it turns back. Hence the science has become a scam ("). If you see science in total, the totality of the science, then it is destructive ("). If you see in a retail then there is a benefit, but if you see in totality it is destructive. Because it is unilateral, science is unilateral. If there is no heart with the science, such science has no meaning. But if you once take the science, does heart have any place in that science? Wisdom (") also does not have a place, leave about the heart. What we call as wisdom, intelligence (") also does not have place. Stupidity (") is also ok, if they know science means finished. If you even go beyond that, then you will be surprised that of this science, the people who have made so much of big discoveries, have put countries lakhs and lakhs of rupees, have put crores of rupees, it is all so useless, so wasteful. Does it have any sense? Now people have gone on the moon, I think it is so childish.

Instead of that try and rectify the problems that are there in our country or the other countries. What you have to do going to the moon? What have they achieved by this? It is a pattern of madness (''). We do not think about it. Tomorrow we will also start towards the moon like a fool ("), if they have gone and come why should we not go? If they got their tails clipped, why shouldn't we get our as well? You should think a little about it, you all are thoughtful (") people. Is there any sense about it, to be throwing your money at such things? Thousands and crores of rupees in this way to prepare atom bombs, hydrogen bombs, this and that they have made and kept. From here if one of them, if Russia presses one button there, the whole world will be destroyed, from there if America presses the button, the whole world will get destroyed. Is this a sign of wisdom? Have you seen any animal like this that behave in this way? But for all this there is only one reason and that reason is such that they have progressed unilaterally, it is very difficult for them to progress holistically, because they have carried away towards one side. But now they are realising that in what gorge they are falling and they will come back now. But we should get this short circuit, because we have the big flag of righteousness ('Dharma') in our country. What our country has received as inheritance ("), the knowledge that our country has got, put your attention towards that. This is the knowledge of the root that is only the tree. Even if the tree is not there it is ok, but the root has to be there first. So we have to pay attention there we should get it assimilated (") which is an easy job. We also have been with those people to find all these things. Then what is going to be difficult for you? Then first find this as see. If it is Indian, not everything is bad. Their machines might be good but the people are all useless. Our people are good and the machines are bad. In that what good you want you should tell. In this way whatever little I have told you (Shri Mataji asking one of the organisers, 'is the time over?'). So I have talked about it very little, the topic is so large, we know about it, this is a storehouse of knowledge and thousands of my lectures are there, thousands and even then everyone says that (Shri) Mataji you always tell us something new, etcetera, etcetera. Even if it is anything, if you have any questions, then you can ask me and if you want it to be shown practically, even that we can do. That is the best thing. There is no point in asking questions, because this is not the work of intelligence. It is a work beyond the intelligence. The awakening of the kundalini is beyond the intelligence. In short whatever I had to say about Sahaja yoga I have told and if you feel like you can take the books as well. But our books are currently out of stock, so if you give your addresses we will arrange to send the books. Similarly, we want to open a good centre in Sholapur. So please help us out with it, we don't need assistance in money, money is

not required for this, but if we get a good place then we can open a good centre over here and that centre can become functional and there people can come and tell you and you can become strong in this, experts (") in this. It is not at all a difficult thing. Now, here we have a very deep Sahaja Yogi here named Anant Damble. He has written a book also in Marathi, he has also written poetry an all and he is at Mumbai, he is an engineer. But in Sahaja yoga he is a very grass root level (deep) (") Sahaja Yogi, so to look at he will look as simple as you are, but he is a very grass root level (deep) (") Sahaja Yogi. The meaning of Sahaja Yogi is that one who has found God Almighty, has found the spirit and the one who has got all its knowledge. Means what, Yoga has two meanings, Yoga and Kaushalam (signifies doing work with devotion and without attachment). First the Yoga should happen, means the kundalini should be awakened within you and it should pierce your fontanel bone ('Brahmarandra') and after that you should achieve the Kaushalam, you should achieve its deftness. If it comes, then you have become Sahaja Yogis and for that we don't give you any certificate or anything. But who is a Sahaja Yogi, we know them. In this way, in this also there are stages which will come and once you cross them, means you have done a favour on lots of people. Not only this, it is not a favour like I said, but you can do good (") to many people and you can benefit (") yourself and the whole country can be benefitted ("), not only that, the whole mankind will be benefitted (") from this. (Shri) Krishna has said 'Yoga kshema vahamyaham.' Means after Yoga you will get your Kshema ('well-being'). Before that chanting 'Vitthal' 'Vitthal' will have no meaning. First Yoga, first get your connection. There is no point in just chanting his name loudly, because if there is no connection that is established, what is the point of making a telephone call.

So once you get your Yoga, many people are too much devoted ('Bhakti'). Devotion ('Bhakti') should also not be done like a mad that even if the God comes down you will not be willing to recognise him. What is the use of such devotion, it is a blind devotion. So, devotion should also have some sightedness (") and this time has come, a beautiful time has come, it is the time of spring, thousands of people are getting their realisation and you all should also get your realisation, is what my humble request (' ') is. (Claps in the background)

Other than this, if anybody wants to ask anything, then you can ask questions. From the audience, 'is there going to be a realisation'. (Shri) Mataji says, 'It will happen later. Will do it later. First ask your questions.' The organiser says 'Whoever wants to ask a question, please ask one after the other'. (Shri) Mataji says, 'Ask them to give it in writing.' The organiser says 'It is better if it is given in writing. And before that I would request (Shri) Mataji that some people have an expectation that cancer, kidney, liver, on these disease, the treatment that is followed in Sahaja Yoga, if you can give some idea around it, then it will be easy to ask questions.' Shri Mataji 'Cancer'. The event organiser, 'Cancer, Kidney, liver and their treatments'

Shri Mataji is speaking in Marathi: Ok so, how does cancer occur? It is a simple thing. Whether doctors believe it or not, it happens this way only and we have cured it as well. So the reason for having cancer is that, these chakras which are there within us, from these chakras, if any one of the chakras is too stressed, the sympathetic nervous system is like this in the centre (Shri Mataji is showing with her fingers) and on the left side and the right side there are two sympathetic nervous system that is Ida Nadi and Pingala nadi. These are its subtle nadis and outside in the roots it is called as sympathetic nervous system. The left side of ours is the side of our feelings, is our emotional side and is our past, means it is our past ("), or it is our past and the right side is our future. Here (in the right) you can say that it is physical and mental side. These are the (two) sides. So from wither of these sides, any side is too stressed, so in these chakras there are Deities and those Deities get angry. And if they get angry and then go to sleep, then the connection of these chakras in totality, in complete is broken. Means, you can say this way that what our central channel is, in that these chakras are there and in that any one of the Deities sleeps, then its connection, then that chakras connection is broken with the other chakras and it get broken with our intelligence, it breaks from our ego, it breaks away completely. Now, when the connection is broken in that way, means these chakras are very much overworking. It is overworking and now it has broken and come out this way, we should imagine it in this way, it does not actually break, on the face of it, it doesn't break, but it is sleeping from within. Then what happens that if wither this (right) side or this (left) side is overworking, then what is wrong with this, we are the best in all and are intelligent, like this the cells start thinking within it. These muscles (") also like human beings, what is Gold Almighty, what is it for us, what is wrong in this, what is wrong in that, what is wrong if this is done, what's wrong? This is what their mantra is, of such people and it goes on increasing and increasing and then they go and catch others (cells), this is called malignancy. It may be better if I talk about cancer in English.

Shri Mataji is speaking in English: It would be better in English. So, it gets the form of malignancy. It becomes malignant and

when it is malignant, it oppresses other, other cells. The other cells also get malignant like that they go on increasing. At the time of Hitler, same thing happened. Hitler was a malignant cell, you can say a malignant personality and he passed his malignancy to everyone in the society. In the same way in the body also the same thing happens and a person who is like this keeps increasing his size so much that he oppresses another person. Competitive life always creates this problem. So what happens is that this cell, one cell, first it starts with one cell or two cells and they start giving this message to others and they also become the same way. That's how this cancer is settled. Now how to cure cancer through Sahaja Yoga? It is very simple because it is on the principles, tattwa, on the tattwas. Say there are only simple four colours as there are, permutations, combinations are different, but very simple. So what we do is to give vibrations to that centre. If you give vibrations to that centre, the deity is awakened. If you awaken the Deity, that is also mantra to awaken the Deity. But the mantra should also be awakened ('Jagrut'). Any, Dick, Tom and Harry cannot give you the mantra. It has to be a awakened ('Jagrut') mantra. When you give that mantra, the Deity gets awakened and by that the connection is established. Once the connection is established, the whole system starts working alright. That is how you cure cancer. Simple as that.

Shri Mataji is speaking in Marathi: Then what Kidney? Now Kidney and Liver. Now only I have told in the Medical Association that in Kidney and Liver, we have a Swadishthan chakra within us. This is the second chakra, this chakra goes on revolving (here) and it starts from the Nabhi chakra and like a Lotus stalk can move up and down and even if this chakra is subtle in its root state it has aortic plexus named plexus can be seen in the root stage can be seen on the external. So the doctors know the aortic plexus but they don't know the Swadishthan chakra. Swadishthan chakra is the subtle state and from that comes out, means what gets executed (") that root is called as the aortic plexus. Now the main work of this plexus or the main work of this chakra is that the fat cells in the stomach, our brains, when we use our brains too much then for that brain that fat cells, it has to have a proper, we can say that there should be a transformation or it should be transformed to it becoming useful to the brain. Now the people who think too much for them the Swadishthan has only one job that it has to go on changing the cells and it should send it to the brain. There is no other work that remains for it and the most important work it has to do is that it has to liver, take care of the liver, again take care of the pancreas, again take care of the spleen, then take care of the kidneys, also the uterus. Means all this work does not happen. This work that does not happen gives the trouble. Main things is that the person who thinks too much will as a minimum get diabetes. Means the nature is telling him that don't think so much, why are you thinking all useless things, means unnecessarily humans are thinking so much. Thoughts of the future, now are sitting here the thoughts are will I get a taxi, will I get a bus. You will get if you get or you will not get, sitting here and thinking about it what is the use? All thoughts of the future, it is even the ladies, am not just talking about men. For ladies it is that tomorrow I will only make ladies finger curry and what if there is no ladies finger available in the market? Means, just going on thinking about the future, the people who are futuristic they will get this disease. Ok, so by not eating sugar, diabetes is never going to get cured, but it will get cured by not thinking. But now how to do that (Shri) Mataji, people will ask this. So there are two powers within us, on the left side is the power of desire that comes from the Ida nadi and on the right side the power of action, that power of action comes from the Pingala nadi. Sit down, sit down, sit for two minutes. Sit for some time. What? Sit down, sit sown don't disturb everyone, sit down, sit down. You should not be disturbing others.

The power of desire and the power of action are two powers. I have told about the power of desire that desire is connected with the mind and the power of action is with the intelligence, with intelligence and the body. Now the person has used too much of his intelligence, am not talking of wisdom, intelligence, intelligence has been used in excess or has used the body excessively, then they will have these troubles. Hence, we have to give them a balance and when the power flows through these hands, to give balance is very easy. You raise the power from the left side to the right side to give the balance. Such people get heart attacks. Futuristic people will always get heart attacks or a person who in the farm lifts very heavy things, means heavy, means more than the work, means more than what the body can bear, or works more than the body's capacity can also get it. Means what happens that the spirit is in our body. It is where, in the heart and it sees that this person has attention always on external things. There is no attention towards God Almighty. No attention and many people even when they are having attention on God Almighty they do so much of nuisance (') that even that can affect the heart. To do fasting or going on doing things to torment one's life. Then the spirit says, you want fasting, then take it, permanent fasting. Once you get a heart attack, then just done, go on doing fasting only. You were talking of fasting, so take it. So like the Jews, they said that they didn't believe in Christ only for the reason that Christ had said that now you don't have to suffer at all, you don't have to take any miseries, because in his life, what all he endured, he endured it for everyone and went. Hence, we should not believe in Christ, as we want to endure it.

We are sufferers, then take Hitler. You want it right, to suffer, then take. This is the way the God Almighty's grace happens. Hence, humans should not hurt their spirit. This body has not been given by the God Almighty to hurt the spirit and at least in the name of God Almighty you should not hurt the spirit at all. First of all in Sahaja Yoga all kinds of fasting is stopped. All the fasting should be stopped, only for yourself, for your health if you want to do anything you do, but you should not put that burden on the God Almighty. Secondly, when we should fast even that we don't know. One householder came to me from Pune, he is Rajwade, you must be knowing, his name is Agnihotri. Agnihotri Rajwade are very famous people. He came to me, he is a devotee, devotee of (Shri) Ganesha and he has the problem of the prostate. Then I said that I don't know how you got the problem of prostate because you are such a big devotee of (Shri) Ganesha and (Shri) Ganesha only looks after the prostate. And he was also a Sahaja Yogi. But still there was something sticky. So that day was Sankhashti (Chaturthi), so I am what, for me the Prasad is only of Chana, I said take this prasad. He started looking here and there. So I asked, what happened? He said today is Sankhashti (Chaturthi) (Shri) Mataji. I said is that so? If you fast on the day of Sankhashti (Chaturthi), you will get the problem of the prostate. If you want it then continue. On that day is the birth of Shri Ganesha. You only think should you be following a period of mourning (")? If in your house a child is born, will you follow a period of mourning (")?

Means only the enemies of God Almighty will do such a thing. If a child is born in anybody's house, their enemies will be following a period of mourning (") that how come a child was born in their house? Similarly, every God who got incarnated, on the day they were born who asked them to fast, I am not able to understand. Should that day you should be fasting or you should be celebrating? On that day you should prepare lots of modak and eat. But if your health does not permit, then whatever suits your health you should only eat that. But after Sahaja Yoga, one more thing happens, what suits your health only that you will eat, you will not eat other things at all. It just drops off, it happens automatically because the righteousness ('Dharma') is awakened within. After the righteousness ('Dharma') is awakened within even what will you do? The righteousness ('Dharma') is awakened within you. Then if you say that you want to drink alcohol, you will not be able to, you will not be able to drink at all, immediately you will vomit. You whatever you want to do this and that will not happen, it will automatically, drop off by itself. I am not going to say anything to you that don't drink and all, alright, otherwise half the people will get up and go. I don't say anything like this. But once you come in Sahaja Yoga, all your habits will drop off like this because it is a slavery, it is a slavery. This is not a freedom. Maharaja Shivaji ('Shivara') has told that you need to understand your self ('swa cha tantra'), this is the understanding of the self that we are talking about. This is the knowledge of yourself. Sahaja Yoga means understanding yourself, this you should understand. Similarly, high blood pressure and all comes from imbalance because all the physical ailments you can cure through Sahaja Yoga. For this, I will request you all that here we have a centre of ours, you can go and meet those people and whatever you want you can ask. Everything is free, so you don't have to bother about this. Do you have any other questions? No, no, it is right.

[English transcription] from 01:15:00

Q: What should be the relation between state of mind and awakened Kundalini? Will it affect the body or mind?

Shri Mataji : Actually it affects everything but let's see how it works? Now, what is 'mind' also is not a very clearcut idea. People don't have a clearcut idea about 'mind', you see.

To them 'mind' means 'mana' or 'buddhi', or 'ahamkar'. Now, we will make it clear to you that when the Kriya Shakti [Power of action] works and acts then you create Ahamkara that is Ego, a balloon like thing. And when the Mana Shakti works then you create the Superego in the head. So we have two balloon like things called Ego and Superego.

When they meet each other and the calcification takes place that's how this Fontanelle bone area becomes hard and we become 'I', 'you' and 'you'.

Now, the mind which you are talking, I don't know which you are talking about – but if you think how the thought comes to us. Let us see the thought process. A thought rises and falls off by itself; another thought rises and falls off by itself. The rising of the thought we can see but not the falling of it.

Now a thought comes to us either from the past or from the future and again it disappears in the past. Our attention is jumping

on the cusps of these thoughts but in between these future and past there is the present and that gap is called as Vilamba in Sanskrit language.

Now what happens when Kundalini rises, these thoughts get elongated and the space between these thoughts becomes wider. So your attention remains in the present. Like if I say : 'You stand in the present.' You cannot because there is no thought. You become Nirvichara. You go into the state of Nirvichara Samadhi in which you are just without any thoughts but if you want to think you can think. You become a Sakshi. You start seeing things as if this is a drama going on. The drama is over. That is the state you get.

So, the Ego and Superego, both of them are sucked in. When the Kundalini rises at the Agnya Chakra these – both the things are sucked in.

Now, Ego is Ahamkara and Superego is all the 'Papas' [sins] and all the ideas we have got the 'kusamskaras' [base thoughts?]. Everything gets sucked in and that's how a space is created at the Fontanelle bone area and you get a Talu which is soft and you get a cool breeze coming out of your head.

So this is what is the Kundalini which makes you thoughtlessly aware. So the state of the mind is thoughtless awareness to begin with but after some time you become Nirvikalpa. There's no Vikalpa in your mind, nothing. You know this is it. That's what one has to go into and that is the state is little difficult because you get it so easily – Realization – that you don't value it properly. As we have not valued our Independence. The same way. Those who have suffered for it, have worked for it know. But we do not know how much they suffered.

In the same way those who have worked in the past for Kundalini organisation we have not known that. And so whatever they have suffered and done for us we do not know and because the Kundalini rises so easily that you are not bothered to go further with it. You just enjoy that state of thoughtless awareness but you have to become Nirvikalpa. Till you become Nirvikalpa you are not a master.

To give a concrete example, I'll give an example of a car. In the car, you have got a brake and an accelerator. You are working out the brake and the accelerator in the beginning you don't know how to drive. You don't know how to drive. And to drive the car you have to work hard to know how it works [... tape interruption]

1983-0104, Shri Ganesha Puja: What Are You Here For?

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4 January 1983

What Are You Here For?

Ganesha Puja

Solapur (India)

Talk Language: English | Transcript (English) - Reviewed

Shri Ganesha Puja in Sholapur, (India), 4 January 1983.

I'm sorry, I've not been able to, in a way, talk to you [Marathi] to talk to you directly about things and, though you know I've been looking after you very well. [Marathi]

And I didn't have so much time but you know, I have to work very hard and when you have only one program, I have three or four programs. And I'm working very hard for them. And you see, I've told you that Maharashtra is going to be very fast movement and we have to move very fast. Now what you have to understand is that you have come for this program of Maharashtra for what? Why have you come here? That people must understand. What I find that there is no understanding of this simple fact, with some people - some people are murmuring souls among you and they don't understand why are they here. They are here to learn certain things for Sahaja Yoga.

Now, especially if you do not have an ashram also there's always a problem to learn how to live with others and in a way that we should move in a Spartan way, in a Spartan way. How to live in a Spartan way and how to be smart? Now see these people here, Maharashtrians are. Just look at them, you have to learn from them. How quick! I don't have to tell them anything. See they are so self-disciplined within themselves. I don't have to tell them anything. You see, they organize, they're working so hard, you can't imagine!

You are doing no work, if you look at it, what work are you doing? Just taking your luggage, putting on the busses, getting down, sleeping again. What work are you doing compared to them? But there is no smartness about it. What I find, they themselves are seeing you, they think you are all lethargic people and some of you are druggist or what is it? And the complaints are so funny, that as if you think there's a package deal of a touring thing, bus going and the organization is not good and some are dominating, and this and this. It's absolutely absurd, I think. Some people are taking Sahaja Yoga as a lethargic stuff, you see, like a drug business, that you get into lethargy, nobody has to tell you: "Get into the bus." But why don't you get yourself?

Everybody must organize, must learn something, otherwise it's a waste. I think it's a waste coming down.

You have not come here for a tourism. One thing. Must understand, this point must be understood by all of you: it's not tourism department working this for you! Little comfort you get, immediately you get into that nonsense and you must know that too much of materialism has brought you to this stage that you have too much of ego. It's a big headache for Sahaja Yoga and for you also. You know that! Too much of materialism. And this matter always tries to overpower the Spirit and your Spirit is always overpowered by the spirit. And you get into a lethargic mood and then anybody tries to tell you: "Get fast or get doing", you think, "You are dominating!" and this is a, this is a nonsense, I can't understand this.

Now Warren is saying, he doesn't want to do any more organizing. Who wants to do it? Now, those who were complaining, raise your hands. Take it over. It's a good idea! He says: "I don't want to do any organizing". All right! Who wants to do it? Let's see who were complaining that he was crossing the maryadas. Now let them take over. It's not the way to behave! You see, you must have your own disciplining, you must learn disciplining. People have taken many things for granted. You see and that's what happened with Nick when he tried to do. They are very comfortably settled down in Linda's house. And there also I've seen people do the same thing. Because when you daily live there, there's no need to have any disciplining, you see, there is nobody to tell you.

That's not lethargy! Sahaja Yoga is a Spartan thing, a smart stuff. See, look at these people, how smart they are. Early in the morning, 5.30 they're up and they are doing the jobs. You see, the way they are organizing, you can't imagine how much they are organizing. In far-fetched places, here also to organize anything, it's an impossible situation. Now what are we doing? Just trying to think that, you see, "We are in a very package deal, we are here and that everything should come to us in a way that is a tourist, this thing." Now Warren has retired, now, who wants to do the job, let me see? Those who have complained should I put?

What's this going on? I just don't understand. One person starts a joke and everybody starts with it – it's absolutely wrong, there's no tourism going on. You'd better go back, I'll return all your money that you paid Me and you go back. Here you have come to learn about Sahaja Yoga, how to become smart, how to be Spartan, how to be light.

How much your Mother is working at this age? I'm sixty years of age. How much I'm working, just look at that. You have to be – I'm your ideal or queen Elizabeth? Who is your ideal? I mean I just don't understand. Why are you here? And one person starts a joke, another takes it over and they all start talking like this. This is absolutely an impossible situation. I don't have to tell them, even once! You can't imagine! In the night they cook the food for you, you know? In the night – After the program, they came down, made all that food for you here and we took it. Those who were with Me know that.

They cooked the food, all of them, these young boys and again up they are in the morning 5.30 organizing everything. Look at that! Learn from them! You see, you people, in quality are no good, must understand. You have nothing but ego and a self-consciousness that you are very great. No, you are not! I've to tell you very frankly. You have to come down with that ego, completely. Material development has ruined you completely there. You see, thousands of people raising here their hands. See the people here! Are we going to forget all the civilization that's doomed one in the West? You are the people who are the foundation. What are you, you are not saints, are you not?

How does a saint live? You have seen Ramdas Swami, I went to see. Now do you realize that you went to Mahalakshmi? That's one of the – one of the 'pithas' of, one of the Kundalini's pitha, you see, of the whole Universe. Did you follow that? You're looking after your comfort things, or looking after your Spirit? What are you doing here? Did you go – did you understand that the temple was for that? Did you follow that point? And now, I want you to see another temple. And then another temple, I'm going to have. It's not so easy. No tourist has gone to these temples. Actually, no Indians are – no foreigners are allowed in these temples. Because you are saints, they have allowed you, but behave like saints. What's this nonsense going on? Talking about comfort, this nonsense.

What comfort do you have there? I feel most uncomfortably in the Western countries. There's no comfort of the Spirit. Most uncomfortable, I feel. Everybody drinking, everybody nonsensically – so materialistic, so materialistic. Horrible! Now don't think too much of yourself, for Heaven's sake! I don't want you to talk that "somebody's dominating you, crossing your maryadas", Sahaj means lethargy. Why don't you have your own Spirits and your own arrangements? Everything you have mislaid, 2 rooms, 4 rooms there, unlocked this thing. There's one girl looking after Me, how smart she is, just see how smart she is. Even ten English girls can't look after Me the way she looks after Me. Every little bit of that, she knows. I'm not saying only English but all of you have this problem. Please get rid of it! Otherwise, forget the West!

You have to do tremendous jobs. I'm trying to look after you the way I can. You have to look after yourself. The way you are moving there, I just don't understand. Is it a 'package stay' you have come? Those who have come for the first time are more troublesome also. Because they have never seen this before. I mean those who want to go back, can go back tomorrow. I'll give you money, you go back. Rahuri is going to be much worse than this. This is the first time you got a hotel – "Aaaaa!" That's it. I mean, I don't understand the way you have to be feeling comfortable. You want a bathroom? All right, get attached to a bathroom and move about with the bathroom all the tour. I mean you know how I live in England, what sort of a house I have and what sort of bathrooms I have. I've have never complained, I've never thought of it even. Never! For Me it's the Spirit. And don't think too much of yourself. Please!

Everything they are running, Puja they are running, things they are running. Look at them! Never a problem for Me.

Now you have to go tomorrow to Tuljapur place. This Vitthala is a very big place here of Vishuddhi that you have to see. And you have to go to Tuljapur. They are not comfortable, that's why they never appear in the West. They are not comfortable there. Who would have built temples on these stones? They would have? Do you think they would have understood Hanumana? See the standards! Look at him how he lived. Even a person like Shivaji, he lived here. He was a king. I mean I have never put you to any test or anything, but the amount of, you see, not that I want you to sleep in the cold or anything, I didn't want you to sleep in the cold, that you misunderstood. But what's this going on? Why don't you get up 5 o'clock every day? I sleep – I work much more than you do. Today you know what programs you have? Puja here. You don't have to run anybody's chakras, do you? You don't have to raise mountains of Kundalinis, do you? Stones and stones after thousands of – do you have to do that? I need not talk about Myself. Then after that, this program, I have to deal with intellectuals. Then there's a press conference, then after the press conference there's a huge meeting at 6 o'clock.

The so-called comforts are nothing but enslavement of your Spirit. It has enslaved your Spirit, the Spirit is enslaved, believe Me. Get out of it. It's a nonsense! You are saints, you are seekers of ages, now get out of it, absolutely get out of it!

They are so Spartan, so smart. Mooladhara is first class, just see. Early in the morning, 5 o'clock bath and finished, they are ready. What are you thinking all the time that you are lazy? Every time people see – they told me, "Some are taking perhaps drugs". That's what they felt the way some of you are lethargic. What is there to tell you? You can't get into the bus and they can't understand! In 5 minutes, they'll arrange things, 5 minutes. Can you imagine? After the program they came here, cooked food and I was there.

Now don't think too much, thinking too much makes you just lazy lumps, that's all. It's not good. Thinking is another style of materialism, is a subtler materialism. What is there to think about? [Inaudible] getting to your Mooladhara chakra [unsure]. Get rid of it! And there is one bhoot who is of fussy one here. I know all of them, very well, they have been always a headache. And I don't know why they have come. And they introduce to another person and that bhoot goes on, on, on, on, on.

But all such misfits will get out of Sahaja Yoga, take it from Me! They'll get out. You want Sahaja Yoga or not? That's the point. Then, why worry about comfort? It's most surprising! Some of you who have come for the first time from such long distances, like Frankfurt people are perfectly all right, Toronto are all right. From New York, they are all right, these are all right. Steven and his wife, they are all right. I mean they all have the same profile. Why other people?

Now, please, try to give Me some joy. I don't want to hear, "Now he wants to resign." You see, everybody starts talking, "He's very dominating." But why? What are you? You don't deserve any best thing better, do you? You have to be smart. Are you smart? Your Mooladharas're like stones hanging round, all the time thinking, thinking – what? Clear your Mooladharas!

You must have Me as your ideal in Sahaja Yoga. Look at Me! I mean, can you imagine? I have so much lung. I'm working very hard, you know that. I'm not – I'm marathon, you'll go away. You'll go to England, you'll go away to Europe, you'll go away. What about Me? I'm still working, working, working, working. Only reason is that I have a very good Mooladhara and a very good Agnya and an excellent Sahasrara! I don't think!

Talk too much, better not talk! I think you better stop talking to each other! That's the best way it will work out. All these nonsensical things you talk, you have nothing great to talk, sublime things, about God, about the Spirit. You must have peace in yourself. If you have peace, you'll enjoy it, the whole place is so peaceful. Why don't you see the peace of this place which is lacking in that horrible comfortable place? All of them! There's no peace. Feel the peace, you are saints! Feel the peace of this place; in their hearts see – feel their peace. The riches have ruined you. That's the curse!

That's the curse. So, feel the peace of the place. There's no peace within. Feel the peace within. What side of all these sides you see? Anywhere you go, you see, "Oh very nice, this is very nice" What is nice about it? The peace of it, the subtler side, you have to be subtler persons to feel the subtle side. Feel the subtle side, the music behind, the fragrance behind.

If I'm your ideal, I feel very comfortable in there, to be very frank. I don't know when will I be out of that, I call it 'vanwas', is that staying in a forest, a jungle. I feel it's a jungle of people who are anarchist, arbitrary, such ego oriented, horrible people those who don't know how to talk to each other. Horrible! I'm for 'vanwas', I hope it finishes after 12 years. It's real 'vanwas' for me.

But now, you people give me some hope. Now, no more talking like this! Shut up yourself on this point! Absolutely! Nobody's going to talk like this. It's anti-God. See, why are we here? Get individualistic in the sense you sit down for meditation, don't talk. Sit down for meditation.

You see, you are trying to find organization mistakes. I just can't understand, what is the matter with you? Pull your ears for this, please, pull all of you. No more of this nonsense. And next time, such people should not come, I request such people who have been complaining, please don't come. Look at Genuine, she's so old, she never says anything. Whenever I ask her she says, "Mother, I'm happy." You are not going to enjoy anything, you see, because you are not subtle. Even coming to the subtlest places, you don't enjoy that. Where is your attention going? Inward? Believe Me, they're the most peaceful places where you have been. But your brain will never allow, this brain, this horrid ego will never allow you to enjoy. So, get rid of it! All right? Please, I want you to enjoy. I brought you here to enjoy. Don't criticize. And any side of comfort, you just get rid of it. You've got a cot? Sleep on the ground. Best is. Tell your body, "I'm here! I'm a seeker!" You must know your true nature that you are seekers, you are not like other people. But that is still sticking on into your heads, you still think on those lines.

You must know that you should never challenge anybody who's organizing. That hurts Me. Never! He's doing some job, you're doing no job. Must do that! What job are you doing? Very nice to criticize another person! What job are you doing? Are you responsible for anything? Even for your clothes? He's the one who is working hard, it's very nice to criticize such a person! It's like any Dick, Tom and Harry comes and criticizes Me that, "Why don't You do this and why don't You do that?" Is exactly the same situation. You are doing no job, very nicely criticizing others. Why, for what?

You think you've paid for yourself, you've paid very little, not much, I know that. How much I had to take for your traveling and the amount of luggage you have brought. It's a big problem in these places. Even if you pay, you can't get it. But I've not brought you here to give you comfort at all. You must know, I told you it's a very Spartan one. I've told you some that don't get more than 80 people. It's an impossible situation. You can't get busses, these are from the state trading busses, we got with great difficulty. They gave us 2 busses, you see. They have their own passengers; they have to sacrifice a lot. These are not the places we – I didn't want to travel this time, you remember? I was telling, "I don't want to travel this time with all of you. I want to go alone".

I've told you that we have to spend some money, more sometimes, sometimes less, sometimes we have to spend quite a lot, much more than we expect. Sometimes it's lucky that we have less money. Whatever money remains, it will go for Sahaja Yoga. I don't want your money, you know, I've already overspent my money. My bank is exhausted! You know that well. So, why you talk like this? You don't think how much Mother spends. You never think on that. You know Portugal, what happened. You know how much money I spent in England. Then you don't think on those lines, do you, ever? Are you going to return that money to Me, anyone of you?

So, why stupidly talk like this? As if there's some tourism department going on, you paid for the money, you paid for it, so you find faults with the organizers. Give up all these bad habits, absolutely! Even if somebody beats you, you are not to complain out, keep it on that point. Ego needs beating, nice beating, I tell you. Sometimes good beating will sort out [unsure] all the problems. Otherwise, if nobody beats you, beat yourself. That's the best way.

Now, not that everyone is like that; most of you are very good, I know you are enjoying, but these are few people who are bhootish and they are creating this problem and these bhootish people will give others bhootish nature, so be careful. Those who have got the bhoots better turn them out. Just don't do anymore of this, just stop it. All right? We have to have self-discipline. These people, look at these people, no problem, no problem, such love, such organizing capacity! How much – from 3 o'clock they're waiting here for Me, 3 o'clock. Every ended up, you see, they came back by 3 o'clock. Twelve hours. Again, today they are back for Puja. And they are engineers, they are doctors, they are everything. At least, everybody's a graduate, at least, minimum.

It's true that in England even a garbage cleaner gets more money than these people can get. But what, so what? Are they going to carry their money with them or their bathrooms and their comforts? All these mythical ideas, you must give up. This is another world, that's another world. You have to adjust yourself to this world. It's very sickening to Me, I tell you. Even if there are one person like that, really, it's so sickening. Now don't pay any attention to anybody who talks like that. Just shut him down! You are so many who are good, only there are few who are funny. You just shut them down, "Now you will shut up, this is a bhoot!" on this point. You must get up early in the morning, do your meditation, get into busses. You are here for a package deal for one month to spartan yourself.

All right? So, it's a promise. It's a promise, thanks forward [unsure].

Now with Rahuri it's even much more, you see. The villagers, they are going to get a shock that I brought some drunkards with Me and those who cannot get into the bus, can't get out, everything. And, "I can't do this and I can't do". Everything you have to do! Just it's a promise, it's a promise. We are going to do it, all of us! All right? Even !! [Shri Mataji is laughing].

All right. May God bless you.

So, not to feel bad, most of you are all right, most of you are enjoying, I'm not saying. But there are few who are stupid and you don't listen to them. Just don't listen! If somebody says that, you shut that out. You'll be amazed if you shut that person out, you'll be amazed that person will improve, you'll help that person. Nobody should talk like this! No one should talk like this! This is nonsensical!

All right. May God bless you all.

Let's sit down with the Puja, with that smartness. We have to be smart not lethargic in Sahaja Yoga. Sahaja means what? Like lazy lumps? How are we going to do the work of the whole world if you are lazy lumps? Imagine, the amount of mountains we have to lift in the West. Now think of them! And here we are already exhausted, "Ha", like that. What are we going to do there? Ha! It's a tremendous task! See, it's like- I don't know what to say. It's like taming a hippopotamus or I don't know what to say. Horrible! You'd better smarten up yourself. Maybe, next year, I may never bring anyone of you. I tell you, I'm so fed up!

But this is the extend, it's the last chance perhaps. Now I was saying it just last time, but everybody said, "No, no Mother". Is it? Remember Gregoire. I was not wanting, really, anybody to come. It's a headache, you know, you still carry the ideas. Now, so that's done!

And look at down there, look at him! He's any [ego]? He has a house of his own, he has a wife, he has children, all that he's given up, he's coming. Look at him! He's a big engineer with the Municipality, he's so doing so much of big, big bridges and all that. He is here!

Do you see him with any ego? Do you find any Ego in him? Learn, learn from them! If not from Me, learn from them. The one who arranged our program is a multimillionaire, do you know that? He's a multimillionaire. The one who took us to his to his farm house, he's a multimillionaire. But do you find anything in him? While my grandchildren themselves have just come from a multimillionaire family, do you find that in them?

Then why? Not that they don't have money, they don't have comforts. But he told Me that, "I haven't got a car". He's a multimillionaire, "because I don't need it. I need a jeep. So, I've got five jeeps". Finished!

But if somebody gets some money there, he'll have a swanky car to show off. "They can't understand why to buy when I don't need it? I'm working on the farm". Finished! And you tell him, he'll go by ordinary bus, he'll do everything. He's a multimillionaire, can you believe Me? Have you seen his business? How many looms he has got, which is working out? Not that he's miserly, how generous he was! How his wife lives, how everything, just see! They might be having hundreds of diamonds in the house but they don't show off.

I mean, we must learn from them, you see. Also, there are poor people, all of them are smart, very smart. They may live in a small, little tent but you see, early in the morning they'll go to the river, have their bath, they're ready for the job! Smartness is one of the things you have to get in Sahaja Yoga. Spartan! Living should be Spartan and smartness. Those two things you must keep in you.

All right! Otherwise, they think half of you are sick. All right?

So, no thinking, just now, put yourself into Nirvichara. Watch Me, all of you, watch Me. Raise your heads again.

All right. You've got rid of your vices and things, but now get rid of this nonsense, of a ego! This is the biggest problem you have. The ego is the biggest problem. And when you think you are dominated better accept it, hundred times! Don't tell others.

Who is right-sided, left-sided, right-sided, left-sided, everybody's branding everyone! But in Sahaja Yoga nobody remains left, right-sided.

Better? Much better. Whatever is good for the Spirit, the enjoyment for the Spirit, then you will be in the other world, you see. Forget this nonsensical world that you have been. You are all seekers. You are great people! God gave you birth in that country, just to see what materialism is, not to get involved into it. Get out! You got involved. Get out! We have all this poverty; we have all this discomfort. See the peace. Feel the peace of the landscape, of human beings, everybody has peace. Look the smart little children, young, this age, so happy here. All right? May God bless you.

And don't look miserable, anyone of you.

They can't understand why are you looking miserable. They are – they think that they are not doing their work properly or you don't like the food. They just don't understand because you look so miserable, anxiety and tired for nothing at all. All right, may God bless you.

Let's have it now! Get up fast and go down! Let's see how fast you can get up. All right! Let's see how you get down. [End of talk; cut in the video]

1983-0107, Shri Ganesha Puja: Get the experience into your awareness and feeling

View [online](#).

7 January 1983

Get The Experience Into Your Awareness And Feeling

Ganesha Puja

Rahuri (India)

Talk Language: English, Marathi | Transcript (English) – VERIFIED | Translation (Marathi to English) - Draft

English Talk

You have come here to learn something, to go deep into your experiences of the knowledge of your roots. Shri Krishna has said that this is a tree which is upside down: the roots are upwards and the leaves are outwards. In the same way, you know that Kundalini, really, when it rises in the Sahasrara or above Sahasrara, then you start getting the feeling of Kundalini.

So one has to understand that when we are now getting subtler and subtler and trying to feel the Kundalini, we should try to get out of a materialistic attitude and materialistic viewpoint and materialistic sticking point.

I met one guru before – because you know I went to all of them – and I asked one of them, I said, “Why do you take money, so much money from these people who are Western people? So much, why do you take and just they become beggars, absolutely like beggars they become, because you charge them so much and so heavily?”

And he told Me that, “Unless and until you make them beggars, they will never take to God. They are too rich to be near God.”

I mean, this explanation I just could not understand. It was absurd. I could not understand: How can this explanation have any proper meaning, that you should make people beggars and then they'll be nearer to God? I said, “In India we have many beggars; do you think those beggars are nearer to God?”

So he said, “No, otherwise, you see, they get stuck up with their money and you must just make them absolutely without any money – moneyless people.”

So, I mean, of course to such a stupid person what can you talk, and what can you convince? I couldn't say to him, “Then why are you taking the money, if you are?” Then he would have said, “Because I'm detached.” You see, anything one can say like that. If it starts like that, you cannot just stop it.

But one has to understand that materialism has gone into our roots. And if we have to clear out our roots, we must get out of materialism. That's important, but that does not in any way mean that you torture your body or anything. I don't mean that. But what I'm saying, your attention.

So now, when we are dealing with our roots we have to be in the centre. In the core. In the core means we are taking in, sucking in the feeling, or you can say the feeling and awareness put together what do you say to that, in English is there any word? Is there any word which makes awareness and feeling put together? Is there, Gavin? Experience, you can say—the experience into your awareness and feeling. You have to get the experience into your awareness and feeling. In Marathi it's a very simple word: janiv, comes from the word ja. Ja comes from the word spontaneous. Also ja has two meanings: ja also means dnyana, is awareness, and also it means spontaneous. Janiv.

So you start sucking that within yourself when you are not entangled into other things. If your attention is entangled outside, you cannot enjoy. So, to be lost into [that] which is samadhi, you see, is the one where your attention is completely drowned into the experience. That is what we have to achieve.

So it's not only materialism; also emotionalism, all kinds of "isms" – we are attacked by all kind of "isms" since the history of word started in this world, I think – and now the unholy thing that the "ism," the latest is, could be "Sahaja Yoga-ism." Also could be the greatest one because now there has to be an attack on Sahaja Yoga also. In this one is that, as I told you didn't explain it properly or you didn't hear Me properly that day that Sahaja Yoga does not mean lethargy or slowness, not at all, but is a quick and a fast stepping in, into the dissolution. Very quick. And once you very quickly dissolve into it, the whole movement of your body is quick, but not jerky – is smooth and quick. Rhythmic. Is musical. Neither it is awkward nor lethargic, but is musical. It has a rhythm about it. Is very gracious. The whole movement of dissolution can happen to you very easily if you don't allow your attention to be attacked by all these "isms." There's no end to it. I mean, if I have to write all of them, I think we'll have to need at least one book to write all the "isms" of the world. There's no end to it, which we have created. All right.

Then the worst of all is now, I think, Sahaja Yoga-ism in which, first of all, is the feeling of lethargy: "It will happen Sahaja. Sit down, Mother will do everything for you." Another is Sahaja Yoga-egoism, in which we have got one fellow lying there. In which people, Sahaja Yogis, get into tantrums, try to show off that they are great Sahaja Yogis, [that] they have reached the third stage or the seventh stage or whatever they may be. Now it's good, this example is a very good example I wish you had taken up.

But see the expression of the Indians, the enamoured expressions. You see, it's so genuine, they can't control within themselves, seeing Me. Now, see, it's like – I just don't know, but people think it's a package deal sort of a thing. It's so nonsensical, I tell you. That either they have to be taken out all their money, or if they are to be told: now, for puja. All of them are paying twenty-one [rupees] because they have to do this, all this extra work, so they are charging twenty-one. And if you tell them [it's] for puja, they'll even give fifty-one. But I'm told some of you have even refused that. I mean it's so shameful, I tell you. It's absolutely shameful. Can you imagine? What is twenty-one rupees to you? To them it's quite a lot. Because it's some sort of a part of you, you are giving, which is so nonsensical. Just is a feeling. Is a sign of complete negativity. Left Nabhi. It's a problem. Materialism, it's complete materialism.

Those who have been, say, doing vegetarianism are materialists. In India, we have seen the cases like, you see, the Jains and the Marwaris and the Gujaratis, they're all vegetarians, supposed to be very compassionate people. They build some temples also, and sometimes they give to poor people also and sometimes to people like Hare-Rama-Hare-Krishna who are begging in India. They give money to them. Supposed to be very compassionate. They're more compassionate to chickens than to human beings. We have that kind.

And the same kind I have seen in the West, also. Such materialistic people, I mean, they have no shame. So when you just turn and see that, you should abhor that. Abhor it. It's shameful! How could you be like that even in Sahaja Yoga?

So as I have told you, there's some people who are materialistic, some people who are emotionalistic, and some people who are egoistical. Now leave all these things on the sides, then you come in the centre. Now, you are in the centre. In the centre, people enjoy just the love of their Mother, like Shri Ganesha does. Just think how your Mother loves you. Finished. Can you? It's a very sweet feeling. And who is your Mother, if you really believe in Her, in Sahaja Yoga, these two things should solve the problem. No more thinking. Just think how much your Mother loves. That means you are jumping onto My Kundalini, and when you jump onto My Kundalini, then there is no thought. You cannot think. When you think that, how much your Mother loves you, you are jumping onto My Kundalini. And that time, there's no thought.

It's very simple to meditate in Sahaja Yoga because you have somebody in person. They never had somebody in person. So I can understand their problems – there was nobody in person; they had to do it in the air. But here, a sure-shot thing: you can feel your vibrations, you can feel My love, and you can feel your own quality. It's very simple. But it's not the love that is selfish, it's not the love where you say, "Oh Mother loves me so She'll look after me, She'll do everything for me, She's going to do everything." Is the love that, "Mother loves me so much, what can I do for Her? Which is the best flower I can give to my Mother? What does She need? She needs nothing. She doesn't need money, She doesn't need anything. What can I give Her? Which is the best flower?"

Like Shri Hanumana was given a gold necklace by Sitaji. And He saw that, and He was sitting on a tree and He was breaking one by one all of those big, big gold balls of His necklace. So Sitaji said, "What are you doing?" He said, "I'm trying to see in these balls where is Ram." He said, "None of them has, so I'm just breaking them to find out. Otherwise why should I wear it?" And then She said, "Really? Where is Ram?" He opened His chest. He said, "See in My chest. He exists there."

So it is never a one-sided sort of a thing. It's a thing that exists within you, and you feel that and then has to be reciprocal. In the water, if there is a ripple it goes to the shores and then it returns back. So with this force only, I tell you, you can conquer your ego and superego, both. There's no way out. And for these Indians it's very easy to do because, you see, they know their Mother's love.

I know there has been an attack on that point and the mothers have been funny there. But doesn't matter; when you see something, just put yourself to it – to feel your roots. These are your roots. And then you see the enjoyment. The Mother Earth Herself is sucking you down. She's sucking you down. That is how you meditate now. This is how you have to meditate, and it's such a security-giving thing. It will change your expressions, faces, everything. And that enamoured expression that you find in these people will be on your faces very soon.

And complete silence will exist once you come on My Kundalini. But not through your mental projection, but through your meditative, spontaneous experience. It's very joy-giving. Just feel the joy of that. You are all with Me here, and the joy of that feeling will really enlarge your hearts, and then you can give it to others. You don't have to be crazy about these things, but just to feel it within yourself.

All right. Now I move on to Indians because they are a different style of people.

May God bless you!

TRANSLATION OF MARATHI TALK

I am feeling so happy to see all of you as I wanted to come to Rahuri. Earlier, the Devi has done a lot of work in this pure environment of Rahuri. But the work that is to be done now is the most auspicious and purest of all. That's because killing Rakshasas is not an especially pure work. Instead of confronting such dirty people, at least once I should enjoy the fun of making those people, who like beautiful lotus buds, are waiting somewhere in the world, into flowers and fruits. I had this desire for a long time and it has been fulfilled in this birth and I am enjoying a lot by seeing your joy.

Whatever one says about this land of Maharashtra, which is like the support of this land of India, is less. This Maharashtra has the Kundalini of the whole world. This I have told you many times. The proof from the scriptures is that this land has three and a half pithas...

[The 3 and half pithas in Maharashtra are at Tuljapur (Mahakali swayambhu), Kolhapur (Mahalakshmi Swayambhu), Mahurgad (Mahasaraswati/Renuka devi swayambhu), Saptashringi (Adishakti Swayambhu). All these places are described in Devi Gita] ... and only the Kundalini can have three and a half pithas (seats). Also, the Ashtavinayak are in Maharashtra.

Whether these are true or false, you cannot understand unless you are a Realized soul. But after your Realization, you can find out from the vibrations coming from these places. But in Musalwadi, Sahasrara itself is present. Then, you will understand what a great land this is. Also, the miracles that will take place here cannot take place anywhere else. You may not know this but this is a place full of miracles.

There was Macchindernath* who was born here and he was a great incarnation of Adi Guru Dattatreya. He worked very hard in this place. Before him, Shandilya muni was here who made this place very pure. Thus this land of Rahuri is so pure that Shri Rama and Shri Sita themselves had to remove their sandals and come here.

So, it is on such a pure land that you are sitting and are extremely fortunate. It is because of this good fortune that today we have

so many seekers and so many Sahaja Yogis who are doing this work.

Concerning the puja, you know that we allow only few people from countries like England to come to the Puja. We have people from 12 countries over here and there are around 5-6 from some countries and 10-15 from others. But very few of them are allowed to come to the puja.

The reason is that in foreign countries, people have forgotten what Dharma is. There have been a lot of attacks on Dharma and some of them have been so dirty that people don't know the difference between good and bad. An Indian, however horrible he is, knows that he is doing something bad. But these people don't even know that. However bad their actions might be, they will still ask, "What's wrong?" This means that a certain authority that is given to Dharma is not there. They behave as they wish and then it becomes like hell. So, to come out of that hell, take to Sahaja Yoga and to become completely pure like coming out of the havan fire is a very miraculous thing. This means that these people must have been very great saints in their previous lives. Any other person in their place would have run away.

But that is not your case. You have grown up in a very dharmic environment. Some of you may have some problems here and there which Sahaja Yoga can solve, but overall you are leading a good life. It is not so for the foreigners. However, the hard work and dedication with which they work Sahaja Yoga out is not seen over here. That's because we don't value the things that we have got so easily.

You can see clearly that in Khedegaon, 6000-7000 people get their Realization in no time at all but in the foreign countries, I have to work on one person for five months and break my hands. So, people over here don't understand what they have got through Sahaja Yoga.

Once many Sahaja Yogis went to meet Gagangad Maharaj and he told them, "It took me a total of 21,000 years to feel the vibrations. I was initially a frog and I remember everything from that time and from a frog I slowly became a human. In that time, I used to always say to God that 'O God, somehow give me the chaitanya.' Even after becoming a human, I did penance and meditation for around 12,000 years. Only two births ago, I finally got the vibrations on my hands. This being my third birth of feeling vibrations, I know its importance. But you people have got it just like that from Shri Mataji. So, I asked Her many times that 'why are you giving this thing so simply to these people? They don't even have the brains to understand this.' So, Shri Mataji told me jokingly that 'it is just my wish!'"

But it is not so. The time has come for it. When the time of giving comes then it has to be given to everyone. If human beings are not saved now, then the whole creation will have to be destroyed. The entire creation rests on Man. If Man is destroyed, then God will have to destroy the Creation and it will be a complete waste. Thus, the time has now come, this blossom time, where so many people are getting saved. Nevertheless, this is a very important thing that is taking place.

So, we must understand that this special gift that we have got must be used in a special way and we too must become special. Otherwise, such a great thing will just become a waste. For example, if you place a beggar on a king's throne but he continues to beg then what is the use of the kingship? So, the beggar should understand that I was a beggar but now I am a king and he should assume the kingship with all the grace and attitude of a king. How else can he rule?

Now those who are ruling in our country were initially beggars but now they are much worse as they do not have the qualities of a ruler. But, in Sahaja Yoga your basic nature is itself changed. You become a different personality. Like I said earlier, initially man is like an egg. At that time he is called as 'maanav.' This means that he is not a 'pashu.' An animal (pashu) is in the paash (noose) of God and it cannot get out of that noose. That is why it's called as 'pashu.' Now, just when the paash has come off, man exists like an egg and he has the complete awareness of how to develop himself.

But after that awareness - how he behaves, where he goes, what does he take upon himself - all this comes out of his mental activities. By doing all these things, he slowly develops subuddhi (wisdom) in his life. Once this wisdom sets in, he takes to that path which is the path of God. But many people have not taken to that path, yet they have got their Realization. This means that they have been reborn as a bird.

On the outside, we don't see any similarity between a bird and an egg. But when the bird comes out it is in a completely different

form. So what is wrong in giving you kingship when you are in a completely different form?

This is what I told to Gagangad Maharaj, that why do you feel so bad about it? (because now the form is completely different) Then he asked Me, "how many people are ready to give their lives for You?" I told, "I don't want to take anybody's life! There is no need to give any life."

But the form in which I have brought you now, you have become saints, great saints. Now, the fact that you raise the Kundalini on your fingertips is possible only and only for Shri Ganesha. Earlier, people used to raise the Kundalini on each chakra, one by one and wait. But now, just by moving your hands you can raise the Kundalini of not one but many people. What a great position of Shri Ganesha has been given to you!

Now you have to see, have you come to the Ganesha swarupa? Shri Ganesha has only one speciality: eternal Bhakti towards His Mother. That's why Mother has given Him all the shaktis, all possible shaktis. "Sarva Shakti Samanvite."

In this Ganesha Shakti, all the shaktis are present. When you recite the Ganesha Attharvashirsha, you see that He has all the shaktis. You see shaktis of Shri Brahmadeva, Shri Vishnu and Shri Mahesha are present but the essence of these shaktis is present in Shri Ganesha. The reason is this that if the Mother is the Shakti of Parameshwara then She has given the essence of all Her Shaktis to Her Son. So all those shaktis are with Shri Ganesha.

So, Mother has given us the form of Shri Ganesha (Ganesha swarupa) and the birth as She gave to Shri Ganesha. And our Kundalini, which is rising from the triangular bone, should now rise from the stomach. Just like Shri Ganesha, whose Kundalini is in His stomach. [This is the reason why Shri Ganesha is often shown with a snake around His waist because the coiled snake represents the Kundalini.]

In the same way, instead of the triangular bone, our Kundalini should now rise from the stomach [Nabhi Chakra]. Only then, you will become great saints. So, what is the meaning of 'rising from the stomach'? It means that whatever desires we have, like seeking God - or earlier we used to seek money or food- all this working of the Nabhi Chakra that used to take place now has the Kundalini itself. This means that we don't have to seek any more. We stand on the Kundalini Herself. Only when this state is achieved, we can certify that we have passed the test, we have become true saints and we don't have to go beyond this [to look for something else].

.And that fortune has come to shine especially because a little prosperity has come from one side and since there is no more problems of food and drinks in this prosperity, people started thinking about god. This is also fortune one can say because once you get prosperity then people always tends to think dirty things. Thinking about good things is a really very difficult task. But now also there are many people on this earth who are still holding on to God.

English talk

Now, I was telling them, I must translate it to you. In English is the most important point I was telling that now you are transformed, now you have become saints, no doubt of it. Now from an egg you have become a bird, but, now what should happen to you? Your Kundalini is still in the sacrum. How it has happened that now you have got all the Ganesha Shakti? I've made you like Ganesha, in the same pattern as I had made Ganesha you are made. Now you have become a Ganesha, and from this Ganesha stage, which you think you are a Ganesha now, if I offer you a throne of Shri Ganesha, if you have to sit on that throne as a king, then what should happen?

Actually, that now your Kundalini should not be anymore in the sacrum bone, but in your stomach, because Ganesha's Kundalini is in the stomach. In the stomach means in the Nabhi Chakra. Means all your seeking has been so far in materialism, has been in other things like in money, or in power or in love or whatever it was. But now your Kundalini itself is in the Nabhi Chakra, means your seeking is nothing but itself has become the Kundalini. Your seeking has become the Kundalini, means that you are the giver, now you are the Guru, you have now become the Guru. When the Kundalini starts from the Nabhi that means now you are the Guru, now you have to give all the blessings, everything, as a Guru does. Now you all have become Gurus.

But that's only possible when the Kundalini has risen, has lifted Her abode from the sacrum to the stomach, and this stage, unless and until it has arrived, you are not a confirmed Guru. Once that has happened you become a Guru and then you can really impress people and work it out. It has to be done very fast. It has to work out very fast and for that, first of all, please get rid of your entanglements which are stupid.

If you really believe that you have to progress in your seeking, that you have to have your Kundalini coming up from your Nabhi, then please, please hurry up, please try to work out. Otherwise, you are very few who have been given also the privilege of doing My puja, very few. And those who have been given have a chance to develop to that stage, and once you become that, all of you who have achieved that stage can become the Gurus. And for that, you have to have only wisdom.

Wisdom, keep to your wisdom, and like Shri Ganesha has His wisdom and in that wisdom He knew one thing: that His Mother was all powerful and that He doesn't have to worship anybody else but His Mother. And He has to have all the powers which are granted by Her. His powers, no one, even Brahma, Vishnu, Mahesha does not have. They cannot reach Ganesha; They cannot reach His stage because they are one-sided. But Shri Ganesha has all the powers, all the Chaitanya powers He has. So, to become like that, to be like that, He should be your ideal: how He behaved and how He would sacrifice anything for the sake of Mother.

Here there are people who don't even want to pay for something like a puja [...] stuff which you may just spend away somewhere in nonsensical things, because your attention has to be brought round completely. It has to be completely severed from all these nonsensical entanglements and there should be less talking and more experiencing. Then only it's going to work out.

It's a good pleasure and a great thing to be here in this holy land, it's a very holy place you can see it, so peaceful. Try to feel the peace within yourself that is within every human being and after that you have to know that this peace that you are achieving has to be given to others. In Sahaja Yoga, perhaps you have realized, whatever you have got from the nature, you can release it back. For example, if you give vibrations to a plant, you can make it grow. If you give vibrations to a flower, you can make it sustain its life. For the first time, you are giving something to the nature, but as soon as you grow up to that state of a guru, then you can give the peace that is in the nature. You can give the feeling of bliss that is in the nature.

But first achieve it within yourself. Make this go inside you and see that bliss settle down within you. You don't see other nonsensical things which are very disturbing sometimes to your Western mind. For example, if a telephone is not working or the road is not all right, if the bathroom is not - these nonsensical things have no meaning. But feel the peace outside, try to establish that peace within because this peace, you have to give to others.

The whole development plan that I have is very fast and I'm sure you'll keep pace with it.
So may God bless you.

When you sit down just feel the peace and try to achieve that peace within yourself. Don't pay attention to nonsensical things and this with this your little brain trying to criticize, but try to achieve the peace within yourself so that you can give peace to others.

It's not proper that some of you are looking after the negative people all the time, it's not proper. You don't have to look after the negative people. Just leave them alone. Keep out of that because negative people can always bring you down. Don't try to improve the conditions of the negative, leave them behind. You go fast. Once you have achieved that state then we can arrange for them to come. For example, if My car has failed, all right, I got into another car, which was all right because I have to come to the program. Then I can send the tempo from here to get that another car where there were some people who were not supposed to be at the program. That's how you have to be quick and not bother your heads too much about the negative people who are sick people, trying to be compassionate. There's no need. Tell them, "Tell Mother. Let you talk to Mother." Look after yourselves and don't be bothered about them. This is another nonsensical idea of compassion.

Compassion is not mental projection I told you: the compassion that works, that flows. It's all mental you see for us compassion

is mental, every idea, peace is mental, bliss is mental, God is mental, everything is mental for us. He's not. He's the one that resides in the heart as Spirit. He's the one who works through the compassion. And now you know My compassion is that it flows, it works, it acts. It's not mental. So don't try to be mentally concerned with people and try to be compassionate. All right? I hope you understand that the compassion is not a mental idea that "We are compassionate, we are working for the unity of the world." And all that.

Even unity and all those ideas, even the idea of collective understanding is in the heart, it should work. In Sanskrit it is Kaaryanvit. In English there's no word. Kaaryanvit is embodied with the working capacity, embodied with the working out capacity actually "Working out capacity" you can translate like that. It should work. If it does not work out then what's the use of looking after somebody who is sick? "All right, come along..." This is nonsense, this is very mental. Just don't waste your energy; you have not come here to look after the sick.

I hope you understand this idea of looking after the sick and being very... is all ego-oriented, see "We are trying to help the sick, we are trying to help this, that," all ego-oriented. Another superego-oriented that we are sacrificing this and that and we are becoming beggars in India like the Hare-Rama-Hare-Krishna. Beggars, parasites. Both are just the same, now please don't do all these things and try to keep yourself glued to one ideal: that you have to ascend faster. You have to individually ascend faster and collectively pull out everyone but not those who are heavily laden with problems and who are creating problems and objecting your progress. That doesn't mean that you are not compassionate. You know how much compassion that I have but My compassion doesn't make stories, "I'm so compassionate and this and that." Up to a point is all right but don't so too much bother about people who are dragging you behind.

You have come here for a training, a training into the understanding of awareness which is compassion. You all have to, even, even you go to the school, you're not bothered about a person who's lacking in the class, do you? You want to study fast so that you come up. In the same way, I would request you not to bother your heads too much about people who are trying to pull you down because I don't want you to be pulled down. That's My compassion for them and for you. Let Me look after them and you just don't worry your heads about them. It'll be all right.

See, may God bless you.

Let's have a puja today, and this puja will be simple today. I think we'll have Ganesha's Puja and then we'll have Devi's Puja today, and then we'll have a good havan. That is a good place for havan.

1983-0108, Talk on Left-sided Diseases

View [online](#).

8 January 1983

Talk to Sahaja Yogis

Residence of Madhukar Dhumal, Rahuri (India)

Talk Language: English, Marathi | Transcript (English) – Draft | Translation (Marathi to English) - VERIFIED

Conversation with Sahaja Yogis, Residence of Madhukar Dhumal, Rahuri (India), January 8th, 1983

[Marathi to English translation]

All right? So, this is all a confusion in Gita. But whom to tell, you see? You cannot tell them. Because you see they- actually, it's an attack on religion itself. In the beginning vegetarianism is an attack on religion.

When Krishna had a cousin, whose name was Neminath. And he was one of the tirthankaras (ford-maker) of the Jains. But these people used to eat meat. Meat was not regarded as violence or anything. And what happened, that, at this time, they attacked him [the attack came] through this Neminath because he saw many chickens being killed, cattle being killed, and he felt that mentally, he felt compassion, mental compassion for them. And he said, "We should have just ordinary food like carbohydrates". And then, he told them, "Better have [only] carbohydrates, don't eat any meat and things". So, all this mental compassion started from his cousin, that was the first one.

But as a result of that, they denounced Shri Krishna because Krishna has some 'Sanhaar shakti'. And Krishna being a Kshatriya, he used to eat meat. So, they discarded him. So, according to them, Krishna was nothing but a 'devyoni'. He was nothing higher. These tirthankaras were higher, you see. Actually, they are the same Shambhalastast people. Shambhala Gobi desert. [Shri Mataji is laughing]

That type of people. All right. Whatever happened, they discarded Shri Krishna at that time.

At Rama's time also, if you see, Rama used to eat meat. Because, you see, his wife wanted a blouse to be made out of the skin of a deer. I mean, it's such a small petty thing. For that, he wanted to kill the deer. That means he used to kill the deer and eat it. And for making just a blouse, if he can accept such a situation, then he used to eat meat. I mean, this is the proof of the pudding.

And then after that, you see Krishna, Rama, [inaudible] and then Buddha also eat. The surprising thing is, in Buddha's time, just to show this perhaps, Buddha went, at the end of his life, he went to see one hunter. And the hunter had a – what you call – a wild boar, a boar not cooked. And it was not fully cooked. So, the hunter told him, "That's not fully cooked and I've, I mean it was delayed". He said, "It's all right, I have to go now. Better give me". So, he ate that meat and that's how he died, you see. So, it is written down that Buddha ate that wild boar [pork] and he died of that. So, this is a myth again saying that he was a vegetarian. He was not. His insight [unsure] meant being kind to your fellow men. It's a very funny idea, diverting your attention from human beings to other things.

Of course, as we know, we have common sense. In Sahaja Yoga, we have to use common sense. And according to Sahaja Yoga, you see, we don't believe, indulge, into all these melodramatic compassion businesses, you see.

So, in a proper way, what we do is to find out, first of all, what is the most important thing. The most important thing is to sustain human beings. Because they are the most important, they only can get Realization. So, they are the most important. Now, how to sustain them? Is to give them balanced food, proper food, so that they are sustained and they are good for Sahaja Yoga.

We are not bothered about other animals. Of course, we don't eat animals which are bigger than us because their fibres can eat us up [unsure]. But if he eats even smaller animals- actually, in the evolutionary process, we give them a higher life. [Shri Mataji

speaks in Marathi]

If you put into a bigger animal, you will see, it will take the shape of the bigger animal. Muscular muscles or any muscles, if you put it into the bigger animal, the smaller one, you will see that the muscles of the smaller animal which you have introduced, will take the shape of the bigger animal.

This is – supposing, a fish has to become a tortoise, all right? Now, it must have the muscles of the tortoise, isn't it? Now from where to get the muscles of the tortoise? So, to create these muscles of the tortoise, you have to put these fishes into an animal which will make them higher. Once they are made higher animals, then these animals, once they die, they have greater muscular power which can be used and shared by lower animals. It's common sense. It's common sense, you see. So, we also make provisions for the lower animals. And the animals who are beyond us, we do not eat. Because it is common sense.

We use common sense; we don't use this melodramatic love for the bugs you see. [Laughter] But we have common sense. By this common sense, we stand in the centre and we try to understand how our body will be all right. And so doing- for example, a person who just eats vegetarianism food, what does he get? All the troubles, you know, Left Nabhi, first of all. He can also get Left Swadishthana. But Left Nabhi is first. And what is the result of a Left Nabhi is that such a person doesn't have a proper digestion. The power in the muscles, in any muscle, the muscles become very weak. So, such a person gets a muscle which cannot throw [grow?] the food in a proper way. So, all the time, such a person gets diarrhoea. All the time. And then such a person all the time feels hungry and all the time gets diarrhoea. It's a very weak constitution and such a person is very good, vulnerable person for 'bhoots'. Because it's [he's] such a left-sided fellow. Now, such a person can have also a very sluggish liver. So, he is very much susceptible to allergies.

For example, in Gujarat, people eat the same oil that we eat in Maharashtra, 'Shengdane'. (Peanut) But in Gujarat, if you go, I tell you, at least, seventy percent people have leucoderma [now] in the vessels. The reason is that's [That means that] what people eat here, the- what you call, the fat of the groundnut, which does not have much of proteins, they become so susceptible that they catch this leucoderma much faster than the people who eat meat in the Maharashtra. Because they cannot fight it. So, they are suffering from leucoderma, and this Left Nabhi can develop with those people. Because, if you people have Left Nabhi, it is because it is an over-active Left Nabhi, while they have a sluggish Left Nabhi.

So, the people of the sluggish Left Nabhi get all the problems of the sluggish Left Nabhi and it could be one of those where you find all the muscular disabilities like myelitis and all those diseases. What are the names of these diseases?

Sahaja Yogi: Muscular?

Shri Mataji: Muscular these that start degenerating muscles.

Sahaja Yogi: Muscular degeneration. Muscular dystrophy. Shri Mataji: Sclerosis.

Sahaja Yogi: Sclerosis.

Shri Mataji: All these diseases can come though that kind of behaviour.

Sahaja Yogi: Also, the leukaemia and also the anaemias, Mother.

Shri Mataji: Anaemia, not leukaemia but anaemia. And also, the children can be born with that kind of a funny spleen, which doesn't produce any RBC's.

So, they have that kind of children, they have that kind of problems, and this and that. So, to be one-sided like that is stupid according to Sahaja Yoga. There is no need to be that kind of compassionate person.

In this country, because lack of money, so many people are vegetarians. Now, for example, people, say, from Bihar, suffer from a

disease called 'beriberi'. If they eat proteins, they will never have beriberi trouble, you see. Because this B-complex and all that, whatever they may say, if you eat meat then B-complex is compensated. So, because they cannot afford to eat meat, they just eat vegetable oil and things like that. [Shri Mataji speaks in Marathi.] Mustard oil. And with that they do not get any protein within themselves, they suffer from that. So, all these diseases of our country can be solved.

Like, also, we have a disease of the lungs – what you call that- [Shri Mataji speaks in Marathi]. TB, tuberculosis. That also comes from the same problem. And the, also, the trouble of the Left Vishuddhi. And this Left Vishuddhi troubles are, could be- what you call – [Marathi] Left Vishuddhi and Left Nabhi, if they join, they form the disease of [Marathi] from liver - rheumatism. Rheumatism and another is, that comes on the joints, what do you call?

Sahaja Yogis: Arthritis.

Shri Mataji: Arthritis. This is also Left [Nabhi, Left Vishuddhi], these two combines. And also, this- what you call- this spondylosis. Spondylosis, spondylosis. Spondylitis is something different. Also, spondylitis, I would say, the whole of, whole of your muscles can go into tantrum [unsure].

And for the brain: madness. Schizophrenic or mad, such people can become mad because, what happens with them, is that they are vulnerable to the left-side attacks. So, they can become mad.

The worse is heart. They get a heart which is sluggish, which – angina – what is the, you see, all these things which require pumping of the blood better, like coarctation and what else is there?

Sahaja Yogi: Low blood pressure Mother.

Shri Mataji: Yes, low blood pressure. And also – what you call – the

Sahaja Yogi: The [inaudible] problem.

Shri Mataji: And also, could be paralysis; paralysis you can get because if the clot is with low blood pressure, you see, it fixes up itself. And such people clot their blood very easily.

Sahaja Yogi: What about [unclear: arteriosclerosis hardening of the arteries] the heart?

Shri Mataji: Yes, of course. That too [unclear][hardening of the arteries] of the heart is, all these things go [handed - hand in hand.Unclear].

All right. So, you see, we have to be sensible people, we are not to work out ourselves though our brain power but through our spiritual power, means the Spirit. And when the Spirit says, "It's all right" we should see. Such people sometimes, I've seen they are numb. And their hands feel so cool that they feel that it is vibrations. It's not so. They are absolutely numb people and they cannot feel anything. I mean, like death, a person who is going to die.

Once I as treating a lady and I had such numbness on my left-side that I got a fright of my life. I said, "This lady is going to die or what, what's the problem with her?" So, I found out she was a strict vegetarian. She would not even take – what you call- garlic and would not even touch any-

Sahaja Yogi:[Inaudible].

Shri Mataji: And I think some Rakshasa must have been introduced this because all the Raksahshas whom we know, say, Maheshyogi, say Rajneesh, say this [unclear], Bhandasur [unclear]

Gregoire: The fat little boy?

Shri Mataji: No, no, Bhandasur is Muktananda

Sahaja Yogi: Muktananda

Shri Mataji: Muktananda. Bhandasur is Muktananda. Then this fat little boy who's there is Raktabija [Red drop]. You see, all of them are vegetarians, surprisingly! All of them are vegetarians, none of them is non-vegetarian. This Vaswani, this [inaudible] all of them. They are all vegetarian. And they are always preaching, "We should be kind to the animals and we should be kind to this", all sort of nonsense.

[Conversation in Marathi]

Give bandhan to Manore. You see, it happens like that. One gentleman who is a big – that same fellow partner. He wants to give a program. All right. So, we can't cancel our program. I said, "Now don't". They have already cancelled. I said, "We like that Manore program, we'll all go there". Whatever it is, howsoever people you might get, we'll go for it.

[Conversation in Marathi]

There's only one advantage of science is that every country is afraid of each other. [Shri Mataji is laughing] That's the advantage we have reached of science which we must accept. You see, we must congratulate them for this great thing that they are all frightened of each other. America is frightened of Russia. Russia is frightened of America. That's a very big thing, you see, that they are frightened of each other. So, they are not fighting and keep apart. They have created this monster and now they are afraid of the monster itself. This is like that Frankenstein, you know? [Laughter].

That I felt that Frankenstein is very symbolic picture which shows that you made a man who started eating you off.

All right. Now have you had your dinner, lunch?

Sahaja Yogi: Maybe [inaudible].

Shri Mataji: Now the second part is to go and I would also like to go.

[Conversation in Marathi]

1983-0108, Meeting with Sahaja Yogis

View [online](#).

8 January 1983

Visit

Mumbai (India)

Talk Language: English | Transcript (English) - NOT needed

So have you all taken breakfast? It is going to take some time to about 6 hours you can maybe 5, 5.5 depends on. So I think you better immediately, all right. 5 people.

1983-0111, Farewell Evening

View [online](#).

11 January 1983

Talk to Sahaja Yogis

Rahuri (India)

Talk Language: English | Transcript (English) – Draft

1983-0111_Farewell_Evening_Rahuri_India (Transcription and translation)

Shri Mataji: You must finish this job as fast as possible. Where are you, Dhumal?

Sahaja Yogi: Yes, please tell me.

Shri Mataji: Where are those idols?

(To Sahaja Yogis): It is cold now, you see. The way we are living, it has become cooler. Always it happens - in Pune they were saying the same thing happened. So we enjoyed all the temperate climate.

No, now I am fed up of speaking. How many speeches? So now you should go tomorrow - they have arranged breakfast in a school here. And then you have to proceed further to Dhulia. Reaching there, about four hours it takes. Don't stop the car much in between.

It is about four hours. So if you leave at 10:30, you will reach there by about 2:30. Try to leave at 10:00, will be better - so you will reach there about 2:00. And Raolbai has arranged your stay there, in a big place she says. And the food will be ready for you there. So you can have your lunch. I hope you have enjoyed your lunch today here.

Sahaja Yogis: Yes (applause).

Shri Mataji: So we are all going to Dhulia. But I am coming via Bombay. And I will meet you in Dhulia. Day after tomorrow morning.

So we have now, actually, the papers are not yet in. We have achieved this land. Already the owner has given it, the gram panchayat. And I don't know, the village [UNCLEAR]. And we have another land in Niya, near Nira which [UNCLEAR], that is also about to be bought today. Legally. Because it has to be done legally also. Dhumal has promised to do it. Before I leave from India.

These two lands are definite. There is another land about eleven acres away. Next to the lake, near the temple that you have seen. But all these will be used for meditation and a temporary stay. But the land they have given Me, personally - which I don't think I will have it on My name.

But there, where My forefathers ruled or lived. We are going to build a place for about a hundred and fifty people. Gradually. But we have to have some people who should be willing to come here, work out the project of Sahaja Yoga - on different lines.

Then, the second thing is that today we have one land, which is also given to Me freely. Which must also be finalized very soon. So you must play that [UNCLEAR]. Once we have got already, which is given to us for [unclear/our work]. There is one school which is for children in Rahuri. Which is a residential school which they are going to give Me. Or this trust whatever they have. In which I think we should start very soon. We should start.

And I would like one of you who is interested in education, to take it up seriously. And work it out with the government and everyone. One of the Indian [UNCLEAR]. And then you can also join them. So the school is already; there is a residential school, and the property is there. They can give us ninety-nine years lease for no price at all. We have to run it and manage it. So it is all for ninety-nine years lease. It is perfectly all right.

And we have to just get a bus for that school. For that, I am going to see somebody who might just donate. That is quite possible in this country. To get a thing donated [UNCLEAR]. So, that is all the projects so far here.

And in Delhi, we have already one place where we have started our work, where there is a little ashram as they call it. There is a room for Me, and a good place for meditation. And we hope to get a larger place for the Sahaja Yogis to live. Also, there are certain problems with it.

You know in Pune, Abhay's mother has given Me land. Where we can have a hall. And also residential quarters for you people. When you come, you can come and stay there. So that is also in My head. All these things we have to manage.

So far, whatever money you have given Me for the building is still in London or in Australia. Which I have not utilized. But, I will go back and wisely see where we have to send what money, how much to whom and where to send how much. And to the Indians. Plus the Indian people are going to give us some money. And we are going to work it out this way.

Now, this Nira land, I am more interested. Because once we have it, it is freehold land. And where it is such a big land that you all can build your own little cottages. I mean, I can build for you. And which, whenever you come, you can stay there, look after it. Also when you are not there, some people can occupy. But you will have the priority to stay there. Always.

And if you come here, say after retirement you want to spend your time, then you are very much welcome. But to develop that land would really need money because we have to close the banks completely. What do you call them, what is it called? I had asked today, they fill it with stone and build a dam on it.

Sahaja Yogi: Bunding?

Shri Mataji: Bunding.

Sahaja Yogi: It is called pitching.

Shri Mataji: Pitching. That we have to do. Pitching and bunding. And then the land would be very good for us and we have to lift the water. And for irrigation. It is a very beautiful land because it is all coming out of the Nira river. So these are all the little projects that we have.

See how it can be achieved by next year. But I think within two years, many things can be done. If we are steady in our progress in Sahaja Yoga; within and without. Within is very important. If you are within deeper and sincere, then God will bless us. Otherwise, I don't need any place to live. I can live under a tree. So God is not going to give for Me.

Only for your sake, He is going to do everything. So you have to be very sincere people and good towards yourself and not to be materialistic. To be a little detached. And trusting in God. You must trust in God. Must have more trust in God than you have in banks and in your money. All right? Otherwise, a lot of upheaval will come. Your pounds will lose, your francs will lose, your French francs will lose - this will happen, that will happen.

So that you will start feeling insecure and feel security in God. Before that, why not have security in God? All right?

So now this is another occasion; we have to bid farewell. To Rahuri people. There are two representatives sitting here. On your

behalf, I would like to thank all the Rahuri people who have organized your stay, which was very comfortable. And enjoyable to all of us. We will give them a hand.

[Applause].

Now after that, now they want to bid you farewell. We have to make it short, out of everything, because the time is short.

Sahaja Yogi: Photo.

Shri Mataji: Now, first of all, they have got a photograph which they call as Maruti's photograph, which according to them is very good for people who suffer. Especially from negativity. For twelve centers. For the twelve countries, you see. So all the twelve countries must raise their hands. One, one from each so we will know who all the people are.

One by one you should take. One. Two. Maria's already raised her hand. French. Are they French? That's Steve?

Sahaja Yogini: No, that's Robert.

Shri Mataji: Robert. All right. One, two, three, four. Can you count for Me, someone?

I hope there is no repetition. Raise your hand. Three nations are lost. Where are they?

Sahaja Yogi: That's the eleventh.

Shri Mataji: Still one is lost. Australia. Italy is here. Engelbert. Done. All of them are here? Now put down your hands, please. She has brought it. Have you brought them? Now, these are the presents from Rahuri. For you, they have got some presents from Rahuri.

Where are they? Come quickly. Give this out. We got this in Pune. Please call them. There is no time. Where have they gone? One has to do it alone. You please bring them. Get it. This is for everyone.

Sahaja Yogi: These are twenty photos. You will need them there. [Applause]. These are twenty sets.

Shri Mataji: But first give them twelve. Now, let us have them one by one. Now, come along.

One, who is that? Rome. Austria. You must announce your names.

Sahaja Yogi: France.

Shri Mataji: France. This would be a nation?

Sahaja Yogini: America.

Shri Mataji: America. This is Vienna, Austria. Switzerland. So many countries, I am getting confused.

Malaysia. Mexico. This I don't know.

Sahaja Yogis: London. United Kingdom.

Shri Mataji: United Kingdom. May God bless your work.

Sahaja Yogis: Bolo Mataji Nirmala Devi ki Jai.

Shri Mataji: Gavin. So why not put off these for a while?

Sahaja Yogi: We won't be able to see you, Mother.

Shri Mataji: No, no, if you put it off - this may be overloading. These are very heavy lights you see. Maybe. If you put it off. That's all.

Sahaja Yogi: That's only running on 500 watts.

Shri Mataji: All right. Then it's all right. Keep one.

This one we should say, from Dhulia to all the centers, you see. You see, this is from the Dhulia center.

Have you got only eleven?

Sahaja Yogi: I do not know.

Shri Mataji: Are there twelve?

Sahaja Yogi: This work was not given to me.

Shri Mataji: This we have got earlier. Three and four - there are only eleven.

Sahaja Yogi: Two, four, five, and six. How many are those?

Shri Mataji: Five. We had eleven centers or twelve have come up. So I think for one center, I will buy again. For her. You can forget about London. London has got all the things. so, all the eleven centers. London I will manage.

This is from, actually Dhulia. We are giving it to you because I don't know, I am now going by train.

Now see if there are eleven. These are again eleven. Leave aside London, I will look after London separately. See if there are eleven.

Sahaja Yogi: These are mugs.

Another Sahaja Yogi: I would like to say, we don't really have a center yet, in Belgium.

Shri Mataji: You will have.

Sahaja Yogi: It is just my apartment.

Shri Mataji: All right. Your apartment is our center for the time being.

To first Sahaja Yogi (counting and instructing on the pancharati pieces): Show them how to make it. Now, this is pancharti. So now, each center. Let's have it. Eleven centers. Because again, London I will manage.

This time I have to buy something in silver for them because whatever they have belongs to Me and I will have to take it back and

they will be left high and dry. Big problem.

Pass it on. [UNCLEAR/You will] like that. Here. It's a beautiful piece you see.

This is how it is made. You see, you have to take out the stand, and put it in between this one and on top, this.

Sahaja Yogi: [UNCLEAR].

Shri Mataji: Yes, yes for all of them. Eleven. Except for London. England I mean. Is it done?

Sahaja Yogi: These storage containers are there.

Shri Mataji: Of what? They are left. Those who did not get these. Those who did not get one of these Ö.

Sahaja Yogi: [UNCLEAR/photo copies]. 108 are there.

Shri Mataji: Of these also. Then 108 are there. Sonia, give them these, My photos. Just give them to her because she is going away now. [UNCLEAR]. All right, give it to them. They are giving.

May God Bless You. You also please come along.

Sahaja Yogi: Mataji.

Shri Mataji: What happened? Yes? What has happened? I am hardly going away now. She is already crying because she has to go away now. Now what? What has happened? Nani (grandmother) is also going with you. She is crying for all of you. Though I am going with her. That's the Indian heart.

All right, these 108. For Rahuri and other places. Give these to Chavan. Chavan saheb, you please keep it. Keep it now. 108. Those who are established Sahaja Yogis, make a committee of those, and then give them away. Because we now have grown a lot. Of them, those who are established Sahaja Yogis; not necessary to give them all in one day. Keep them with you in the store. And write down to whom you have given them to because it will be better for us.

Shri Mataji's grandchild: Nani, Bala is asking for a photo for Singapore.

Shri Mataji: Haven't we given the photo for Singapore? Bala? We will give you later on. I will give you later. What's that?

Sahaja Yogini: Can we give this in Brighton? Can we give this poster print in Brighton?

Shri Mataji: For what?

Sahaja Yogini: It is so beautiful.

Shri Mataji: For these people? I have already given them this. For Rahuri we have given. Haven't we given this photo for Rahuri?

All right. This is from Brighton.

Sahaja Yogi: This is for Gregoire's daughter.

Shri Mataji: Where is Gregoire? Has he come? You see, Gregoire's wife is supposed to be from Rahuri because Dhumal and his wife gave her hand to Gregoire. So they have to do something for the children. There is a present for the little baby in silver.

Sahaja Yogi: There is also a whistle.

Sahaja Yogis: Bolo Shri Nirmala Devi Ki Jai!

Shri Mataji: Where is Gregoire?

Sahaja Yogi: This is for Barbara. This sari is for Barbara.

Shri Mataji: Which Barbara? From Australia?

Sahaja Yogi: Yes, Hugo's wife.

Shri Mataji: Hugo's wife, Barbara. You can take it for Gregoire's child. Come along. For Barbara, a sari. Come along. You see, nothing is given to the father. I am sorry.

Sahaja Yogi: The van is here.

Shri Mataji: Are they here?

Sahaja Yogi: And these are photos. They can give them to whomever they like. Smaller copies of the same ones.

Shri Mataji: Gregoire has come. I will give it to him. Now, there are photographs in this one. Somebody has to honestly count them. And give it to people. I don't know how you will distribute them. I think I will give it to Gavin. It is British honesty.

You must give it according to the number and because they may not be exactly the same. But if you can avoid doubling. Gavin? This is a good photograph for the negativity. If you avoid doubling, we can do it. There might be another thing there. Gavin Brown. He is coming here.

Sahaja Yogi: We had given copies of these the previous year.

Shri Mataji: Those who have been given these. Gregoire, what a little time you took. It's been two hours.

Gregoire: I know, just going there, it's .., what to do?

Shri Mataji: All right. Now, so this is for your baby Niranjana and [UNCLEAR] whistle.

Sahaja Yogis: Shri Nirmala Devi Ki Jai!

Shri Mataji: This is from Mr. Dhumal and family to their grandchild. Just have it. No, you can't do that. Just have it. Come along with both hands.

Sahaja Yogi: For Bill Brandon.

Shri Mataji: Bill Brandon. For what have you given it?

Sahaja Yogi: Nothing, just.

Shri Mataji: This is for controlling the crowds. What do you say to that? Indians are very observant.

Sahaja Yogi: Dr. Warren.

Shri Mataji: This is for Dr. Warren, for keeping his throat all right.

Sahaja Yogi: And Gavin Brown.

Shri Mataji: This is to Mr. Gavin Brown for ultimately arriving somewhere.

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai!

Shri Mataji: And, to arrival at Waterloo. What's going to happen to the British army and navy now, I don't know.

Is it done now?

Sahaja Yogi: Yes.

Another Sahaja Yogi: This is for Shonu, Mother.

Shri Mataji: What's it? For whom? This you have given already.

Sahaja Yogi: Shonu.

Shri Mataji: Shonu.

Sahaja Yogi: And Anand.

Shri Mataji: This is for Shonu and this is for Anand. Sonia, take this. Now, this is for not crying at all, for Shonu. And this is for Anand, for not coughing at all.

Done? Is everything done?

Sahaja Yogi: There is a photo for Singapore.

Shri Mataji: Give it.

Other Sahaja Yogi: I just have a couple of posters.

Shri Mataji: Now, Singapore. Bala, one for negativity. First, and foremost. Give him one.

Sahaja Yogi: This is the other one.

Shri Mataji: Keep these for Delhi people. There are extra people coming to Delhi. We can keep some of the remaining items for them. Keep this. Why give them today?

Sahaja Yogi: [UNCLEAR].

Shri Mataji: This one (photo) for the negativity. Singaporeans, never see deep. Poor Bala is going to have a hard time with them. Never seeking anything. They are very happy that Singapore is very clean and that people are fined fifty pounds if they throw litter

on the streets. That they boast of. That's all. Nothing else at all.

So Singapore is a difficult city and all of you must really give it a big bandhan. Done?

[Sahaja Yogis give a present for Rahuri center].

Shri Mataji: For Rahuri center. [UNCLEAR]. Delhi I am going to have a hard time because they are going to say [UNCLEAR]. One we can give to Rahuri, but we have to give to Delhi and Nasik. Better keep it.

Sahaja Yogi: Mother, I am leaving. [UNCLEAR/The Australians still have stuff].

Shri Mataji: Yes, but have they got it? No, but keep it. I will give them, doesn't matter. [UNCLEAR/Keep it]. You keep it with the Australians, they will give it to Me. This also, Do you want this?

Sahaja Yogi: Keep it.

Shri Mataji: Take it if you want it. If this is required for Dhulia, especially.

Sahaja Yogi: Needed for Rahuri.

Shri Mataji: Rahuri needs it? Take it for Rahuri. It is one of the better ones. Show it to him. That one is good, this one.

[Possible gap in recording].

Shri Mataji: Öwith Myself. In our expression outside and within yourself. Though these people are always enamored because you are guests, whatever you may be. And they are going to garland you. But you should garland yourself, by understanding your Self. All right?

So now, you are going to Dhulia. It's a four hours drive, not much. But, the first time I am going by train. And I hope to see you there. And Dhulia, I hope you will be comfortable. I don't know where Raolbai has arranged your things. She said it is quite a comfortable place. Whatever it is, you know these are smaller places where we are going.

And we have a very good program for you in Nasik. And there is a Shiva linga which is a swayambhu. But we don't know if they will allow you inside. I will talk to the manager - these are all saints and they should be allowed under the laws of Shiva. Is one of the swayambhus. Jyotirlingas. You see, we have twelve jyotirlingas. Out of these, one of them is here. Imagine. But because of the Muslim invasion and all that, they [UNCLEAR].

Sahaja Yogi: [UNCLEAR] give the manager a bandhan?

Shri Mataji: Give the manager a bandhan. You will see this Chaturshinghe. You will see that. At Nasik.

Sahaja Yogi: It's cold, Mother. Feeling cold.

Shri Mataji: Shiva. Shiva's temple. Is he better now? He should be warm. Better. What now?

Sahaja Yogi: This is for the service of Rahuri and Rahuri should become the world's university; this is the only prayer at your Feet.

Shri Mataji: Now, My forefathers came to your Rahuri itself, now what more is required?

Sahaja Yogis: Bolo Jaganmata Shri Nirmala Devi Ki Jai.

Adishakti Nirmala Devi Ki Jai.

Sahasrara Swamini Nirmala Devi Ki Jai.

Sahaja Yoga Dayini Nirmala Devi Ki Jai.

Shri Mataji: You see, I told them, My forefathers only came in this Rahuri area. Where can I avoid them, you see? It's My forefather's land only I got. First I got. What can be done? It's all done. And you will be amazed, I caught Right Heart, you see. Not Me, but everybody else caught Right Heart. So, I told My forefathers, I am going to take this land. And I gave them a bandhan. And the Right Heart [UNCLEAR]. Can you believe it?

What?

Sahaja Yogi: I would like to say a few words.

I do namaskar to Parampujya Mataji. To Parampujya Mataji, on behalf of the Rahuri center, we have this request, that Parampujya Mataji utilize our physical being for the work of Sahaja Yogi, and so I offer this at Her Feet.

Further, to Parampujya Mataji, we, the Rahuri center would like to request that Mataji give us strength, brains, and wisdom to achieve success in the work of Sahaja Yoga.

Shri Mataji: It's been given, all of it. It has already been given.

Sahaja Yogi: Further, we request our foreign guests, that if they have been inconvenienced in any way during their stay, they may please forgive us. Please be tolerant. And we invite them to visit us again and again.

Shri Mataji: He is asking your pardon for not giving a comfortable stay here. But you forgive us for that and I request you to come back again to Rahuri.

[Sahaja Yogis are making arrangements to offer garlands and bouquets to the visitors].

Sahaja Yogi: Most worshipful Mother. Brothers and sisters from Rahuri. Kharovi(?) is the name for Sahaja Yogi, which is like no other name in India. We have also experienced that we have been fighting our own thoughts during an important part of this journey. And we have taken time to melt into the peace and the beauty and the spiritual beauty of this country. That many of us noticed that as soon as we arrived here in Rahuri, with the puja of Shri Mataji - the experience of Reality became much stronger.

I have a special debt to Rahuri, which I don't know how to pay back. Maybe I will do something one day. But, it is not only in my personal name but in the name of all of us. That we would like to thank you, for one thing, brothers and sisters of Rahuri. In that, like, our Mother, you see our Spirit. You don't see all our limitations. Because you see our Spirit, you can see our true dimension, our nature. And because you, our beauty, we will become beautiful.

We thank you also of all the care that you have taken of us. We know that it involved an incredible amount of work and activity. On top of all the programs of Sahaja Yoga, you had to look after us. It was so much work. Thank you very much.

I would like to talk a little bit about Shri Dhumal. I know Shri Dhumal could not do anything by himself. Because all work in Sahaja Yoga is number one, done by the Goddess; number two, is collective. Yet, the leader is the one who is able to mobilise the commitment and the participation of others. And for this, Shri Dhumal is an example. Because, whenever and wherever we are in contact with him, he emits simplicity and love. And that is why he is such a convincing Sahaja Yogi example for all of us.

Because simplicity and love cannot be faked. Cannot be artificial. It is just being which convinces us. It is not what we say, nor what we even organize. It is what we are which matters in Sahaja Yoga. And for me personally, Shri Dhumal has been a reference when I have been confused by certain Sahaja Yogi. I was thinking, 'Is he really a great Sahaja Yogi or not?'. Then I would think about Shri Dhumal. I would feel his love, his tenderness, his beautiful simplicity, and then I would know - this is right; this is what I have to achieve.

It is my prayer that all of us Westerners, in the same way, the Indian, are able to see our Spirits and not the gross aspects that we have. It is my prayer that we all see the beauty. Which is so subtle, so gentle, so discreet that it needs an educated heart to find them. But, we are being educated by a great Teacher.

Shri Mataji: I never educate. Please.

Sahaja Yogi: And it is at the Lotus Feet of the Holiest of the Holy. Of the most adorable incarnation that ever came. It is at the Lotus Feet of the Great Goddess, that we are gathered here.

And it is our earnest wish that She should be prasanna (pleased) in witnessing the love which is going to bind us evermore. Which is going to integrate us evermore. In all this Rahuri has played a very special role. We are coming to our place when we come to Rahuri; we feel it. Please, dear brothers and sisters from India, forgive us.

Whenever we are not proper reflectors of our Mother, we know it. We know that we have to improve tremendously. But we are eager to improve. And I know for sure, that you will be very proud of us, with the Grace of our Shri Mother.

[Shri Mataji is asking Sahaja Yogis to perform the garland ceremony at the station].

Sahaja Yogini: What if there is a problem there?

Shri Mataji: No, no there will not be any problem. The problem is that we must now hurry. Now, I have to be really smart to go back and catch my train. Those who want to come can walk down to the station; it is quite near. Or come by car or bus, whatever they want to.

It is just there. And there is simple food for tonight only. If you want to come to the station, you are welcome; otherwise, you can stay here. Have your food and then go back to Mula dam. All right?

May God Bless You.

Sahaja Yogi: Mother, while are on the subject of food. While we are on the subject of food Mother, I think that a very special word should be said to Mrs. Dhumal.

All: Yes.

Sahaja Yogi: She is so busy right now that she is probably in the kitchen still cooking. I don't think any of us have ever enjoyed, so much the food and India as when we come to this place. And in her own very gracious and very great quality as Shri Dhumal's wife, she has given to all of us an example, and the [UNCLEAR/love]. And my goodness, she has given us the food of India.

Jai Mataji.

All: Jai Mataji.

Sahaja Yogi: Parampujya Shri Mataji and today, at this punyabhoomi of Rahuri, my dear Sahaja Yogi brothers and sisters who

have come from here and abroad. Whatever gratitude that you have expressed, that gratitude is only the unselfish love of Parampujya Shri Mataji. The motherly compassion and the warmth of Her Love, that She has given to our lives, is being reflected from our hearts. In this great worldÖ

Shri Mataji: Now why? What happened to you to cry? I am just going to Dhulia. This is the same as a daughter getting married and she comes home the next day.

Sahaja Yogi: Mataji is our everything.

Shri Mataji: Now, do not cry.

Sahaja Yogi: We never think that we have done anything special for anyone. Because in all the trouble of this world, she has labored for us. The troubles to Her physical BeingÖ

Shri Mataji: Enough now. You do not cry. I have not had any troubles.

Sahaja Yogi: I cannot bear to see it.

Shri Mataji: Now please do not cry. Tell Me what happened.

Sahaja Yogi: If Mother is struggling so much for Her children, then if we merely make and serve a humble meal, there is no obligation in that.

Shri Mataji: All right now. If I start weeping there will be sea here right now.

Sahaja Yogi: So to be true to this love, all Sahaja Yogis should make a vow to Mother here today - that we will go away from the Truth. And we will not find faults with one another. And at a minimum, by next year each of us will create one strong Sahaja Yogi. Only then we will stand true to Mother's Love. With this, I end my speech. Jai Mataji.

Shri Mataji: Now you translate it. This will be like Me talking about Myself. You do the translation. This is a translation of what he said. And cried. Of course, you can't cry.

[Sahaja Yogi translates the above speech into English].

Shri Mataji: All right. Now I will speak at the end.

Today also I have a very big crying Heart, I must say. I am always afraid of it. So, it is a time of varied experiences this time. And of course, it appeared I was working very hard. I neither work nor I think about it. So I am perfectly all right. Nothing wrong with Me.

But while traveling during all these days; there is one thing I have discovered. That is how much we in the West live with unreal things. I mean, always we project an unreal image of ourselves. We live with unreality so much. There is no need. We waste so much energy in projecting that, our norms, and all that.

When your real Self is so beautiful, there is no need. When I saw the village women laughing on the streets seeing Me; feeling so happy, joyous as if a lotus is blooming before Me. So [UNCLEAR]. I felt they are so unpretentious and there is no need to create an artificial image in front of them. Nothing. Nothing to project [UNCLEAR]. Maybe torn clothes, maybe just by the way they are - they saw Me and just as if the sun has come out and the flowers are blooming. It is so beautiful an effect.

So I felt that we should not waste our efforts too much in living with unreal things. And so many unreal things are there. And so

many of the real things we believe in also are so absurd. Like slavery of matter is also very absurd stuff. So, at a point, one must really get rid of it. This slavery must really be got rid of. It is too much and sometimes I feel that it really makes us too much overburdened. And we cannot feel the joy of life.

And the way they, you see, from the inner core of their heart, they felt when they saw Me. And that is something so rare to see. In the West, I feel - because you see even if the people they meet you, otherwise in Sahaja Yoga, of course, you see that. It is so artificial. And we are so surrounded by these people all the time. All of them.

[No sound. Recording resumes after 8 minutes. A Sahaja Yogi is giving a speech].

Sahaja Yogi:... It's like a car having two horses. The horse of the ego is running ahead all the time and the horse of the Spirit is lagging behind. Due to this what happens, actually our car or cart; it creates imbalances. Running like zig zag, zig zag. All the time it is running [UNCLEAR]. When our Kundalini is awakened from inside, by the process of meditation - gradually this ego horse; it comes under the control of the Spirit. Means it comes up to the level of the Spirit's horse. Like this.

And when these two horses run properly then there is no [UNCLEAR]. Same is with our life. We must know how to control and how to use our ego. One thing I want to suggest to you - don't think on a mental level. Even if you are having some ego - you know after realization - because you yourself become just like [UNCLEAR]. Everything you can see like a mirror. That is called introspection.

You look within yourself. Then you find ego is all the time disturbing you. Complete [UNCLEAR].

Bolo Jagan Mata Nirmala Devi Ki Jai.

When you loom towards your ego, don't get angry with your ego. Behave with your ego just like your friend. Supposing I give a simple example so that you will understand. Imagine you are having a dog and which is a very fiery dog. Then what you do, you chain the dog. You put some bread or milk and keep the dog properly handled. In the same way, when our ego is overactivated, then you gently, and politely behave with it.

And you must even change your attitude of thinking. When the ego is always ahead, you must tell it, iMr. Ego, why are you running so fast? Up till now, in my life, what have you given to me? Be calm and quieti. Tell him clearly. iHere I am in Mother's Feet. Don't try to disturb mei. Simply you tell him. iUp till now, by your order all my life, I have become tired. I could not find peace. So let me now by myself enjoy the joy of the Spiriti. In this manner, politely, you can decrease your ego.

So one should not make the ego his own enemy. And one thing I would like to suggest to you, Sahaja Yoga cannot be worked out on a mental level. You must have your action. When you are in company, you forget everything. Just like we are surfing the sea in a boat. We enjoy the glory of the sea. Why does it happen? Because there is no attachment of ownership and these things. Same thing happens in collectivity. Collectively we are [UNCLEAR]. Here you are, same reason. So one must forget about the past. One must think of the present. Life is decreasing; life is burning like a candle. Every moment, we are approaching towards death only. Isn't it? So we must not waste our life in these useless thinkings. Thinkings with the other people. We must look towards our Spirit.

And we must try to achieve more and more every moment. On the positive level. We must test our vibrations all the time; whether they are correct or not. Our, what we call chitta, is just like a camera. If you look towards a person, naturally the thoughts will come, naturally, the negativity will be caught. So don't think about others. Try to decrease. It will happen when you will practice more and more every day.

Whatever I have experienced is that only meditation can solve all these problems. Because from generations to generations, these deformities we are suffering. So it will take time. But one thing we must know is that our system is now open. And this Kundalini shakti will nourish us properly. Then what we have to do - we must meditate every day. We must keep our Kundalini in

working position. Meditation is the best solution. To control your thoughts and ego. Naturally, it gets controlled.

Like I told you in the beginning, this ego horse is controlled by the Spirit. And when these horses run with the same speed in the line, then there is no jerk to your cart. Any more questions?

Some people I have seen do not put the shoebeats. When you put for the shoebeat, the lower side of the left shoe should face to the sky. And the upper portion must be - the reverse position you must put the shoebeats. And after putting shoebeats you must take yourself two bandhans. Because you are cleared. Then you put your shoebeats to your [UNCLEAR]. Any more questions? Gregoire?

Another Sahaja Yogi: [UNCLEAR/Meditation..mantrasÖsuperego].

Sahaja Yogi: Mantra should not be mechanical. If you say the mantra of each chakra with a silent mind and just as if you are looking towards that deity, you are looking towards that chakra, closing your eyes, you must start with the mantras. Then the mantras are effective. Don't go on saying mantras, ÌOm Shri Mahalaxmi, Mahasaraswati... Om Shri Mahalaxmi, MahasaraswatiÖî - this is a mechanical process. The mantra should be uttered in a very calm, silent way. You must find what effect it has worked. No need of saying mantras a hundred or two hundred times. It will naturally become a mechanical process. And Sahaja Yoga is not mechanical.

Another Sahaja Yogi: [UNCLEAR]. If you do too many mantras, do youÖ

Sahaja Yogi: Whatever you act, you act it from your heart. You want to say the mantra, say it from the heart. If you say mantra on Swadhisthana chakra, Brahma Saraswati, you must see there is Brahma and Saraswati on that chakra. And pray to them. In this mood, you must say the mantra. Then it is more effective. Sahaja Yoga is not a mechanical process or don't make Sahaja Yoga a theoretical one.

Another Sahaja Yogi: Superego?

Sahaja Yogi: I do not know about superego. Ego is ego. Superego is his elder brother. Might be sister also. Grandson also. There are so many sections. So I do not follow too much theory. I accept that I am not learned, nor a man of science. But I am a man of practice. And that you should follow. Man of practice.

I want to ask you one question. Do you take salt treatment? Everyday?

Sahaja Yogis: Footsoak. Before we go to bed.

Sahaja Yogi: What do you call it? Everyday? All of you? Some are not taking. And what are your experiences? Do you close your eyes or open your eyes?

Another Sahaja Yogi: Open.

Sahaja Yogi: That is correct. Where do you watch towards?

Sahaja Yogis: Mother.

Sahaja Yogi: Mother's Right Hand or here. Not through the candle. Don't make it that. Only light is important. That is the question. And don't like, pierce. Just relax. That will be trataka again. You know trataka. Looking towards only one just like this thing. It also becomes a mechanical process then. We do not want that. We want the effect [UNCLEAR].

[Another Sahaja Yogi asks a question about Agnya].

Sahaja Yogi: Agyna is where the ego and superego - they are sucked in here. In this chamber. And this is the Right Hand; it is what is called protection. That is Aashirwaad what we say. I don't remember the proper word for it. It is a protection for you. Or you can concentrate here, on the Right Hand.

Another Sahaja Yogi: And not say any mantra?

Sahaja Yogi: If it is necessary for concentration. After all, why do we say the mantra? In order to concentrate on a certain chakra. It is like I am talking, why am I talking? In order to put your attention towards me. This is also the same thing with mantra.

A Sahaja Yogini: We have been told if we are sitting in the water, we cannot say any mantras.

Sahaja Yogi: Who told you? You can say. If you are not sitting for meditation, you can say it. In normal course also. There is no hard and fast rule. You can say it. Whatever you do, do it with your heart. Do you put bandhan to photograph? All of you?

Multiple Sahaja Yogis: Kumkum. Only in puja.

Sahaja Yogi: Do you clean the photo also with water? Vibrated water? Before? Just put vibrated water on the cloth and clean the photograph. Put your bandhans. One thing I would like to suggest is, do not give your photograph to any negative persons. Non-Sahaja Yogis should not be given the photograph. Non-Sahaja Yogis, especially. [UNCLEAR].

You should not give your kumkum to non-Sahaja Yogis. Your kumkum should be separate. Sometimes it happens. Non Sahaja Yogis, they touch your kumkum. And that's why the vibrations are really disturbed. Here the people really are too religious.

[A Sahaja Yogini asks about devotion, bhakti towards Shri Mataji].

Bhakti is too, bhakti is bhakti. Respect. You must say She is power, She is going to protect me, She is everything now and She has come in this world for us only now. So must take more and more advantage of every second in this life. I told you that life is burning just like a candle. Every moment, every fraction we are coming towards death. Then what is the use of spending our time here and there and chitchatting? You must take more and more. Because already we have lost so many years in ignorance. Before coming to realization we have lost so many years. Now after realization, we must stop it. We must think that life is decreasing every moment. Every moment we are coming to our death If you think like that, the overthinking business naturally gets controlled.

And don't get disheartened. ìBecause I cannot do itî. If you become like an actor - just ìI, I, Iî - ego increases. Always say ìhe, he, heî. Just stop this ìIî business. ìI did this, I have done thisî. You must say, ìHe did it. I am the witnessî. Do you think I work? Mataji works out everything. If you know the Truth then every time you will be joyous. And you will be knowing - at a certain point, at a certain limit - how the car has come here. It is a great planning. Divine planning. So, any more questions?

Another Sahaja Yogi: Will you speak about meditation, please?

Sahaja Yogi: Especially not. Meditation should be pure meditation. Meditation should be pure meditation. At the time of meditation.

Another Sahaja Yogi: More [UNCLEAR]. Meditation should be quiet or music or Ö?

Sahaja Yogi: It depends upon your nature which you prefer, which gives you comfort. Even your seat should be comfortable. If you sit on a chair, it will be comfortable. Then you use the chair. But if you sit on Mother Earth, then you find some trouble, then don't do that. Because physical comfort is also necessary in the initial stage to relax your mind and everything.

You can meditate anywhere. Suppose you are in the office and you have got free time, then you just put the bandhan. By putting your hand under the table and go on just meditating. Once you bring your Kundalini here and if you work, you will work perfectly. Because that is the blessing of Divine Power at that stage. Because you are not working, He is there now.

So try to forget yourself first. I am not here, I am just like a bubble in the ocean. It starts from the bottom of the sea, travels towards the surface of the sea, and then it vanishes. Same is with the life. Only this journey from the bottom to the surface is our life. One day this bubble will burst when it comes to the surface. Very simple, life. What do you call these air balloons? Balloons. But what does it contain? Air only. Outside is also air. Inside is also air. But why is it separate? Because of that rubber coating only.

Same is with human beings. Inside is Spirit. Outside is Spirit. These are separate things only due to this body. Then this individuality is formed. Then this ilī business is, what we call, more and more developed. And we have to subside that thing. From inside. Not in mechanical. Don't get angry with your own Self. You must say, I have to learn, I have to do it. I have Mother's blessing. You must think like that. If you are confident, then gradually Sahaja Yoga will be increased within yourself and amongst ourselves also.

You should be confident. That we have got the power. We are able to work through all these difficulties. Your confidence will guide you properly. Then you will be a guru, first of all, for yourself. If you are not confident, then how will you approach yourself, first of all? If all the time, your mind is fluttering just like this. Suppose you want to take a picture of a person with a camera. Say, fraction or a fraction of a second you find out steadiness there. It requires. If you go on moving, running in front of the camera, then how will you take the picture? It is difficult.

If you will not steady your mind, then how will you go towards your Spirit?

Sahaja Yogini: This is the problem in the West. Sometimes it is very difficult to keep the attention.

Sahaja Yogi: Why? Why? You must think like that, I am not meant to think for others. I am meant to think for myself, first of all. I must improve myself first of all. I cannot conquer the whole world. Nor can I improve all the world. Gradually it will happen. So no more future planning. Slowly, but surely, you must think, I am going towards my goal. Slowly but surely. In this manner, you can overcome this ego business and all the things. So don't behave with this ego just like your enemy and all the time you are quarreling with him.

I told you, behave like you would with a domestic animal. The dog is a domestic animal. How do you tame the dog? In the same manner, you must nourish your ego. It is essential. Supposing I have some habit. But if those habits are in my control, I can use these habits in good work also. Isn't it? After all, what do we have to achieve? We have to achieve our goal.

You must ride your ego. Ego is a horse and you are the rider. Be like that. Be a warrior. Take the sword of Sahaja Yoga in your hand and go on fighting. Ego is necessary. You should sit upon your horse. The horse should not sit upon you. That is what I mean to say. You must control your ego, just like you control the horse.

Another Sahaja Yogi: Very often we like to do it, but it doesn't work.

Sahaja Yogi: You will not allow the horse to sit upon your head. But when the horse is tired, you must feed him something. You must love your horse also. For the time being, you love your ego, just like you love your dog. And when he is too much angry, what do you do? You just put the chain in his neck. And tie him somewhere.

[End of recording].

1983-0113, Left Mooladhara and Supraconscious, Meditation

View [online](#).

13 January 1983

Talk to Sahaja Yogis

Dhule (India)

Talk Language: English | Transcript (English) – VERIFIED

Left Mooladhara and Supraconscious, Makar Sankranti Dhulia (India), 13 January 1983.

In India we celebrate the changing of the Sun's orbit. So now he turns away from Tropic of Capricorn to the Tropic of Cancer. Is it so, now?

So, now the heat is going to come more in this country. So to prepare for the heat and to prepare people for that they give a little jaggery and sesame seeds or sugar and sesame seeds and say that "We give you sweet so you also speak sweetly", because the heat makes people rather bitter. And, if there's heat inside you, then you start talking very bitterly to each other. So to pacify that heat they give the sugar or the jaggery for your livers. But you can't just give that, so with that there is 'teela' (sesame) which is also a soothing oil.

Now. It's very symbolic, that's all. It's a symbolic thing. And it is done every 14th of January in this country. It is called as 'Makar Sankranti'. It's the change to 'makar' - means Capricorn. And it's surprising! Like in the ancient times Cancer was called as 'karka' () in India and you also call this thing as cancer since long. Now, the disease cancer is also called 'cancer'. Just see how it is related. And in Indian language also it is called as the disease of the Cancer, in the sense karka, they call it karka roga (), you see - two words. They also call it due to the 'karka roga' and that also called 'karka roga' means - heat producing. It produces heat first of all. And secondly it had another meaning, that in cancer, cancer stands for the Mother. So when you commit sins against the Mother cancer is produced. Sin against the Mother. Cancer sign is the sign of the Mother only; and when you try to commit sins against the Mother this starts. And since my advent this disease has become very prevalent because sin against the Mother is the biggest sin in the modern times. So, one must know that the sin against the Mother will lead, equal, to cancer. So it started from Ganesha tattwa.

Many people who have this problem, Ganesha problem, they may be very good in other things but still, if there is the left Ganesha problem, they should be very, very careful. It's like a hole in your being. And to overcome that problem you may cover up with something else. Like such people may say, "Oh, I am so great. I will never feel like this." That's not a good thing. Just overcome your Ganesha problem with which you are perverted. So all these perversions must be sucked in just like a tortoise sucks in the four limbs within themselves. That is how you must suck in those things. And do not try to overcome by Right Vishuddhi, by saying that you are great or you are this or you are that.

Some people I have seen also try to show off about it and try to say things which looks quite big, but ultimately I find that they have a Left Mooladhara. It's a serious thing it is, very, very serious. So be careful. Don't deceive yourself. Anyone of you. Those who have Left Mooladhara problem have to be extremely careful not to be tempted to any supraconscious behaviour or talking.

Try to overcome it by complete surrendering, say "I do not know anything Mother." [That's the] first mantra for them. "Mother, I do not know anything". If you surrender. Because it's a Mother. Like Shri Ganesha. He never shows off anything. He's just surrendered, completely. He says, "I do not know!" Like Adi Shankaracharya, "I do not know Mother."

The more you try to sort of express yourself logically or with your brains, then know that you are deviating from that point because that's the only way you compensate. So be careful. I am telling all of you. It's very common in the West, I have seen. Suddenly they become all Sahaja Yogi experts and then they fall down hard!

So those who think they are great Sahaja Yogis must know there is something seriously wrong with them, first of all. You all have to grow together, nobody should try to show off. I know who is where. That's very important. And you need not feel jealous of such people or enamoured of such people. Know that you have to deal with Reality.

So Left Mooladhara is a very serious problem. Be careful of it. It can be infectious. It can be just catch over. Sahaja Yoga has only that very delicate point among Western Sahaja Yogis. Only on this point - Left Mooladhara - so be careful. Try to keep your attention clear. Perversions – keep it away. Try to keep yourself, your chakras alright. Better thing is to look after your chakras than to discuss it.

Who are coughing? There's something definitely wrong. All this, why are you coughing? You are not paying attention properly. (Coughing stops immediately) You have to look after yourselves. You are disturbing me when I am talking - is something wrong. You'd better look after of yourselves. You have to say, "Allah hu Akbar," sixteen times, morning, evening. Put yourself to test. Try to avoid eating things which are not good for your throat. You may gargle. You see, sometimes people feel proud of it sometimes, the way they look at it. I am surprised. One should be ashamed. So, please, see that you look after your throats and don't disturb me. I have done much more travelling that you have done. You know that. I have gone through too much. And apart from that you know that I sleep very late, compared to you. If your throats are not alright, please, look after them. There must be something wrong. What's it? Some bhoots are there. It is that. How is it it's not coming now? Better do your dhuni and everything; everything that you want to do. It's nothing! It's important . How can it be? How are you getting this all the time, all the time? So, now, I give you dhunis, this, that - finished!

I have suffered much more, in the sense that I have gone through a lot of sufferings in the way that I am raising their Kundalini, everything. You know that. But to say even that, "There was too much dust," and all that: you must get used to it. It's possible. On the contrary, the more you try to do it (coughing), the better you feel. You feel are doing a contribution to my talk. You are saints. Behave like saints. That's important.

But first, give them, those who have coughs, put something in the mouth. And you should not cough. Give them something to eat. Look after yourselves. I should look after such big, big boys? You better look after yourself.

Do you find any one of the Indian Sahaja Yogis coughing? No one! You must look after yourselves! Moving your hands too much also you do it. All the time you talk like this. Don't do all that. Keep your hands steady. Respect them! Try to steady your hands. All the time jerkiness, shifting your hands too much also is not good.

There's something one must understand: we have to get into Sahaja Yoga. To work it out in a serious way. Work it out! No use carrying on with the nonsense. There's no use getting angry with yourself. No use also sort of saying that "I, I, I" "I don't know" "I am this thing". It's a nonsense. "I am this," "I am that," "I can feel it." All this is nonsense! It's supraconscious nonsense going on. Be careful!

You should not try to impress others by your nonsense at all.

Then there's another thing I will tell you about. Rustom, did you say that you have to learn Sanskrit to know Sahaja Yoga? Not at all. It's absolutely wrong. Please take it from me. Again mental activity [that] you started. Better stop it! All these wrong ideas you should not get into your head. Dharmal does not know a word of Sanskrit. Not a word of Sanskrit. What is there? It is all borrowed feathers? Even why borrow from Adi Shankaracharya? What is all your depth, your feelings? Why to borrow from others? Develop your own feelings, your depth, your sources instead of borrowing from anyone. Why to learn Sanskrit? There's no need.

You may know something about Shankaracharya but not about Sahaja Yoga and not at all about me. So don't go into all these tricks. Now you stop making any names or anything! Please stop it! Otherwise you'll get into supraconscious, I am telling you. Just don't do it. All these mental activities you all must stop because the main problem is your left side. And tomorrow is the day when you have to decide. Tomorrow is the day when we worship the Surya, tomorrow is the day we worship the Saraswati, so that the Saraswati should give you your exhausted energy that has passed out and now don't exhaust Her more. Use your Left

side. Surrender to your Mother, be good mothers, be good daughters. Alright?

Surrendering is the way. And don't think too much about Sahaja Yoga. Talking, "chuck, chuck, chuck, chuck" about Sahaja Yoga is not the way. All such people rise nowhere. I know that. I know everyone, I know people who just think too much of Sahaja Yoga; I know them very well. They don't know anything about me. On the feet I know. On the vibrations I know. On their development I know. There's no need at all to know Sanskrit, it's true, but it is the need to know your Mother; through your love, through your pure understanding. Because it will take you because you are used to that kind of a thing. You want to know the whole of Sanskrit, the whole of this and the whole of that. You'll read the whole of Vedas. I mean so many are like this here in this country - useless for me, good for nothing. Just forget it!

Don't go into that trip of knowing through your brains. Know through your heart. And that's the reason [you do that] is because it's not available to you. That's the base. The Left Mooladhara is harmed so you turn to another thing! That's not available. That innocence is not available. Try to go to that. Try to awaken that within you and then you will be amazed [that] you will know me better. And yesterday only I told you how these complications have created a barrier. They just see me. And just see their faces. In the same way. Still you look so sometimes miserable, sometimes look lost. No? Because still you are using your brains. Using your brains is not the way to get to Sahaja Yoga, please. Better now your throats? You are not coughing? These were all bhoots. What has happened to you? Now try to cough! (laughter but no coughing)

But if you want to know Sanskrit, you can know. But that's not the end. And that's not the way. Of course, on your way you can know it, but that's not the way. I mean, I don't want you to get to things where you are diverted from your own surrendering and ascent - that's more important. What Shankaracharya has said ultimately is already translated in English. If you see that he has just talked of surrender, nothing [else]. Has he talked of anything else Rustom? That's it.

All these names, also, that you have given me are just a part of it, Sahaja Yoga is also part of it. When I am with you, why should you care for these things? Try to establish that. Because of that you use your brains too much. Establish to your Left Mooladhara.

Better now? Be in Nirvichara. See, where is your coughing gone? Finished! They have run away. In the same way you should control them. Tell them off.

Also you speak too much, while travelling be in a meditative mood. Don't speak. There's no need to speak. Be in meditative mood. You are with me, I am with you. Keep in meditative mood. It will help you; very much help you. It is here you should keep quiet - absolutely - and feel it.

No discussions, no talkings, not using your brains. You have come here to gain something within for your altering. Be responsible about it. Some people definitely, Mathias, improved a lot. Tremendous! I was amazed! He improved. But some are just the same. I asked them, "How are you?" Still like that. I mean, what to do? Try to pacify yourself. Be peaceful. Be peaceful. Tell yourself, "Be peaceful. Be careful. Be peaceful."

And just imagine, before I started my lecture, nobody was coughing and suddenly, as soon as you sat down, one after another there was a competition. Look at the bhoots how they are acting through you. Even if the rakshasas want, they cannot cough before me; know that. Only because you are my children you can have audacity to do that. Alright? Now don't try to disturb me. So, before tomorrow's puja we have to arrange our baths properly, whatever it is. I am going to have the puja starting at ten o'clock, not earlier. But you need not go out or anything; have your bath and all that, and then I am going to come down here. Clear cut? Keep yourself aloof with others. Don't get entangled with anybody else. Keep quiet. Don't talk. Have the maximum now for this puja at least. And it's going to be Saraswati puja for the first time. Actually I wanted to do Ekadasha but to do Ekadasha is not an easy thing. Then I thought, let it be. Not tomorrow. But one day we'll have to do that, also, but we have to prepare ourselves.

Now, don't talk. Keep quiet. Just keep quiet. And then sit down here for meditation. All of you come quietly. Actually you don't

have to do anything. You don't have to organise, or nothing. You don't have to do that.

Now those Indians who are organising are in meditative mood! It's surprising! Those who are organising, who are running about, managing this, managing that. It's not an easy thing, you know, to manage for so many people's food, morning, evening, every time. They are in meditative mood. So keep yourself in meditative mood tomorrow. Try. Tell yourself, "Be peaceful. Be peaceful. My mind, be peaceful. Be still. Be still." Tell your mind to be still. Alright? And you will be amazed [that] it's all within yourself. Try to merge your stillness within you. If you don't allow it you will get supraconscious which is very dangerous.

Better now?

Just keep to your source of peace. Sit down, sit down for one minute. That's the trouble! Let her sit down, Linda. Can't you make her sit for a while? Sit down straight! Make your children understand. They will never sit. Sit still within yourself. Sit down still within yourself. Just sit still. It's all inside you. You know, you don't have to go anywhere, create anything, it's all within. Nothing is to be created. It's all within you. Better? Sit still. "Be still, my mind." This stillness business, to establish, is what I want you to establish within you. That's an escape. All perversions are escapes.

And I am quite happy with your progress, I must say. This time, it was a very good collectivity, which was good. Everybody is coming up very well. Everybody, I must say, has progressed well. Every one of you has improved a lot. But try to know where is the problem. Everybody has individual problems. At a point you stop it. Just stop it. You can. It's all bhoots. You know. Perversions come through bhoots. I mean, there is nothing to be explained any more. Anything, any diversion, any, I should say, bending away from Sahaja Yoga or from the centre. Be in the centre. And don't pay attention to others. Pay attention to yourself. Every one of you is great. Nobody is greater or less greater. So just don't worry about anybody. Don't talk too much about Sahaja Yoga. In India you be peaceful. There's a lot of time for you to discuss it in your own countries. Just here be quiet. Take it. Take it. Take it.

There is a bird in India, it's called as 'chakwa' and 'chakwi', and they are the ones who just live on the rays of the moon, and they go on sucking the rays slowly. They don't need anything; that's all.

Still your mind. Whatever mantra we say, if it is mechanical it will have no effect. We say, "Ya Devi sarva bhuteshu shanti rupena samsthita." Say nicely.

Still it. But you must do it with complete understanding, full deliberation. We have come here to gain something, tremendous depth. And some of you are at the end of your trip.

Better?

Yogini: (Unclear)

Shri Mataji: Got a Centre Heart [catch]?

Do not force it, the Kundalini is working it out. Just be still!

You are futuristic. Still thinking about (??). Don't be futuristic. At this moment. Be there. I know what your mind is working on. Don't be. Just don't think I am sitting before you, that's all. Don't think of time or anything. Just be still. Just be still.

Still thinking. Keep your eyes open. Don't think. You watch me!

As you are the foundations still your minds. The cement is working it out but still it should be.

Just by stilling you can get over all your diseases. Just by stilling your mind. Seen that?

Better? Just see in your head.

Better!

Also, I think, another way to put your Mooladhara alright is to see how long you can remain without blinking. Better?

Put your hand. Lift it.

Again. Try it. You practice it; again and again.

Now just ask, "Mother, take us deep into our stillness."

Don't close your eyes.

You need not say loudly, just say it in your heart.

At Sahasrara. Still at Sahasrara. Can you imagine? This talking leads you to nowhere else but to your Sahasrara.

Just see your Sahasrara. How clear it is? Can you feel it? It's like a stone. Just see yours. I mean it is your own Sahasrara. Don't worry about others, worry just about your own Sahasrara. See? It's like a stone. Can you follow? So, surrender. Just in your heart, surrender. Surrender. Put me down there - your Sahasrara will open.

The great journey. Forget about everything else. Just do that.

Better.

Sahasrara better now?

Alright? You are my children. You are my sons and daughters - alright? Better now? See on your Sahasrara.

Mother, You are God.

"Make us like Shri Ganesh."

Hmm. Opening up. Opening up. Something's happening?

Come up. Let it come up.

Also some of you unnecessarily worry about me. Better worry about yourself! Also that's another escape.

So it's like Himalayas, one has to [be].

Raise your Kundalini! Just do it slowly, slowly. Higher, put it higher, very much higher.

Do it properly. With full attention. Not in a small way.

Push it back. The whole hand, up there.

Again. With all your earnest attention.

In a knot, three times. One, two...

Things should be done fully and properly, not half way. I have seen the way people give bandhan, the way people raise their Kundalini. It's not the way! Do it properly. You are saints! You are archbishops of saints. You are the foundations of all the saints that have to come.

Have we all the powers of those prophets? Ask a question.

Know you are not that.

Are we are really Realised Souls, Mother?

Are we the epitome of human civilisation?

Are we the epitome of God's creation?

Alright? Good. Much better now.

Also don't turn your heads too much or turn your eyes too much. Keep them still. Try to keep them still.

Just be still, relaxed.

Now, I would suggest that all of you should ask each other to give a proper aarti to your Mahaganesha. Alright? So your Ganesha will be awakened. All of you should give a aarti. Every one of you should ask somebody else to do it. And you will be amazed how nice you will feel. And that will relieve, relieve the thing - Mahaganesha. That's the quality you have to achieve. It's not easy, you must know.

Whenever I touch the point I find a big, huge mountain on the head. Gradually you must face it. Take it out. Clear it out. Slowly and steadily. Better now? Much better. This mountain has to be cleared out. Clear it out.

I think you better give bandhan to yourselves. I am giving a bandhan to myself so that everybody gets a bandhan. Alright. Done? Better? Cleansing?

Got to learn all these mechanisms. Alright? How many times you give bandhan to yourself, in a daytime? At least five times. Make five namazes. Seven times is the best way.

See how much you are clearing out yourself? We have to give ourselves a bandhan as well as we can give it to other. Let's use it for ourselves sometimes, our powers. Hmm? She has cleared it out, can you see that? All your sickness, all your illness.

Better?

Everyone, everyone. Let's give bandhan. Phil, give your bandhan to yourself. Yourself.

Now left Nabhi. Now you are clearing out, just see that. You would like to do it because you feel so clear! Hmm!

All this back side is opening. Alright? You've never tried like this? First time? A hundred and eight times it's the best way, sometimes. Haaa! See?

Leave it, She'll clear it out. Are you are feeling better? Aren't you?

I thought you have already tried this. Never? It's like telling you how to eat! That's the basic of Sahaja Yoga.

Yogi: Really?

Shri Mataji: Better? You'll remove all your heat. Look at that! You all thought we should never take out our own problems like this? Heat from the left. Good.

You may do it whenever you feel like. It's so enjoyable you'll go on doing it. You'll like that! (laughing)

It's so relieving, you know! Instead of clearing others, better clear yourself! Others are cleared automatically. Just try. Go on doing it.

Left Swadishthana. In the samashti (- collective) you see. Somebody has left Swadishthana? Linda, why aren't you doing it? Do it properly, with proper care. Hmm. The whole head is improving. Can you believe it? That you never knew this.

This is protection from yourself to yourself.

Good. Still Left Swadishthana. Give it a bandhan to Left Swadishthana.

Right Vishuddhi now. Right Vishuddhi. Right Vishuddhi.

Left Swadishthana, Right Vishuddhi. Baap re baap! (Oh my God!). Most dangerous combination. Aha!

Right Vishuddhi burning. Burning right Vishuddhi.

Better. Alright? Now, leave it to me.

Everybody is enjoying now. Do at every finger!

Good. Much better.

Rub this finger. Right Vishuddhi. Talk too much. Right Vishuddhi!

English don't talk much, I think. It's a good quality; good quality. As long as they don't sulk and blame themselves. It's a good quality. Try to listen.

Haaa! better?

Now the Right Side has started flowing.

Little tricks here and there!

Good.

Yogi: Mother, You're like driving your chariot and we are all your horses.

Shri Mataji: You see, to drive My chariot I must have at least horses which do not cough! (laughter) Otherwise I'll be getting all the

jerks. Already I have had enough of it! We have to be smooth.

Very good. Better. Much better.

Ekadasha also. Little bit. Rub it off. Ekadasha. Rub it hard.

It's good. Better? Much better.

So preparations for tomorrow's [puja].

Always rub your hands!

Conditioning goes out. Rub your left hand.

Now, now Devi prasanna bhava.(Goddess is pleased)

Alright? Good now.

Alright?

So this is you have done your own puja and tomorrow your Mother's puja.

May God bless you all.

1983-0114, Shri Saraswati Puja: The basis of all creativity is love

View [online](#).

14 January 1983

The Basis Of All Creativity Is Love

Saraswati Puja

Dhule (India)

Talk Language: English, Marathi | Transcript (English) – VERIFIED | Translation (Marathi to English) - Draft

With love all kinds of creative action takes place. You see how Raulbai has love for Me, and in this place you all also got new idea of creating a beautiful thing. And as love will increase, your creativity will develop. So the basis of all creativity of Saraswati is love. If there is no love there is no creativity.

It is even in the deeper sense, if you see; people who have created all the scientific things are also out of love to the masses, not for themselves. Nobody has produced anything for themselves. If they make something for themselves it has to become for universal use, otherwise it has no meaning.

Even if you say atom-bomb and all these things are created from science, they are also very protective. If they had not created those, people would not have taken out their minds from war. Now nobody can think of having a big war. Of course, they are having cold wars, but that also will gradually stop, when they will be fed up.

So, all the activity on the right hand side, of Saraswati, basically has to end up in love. Starts with love and ends up in love. Whichever does not end up in love, coils up and finishes off. It just disappears. So you can see that even matter which is not used for love just finishes off. The basis has to be love.

Otherwise all such matter that we create which has angularity, which is not fitting into the mass media, which is not appealing to the masses; of course, it takes time, you have seen that it takes time – but it does have that tendency always to disappear in the thin air as soon as you find it does not appeal to the masses.

Now this love of, that we talk of, this great love of God we talk of, we know it for definite through vibrations. People do not have vibrations, but still they can feel the vibrations in a very unconscious way. All the great paintings of the world have vibrations. All the great creative works of the world have vibrations. Only those who have vibrations have been sustained by time – otherwise all other things are destroyed. There must have been monuments and horrible statues and horrible things that have been created long time back. But were all destroyed by Nature, and they could not stand the impact of the Kala, that is the destructive power of time.

So, all that is sustaining, all that is nurturing, all that is ennobling comes from this sense of love, which is within us very much developed, but within others also, who are not yet Realised. Ultimately the whole world has to realise that one has to go to that ultimate love of God, otherwise it has no meaning.

Now you have seen in art people have taken to other methods of appealing to people by using cheap things and very vulgar things, just to make people think that this is art. But this will all disappear. It cannot sustain the impact of the time as I told you, it cannot. Because the time will kill it. All these things have to disappear. And already you can see the result, how things are changing everywhere, even in the West. So there is no need to be so much disappointed with the West and to say that the Western world is a waste-land. It is going to be all right and it has to be done.

Specially it has done a lot of puja of Saraswati, I should say, in the West. Much more than they have done in India, because they have gone to learning, they have tried to find out so many things. But only thing they forgot that it is a Goddess, Goddess of Learning. Everything comes from the Goddess.

That's what they've forgotten. And that is why all the problems have been created. If there is no Spirit in your learning, if there is no source of the Goddess in your learning, then it is absolutely useless. If they had realised that there is the Spirit that is working it out, they would not have gone that far. And that is what I was warning the Indians, all through, that you are now taking to industrial revolution in a way, and to avoid all the complications of the industrial revolution, you must try to know the Spirit. If you do not know the Spirit you will have the same problems as these people had. Because they are also human beings, you are also human beings. You will go the same way. At random you will run and there will be problems, the same problems as the Western people have suffered.

Now, Saraswati's blessings are so many that one cannot describe in such a short time. And the Surya [Sun] has given us so many powers that it is impossible to tell them even in one lecture, even in ten lectures. But how we go against Surya and how we go against Saraswati, while doing the worship of Saraswati, is to be seen very clearly within ourselves.

For example, the Western people are very fond of Surya because they have no Surya within. But they go too far with it, as you know, and create complications within themselves of Surya. But the main thing that one has to achieve through Surya is the light within, is the light within. And if Surya chakra at the Agnya level is occupied by Lord Jesus Christ, then it is even more essential that the purity of life, what you call 'Niti' [moral conduct], is the morality of life.

Now morality itself has become very much sort of an argument in the West. People don't have any sense of absolute morality. On vibrations of course you know. But they have gone all against it. Those who are the worshippers of Jesus, those who are the worshippers of the Surya, of the Saraswati have all gone against, against the powers of Surya, just disobeying it. Because you cannot be a Surya if you do not have a proper sense of morality and holiness.

The Surya itself brings His light to see everything clearly. So many qualities Surya has got. It dries up everything that is wet, dirty, filthy. It dries up all these places which create parasites. But so many parasites are created in the West. Not only parasites, but there are horrible cults and horrible things which have come into that, those countries which are supposed to be full of light, and in that darkness they exist, darkness about their Spirit, darkness about their own knowledge and darkness about love. These three things have taken over in the places where you are supposed to love light. Light doesn't mean, light doesn't mean what you see with your gross eyes. Light means from within-the light of love.

That, one should understand: light of love. And it is so soothing, it is so sweet, it is so beautiful, it is so enamouring, it is so abounding that unless and until you can feel that light within you - that light which is of pure love, of purity, pure relationships, pure understanding.

If you can develop that kind of a light within yourself, then [the] whole thing will be cleansed. "Wash me and I shall be whiter than snow". This is what happens to you when you are completely cleansed. The purest form of Nature is within us. The purest form of Nature is within us. Our chakras are made out of that 'purest' form of Nature. We are the only people who are spoiling it by our mental thinking. Again the same Saraswati's work. You are going against Saraswati itself.

Saraswati cleanses all that is impure in nature, while with our brain activity we are spoiling all that. All our brain activity goes against pure intelligence. And that is what one has to understand - that this pure intelligence is not to be soiled by our thinking. Our thinking can make us so bumptious, so ego-oriented, so impure, that we can really eat the poison and say, "What is wrong in it?" Just the opposite of Saraswati. If Saraswati is within us, She gives us 'subuddhi', wisdom. And that is why, to worship Saraswati, to worship Surya, we must have that clear vision as to what we have to be, what we are doing, what filth we are living in, what our mind is getting into. After all we are here for emancipation and not for just pampering our ego and living with our filth that is with us. So this light should come within us and we should try to rise above our own mental filth which has been created around us.

Apart from that, you have to go higher and understand that there is, within us, a thing called ego. And this ego is false, absolutely

false. You do not do anything. Actually, when you turn your eyes here and there, when your attention is here and there, it is nothing but your ego [that] is trying to overpower everyone.

But actually, ego is an absolute falsehood because there is only one ego and that is of God Almighty, Mahat-Ahamkara. There is no really any ego that exists, it is a myth, it is a very big myth, because if you start thinking you are doing everything - you are doing this, you are doing that, which you are not doing – then this nonsensical ego comes in and you start working it out, it can project in every direction. When it projects forward, it overpowers others, it tries to dominate others, tries to kill others, becomes cruel.

When it moves to right side, it becomes supraconscious. It starts seeing things which are absurd, which are foolish, which are stupid. When it moves left side [of the brain], then it starts talking - I mean, seeing things - yourself as a big man, as a big Christ or as a big Devi or something, they are Adi Gurus and "I am a very great personality", that is left sided [of the brain]. When it moves backwards [in the back Agnya], that's the dangerous one, when people become gurus which are ruining other people. When their ego moves backwards, then they become gurus, they themselves have lots of defects in themselves, and they try to pull people into those horrible stuff which is described as absolute Naraka [Hell].

That's how is the movement of ego on all the sides.

Now, when people try to use their right Vishuddhi, that is, to talk about themselves, is the worst of all. Whatever type of ego you may have, if you start boasting about it and talking about it, then it encircles, thickens the walls of ego so much, that it is impossible to penetrate into that, because such a person is completely satisfied with himself and he believes that he is so. And once he starts believing into a nonsense like that, is an impossibility, is an impossibility to penetrate. So when you boast about these things or you talk big, be careful.

You see, you know what I am, but how many times do I say, 'I am that.' Even if I say once, it makes tremendous vibrations for you. But how many times do I say so? At the most if you say something, I say, "Hm, yes". But I don't say that. If I say it loudly, I don't know what may happen, the whole thing might be blasted with truth.

So, one has to understand that Mahat-Ahamkara is the one that acts, that works, that relieves. Sometimes I shout at you, immediately all the bhoots run away. Just once I shout. Yesterday, you saw all the bhoots that were coughing, they all ran away. Yesterday just I stopped. So you should understand that now, as you are Realised souls, you can also do the same. Use your right Vishuddhi to shout at yourself, "Now will you please stop boasting, will you stop talking all this nonsense, will you stop showing off?" Then it will stop.

Now this thickening takes place by people who really are active, who want to do something about it, not that they are not active, they want to do it. But they know only one way, is to act through talking. They don't understand that there are inner ways by which you control it much more. Because they don't want to take to that, they take to this talking. And once they take to talking and they talk about it, the whole power goes away.

But if they do not talk about it and keep it within themselves – it's all right, you can tell me about your experiences or anything, but if you start telling others, and talking about it too much, then the powers that you have got will be all disappearing gradually from you. And you will just come down to absolutely lowest level.

So, one should not too much talk that I have this power, I have this power or I see this or I do this, which is a very wrong thing. I warn you, don't try to show off. Ah - you can talk about my powers, it's all right, but don't try to talk about your powers. When it comes, of course, to talk to somebody who is a negative person or to tell somebody, then you should say that "we", not "I". "We have", "some of us" have felt this power within themselves. "We have seen people". It may be you only, but you need not say, "I have". What you have to say "we". Then you become the Mahat-Ahamkara. When you say "we", "yes, some of us", "we do".

Like in Gregoire's book also I made it, I saw to it that he should not have many "I"s but he should have "we". "We think", "we do",

"we", means the whole collective being, the whole collective organism, living organism of Sahaja Yogis. So, if you say, 'yes, some of us have got', that means you put yourself down, but put all others above you. Say, "Yes, some of us have, I know some people have this." That's the way one should do it. Because if you have to overpower your ego, you must allow it to spread into everybody else. That is how you will make it perfectly all right. Make it spread, "we all Sahaja Yogis, we all".

But that pride is not there. I have seen that pride is not there. Still it is very individualistic. If you start thinking, "we Sahaja Yogis", then what happens, that you become one personality, one organisation. But the person will look down upon other people, will see that this person is low, that person is higher, that person is there. But he will not think 'We' the Sahaja Yogis, how beautiful we are. 'We' the body of Sahaja Yoga, how beautiful we are.

So, always think in the words of 'we', so your ego will become much less, much less, much less. And the same ego which looks so funny and absurd will form tomorrow the Ekadasha. Today's individual ego will merge into Ekadasha. But we all must remember to say 'we' all the time.

This is what is today's day [Sankranti] is great day for us to change, because the Sun has changed its mood now. Sun is coming this side. So let us welcome the Sun, coming to the North now, this way. And for Australians to say that though the Sun has gone, let us establish the Sun, the domain of Sun, within ourselves. Because Sun never disappears from our inside.

So, that is how we have to take a mood by which we should think of one personality, "all of us together, all of us together." And anybody who tries to be something separate or different, he will drop out. I will drop him out. Whatever it may be, it will drop out. So, you just don't worry. Anybody who tries to be singled out or anything.

Everybody must do whatever they like, to nurture the whole, to help the whole, to emancipate the whole. But not to, in any way, put anyone down or less. Because this is not the way the Sahaja Yoga is. Sahaja Yoga only works in collectivity. And the one who has developed this permeating Spirit, is a real Sahaja Yogi. Who has not, is not.

Whatever you may think of yourself, I have nothing to say. But this permeating personality which moves from places to places, whether you talk or not. Like your Mother is. Whether I meet you or not, makes no difference, but I am permeating through all of you, by little, little things also I am there with you.

So like that, try to permeate into each other and see the beauty. And you'll enjoy yourself the best because that is the biggest thing. That's the biggest thing that is to be achieved. Because this ego, you know, makes you like a nutshell and you just cannot have a rapport with that beauty of permeation. And just see how the notes move into each other.

It will be a great idea today, it is a great thing today [that] we are having Puja at Dhulia. Like the Dhulia means the dust. Dust.

And one day I had written in childhood a poem, I remember. Very interesting poem it was – I don't know where it is now – but which said that: 'I want to be like a dust particle which moves with the wind. It goes everywhere. Can go, sit on the head of a king, or can go and fall at the feet of someone. And it can go and sit on a little flower, and it can go and sit everywhere. But I want to be a particle of dust. That is fragrant, that is nourishing, that is enlightening.'

Like that, I had written a very beautiful poem, I must have been about seven years of age, I remember – 'To be a dust particle'. I remember that very clearly, long time back, that I should be a dust particle. So that I will permeate into people. Which is a very big thing – to become a dust particle of that kind, that whatever you touch, you see, that becomes enlivened, whatever you just feel, that has fragrance.

It is such a great thing to be like that. And that was my desire, and it has been achieved. At that young age, I had this idea of becoming a dust particle and today just while talking to you, I remembered that I wanted to be that, and that is what this place is.

And Raulbai is like that. She is a very simple woman, very simple woman and she lives like a very simple person but she has a

sense of permeation.

And now there are so many Sahaja Yogis, yesterday who came; I am sure [that] they will take up Sahaja Yoga very well. And there are lots of Sahaja Yogis from Dhulia now. And I am sure there are going to be more people. I hope you have met all of them. Make friends with all of them. Try to know them who they are. They may not know English, so get somebody to translate. Talk to them and be nice to them. Be friendly with them. I want you to meet them for permeation.

You should know who are the people here, who are in Nasik. Because somehow we never meet the Sahaja Yogis, you see, who are in that particular place. And when we go back we have only one or two addresses, is not a good idea. Try to see how many people there are. Ask questions about them, and all that.

This permeation is only possible when your ego starts permeating all around. And this is the way to overcome the problems of the right side and that is how to worship Saraswati. Because Saraswati has a vina in Her hand. And that vina is the primordial instrument which She plays like music, and the music penetrates into the heart. You don't know how it goes into you and how it works out. And that is how a person who is Sahaja Yogi should permeate – like music into everything. She has so many qualities as I told you which cannot be described in one lecture. But one of the greatest quality of Hers is that She ends up into subtler things.

Like the Mother Earth will end up into fragrance. Music will end up into melody, like that whatever She creates ends up into something greater. Matter, whatever She produces, ends up into aesthetics. If matter does not have aesthetics then it is gross, like that everything. Now you will say what is water. Water becomes the river Ganges. These are the subtler [things].

So the matter gets into subtler things because it has to permeate, it has to permeate. So everything, whatever it is. And the best of all is the air. That air becomes the vibrations. So you can see how whatever has come out from this matter, from these five elements, becomes that subtle thing.

Of course, the left side and right side both work it out. Because the love has to work on this and when love acts on matter it becomes that.

And that is how one has to look at your own lives, to make it a beautiful combination of love and matter.

May God bless you all.

[English translation from Marathi]

Now, I want to tell this to the Sahaja Yogis of Dhule. Today it is seen that many people have got their Self-realisation and I think that they are seriously coming to Sahaja Yoga. Hence the Sahaja Yogis of Dhule must put all their efforts. Raulbai has taken lot of pains. You know where her house is. People should gather there every Sunday mornings and properly meditate collectively.

You should meditate every day at home. If you do not meditate daily at home, Sahaja Yoga will not work. It all depends on you. The more you meditate, the more you will go deeper into Sahaja Yoga and will help Sahaja Yoga to grow. If you do not meditate daily, Sahaja Yoga will not grow and you will not be benefited. Hence, daily without fail, you should meditate in the mornings and evenings. If time is less in the morning, meditate properly and leisurely in the evenings.

Slowly you will realise that you are saving lot of your time because you will not like other things, like going here and there, doing useless gossip and nonsense things. You will not like any of the above things. You will feel that you do not need these useless things and will also wonder why people waste their precious time in these useless things.

You will think, "Why should I waste my time in these useless things?" and you will leave all such things behind. You will get deep into Sahaja Yoga and get to the roots. Roots are usually two or four but as they get deeper the tree grows more and more.

Similarly you will see Sahaja Yoga growing.

Hence my "Anant Ashirwaads" to you. Yesterday I have properly explained things to the people of Dhule. You should put lot of efforts and live positively.

1983-0114, To be a dust particle

View [online](#).

14 January 1983

Letter / Poem

(India)

Talk Language: English | Transcript (English) – Draft

To be a dust particle

I want to be like a dust particle
which moves with the wind.

It goes everywhere.

Can go, sit on the head of a king,
or can go and fall at the feet of someone.

And it can go and sit on a little flower,
and it can go and sit everywhere.

But I want to be a particle of dust.

That is fragrant,
that is nourishing,
that is enlightening.

Shri Mataji Nirmala Devi, aged seven and as narrated by Her
in Dhulia, India, 14th January 1983

1983-0118, Shri Ganesha Puja and Havan

View [online](#).

18 January 1983

Ganesha Puja

Dr Sanghvi's House, Nashik (India)

Talk Language: English | Transcript (English) – VERIFIED

Shri Ganesha Puja. Nasik, (India), 18 January 1983.

Please be seated (May God bless you It's all right) [Marathi]

Shri Ganesha Puja. Nasik (India), 18 January 1983.

It is such a fortunate day today that we should come on the birth of Shri Ganeshatoday is Vinayak Chaturthi, today—that we should celebrate this puja. Also, it is so fortunate to have people like Dr. Sangavi, his wife, and his son, his daughter-in-law, who are so much dedicated to Sahaja Yoga.

In 1972 I had visited Pune – Nasik, and we had a big session here. People from all over came; we got a lot of Sahaja Yogis here. Raulbai is one of them. But the people of Nasik did not come forward much to do Sahaja Yoga. And, sort of, we didn't find any footing place here, so we gave up coming to Nasik. And today after so many days, now I'm back here. And it's so surprising how we have been able to manage. So many people yesterday – they are saying about ten thousand people were present – and at least I would say that ninety percent people got realization. At least.

Now, I have to say that the quality of people is very important. And in Maharashtra, you must understand that there's a quality. These people have a special quality of purity, I think, that invariably I've seen the amount of working that takes place in Maharashtra doesn't take place in other places. Perhaps the people are very much aware of the three-and-a-half pīthas they have here. Now for – they are Jains and have been following Jainism, but still they always worshipped the Goddess, the Devi. So, we can understand that what is an impact of those three-and-a-half pīthas is, and you have visited the great shrine of Chaturshringi . . . I'm sorry, Saptashringi. Today being Ganesha's day, only it is going to come chatura in My mouth.

All right. So this Saptashringi is the one who has got seven chakras, means the limbic area, and she's the Sahasrara, representing the Sahasrara. That's why she's the ardha matra. And her face and body and all that you can see is so beautifully made that it emits vibrations for miles together. Those who are sensitive can feel it. And you have been so lucky to go there and see that miraculous place that this has come out of Mother Earth. And since ancient times it has been there. Nobody knows when it appeared.

So we are in a very holy place, because as you know Sita lived here for so many years and Shri Rama was also with Her, and also Shri Lakshmana. So it is obvious that this is a big . . . we can say, quite a big meeting place of various holy things that happened during the different periods of Maharashtra. And the River Godavari also flows, and also the source of this river is also very near. Actually they wanted to take you down there, but it's another high climb and I thought you would be all exhausted, so I told them, "Better not take them." But normally those people who come to Nasik always go there.

And there is one sad incident, was that there's a Trimbakeshwar where there is one of the Jyotirlingas; there are twelve Jyotirlingas—actually we should say there are fourteen because two of them are half, so there are twelve Jyotirlingas, and the complete are ten; out of them, one of them is here—but the gentleman was quite funny and he said that those who are not Hindus, we cannot admit them.

So it's again all nonsense going on, which will all stop one day I'm sure. Because they have no sense how to recognize the saints.

And once they start recognizing the saints, they will know that they are the first who should go inside, than those who are not realized. Moreover, for Shiva it doesn't matter whether they are even bhoots. It doesn't matter to Him; His temple need not be so guarded. Any other temple I can understand, but Shiva's I can't understand why there is so much guarding needed. But I think it's a money-making proposition.

Whatever it is, it brings to My notice all these nonsensical things that are going on in this country. And then one starts realizing that how much people have to open out themselves and give up fear from people who are coming from other countries. They suffer, all of them – not only the people who are religious but also people who are political, social – they are all frightened of foreigners coming in now in the country, and they always start doubting. And you can understand that, why they doubt, but still they should also understand that in these advanced stages, if there are saints, they should be able to recognize. And this is what's lacking in them. And I was sad on that point, but it doesn't matter. I think next time I'll put him right, this gentleman.

So on the whole, our whole stay was, I think was very interesting and nice, and this evening we are going to have a very beautiful musical program, variety entertainment, and classical music by children, which I'm sure you'll all enjoy very much. That we'll have here.

So on the whole, we should be thankful to Mr. Sangavi and to Mr. Mehtani for organizing this stay in Nasik so well and with such comfort to all of us, and such elevating experiences, which has brought you to something higher and the experience of your own depth.

So may God bless you all.

16:46

They have to first ask for forgiveness of all of you, and they are asking My forgiveness also.

17:12

[Shri Mataji translates:] "Says, if we have done any mistakes, please forgive us, our whole family."

19:02

First you have to worship yourself. Otherwise . . . that's why she has to worship herself, that she should make herself, cleanse herself, and she should worship herself, she should have respect for herself, and she's worshipping Me. If you are not a respectable person you are not supposed to worship Me.

20:34

He has to, now they'll be saying the [unclear] mantra. [Marathi] Can you please take this one?

[Marathi]

21:29

There are ten, ten guards of the ten directionsdigpal.

22:41

They have invited all the ten devas of the – who are the guards of the ten directions, to come and settle down and guard this great occasion, when she's worshipping the God.

[Marathi]

27:38

[Yogi: This is known as sugar-cane juice. Abhishek of sugar-cane juice.]

28:19

This is, you put the ghee.

29:36

[Yogi: This is abhishek of milk.] [Marathi]

35:11

There should be peace, and for the peace there's a shanti mantra. Is important, the peace has to be within and without. First it has to be established within. You must feel your peace within yourself. For that, this is a special mantra.

38.50

[Marathi] Should just be a simple thing.

(I couldn't find this sentence in talk. If it is the translation of marathi then it may be correct as i dont understand marathi)

[Marathi]

48.07

Now the Puja of Saraswati and Mahalakshmi.

54.02

This is our offer to the Devi so that the disease of hunger should be eradicated.

55:14

This is the worship of the deepa, suggesting that: "Oh Mother, we need not, we should not forget the spirit, the light of spirit within us, and we worship You with this light, so that our attention should be on that light which is the spirit within us." And then they are saying that, "Remove the great darkness of moha." Moha is attachment. Moha means attachment. Ahamkar. Attachment, attachment.

[Marathi]

57.03

Now by doing karmas, our brains have muddled up. So, "Goddess, we offer You this dhupa [incense] so that You remove the enemy of karma in our head, removal of the karmas from our head, so that we are clarified. We give to..." [unclear]. See, it's so interesting that what they are suggesting is dhupam is the – dhupam is given to Shri Krishna, who is the one who gives us the witness state. So how it is connected. Deepam [light] is the Spirit, so you see how it is connected. The whole thing is so connected.

59:00

Now, it is so significant that a coconut is offered for moksha. Now you know a coconut has a limbic area inside. It has the three shells, just like your brain has, and inside is the limbic area. It represents the limbic area, and that's why for moksha you have to go into the limbic area and that's why – is called as "shripala." Holy Ghost, you see, the pala of the Holy Ghost, you see, the fruit that is light, or representing Her: this is your limbic area, and that's why it is given to the Mother. How significant, and how absolutely appropriate it is. God has also created this just to suggest that.

[Marathi]

1:01:07

Now this is a – this is, she has to offer Me a spanda, which is the Ganesha Tattwa, and that is Agama Shastras, means the

shastras which have come out of that. So “make me a virtuous personality.” All has come from Shri Ganesha, and Shri Ganesha makes you auspicious and also virtuous. So the one from where all the shastras have come out, so this is the Shri Ganesha Tattwa which we offer You so that You also make us virtuous and auspicious, by Your powers. [Marathi]

1:03:00

Happily for you, the Ganesha, see it has an effect on the Mooladhara. If you are suffering from diarrhea this helps you. So this is for you people, the Ganesha, and for these country people this is the Ganesha. So God has given everything according to the need. [Marathi] Seven times. You have to say seven times the first mantra of Mahakali, Mahalakshmi, Mahasaraswati, seven times with her.

1:06:29

Gavin, why have you dropped “Shri Mataji”? You should put “Shri Mataji” essentially because they’re the first name of the Sahasranama, all right? Should be there: “Shri Mataji.” When you are standardizing the thing who has done this? you must ask Me. Because that’s the biggest part is that I am the Mother, isn’t it? And that is actually the name given by the modern people, so it must be accepted. Is an additional thing. So when you are standardizing the things, you must ask Me. All of you. I don’t know who has done it, but whomsoever it is.

[Marathi]

1.14.33

Now we can do hundred and eight names of Devi. [Marathi]

1:16:38

This one is all written in Marathi but so well done. I wish you could all remember by heart, so that it’s a very nice way of getting rid of our six types of enemies. You also don’t know what to ask God. You always ask Him for something which is not important. Our priorities are all wrong. So this is a very good way of knowing exactly what a Sahaja Yogi should ask. [Marathi]

1:18:00

Ah. Mr. Sangavi said that he would not accept any money from the people for puja. I said, “But they must all join in.” So with great difficulty they agreed that we should collect eleven rupees from all of you for the puja, and somebody should do it. You have done? You have done twenty-one? All right. Whatever it is. [Marathi]

1:19:25

Remove that, little bit. [Marathi]

1:22:35

Now all the people from Nasik are going to do this, so little bit you have to move out. Those who are from Nasik. [Marathi]

1:24:54

Nala, if you can move out, these people will sit that side. You must spread something for them. [Marathi] Gavin, get up for one minute, all right? [Marathi] Alexander, you also move out a little, because others have to sit there. All right? That’s a good idea. Take your asana [seat].

1:26:53

It’s so auspicious, they have got all the auspicious trees here. [Marathi]

1:29:27

You know how much we did last time, how many names? Two thousand and – two thousand, one hundred and eight. Thousand of Saraswati and thousand of Renuka Devi, and hundred and eight of the Mahakali.

[Marathi]

1.39.25

Those who want to take photograph of My feet. [Marathi]

1.44.35

This is the first time you'll have a photograph without My Mudrās. Did you follow Me? "Without Mudrās" means I have not put up My hands. [Marathi] (Just make a little ghee.) [Marathi]

1.50.00

... One thousand names of Devi? You haven't got? How many? Hundred and eight. All right. Let's do the hundred and eight. [Marathi] Lalita Sahasranama ... Sahasranama ...

This is a very nice one about ...

[Marathi]

1:53:43

Rustom will you be able to read it? See, they didn't have Devi's thousand names today; Ganesha's we have to do.

They are saying, "You are doing everything."

I said, "I'm just sitting here, I am doing nothing."

1983-0120, Public Program and Procession

View [online](#).

20 January 1983

Public Program

Shahapur (India)

Talk Language: Marathi | Translation (Marathi to English) - NEEDED

Public Programme in Shahapur, Maharashtra.

1983-0121, Devi Puja: Keep Your Mother Pleased

View [online](#).

21 January 1983

Keep Your Mother Pleased

Devi Puja

Vaitarna (India)

Talk Language: English | Transcript (English) – VERIFIED

"Keep Your Mother Pleased", Devi Puja, Vaitarna (India), 21 January 1983.

So now we are coming to the end of our first half tour. Now we have to look back upon ourselves and try to find out what have we achieved out of this.

We must understand that Sahaja Yoga is not done through brain activities. Like many people think that if you just tell yourself, "You have to be like this", it will work out. If you have to all the time inform yourself that, "Oh, you must get rid of a particular problem", you'll be all right. Or some people think that if they tell somebody, that "This is wrong with you and you should get well", it will be all right. It is not so. Because Sahaja Yoga does not work on mental level. It works on spiritual level which is a much higher level than the mental level.

So what you have to do is to understand how to correct your chakras. And you must understand how to work out your machines. Perhaps people still live on mental level and try to solve problems on mental level. And that's why all the problems start coming out. Now, if you have a problem with any chakras or there is anything catching or you find that there's something wrong with you, no use working it out on any other level but spiritual level.

Some people believe that if they have dressed up like something or if they outwardly behave like something, they become that. That is not true. Like we have hippies in the West and they think that they have become primitive. You do not become primitive by believing it. Because you are so overdeveloped, that you cannot become primitive. So by just doing something mentally we do not become.

Now, this mental level can go even further in a subtler way into people. Some of you might feel that by knowing some of the aartis and things by heart you will achieve great depth, it is not true, also. Because that is also just words. But, if that is an awakened thing within you, then they become a mantra. And then you can work it out. But first of all you must achieve a certain standard to have that power to create the mantras. Also, when you say some aarti, it's not necessarily possible that it will work out. Let us face the things as they are and not to be conditioned by anything else. You have to achieve a certain depth within yourself to even enlighten the mantras. First of all you should have clear-cut vibrations, minimum of minimum.

If you have certain chakras catching, then try to improve your chakras with the photograph. With all due respect to the photograph. It's only the photograph which is going to work it out. Nothing else. Or if I am there. But once you have achieved a certain state of enlightenment, then you can use mantras otherwise also, it will help you. But first of all your heart must be clear. I've found out, in general, there are two chakras overwhelmingly not working all right in most of the western people. First is the heart. That means heart is not clear, that heart is not clean, that in the heart you still are a small person, in the heart you have not placed your Mother. You have to purify your heart by looking at the photograph and putting all loving feelings about your Mother, understanding Her work and putting Her into your heart. If the heart is not clear, then everything has no meaning because it is a "dark heart" which is doing all these things. The heart has to be clean, absolutely surrendered and must try to put Me before everything else. I can tell you because you are all Sahaja Yogis, I cannot say this to people who are not Sahaja Yogis.

Now, we always try to relate Sahaja Yoga from our own terms, not from the terms that belong to God. God is what He is, He cannot change Himself. You have to change. So whatever we think about God we want to put on that. For example, if someone

thinks that he tries to be nice or good to Me, or if he is close to Me, so-called, and if he thinks he is organizing better or he's doing this work or that work or anything else like that, where he feels that he's important because he is doing this job or that job, then one must know that all this is mental. Actually, you are doing nothing. Whenever you try to do something, you really confuse yourself and confuse Me also.

You have seen yesterday's example. I was sure that they had to go next day. But nobody would listen to Me, and they rushed away and they found that the tickets were for the next day. This knowledge comes to you if you are clear-hearted. As yesterday I said, "You better not come". I didn't know what was the situation there - I just said, "Don't come" — finished. Because I knew what was going to happen there. So this clear-cut idea comes to you when your heart is clean. But first of all, people do not understand that you have to work it through your heart and not through your brain. When we have to work out things through our brain, we try to develop our brain, isn't it? By memorizing, by practising something, teaching our brain how to think, how to go this way that way. We try to train our brain.

Now, we have to train our heart in Sahaja Yoga. And to train our heart in Sahaja Yoga one has to know, first of all, that it is enveloped either by ego or by superego. The limbic area actually represents the heart. And if there is ego, heart will always be so-called, it will not be the real heart that will be working, but it's only mental, mental projection. And you will feel that "I'm doing it from my heart." But it's not true.

Now then, supposing, what should we do if we have ego? You might say you should try to sort of tell yourself that that's not good and this and that and all kinds of mental suggestions or autosuggestions or this - the way psychiatrists know that give you suggestions. That's again mental. So that's not the way it is going to work out. We must understand that for that what we have to do is to raise the left side and put it to the right side. There's no other way out. You have to just work it out with your hands, your hands are working it out and not your brain. So use your hands and the methods of Sahaja Yoga.

Now, everyone must have a regular sitting in the water every day, that's important. Every morning you must do your meditation. Because on mental level we feel we have been with Mother, all right, this exposure is all right. You came you saw how Indians are and how they are light on their feet and how they are good for Sahaja Yoga. But after seeing all that you have to know that Sahaja Yoga is to be worked out, it 's not to be thought out. You just cannot think about it. Whatever you may try to do through your thought, you cannot achieve any results in Sahaja Yoga.

You have to use your hands, you have to use your feet, you have to soak your feet in the water because water is the ocean. All these five chakras - or, say, six chakras which are — I say five because the... one is the Mooladhara Chakra, which is the seventh, and the topmost is the brain. So in between five chakras which are there — are to be handled fully with the idea that they are basically made of matter. And these five elements constitute the body of these chakras. Now, these chakras, if they are to be corrected, we have to correct them by taking out all the problems of these chakras into the elements from which they're coming. For example, a person who is a very right-sided person. So he has to give a balance by the left-side. Of course, raising with the hand is all right, but what about the element? Right-sided person has all the elements which give heat: we can say, the light, we can say, the fire. So for people who are right-sided the light is not going to help much. Like if you put the light before the photograph, and those who are ego-oriented people — if you just use the light, it's not going to work out. So what is going to work out is the Mother Earth and the water element, which is cooling. Even ice is very helpful to people who are right-sided. So all cooling effects should be used for correcting your right-sidedness, so that you cool it down.

Same about food. In food, those who are right-sided people should take to foods which are left-sided, that is carbohydrates — means they should become partly vegetarians, or quite a lot vegetarian — and should eat things at the most like chicken, but not fishes, not seafoods because they are all hot. That's how you treat your material side of your chakras. Now, the left-sided people should use, again, the deepam — is the light — or the fire to correct their left side. Also in food such people should take more to nitrogenous, means protein and foods like that. They should take more proteins.

Now, as far as Sahaja Yoga is concerned, the basic thing is Kundalini. And the Kundalini, as I have told you, is the pure desire. Again, listen to it carefully: pure desire. That means all other desires are impure. There's only one pure desire. And that is to be

one with the Divine. One with the Brahma, one with God — that's the only pure desire. All other desires are impure. So train your mind gradually to achieve that desire as the main thing. If you train your mind in that fashion, then you can develop pure desire, so all other desires will negate, gradually. All right.

Now, this desire to be one with the Divine is the purest and the highest. And to achieve that what have you to do? To achieve that you have to keep your Mother pleased. Very simple. Adi Shankaracharya has said that you don't bother about it, just keep your Mother pleased. You have to be a simple person, not try to be cunning with Me or clever with Me, I know everyone very well. Try to tell yourself that "I should say things, I should behave in a manner that will please my Mother." Supposing you are in Sahaja Yoga and you are doing wrong things. It is not going to please Me at all. So how to please Mother — that you should try to see for yourself, what kind of a thing pleases Me the best. I am also a very simple person. So I want a simple-hearted person who is simple about it.

For example, a person who tries to show off too much, try to be always the first or try to be always the... sort of a cinema star — I don't like such people. You have to be very quiet and extremely shy about showing off yourself. Do I show off that I am Adi Shakti? I do not. I live like you, absolutely like you, do I try to show off? Then why should you try to show off to Me? So that kind of a person is no good. Secondly, you should not be tense with Me, there is no need to be tense. If I find something wrong with you, if I scold you also — it's for your good. If I say a good word — it is for your good. My Sahaja Yoga works this way. I have no malice against anyone in the whole world, no malice at all, and no anger for anyone in this world. I have nothing but compassion, but in compassion sometimes I have to scold and in the same compassion I have to speak in a very compassionate manner.

So both ways it helps you, it helps you both ways. So thank God that you have somebody who will correct you at the right time, for your good, because you are saints. And you have come on this Earth to establish God's Kingdom. That's what you have to do. And if you are the people who are not respected, who are not sensible, who haven't got the dignity, who behave in a cheapish way, how can people accept you. So this Heart Chakra is to be first looked after. That with your heart — desire that you'll keep your Mother pleased. Even if I'm angry with you, don't feel bad about it. That's one of the signs that Sahaja Yoga has not yet developed. If I scold you, it is because there's something in you which has to go away and which I must scold so it will go away. So accept it just as a correcting point that is good for you, some sort of a thorn is within you which has to be taken out by another thorn, and Mother has taken it out.

Once you start understanding the compassion of your Mother, you will not mind. My saying anything to you, My correcting you or My telling you that this is wrong. Because I have to do that. Now, those people who do not have a good heart, clean heart, cannot understand this. They cannot understand this. Very difficult. So you keep your heart clean towards your Mother. Whatever I do for you is just a blessing, always a blessing for you. Whatever I do for you is a blessing, remember that. Now, another chakra which is horribly caught up with most of you is your Nabhi Chakra, suggesting that you are still very very materialistic. In small small things also we are materialistic, it becomes subtler and subtler and subtler...

So try to understand that matter is not so important. Matter is just there to please each other. Specially to please your Mother. It has no other value whatsoever. So you should not try to be materialistic, in the sense that, you see, for a little thing you have to do this, for a little thing you have to do that. Nothing is important. If it works out — well and good, and if it doesn't work out — well and good. So, you see, Nabhi Chakra is very individualistic, very individualistic. It is everybody's personal thing. If your desire is only up to Lakshmi power point that you want to have more money or you care for little things here and there, without any spiritual value to it, then your Lakshmi Tattwa at the most might be awakened.

But this Lakshmi Tattwa has to become Mahalakshmi Tattwa. That is for your ascent. And just to get it to that Mahalakshmi Tattwa what you have to do is to use all your material things and your material being in such a way that you please Me. That is very important. So you should not do something that will not please Me. That's very important, everybody must understand. I want you to understand that when you dress up, also, certain things I don't like, at all, like disheveled hair... At all. That might be of fashion, whatever, but I don't like it. Always must be properly combed, properly done hair. These modern things you should give up, of disheveled hair, because this is a sign of pukka bhoots coming into you. If you have disheveled hair, the bhoots recognize the person and they get into such a person who has disheveled hair. So try to make your hair in a proper way, see now

Indians how they make their hair. Look at them: they all make their hair properly. Because — I have nothing to do with your hair, I'm not a hairstyling person or anything, but — if you do not have your hair properly combed and done, then definitely you are in for trouble. So take heed to these things.

Then, some people have a habit of being untidily dressed, that's also not a good thing. You have to be tidily dressed, clean and tidily dressed. Not because it is material, but is very important that if it is not so, that kind of a material will attract all the badhas into you. You must keep yourself clean and neat because these badhas should not enter. All these ideas that have come to the West have come from some satanic force. It doesn't look beautiful, in any way it doesn't look good for any spiritual person. We have to change our styles that will be appealing to the Divine and not to the bhoots. We don't want any bhoots to come on us. If you understand this simple fact, then you will start dressing up in a way that may not be modern, may not be ancient, whatever it is — is neat, clean, spick-and-span. Otherwise, also, if you see to the matter point more and more, no use accumulating thousand and one things which are plastic in temperament and nature. You should have few things which have a spiritual value. Not all extraordinary things that we try to have — because they have no spiritual value. So try not to accumulate all these nonsensical things to you. Gradually you will find you'll reduce, you go on reducing. You'll have simpler lives, better things and spiritual things.

Whatever you buy, see the vibrations and then buy, otherwise just don't buy. Because all kinds of nonsensical bhoots will be in your house and you will be troubled. So whatever you want to buy you must see on vibratory awareness. If you cannot understand, ask somebody else, a Sahaja Yogi to help you out. But don't go on buying things just because you think they are cheap, or they are nice, or good. So try to buy things which, vibration-wise, are all right. And if it is not so — finished, it's nothing important. That "I must buy this, I have to go to Bombay to buy this" — that's a wrong idea.

Now, attention has to be inward all the time. I've seen that our attention is outward. Because of that, what we see outside is not good for vibrations. But if your attention is inside, you will not buy anything that is not good for vibrations. Or you will not own some things, you'll just throw away. But the attention is outside and because of that you just don't know how to judge it. Nabhi Chakra has to be attended to. For that you don't have to think, you have to work it out, see which side of Nabhi is catching.

If the right side is catching, for you sugar is the best. Sugar represents many things. Sugar means your, also, tongue should be sweet, you should talk sweetly. People think that if you talk sweetly to someone, then people will start thinking that you are good for nothing or you are absolutely a meek person. We have to be meek. We have to be meek and humble, we must learn how to talk sweetly to each other. And if you do not understand how to speak, then take more sugar, vibrated sugar. That will make your tongue sweeter and sweeter, and your ideas will be sweeter about another person than harsh and criticizing. So for the right-sided people sugar is suggested.

For the left-sided people — salt. Left-sided people should take salt more, and with salt they can solve many problems because salt gives them a personality, a composer by which they can express themselves in a way which is dignified and so not very lethargic. So the speed of your talks or behavior or everything should be in the center. It should not be lethargic, nor should be too quick and fast and hectic. So you will understand Sahaja Yoga is the central point of everything. Everything in the center one should try to bring it. Not one extreme to another extreme. If you talk too much and jabber too much and if you are fast, try to reduce your speed by alertly looking at it. You have to be alert. See, "My speed is going up; there's no need for me to talk. Let me stop." But those who do not talk at all also not good. So those who talk or those who do not talk have to understand only one thing — that whatever we talk, we talk in the center. Once you understand that, your responses to things will be absolutely central, balanced and beautiful.

Now, this is all for Me, I can say at this time because the time is short also for us — we have all enjoyed our stay all over, I think, so you all have been happy all over and we have worked it out very well. And it has been quite a lesson to all of us and also a very great experience of enjoyment. So — not to feel guilty about anything because feeling guilty you do not get over it. Feeling guilty is an escape, you must face it. You must face it and see, correct yourself — and be one with it. That is a much better way than to just to go on feeling guilty or aggressive.

That's not the way — because I said it's not mental. So if you understand these few points on these two chakras — is Nabhi and

your Heart — if you understand these two points clearly that you must keep it clear, and the expression of that will show in your behavior, in your dress, in your walk, gait, talking and everything outside but you cannot go from outside, inside. Supposing somebody says that all right, "Mother, I've combed my hair very well, so I'm all right." It's not so. Not necessarily. Even if you have combed your hair, you might be possessed by bhoot. But at least less chances.

So one has to understand it, that it has to be worked out. I think, this must be really screwed into your head that Sahaja Yoga is to be worked out. You cannot just tell yourself, "Oh, I'm very happy", because it pampers your ego, or "very unhappy", because it is troubling through your superego. "I'm not very happy", "I'm not very..." "I'm very happy" or "I'm very unhappy". That's not the way. You have to be in joy. And these things can work out. You should have patience with yourself, love for yourself and dignity, that you are Sahaja Yogis. Every individual has to work it out for himself, so the whole can be all right.

There could be some people who are only worried about others. Worry about yourself — and see the good points of others, not the bad points but good points of others. And, also, if somebody has to tell you that you must organize, go fast and all that — not to feel bad, we have to be like that. We have to be very quick, we have to do so much work in this world, we have no time to waste. We have no time to waste. It has to be very quick and we have to be very prompt and healthy about it. As you know that — in this trip you have seen that — how much work I've been doing compared to you people. And I am so much older compared to you people. All right, you can say that "Mother, You are Adi Shakti", it's all right, but I'm your ideal. In any case, if somebody's your ideal, try to become like that person, try to imbibe those qualities in you.

So, now I may have to bid farewell to most of you who are going away. I hope I'll be able to see you but, as you know, I have programs and programs and programs. I don't know where I'm going to stay and where I will be — in any case, I'll try to be there. So the program is today, I have a program which I have to go for, you don't have to go. Now you are going to Kalwa where you'll have your lunch, I will be there. In a village, in a village way they are cooking something for you. And then I will be busy with some other programs. Myself, so I go direct to Bombay. Then tomorrow morning I have a program, you don't have a program. So — I don't know, some of you might have to come, I don't know what the situation is — in any case, if you have to go out shopping, you can go and do some shopping in Bombay and get things for yourself if you want to do it, those who are going back. And evening time there's a wedding of... Kamakshi and Malcolm. And whatever you want to give collectively, a present to them, whatever you have to do, you can do it tomorrow morning.

And then day after tomorrow morning... 23rd morning you... most of you have to go to Delhi. But there are some who are not going to Delhi. Now raise your hands who are not going to Delhi on the 23rd. Warren? Warren? Warren isn't going? Warren, what is it, you are not going? All right. So... Yogi: The rest of the group, fifty three people are going. All right. So you all are going. Those who are not going, out of them who... those who are going to Delhi, not 23rd but later on, raise your hands. London and Europe people. So this is the second group. Now those who are going to Delhi afterwards please see that you book your seats. You shouldn't give Me headache about this, you see, so you book your seats properly. All of you may not get your reservations, some of you are going by train. And inform the people in Delhi, yourself, organize it. You see? You can have Perekar and also somebody else, Jayvant — to help you out. That those who are going — these two persons, Perekar and Jayvant will look after you, you book your seats... So you book your seats. Then also somebody must talk to Delhi people and find out, because they want to have you there for about seven days, with them.

Now, 26 January you all should be there, I hope you are all going to be there. 26th morning they want to take you around to see the parade, I may not be there, 26th evening I may be there, I don't know. 27th they are starting the program. So till the 26th whatever you have to do you can finish, and 27th I am starting my program, but still you will be staying with them, I think. They have got these flats from the 28th. So they have a wrong conception about you, they think you all want bathrooms and things attached, so they got the flats. And I told them that "Don't get the flats — is firstly they are rather expensive and also they don't want it, they want to go in a bungalow." But I don't know, they also have got conceptions, they think you are too attached to bathrooms, so... Which is true also. So they think they are obliging us by giving us bathroom attached rooms, you see. So that is why it has happened, now, whatever has happened has happened.

Now, for the marriages. We have decided on marriages on these days. Now who has got the list? Who has got the list? Yogi:

England mistakenly made [NAME] to [NAME] she should not be there, she's from Switzerland. Apart from that, that is the full list. Her marriage is already sorted. So, I don't know, but it's about eighty percent fixed. So... Now, this you have given me, but now what I am trying to say, that who has chosen whom, that's not yet known. So pass on this list and by the time we are in Delhi you tell me. The marriages are going to be on the 6th. So there's still time for us to sort it out. On the 6th.

Yogi: I think most of them are relying upon You to make certain suggestions. No no, I won't. I'm sorry, sir. Not me, sir. You know the joke? There was a fellow sitting on the fence and another gentleman went and going in a car he asked him, "How do you go to such a place?" So he just looked at him, he said, "Not me, sorry, I'm not going to tell you." He said, "Why?" He said, "The one I told before has punched my nose. Not me, sorry." Will you please decide for yourself because decision making is so much there in the ego. So you do it in a proper way. Make your own decisions, you'll stick onto it better. Still that exists. Exists, what can we do about it. It exists, still. So better... this is the list, you go through it, make your selections and choices and don't force on anyone. Because again the same question, "No, sorry".

It's absurd the way we do things, absurd, absolutely absurd. Marriage is not so important that way. Not so important. But this ego comes back and, "I have decided and now I have not", and then this and – all nonsense it is. So with that idea that once you are married you are married forever. Take a decision properly. So I bless all of you - all the brides and the bridegrooms. But I think there are more bridegrooms than the brides. Yogi: Yes, that's true, Mother.

So I'll have to find out some brides. Yogi: A couple of them - two of them particularly have asked if they can marry Indian ladies at some point Not necessarily this time, Mother. There's one from Australia... two from Australia. Good idea. Yogi: They'd like to marry Maharashtrian girls. The one that was .. you were telling about, he's about 39 or something. Yogi: Yes, he's... he's one of them. And... For him I found a girl but she's not yet been divorced, you see. She's not yet been divorced.

So, any other questions you have, please ask Me before we start the puja. Good idea. Any other question? If you have really some question, ask, otherwise we have to finish the puja fast and we have to go away. YOGINI: Perhaps some of us don't know who the men are who are taking care of our tickets for Delhi I'm not familiar with them, I don't know the people, is there someone I can ask to be introduced to, so we know to see about our tickets for Delhi, I don't know their names. I have to go to America to really understand what did you say. What did she say? Yogi: About the tickets Shri Mataji - tell her to see Warren. Warren, you should see Warren. All right. Brian. Brian and Warren.

All right. Now I have forgotten again American English. I'm sorry. In America I understand and I forget it, you see. English has so many versions. Australian English is different... Every English is different, So sorry I've forgotten the American English. I'll get to it very soon. All right, done.

Now... Only people from Vaitarna. Come along those who have not done puja Only they will have the chance, all right? Only people from Vaitarna and from Bhatsa or from Chhapur. First of all Ganesha Stuti. Do you know the meaning of it? Yogi: Yes, I do. You just tell them the meaning. That is the the Nabhi Chakra. There's a knot between Nabhi Chakra and Swadishtan Chakra, that's the first knot. That is to be broken, otherwise the Kundalini doesn't rise out of it, this is Raja Yoga This is so called Raja Yoga which works out inside you. The Mother breaks all that and brings up the Kundalini. the Kundalini bringing the devotion Devotion comes only from heart, clean heart. Devotion is not what you are showing off or anything, devotion is within your heart.

Because she is the support of everything, that's the absolute point. The absolute point does not mean the another absolute. Pataka means the sins. Because... that's why people ask you that we have to do cleansing, this thing, that thing, but there's somebody who's a destroyer of sins. You don't have to worry anything like that, that person can destroy all your sins.

Who cannot be compared.

Who has ocean of compassion.

The one who cannot be thought of, who cannot be understood.

All the rakshas - Chanda, Munda, all of them. Mahatye - Mahatye. Of great importance. Auspicious work. Shubhakari - whatever she works out, She makes it auspicious.

She creates auspiciousness. Paramanu. Paramanu means the... what you call the atom or the smallest molecule- beyond the molecule Paramanu. In Sanskrit language means "parama" then "anu". Parama means the last one or the smallest. Atom, anu is atom.

Kshipra? Kshipra... kshipra means auspiciousness. The one who is the giver of auspiciousness. It's actually the Brahman. Kshipra is the one who is Brahmani who gets yoga. It is the blessing of the yoga. Kshipra is the Brahmani She is the giver of yoga. She is the one who bestows yoga and Moksha on her devotees through Her grace. Through Her grace you achieve your Moksha Kshipra is the grace that bestows the bliss of Moksha. The grace.

Yogi: Om Shri Pushtiye namaha Salutations to Her Who is well healthily nourished.

Shri Mataji: By bhoots. Samachitta — balanced - balanced attention.

Generous, is the one who is generous.

Swa-dha — swa is yourself, dha is established. So, established in herself. Swa dha.

Enjoyment. Vilasini.

We have one more — Mahayoga Dayini. En masse yoga. See, en masse. Kuteti? Kilaka.

Now, those who want to take a photograph please, come now.

They enjoyed the puja. Now you better take it - it is your property.

Warren you can get into the car and then we can go.

1983-0127, God Realization Aim of Human Life

View [online](#).

27 January 1983

God Realization Aim Of Human Life

Public Program

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Public Program, Delhi (India), 27 January 1983.

I bow to all the seekers of truth.

Today, the Sahaja Yogis from Delhi have given Me a particular subject on which they want Me to speak, and the subject is: "God Realization is the aim of human life". It amuses Me to think of a subject which is so obvious to Me, that what other goals human beings are having, has no meaning at all, in My own opinion. But today in these modern times, I feel that God Realization is not a far-fetched aim or a later aim, but imminent, immediate aim of human beings. Some people might say, "Now we are young, so we can do this later on. Just now we are quite happy people." Some of you may say that "We are doing a good work. We are not bad people. We are not dishonest. So what is the need to have this Self-Realization or this God Realization?"

Moreover there's a big market of many babajis and all kinds of false fake gurus, who have disillusioned specially the Indian seekers about God, about spiritual life, and about a guru. But to make the things worse is this: that so many seekers are born in this precarious time, first of all, and the situation of human existence itself is a thing of question.

Under these circumstances, we have to get to the problem of finding out the solution; knowing why, despite all the effort of human beings to bring peace and joy to humanity has failed completely, how is it that we find all kinds of horrible negative people are in charge of all the nations, of all the organizations, of all the researchers, and of all the so-called knowledge seekers? How is it the people who are doing wrong things have become so successful, if there is God?

So the existence of God itself is in question today. I do not know whether you really want God Realization or not. Now I'm here to plea for God and plea for His existence. It is not a difficult thing at all, because He exists, He has existed, He will exist. He works out everything, while we in our ignorance think that we are doing things. We do not do anything whatsoever, take it from Me. What we do is a dead thing like, a tree is dead, we make a furniture, we think we have done a great achievement. We cannot make one flower, a living flower. There are so many you see here, beautifully done. Leave alone that, we cannot convert one flower into fruit, we cannot do any living work whatsoever.

Also in religion what we have done is nothing but harm to God and harm to His cause. We have just created shabdajalam - the net of words. Here is a guru who gives a big lecture. He talks big about God. He says, "Oh, this will happen, that will happen, you should come to God, you will get this, you will get that." Even up to the point, then they say that, "You will get your horses win, your elections win", all sorts of things. With our own concept of God, we have brought Him down to such a level that the whole human mind refuses to accept the existence of God. But it's all your doing. He is what He is. He will be what He [WAS...del.] will be, and what He was, He would have been. You cannot change Him with your own concept and ideas.

So then the second question comes in: "Why should we seek God?" We are happy in this country. Whatever may be happening to us, we are happy people. Somehow Indians [HAVE...del.] know how to make themselves happy. So why should Mother talk of giving you Self-Realization and all that? We are not such seekers as they are in the West, because they have reached a stage, they have developed to that stage of affluence, the material wealth, that now they know they are just going to jump into the hell of destruction. They realize it. They can see it, because they are fully developed now to see that. You have to be a developed country to see that. Every one of them is talking about it, though they may not think about it, they may not go about it, but they are seeing that "There's something definitely wrong that has happened to us, and where are we going?"

But here we have branded ourselves as "developing country", one of the "developing countries". I don't know what we need to be developed! So while running after that so-called "development", we don't see the pit in which they are going to fall, we are just trying to follow them. And we don't realize that there is any sense in seeking God. All these developed countries are realizing, absolutely they are aware, because they see horrible things around them which is so shocking and surprising to any thinking man whatsoever. They see that in a place like London, not England but London, every week two children are killed by their

parents, legal children. They don't bother about legality and illegality at all, that point is over. They're actually proud of it. But we Indians should know how they have developed themselves; that in that so-called "great" city of London, this is what is happening. It is shocking to us. I may tell you, this will happen to us also. They look like bhoots to us, worse than animals to us, but we are going that way if we just blindly follow the developing pattern of the developed countries. What is gone wrong with them, we should really see clearly. They are like the tree that is growing without the roots. Any tree that grows without looking after the roots has to collapse. It has to collapse. If there is a big tree, it must have a deep root. If it does not have a deep root, then it has to collapse. And this is the great country of Yoga which has the knowledge of the roots. But we are trying to learn the knowledge of the tree, because we see the tree, and don't want to know anything about the roots that exists here, that nourishes this tree. That is why it is important to know the knowledge of the roots. If you don't know the knowledge of the roots, the outside knowledge is of no use, it has limitation, it goes to a point and just drops down.

The knowledge of the roots is only possible when you become subtler than human being. You live at a gross level as a human being, I would say; as we are born as human beings, it's all right. But why are we human beings? That question, if you ask yourself, why we are created from amoeba to this stage as a human being, then you will realize that there must be some purpose in getting this kind of a body, this kind of a face, this kind of a mind, an ego and superego. There must be some reason behind why God has created us as human beings. And as you start thinking about it, it's a serious thing. We do not know why we are on this earth. We have no idea as to why God has created us. We do not know what is the meaning of our life. We do not know what is the fulfillment of our life. We are just floating in the air, without knowing our roots.

Now the problem is, if you have to have the knowledge of the roots, if you have to have, you cannot force it. Of course we are forced also, in a way. Like, if you are sick, and the doctors say you are incurable, then you start thinking, "Oh, God, please cure me." But by saying that, why should God cure you? You are not even connected with God, so that He should hear you, and when He cannot cure you, you start blaming Him, that "See now, I was praying to God, I took His name so many times, I read the Scriptures so many times, and I can't get to Him." But don't you think there must be something wrong in the technique? Supposing this is not connected. That should I blame this or should I blame that there is no connection, so please put the connection on? And that is why, when many Western people have questioned Me, that, "Mother, You say that Your country is great and is a Yoga Bhoomi, then how is it that You have so many problems in Your country? Why there are so many problems, of poverty, of so many types, in Your great country of Yoga where according to You, gods reside?"

Because the human beings are not interested in God. They're not at all interested. They are interested either in money or in power, or in some emotional attachment - "My child, my baby, my house, my, my, my.." Whenever you say: "My, my, my..", you are not "I". You are saying "my" this, "my" that, "my" that; where is the "I"?

So the interest of Indians, on the whole, has diverted, has been shifted to something that has no value at all, as far as the sustenance of life is concerned. But to us, to our attention which has become so wobbly, all these glamorous outside developments of the West are so appealing that we think that we must achieve all this nonsense, must fall into the pit, and then we'll think of God. But without your Spirit, without your Atma, if you develop yourself, then you will become like those people who kill their children, cruel like them, because you'll just become like machines. If the machines are developed without the light of Spirit is there to guide your way, you will become absolute machines, and there will be no feelings in you.

In the beginning, so many who come and see Me, they say, "Mother, what's wrong?" The things in India still we think as horrible, they say: "What's wrong?"; and a person like Freud who was nothing but a satanic force, absolute satanic: Indians don't know what he preached, they have no idea as to what he taught. Otherwise you would not even allow Me to take his name. Such a horrible inauspicious personality he was: they accepted him fully. They had three "unholy trinities". One of them worked on their architecture, this, that; another one like this; and third one on their music; and ruined them completely, and they're not aware of it. It's a very serious thing. So when we are headlong going towards that development, and thinking that we are on the right path, as long as we do not do anything wrong, as long as we are paying our income tax, we are very great people - you are sadly mistaken. Spiritual life is to be achieved by every human being, because that is why he was made a human being. Those who do not achieve it have problems, but they are not aware that they have these problems, because they have not achieved spiritual life. The first problem they face it, is that they are physically handicapped. All physical problems can be solved, if you achieve your Spirit. All so-called incurable diseases can be cured if you get the power of your Spirit. That doesn't mean that you should find out all the sick people of Delhi and bring them to Me! That's very common. There must be some at least people who are physically better off. But that's not so important. To some people it is a very great [SOUNDS LIKE "PROGLOBAL"], it's a very big attraction, that you should do this just to achieve physical well-being. It's a very, I should say, a very low aim in life. I have seen many big wrestlers who come to Me and say, "Mother, give us peace. There's problem in my family; I have no peace of my heart.

Please give me peace." So it proves that only health doesn't help human beings. Today even we may say that .. [MISSING WORD ON TAPE] were not heard of, about twenty-five years back. We had never heard of so many diseases about fifty years back, but twenty-five years back also, many diseases were not known which are suddenly coming up to the minds of human beings.

I wanted to start a Sahaja Yoga center in a village, so I asked one gentleman to make a complete table of how many people are sick near this village, around this village, and those who have no problems. And he made one big circle of about these fourteen villages, made a survey of it. And there was just a streak of white line in the whole of that circle, which showed that there are so many normal people living in those fourteen villages. Either they are physically off or mentally off, or materially absolutely down below. Nobody was a satisfied soul except for a streak, which happened to be Sahaja Yogis in that area.

The physical problem arises from imbalances within us, which cannot be understood without the light of the Spirit, about which I'm going to speak tomorrow. Then, the mental problems: that is the biggest problem today in the West. Sixty-five per cent people in the West are supposed to be schizophrenic, so be careful about them. They are very inconsistent in their life. They are moving in one line, and suddenly you don't know how they shoot off. Why these things have happened to them if they are supposed to be the ideal people, when we have to rise, why it has happened to them? There is no peace in their heart. Poor things have lost that blissful existence as a human being; on the contrary, they are like frying themselves on a frying-pan of this modern civilization. The best thing to know about it is to go there and see for yourself. Though I must say there are great seekers, very great seekers born in those countries; not in our country, not in India. In India it is not so. Here we have great saints, and the rest is like what you can say, the pankajahar, they have come up, out of the mud, these great saints have come up. They stand there with their fragrance, while we are there just singing their songs. The seeking is not there. The trouble is, how to create the seeking? You can take horse to a river to drink the water. You can force him. But if he's not thirsty he will not drink. How to make him thirsty is a big problem. Even if you pour water into his mouth, he's not going to drink it. If you do not feel thirsty for God, it is only because you have not known what it means without the blessings of God, what happens. And a day may come that you'll be so thirsty and there will be no-one to give you water. So it is better that you better ask for that water of eternal life and establish yourself into that. The more you are complicated in the cities, the more you are busy with all superficial things of life and artificialities of life, you just forget what you are facing. Where you are going to land? You have no idea at all. Morning till evening you are getting up, running, jumping, for some sort of a nonsensical achievement and aim in life, which is not the aim of your life at all. The aim of your life is to seek your Spirit.

Scientists may challenge Sahaja Yoga. They have, many a times. But how can you talk to the scientists, who do not have any knowledge of the roots? Whatever you see obviously and you analyze it, it is of no value to people because they, everybody can see it. But what about becoming subtler to go to that deeper knowledge of your being, which is within yourself, to understand and assimilate that blissful existence, which has been promised by all the saints, all the prophets, in all the religions. It's most [SOUNDS LIKE "SAMIT"], surprising how people are fighting in the name of religion. The other day I gave realization to one of the political leaders, which is a difficult thing I know, but I did it. And he was to speak to a group of people, and he called Me there. And one of the solutions he gave to (HUMAN... del.), to them was that, "In India we have too much of jatipati, too much of caste system. So to get rid of it we should not talk about it. We should not mention that everything has been tried. We are so consistent about these things that we'll never give up, whatever you may try. If any of you hear the name of someone whom you know to be of your caste, immediately the face will change, as if that person is going to give you the heavens." So people really bombarded him with some questions. He said: "You all have tried all these tricks. Nothing has worked out, and it is all absurd. Now you said: 'Bring the Harijans, bring this.' All has created problems, and nothing has come out of it."

So what is the solution? To get rid of this artificial thing called as "jati". The best thing for it is to give you a second birth. So the first birth is wiped out. You have your [SOUNDS LIKE 'PURAJANA']. By that your first birth is completely wiped out, there is no trace of it left, and you become nothing but a Yogi. Yogijana. You become the Yogijana. And when you become the Yogijana, you'll be the understanding that your priorities have changed completely, upside-down. Then you do not see a person in the outward way, but you see the roots of the person and you really enjoy that person. First time you start enjoying another person, when you yourself become a Yogi. And if you meet another Yogi, then you just enjoy that person. On the contrary, I have seen people of the same profession otherwise, bark at each other as dogs do. You meet somebody who is doing, say, a housewife. A housewife will always be barking at another housewife. A politician will be always barking at another politician. A musician will be always at the throat of another musician. Here, once you are realized, once you become the Spirit, what you enjoy is the bliss of your Spirit, in the other person. Just now the lady sang a music to you. She is a Sahaja Yogini. To the people who have come for the first time, it's just a music. To the people who have been realized, who are settled in realization, to them it was the awakening of the Kundalini; they felt the vibrations, the blissful flow of the Chaitanya Lahari. To them she was the giver of that

song which gave this tremendous joy. So except for gratitude, what other attitude they can have towards her?

If everything becomes joy-giving, then how can you hate each other and how can you be jealous? We have never used the power of Love. That's why I said, the time has come now, to become one with that power which is all-pervading, which is doing all this living work, the all-pervading power of Adi Shakti, the cool breeze of the Holy Ghost, the ruh of the Koran. Just feel it for the first time, and make your life worth something. If you don't do it, what will happen? I don't want to shock you with horrible things, but all the horrible things are happening today to any person or to community, to caste, to any samaj or any society or any countries because there is no spiritual life in them. You can blame everything for one reason, that they have not got their Atma awakened within them. One central bindu, the central point, controls the whole periphery, the whole; the totality is controlled by your Atma. But you don't allow your Atma to come in your attention. Your attention is not enlightened. Unless and until your attention is [NOT.. del?] enlightened by the Spirit, you do not know what is the absolute truth. You live with relative world. And relativity gives you confusions, problems, wars and destruction. We may think that "Despite that, Mother, we have achieved a lot in science." There are many people who have been saying that to Me. All right, I accept it. But what you have achieved is nothing but all the means to spread the message of the Holy Ghost, the message of the Adi Shakti, the message of this all-pervading power.

Now this one, you'll be amazed, is also catching Chaitanya Lahari into it, on the television! I stood once on the television in Hong Kong, and the people who saw Me standing, I asked them to put their hands towards Me, because the one who did My program was the owner of that television and was a realized soul; and so many people wrote to Me that they felt the cool breeze in the hand, and that they are feeling much better. Some people also got cured on that. So whatever you have created through your science, if it is used for its own purpose, it has some meaning, otherwise if you see in totality, science has created nothing but all the ways of destruction. These little patchworks you don't think, but in totality, see the total effect of science is destruction, if it is not used for exposing, manifesting and spreading the work of God, it's all going to lead you into terrible mess.

But we still are sleeping. In India we are sleeping as far as spiritual life is concerned, I must confess. We will wait till our children become hippies, they take to drugs, they beat the parents, parents kill the children; and then they may think of coming to Sahaja Yoga. That time there may not be any possibility. And this is the time to awaken to this occasion. For all of you, whatever may be your position: you may be a big man, small man, I don't understand anything out of it. Your only responsibility is to know your Spirit, which God has given you as your right; as the right of a son whom God Almighty, the Father who is the Love, wants to have this great power that lies within him to manifest. I know, I admit, I confess that in the name of God people have done all kinds of wrong things, I accept. But that doesn't mean that something is wrong with God. On the contrary it proves that God must be something so great that people have tried to hide their bad things behind such a great thing. Like supposing the table is not very good, we cover it with a very good tablecloth. In the same way people have tried to cover all their bad deeds with the tablecloth like that. But mostly people in India are not aware as to the duty they have towards themselves, towards their society, towards their country. And as a country of Yoga, it is very important that Indians must come up, to show to the world.

I went to Japan, and the Japanese said: "There's no-one from India we met so far, those who have come from your secretariat, not one person we have met who knows about Self-Realization." It's a shameful thing for us, because we are the people where so many saints have worked, day and night. Perhaps we are not aware what the Nature has done for us. Say, in Maharashtra it is said that there are three-and-a-half peethas. What are these three-and-a-half peethas? We have never bothered to find out. To us, "Ah, all this nonsense!" These three-and-a-half peethas are what? What do they mean? Have they any relevance to truth or they are just talking big, or they are just taking money out of it? And what are these peethas, we do not know. In, of course in Punjab, we may know about the dollars, but not about our country. We are not bothered. What are these three-and-a-half peethas we have got in Maharashtra? What are the Ashtavinayakas which are there? These three-and-a-half peethas show that in our country, in Maharashtra, lies the Kundalini of the Universe. Are you aware of it? Greeks are better than us, I can tell you this much. Though they have lost all their sense of proportion, they have brought all their gods to worldly forms, at least they're aware that there is something like serenity, there is something like godliness which must be sought. I went to Greece and they showed Me a place. They said, "Do you know, this is the Navel of the Universe?" I said, "I know that." "How?" I said, "I know. I said this much before, that the Navel of the Earth is in Greece, and that Europe is the, all the viscera, the Void of the Universe."

But do you know how many great people have given their spiritual wealth to this place, Delhi itself? We have no idea as to what we have. We have no idea as to what precious things we have with us. And we are living with something so artificial, plastic, good-for-nothing things. I mean, I felt amused when they told Me I have to speak on this subject to Indian audience, that the aim of life is God Realization. I mean, the basis of Indian culture is nothing but Atmasakshatkar.

When My granddaughter was born, they sent her kundali to be made by a, our family astrologer, and he sent a telegram saying, "It's a great thing that this girl is Atmasakshatkari, a born-realized, and her Guru is in the family." To us it's the most important

thing that we get a Satguru and get our Atmasakshatkar; to Indians it's the most important thing, that's the basis of our culture; not these dancings and things like that. These come later, because our music, dance, everything comes from Omkara, from Atma.

But we have erected big, big concrete jungles out of our religions; big, big buildings, sanghas, this, that, nonsense. Atmasakshatkar is the point. But we believe in shabdajalam. This person is great, that person is great because they have a big property, because they have got a big ashram where you can go and find somebody sitting quietly, talking nothing. All abnormal ideas we accept in religion, and because of that we have declined from our real path of Self-Realization. First and foremost idea is that all the yogis have to be sanyasis. Absolutely wrong idea we have. Who was a sanyasi? Rama or Krishna? Guru Nanaka and Kabira? Santa Tukaram, or Gyaneshwara? Who was a sanyasi among them? On the contrary, those who proclaim sanyasa are something very hypocritical. What is there to proclaim sanyasa? Sanyasa is a temperament, is the personality of a person who is a sanyasi. He may live like Raja Janaka. We know all these things very well. We know the story of Raja Janaka, I need not tell you. I know some of you can recite the whole of Gita before Me, but as far as the Self-Realization is concerned, there is no trace of it. Only talking about God, showing off the knowledge, doesn't give you Self-Realization. Self-Realization is a happening that must take place within you, and you have to feel this Chaitanya Laharis, this Saundarya Laharis in your hand. You have to feel this all-pervading power. As Mr. Subramaniam has told you, that this is just the beginning. It's the awakening of the Kundalini and breaking the Sahasrara, just the beginning. Yes, it's true, just like a seed is sprouted by the touch of Mother Earth, you are receiving your Self-Realization, your second birth, and you feel beautiful after that; but then you get lost, you just get lost, and then I think of the parable of Christ that some seed fell here, some seed fell there, and most of them were lost.

So the second part of it, that as human beings you have to know what you are, you must evaluate yourself. You must know you have not come on this earth to gather some money and die, and leave some for your children to get spoilt. But you are here to get that eternal Life. For that you have to work the whole thing out, understand about yourself, understand about your roots, what you are. I say human beings are the greatest creation of God, the highest [SOUNDS LIKE 'KRITTI'] of God. But only thing is, he is in ignorance. When the light comes in, his glory, his greatness shines before him and he sees himself as a glorious personality. And then he sees others also with that glorious personality. It's a very different thing that happens to him. They are called as "dwijahas", in the real sense of the word. Brahmins are not born; they are reborn things. Those who call themselves Brahmins are not Brahmins according to Sahaja Yoga. Not at all. Those who have known the Brahma are the only Brahmins. Once you know that, you will not form any cults and any such things which demarcates human beings from each other. You are all part and parcel of one Virata, of one Akbar. Only thing, you have to awaken yourself into that greatness. But if you do not do it, as I said, I don't want to shock you. But anything can happen to an individual and to the society of such sleeping citizens, and to the nation of such sleeping citizens, and to all their progeny that has to come.

So I want to warn you, the time has come. Awaken yourself! Don't waste your time on nonsensical things. Awaken yourself. Once you have awakened yourself, you will realize that most of your time you have wasted so far. Now only you've come in the real timeless atmosphere of complete enjoyment of your being, and of others. But this is not just talking or lecture. It is not. It is the happening, the actualization, so you must have respect for yourself. You are the temples of God. So do not feel in any way guilty or anything; you are all temples of God. As I said, you are the most beautiful thing God has created, and with such care, with such beauty, that you'll be amazed when I tell you one by one tomorrow, how God has created so beautifully, and how this instrument is placed within you to play the melody of God's love. You'll be amazed!

I'll end up My lecture today by telling you a sweet story of Shri Radha, that one day She felt jealous of the flute that Shri Krishna was carrying on His lips, and She asked Shri Krishna, "What is so special about this flute, that she is always at Your lips?" Shri Krishna smiled and said, "Why don't You go and ask the flute itself?" So She went to the flute and asked, "What is your speciality, that you are always at the lips of my Lord, the Lord of the Universe?" She said, "Shri Radha, don't You know that I have no speciality? I have no ego left in me. I am a hollow personality. Only thing I know, that the Lord is playing the melody and I listen to it, and I'm amused at people when they say that the flute is being played."

May God bless you.

May God bless you.

1983-0128, Talk to Sahaja Yogis: Plans for India

View [online](#).

28 January 1983

Talk to Sahaja Yogis

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Talk To Sahaja Yogis: Plans For India, 28-01-1983, New Delhi, India

[The conversations between Shri Mataji and Sahaja Yogis take place in English and Hindi. Hindi portions are translated into English].

Shri Mataji: Now, you see, the thing is, how many are already settled for marriage? Raise your hands.

Sahaja Yogi: It's Chandra and Martin.

Shri Mataji: Not yet.

Sahaja Yogi: Not yet?

Shri Mataji: That's not yet done.

Sahaja Yogi: Robert...

Shri Mataji: Because he still has a problem with [UNCLEAR]. I told him very frankly, unless and until you are fully sorted out, you are not to...

Sahaja Yogi: OK.

Shri Mataji: I don't want him to lose his job. All right? Because he maintains] his job. If he has to resign and go away, that's not proper.

Sahaja Yogi: That's right.

Shri Mataji: Then what will he do?

Sahaja Yogi: That's very practical.

Shri Mataji: That's very practical.

Sahaja Yogi: Robert and Nirmala are coming. They have been married by Arya Samaj yesterday. Patrick and Madhu Rai have been married, I think today, by Arya Samaj. They are coming up to Delhi in two days' time. They drove Patricia, and are very happy to go ahead.

Shri Mataji: Three of them.

Sahaja Yogi: Guido and Isabel seek your blessings in the marriage. And that's all that I have [UNCLEAR].

Shri Mataji: Four of them. I also want to meet [UNCLEAR].

Sahaja Yogi: And five older people who want to remarry.

Shri Mataji: So five and four we have?

Sahaja Yogi: At this stage. Any others?

Shri Mataji: Now the list you are circulating. And what about Marcus? Marcus?

[UNCLEAR/Sahaja Yogis take some other names].

Shri Mataji: And do any of the girls want to marry any boy? Let's put it like that. Should give me the names. The boys that you choose. And your names. So I give you. So I can talk to them privately. All right? Can you do that?

Those girls who want to marry, if they have any choice of boys - let me know.

Have you decided with your mental capacity or with vibratory awareness?

[Sahaja Yogis are laughing].

Sahaja Yogini: She wants to get remarried.

Shri Mataji: Ah, it is a good idea. You know the [UNCLEAR/now]. That would be very helpful. Very good idea. That's a good idea.

(In Hindi): Anyone else?

Now, those girls who want to marry. If they want to marry, if they see some boy who they would like to marry, you may write it down. I will ask the boy in private. If he agrees, accepts it - well and good. Otherwise, forget it.

Sahaja Yogi: Put it down now girls. Put it down on a paper and give it to Mother. Let's get something moving.

See, they may be saying no for one reason. They may be already having someone in view or something. Doesn't matter. In any case, you shouldn't be upset about it. But it's a good thing that the girl should decide.

What are you doing? Anna, don't put that.

Sahaja Yogi: Hitting my eyebrows, Mother.

Shri Mataji: So should I give it to the girls, some paper? Because the problem is, we have to arrange some horses.

[Sahaja Yogis cannot stop laughing. Shri Mataji is speaking with a small child].

Shri Mataji: ...Little, little boys have fun to play with. Did you see them? Very nice boy.

Child: Very nice. What's this?

Shri Mataji (to a Sahaja Yogi): How many can stay here?

Sahaja Yogi: Here, just one can stay.

Shri Mataji: Kartik is already there. If some of you would like to stay, it is an ashram. Plus, other Sahaja Yogis will come and stay. And what about food?

Some of the Indian Sahaja Yogis would like to come and stay here for three-four days. Who? Please ask them to raise their hands.

(To a Sahaja Yogi): You try to stay without your wife for a couple of days. Mr. Verma will not leave his wife for even a day.

[Laughter].

Sahaja Yogi: There is Mr. Rai.

Shri Mataji: Mr. Rai and you are one. Who else has the courage to leave their wives and stay here? Or any wives who can leave their husbands and stay?

Yes, will you stay? And what about you?

Sahaja Yogi: My wife [UNCLEAR].

Shri Mataji: But in your house, you are having some Sahaja Yogis.

[UNCLEAR/Shri Mataji and Sahaja Yogi discuss it further].

Shri Mataji: See, our Indian men and women are so attached to each other, that's the problem. We must detach them. It's the other way round. An Indian man can't stay without his wife. Because he doesn't know anything. He doesn't know how to cook, how to stitch his buttons, anything. He will stick to his wife. And the wife can't exist without the husband. For various reasons.

So now. [UNCLEAR] call ladies. Indian ladies? [UNCLEAR]. Anyone else who can muster the courage?

[UNCLEAR/Sahaja Yogi is mentioning someone].

Shri Mataji: Also get Kulkarni's mother-in-law. Get her here. Where is she? Where is she? She is stitched to her husband too much. All right. You get her here (Laughs).

[UNCLEAR/Shri Mataji and Sahaja Yogis are talking and laughing].

Shri Mataji: Because all of you are so exhausted from making decisions from morning till evening for the smallest things like a comb, you have lost the power to decide anything. You feel nervous about it. What is there to be nervous? [UNCLEAR].

So keep it with you. Give Me tomorrow. All right?

How many boys are not yet married? Raise your hands. Not married, no girlfriends or anything.

Sahaja Yogi: If they could stand up, the girls could see them better.

[Laughter].

Shri Mataji: They are feeling shy. Please stand up.

[Laughter].

All right. So they are very handsome and good-looking.

All right. Now, so, with the further understanding, we have to give a bandhan to have our life in Delhi. Give a bandhan. And desire. Ask for it.

As soon as I touched Delhi, so many ministers are gone. They have all resigned. Do you know that? All the ministers had to resign. Inclusive of My great brother. All of them. Mrs. Indira Gandhi has asked all of them to resign. And all the chief ministers may have to resign tomorrow.

[Shri Mataji talks with a small child for a few minutes].

Now what is happening about our Delhi thing - you just give us a report. Let us know - Subramanian.

Sahaja Yogi: Three years ago we applied for allotment of land in Greater Delhi. Delhi or greater Delhi, anywhere. That was at the time of the Janata government at that time. They directed one of the engineers to accompany me and show me this area near Qutab Patiala. By the side of Sai [UNCLEAR]. We did inspect that. And we liked that. And we had gone to the DDA authorities for taking the appropriate action in processing the case. Subsequently, the government changed and then they said, "No, this we can't give you".

I mean, they didn't give me in writing. But after some telephone calls and all - "we can't give you this area, we can give the other area, the garden area". You know Mother, you also inspected that.

Shri Mataji: What happened?

Sahaja Yogi: That area they earmarked for you. But some land development body - some green pastures have to be left between the colonies. So that came under that jurisdiction. So they said this can't be given. So now we are again doing rework.

We really do not have a direction for this one. I have been meeting them off and on. But so far, fruitless proposition. I have been knocking on the doors every time and going. Even Dr. Nagendra Singh, justice of the International Court of Justice; he has been talking to the governor.

Shri Mataji: So what is the reason they are giving for not giving us this land here?

Sahaja Yogi: I mean, it is earmarked for, it is a costly land. We can get some money out of it. Government can sell the land or something like that.

Shri Mataji: But it has only been kept for charities. But that area is only for charities, I know for definite.

Sahaja Yogi: But the people keep on changing the requirement.

Shri Mataji: No, but they have already allotted for charities. You see, you should ask them a direct question - "Why?" When this land was - because it is closer to this place, you see. It would be better.

Sahaja Yogi: We need to put a bit more pressure to open the file and allot it to us.

Shri Mataji: So now, who will work it out? That is the point.

Sahaja Yogi: So Dr. Nagendra Singh will again seek his guidance. I request him to see the governor, Jagmohan. He is the man,

the concerned person.

Shri Mataji: So you got the file?

Sahaja Yogi: I have got the file and everything, intact.

Shri Mataji: So, you fix My appointment with Dr. Nagendra Singh tomorrow. Give Me the file. And I will tell him. But which one would you like to have - that side or this side?

Sahaja Yogi: This is South Delhi, in a way. And the cost of construction would be cheaper, because, all rocky area.

Shri Mataji: Here?

Sahaja Yogi: That may also depend little - Jamuna side. We may have to do multi-story construction. We may have to put some [UNCLEAR/pipes] and all that. For multi-story construction probably the cost maybe a little too high. But there is a lake nearby, a good lake and green pastures.

Shri Mataji: Cost, leave it. There is not a significant difference.

Another Sahaja Yogi: That is better than.

Sahaja Yogi: That would actually be better then, I must say. You must ask him, Mother to give at least one acre of land.

Shri Mataji: But from a conveyance point of view?

Sahaja Yogi: Conveyance - Delhi is very well connected. Anywhere you can go very fast. Public conveyance is very good.

Shri Mataji: So you have got these things demarcated in that file? All right. So tomorrow I will go and see.

Sahaja Yogi: Yes.

Shri Mataji: This should happen because we have got so many lands now. I think this should happen because we are getting it. Today also we have fixed up about that land in Bombay. Because the man who came to see Me today; he belongs to the Maharashtra government, that sort of thing. And he said he will do everything that is needed, so might be, he might get it.

So now we have already got three projects, already established sort of a thing. The first one is in Avadgaon. The land in Avadgaon. Which you have seen. I think, Aradgaon, they call it - quite a big land. That's one land. And another is a land that they have given it to Me, of My forefathers. In Nandgaon. And the third one is the one they want to give us is near the lake where you have [UNCLEAR] the building of the temple of the Sahasrara.

So like that, these three are definitely in hand. Now here we have to start three types of centers. I have in My mind that the one that they have given for Me; I can arrange, spend money on that. Make a place for rural development through Sahaja Yoga. One. You write it down. One means the rural development through Sahaja.

So, it has to be a very comprehensive center. And some of you will have to come here for a few months. Start the center. You have to take the lead for the first three-four months; come and stay there. So, building another [UNCLEAR/team/thing], we put it right. But once it's done, somebody has to come and work it out. So thus we have one center which will work out all kinds of rural development.

We have got all the tables made which will be available very soon to us. About how many people are suffering from

psychosomatic troubles. We can help them out with their psychosomatic troubles. You will be surprised, out of eleven villages, I could only see a streak of healthy people. Most of them are suffering from this or that - all kinds of diseases - which are all curable through Sahaja Yoga.

Secondly, the land is very, very stony type - just stones. But the stone can be used because we can have some nice wells there. And it has got water underneath. And you can feel it, with your vibrations - you can find out if there is water or not. In any case, there is a lot of water. And this water can be used for irrigation or something like that. We can make that land fertile. And wherever there is land, we can give vibrations and vibrated water, and knowledge about vibrations to the villagers - and improve their yields.

And in these lands, where you have got what you call the stony part we can tell them how to improve the cattle. For that we can help them through vibrations - we can help. And we can improve the cattle and [UNCLEAR/finally have] a good dairy with vibrated water. And also that the milk will be vibrated and people can take it.

Thirdly, we can have poultry. Or a kind of husbandry. With other things on this rocky place. Even the rocks can be used very well. You see, we can pay attention to them. Now, this should not be a business [UNCLEAR/competition] problem.

[Public broadcast in the background].
Who is this?

Sahaja Yogis: Elections going on.

Shri Mataji: Election?

Sahaja Yogi: Elections. They are going around doing propaganda.

Shri Mataji: Election. So, when you have understood that we have to develop poultry farming through vibrations there - piggeries and all these things we can develop. So that we can provide protein food to those eleven villages which are [UNCLEAR/suffering].

Of course, to begin with, we must start this work. You will be amazed - everybody will come to help. But we must start. But we must make this project. And in such a sensible way that people will be able to see that we are doing something very concrete. Now also we should find out what small-scale industries we can start. With the stone, what can we do? Can we make cement or something out of that? I know you hate cement (Sahaja Yogis laugh). But we may need some sort of a thing like that.

Sahaja Yogi: We can put up a crusher.

Shri Mataji: Crusher? Now see, what I was thinking. I don't know these days, people have become too modern. But we also used to use bajri (a type of sand). I also asked Yogi Mahajan. Is he here?

Sahaja Yogi: Yes.

Shri Mataji: He also told Me, we use bajri. For cementing the stones. So we can do some building construction there. With stones and this bajri in between with gara (mortar). And that's how we can improve their huts. By giving them cheap advice - how to make their homes and houses. And how to improve their villages. So we can work it out that way. And that will also help them for their housing.

So, housing we have done. Food, by cattle and by improving their vegetation also. Vegetables also we can improve. With vibrations, we can get very good vegetables. And also their crops.

But we should see to it that we should try to make it a self-sufficient place. Villages. By the other project that we have. Near this lake. We can have some school, to begin with. On basic education style. Of Gandhiji. Which is a very practical thing, I must say. Whatever these people say about him. He was an extremely practical man and we should really have this education system there.

We can have a school there with basic education and with education in our Indian arts and culture. Because villagers don't know anything about arts and Indian culture or anything. Though they have picked up this music from somewhere, I don't know how - they have no proper understanding of ragas and talas. But, in Maharashtrians you see, they have good voices. They always sing in taal (rhythm) and raagdhari (classical notes).

But I don't know how they have picked up. Because there are no schools, nothing - no way of telling them. [UNCLEAR/Yet] they will be singing; even Marwah (raga) I have heard them. And also Shri raga, like that they sing. So we should have a school for their children of music, dancing and [UNCLEAR/art].

So, we can have a basic education school. The only trouble with basic education was, that he was very, very dry. Gandhiji was a very dry man. Absolutely dry. So dry. I mean he made everything so dry; it used to bore me completely. We should have basic education plus art. Then painting and drawings and all that - we can use for children there. To make their lives full.

So there is one school near Musalwadi. This is another project we have to prepare. We have to study how we can arrange it. Then, the third land, I said, which is available to us in Avadgaon. For that, I would like you to tell me what you would like to do. It is a very large, stony land. Along the side of a river. Both the sides of a river. Absolutely stone is this.

Sahaja Yogi: Could it be improved Mother, [UNCLEAR] for severity there?

Shri Mataji: No, I mean stone is very good. You get flooring automatically. If you want to make buildings, there is automatic flooring you see. Stone is very good for foundation or anything. It is an excellent thing. You don't have to bother about having a foundation. You take out the stones and make the buildings. So that's one thing which is there. But what will you do there is the point.

I was thinking that is the one we should use for animal husbandry. And for poultry. What do you say? Because it is all stone. Such a long, I mean fifty acres of land, all stones. It will be very good. Because we can clear it out, clean it very well. Because it is stones you don't have mud and all those problems like that. Just you can put animals and things like that. It is very useful.

Sahaja Yogi: Water is there, Mother?

Shri Mataji: Yes, water is flowing all the time. You see, it is like a river, it has become stones on the side and the river is in the center.

Sahaja Yogi: [UNCLEAR], any amount of farming, we require water.

Shri Mataji: Water is required. There's a river flowing. Then we can do animal husbandry. Then we can ask all these people to donate. Some goats or things from there. Some cows from abroad.

Sahaja Yogi: Switzerland cows, Mother.

Shri Mataji: From where, from Switzerland?

Sahaja Yogi: Gregoire brings his, Mother (laughter).

Shri Mataji: Switzerland has good cows? But they will need Switzerland climate.

Sahaja Yogi: Yes.

Shri Mataji: We can have Australian. Australian is the best.

Sahaja Yogi: At Rahuri University, they are cross-breeding cattle and are using Swiss brown cows, one of the breeds they are cross-breeding.

Shri Mataji: All right. So we can take help from them also. But you will have to give us something as a present from them. Because we have to [UNCLEAR/fill] this animal husbandry. Mister Chavan is there, he will help us do it. But I was thinking we will first organize something which is not with university staff. Because in the university, the students have to go and learn everything. There is not, they are directly available. The help is not directly available.

Sahaja Yogi: Universities tend to teach, university lecturers.

Shri Mataji: They are more [UNCLEAR]. No practical. So that kind of a thing we can arrange around the university. Those close to the university; they can tell us. And in this basic education, we can arrange one more thing, which is very important - a nursery. Nursery.

All right, we can have the nursery as the first center if you want. Because by nursery you can really help them to have plants, and respect for plants. You can look after the plants. That's how. What else is needed for the [UNCLEAR]? And bullock carts. They need bullock carts. But we have to give them tires so that bullock carts do not spoil the road too. So we have to teach this - how to make bullock carts. That for their conveyance.

Sahaja Yogi: Solar power and wind power.

Shri Mataji: That is a good idea. If you can send somebody to help us learn how to build a solar power plant. Can you run cars on them?

Sahaja Yogi: [UNCLEAR].

Shri Mataji: See, the idea is we don't need any help. We are [UNCLEAR] ourselves. If we can...

Sahaja Yogi: Wind power is very useful for generating electricity.

Shri Mataji: We don't have so much wind power. We have solar power if we can. We have electrical power everywhere in Maharashtra, no problem. Because we have those projects going on. But what we really need now is solar power. We can start it on our own on a smaller basis, let's see.

I mean, your government might also help. You can say we want to do this work there, voluntary work. They might help you, your governments might help you. Because they are in the help business. We can tackle so many agencies for that kind of work. Try to find somebody with solar power.

Sahaja Yogi: Mother, this can be done in India itself. They have the department of science and technology.

Shri Mataji: Your department, I don't want to have anything to do with it. Nothing. Nothing with them. You see, nothing trickles down. It all goes into the pockets of people. We have to do something that is absolutely honest; something that will go directly to the public.

Without any profit. Even if you get the profit, anything, we will recycle it. Into the project and nobody is going to take any profit out of it. And we have to have a very honest institution that helps directly to the villagers. An ideal institution we have to create.

Nothing to do with the government. We have nothing to do with this government of yours.

Sahaja Yogi: No, we can take the technology and implement it ourselves. That's all.

Shri Mataji: Vidya, whatever you try with this government is a problem. Supposing, supposing we ask them for help. All right? Tomorrow the parliament will sit on our head.

Sahaja Yogi: No, we don't ask for help. We say we are doing it for a common [UNCLEAR].

Shri Mataji: If you stand up, I will hear you better. Please stand up, I will hear you better. I can't hear you. If you don't mind. What is it? What did you say?

Sahaja Yogi: I said, there is technology available. We will buy the technology and implement it ourselves. Three places.

Shri Mataji: If you are Sahaja Yogis, of course, you can do it.

Sahaja Yogi: Yes. And that is what we can do. We can use the bio-sources. You have indicated animal farming. It will serve as fuel.

Shri Mataji: That is the work.

Sahaja Yogi: We will use solar energy panels. How to develop the panel, we can do it ourselves with the help of the Sahaja Yogis.

Shri Mataji: Yes, only Sahaja Yogis. Because if you get any non-Sahaja Yogis technical people, you know the problem is there. Which we don't want to have any loopholes. If you people - of course, biogas and all, that is in My mind. Because that we can utilize there; all these things can be done. And that will work out. But we have to show that without making any bad money, we can improve the conditions of the villagers.

Which is not for political ends, or for creating a political impression on people - it is only for their betterment.

Sahaja Yogi: But this is a very, very, I should say, sacred idea?

Shri Mataji: That is, Sahaja Yoga is sacred. We all have to dedicate ourselves, devote ourselves, to give ourselves without charging very much, reasonable or at all, maybe as a sacrifice. Because you know, we got this independence with very great sacrifice.

Sahaja Yogi: Take, for example, the solar mill which will run by the water with the help of solar energy. Now, this can be replicated for about five hundred rupees approximately.

Shri Mataji: I know.

Sahaja Yogi: And we can do it at that stony place and supply to the villagers.

Shri Mataji: Yes.

Sahaja Yogi: And we should put the industries in the stony areas which you have indicated and wherever there is some land available, we should develop technology and tell them how best to use the resources and thereby generate a self-supporting society.

Shri Mataji: Yes.

Sahaja Yogi: And I have been trying the idea for a very long time. And very keen that You have taken away words from my mouth. Well, I offer my services in any capacity. You are right.

Shri Mataji: May God Bless You. But now you see, in Australia, they have very much developed the solar system. So we can get help from them. We are all Sahaja Yogis. So we have to help everyone, everywhere. And this is an experiment we are trying just now to see that we work it out with the help of each nation.

Attention should be there to the divine blessings of God. And try to do something substantial which will give them the feeling that they are in the Kingdom of God.

Sahaja Yogi: Mother, I want Your blessings so that I can, You allow me to contact the people and get the technology and get from Australia what we don't have. Say, for example, a solar panel which converts the solar energy directly into electricity and you can run a fan, a tube, and a TV.

Shri Mataji: All things are working out [UNCLEAR]. So now, we put you; let us put him in charge of the solar system. All right? And he has to prepare a complete table of, I will show you the table I have prepared. How beautifully I have prepared. So you see the table I have prepared of all these people - what they are suffering from and what we are going to do.

So make a proper thing now, with this. So, this is a constructive side of Sahaja Yoga which is absolutely pragmatic. So you have to take him into consideration and people like him. So write it down.

But the whole thing should be started from a small thing. Let us not go into a big thing. That is one principle of Sahaja Yoga, always.

If there are only two people doing Sahaja Yoga, I am satisfied. As long as they are doing it. But no use having thousands and all useless people. So first start with a small thing, work it out for a small unit. Then start increasing it, enlarging it, like that. So make it more useful to a smaller unit first and then to a bigger one.

Then one unit you should work it out. This way, then it will follow ideally for others. And then people will take to Sahaja Yoga. Will be a way of propagating Sahaja Yoga.

And that is how we will do the development. Not from the point of view of how we become attached to the machines but that we should be so comfortable that we see that others are also comfortable [UNCLEAR]. Because we should share everything. Sharing is the main thing. And with that idea, if we are starting, then we should not keep it large. Our [UNCLEAR] should be on a small-scale basis.

And if we do it on a small scale basis less problems will be there. You will be amazed there will be less problems. And we should not ask for big industries and all; we don't need it. What we need are small little things by which we can solve the problem. Like, Warren had a good idea. He said that he can take these cane juice machines. And put them up. We can form Sahaja Yoga centers along those.

Warren: Brisbane.

Shri Mataji: In Australia. [UNCLEAR], how many we want, we will try to find a supplier who will supply it there. Who can take it and on the other side, you can manage?

Warren: We will put Sahaja Yogis in charge and they can spread Sahaja Yoga, plus...

Shri Mataji: Sugarcane is grown so much over there. See how [UNCLEAR]. How many Australians must have come here and seen it, but they don't know. Sugarcane is growing along the coastline. Now, these people are producing sugarcane, is all becoming sugar. But sugarcane juice is so much enjoyable that anything else will be [UNCLEAR].

Then now they will take these crushers. They will plug it. They have electricity, no problem. And make these juices and have little stalls, you see. Sahaja Yoga stalls. Where there will be vibrated sugarcane juice for their Nabhis. [Applause].

That is how to enter into the subtle side of human beings you see. And in the proper style of attendance and loving way and caring for them. Showing that you are a human being and not in a way that people run their organizations. With temper, indifference, and also a mechanical style of dealing with human beings.

Naturally, people will start [UNCLEAR] their families. With that, you can show things like [UNCLEAR/ceramics]. With that, you come down from that higher-paced plastic civilization to something medium-paced. Because it's too much. Human beings can't bear it and it's just blasting. They don't want to have it. But no use running away from it. You should come down, settle down in the center. We have to bring all of them in the center. Now, to do that, India have to be lifted up a little you see, and Western people have to come down. That's the way. All right?

Now, any more condition problems?

Sahaja Yogi: [UNCLEAR/asking about olive oil].

Shri Mataji: Olive oil is so expensive in this country. Olive oil you can't grow perhaps.

Sahaja Yogi: We make all the other safflower, and sunflower unsaturated oils grow on acreage on which we will be doing the crushing. Soya oil...

Shri Mataji: Mustard. [UNCLEAR]. We will sell that. Export there or something.

Sahaja Yogi: There will not be a market for it in these parts? Can't we sell it?

Shri Mataji: There is no market.

[UNCLEAR/Shri Mataji and Sahaja Yogi are discussing it].

Shri Mataji: You go ahead. You can [UNCLEAR/make] sunflower [UNCLEAR/grow] which can be used for the villagers because they are taking that horrible groundnut oil.

[UNCLEAR/Shri Mataji and Sahaja Yogi are discussing it].

Sahaja Yogi: Mother, sugar [UNCLEAR/transport]; it is very expensive.

Shri Mataji: Sugarcane sugar?

Sahaja Yogi: Yes. Sugarcane.

Second Sahaja Yogi: You mean the stalk?

Sahaja Yogi: Not the stick. Sugar

Second Sahaja Yogi: Sugarcane sugar is very difficult to get. Most of the sugar is beetroot sugar.

Shri Mataji: Well, if you can arrange it, we can send it. It is very important to have sugarcane sugar. Even in London, it is very difficult. But you know that [UNCLEAR/people can buy it/biased]. Very difficult, if they can accept it. That's very important for now. English people [UNCLEAR], that's not true. I am not too sure of that.

Sahaja Yogi: That's from the information desk and they said it came from sugarcane in the West Indies.

Shri Mataji: But I think we need something. [UNCLEAR].

Sahaja Yogi: It's so refined it's almost tasteless.

Shri Mataji: Absolutely. So refined. No grain in it. Absolutely everything is [UNCLEAR]. Very refined, it is absolutely tasteless. But see, I don't know, the sugarcane you get here, sugar is very beautiful. It is not very sweet not very [unclear]. I did not find it.

But there is one thing we can do about the sugarcane is offer in those places. It is a very small-scale fruit, small-scale industry. It will be very helpful to villages there if we make candy sugar. And candy sugar is even more effective than sugar. Very effective. For liver. Candy sugar. And candy sugar relatively is very expensive in the market. Sugar we might get, but I don't know - you please let Me know, maybe something. But candy sugar I know is twelve rupees.

So candy sugar can be made, surprising, in a very small scale way. And if they are Sahaja Yogis, which we have, then even more. Because that will go to the liver and people in the villages suffer from liver troubles so much. Because it is so much heat.

Just imagine, how God arranges things. There, there is so much of sun, they will give sugarcane to compensate. You don't know His blessings. Where in Scotland it is so very cold, so He gave so much of coal there. How He is protecting you. We take it for granted, everything. Whatever we need, He gives.

But, if we do not understand the value of His Love, and transport it to others, His Love, then we are becoming barriers. Now, these barriers we have to break through these three things.

Now, can you come in?

Sahaja Yogi: Mother, whatever technology is used in Australia in the by-products of sugar manufacture such as molasses and also baggas.

Shri Mataji: That we are going to give.

Sahaja Yogi: We are going to [unclear/lease] them too.

Shri Mataji: No in the third world instruments, buy them.

[UNCLEAR].

Sahaja Yogi: There is also Mother, the organizational side of small-scale industries. Management, and the aspect of connecting

to markets. There is an area there.

Shri Mataji: We will not get into too much know-how. It is to be consumed.

Sahaja Yogi: So, organization of.

Shri Mataji: It should be more on a self-sufficient basis. You might take about eleven villages, you might take twenty-two villages, but we should work on a self-sufficient (system).

Sahaja Yogi: Co-operative system.

Shri Mataji: It is more self-sufficiency; even in consumption. It should not depend on other places for something. And it should not be ego-oriented stuff. In India, you see, if you give them something foreign, they think no end of themselves. Stupid as they are. You see, for them, you get everything in England. You see, this is the best thing that you get in India because it is a very hot country. If you wear something from foreign, you can be lost.

But here people have that kind of a [unclear/kink/thing]. Same thing in England - that you get something from [unclear]. I can understand English because you don't get any silks there, all artificial - I can understand. But in India you will be surprised, where we get everything real, we want to have everything artificial. Plastic we want to have from outside; all sorts of things.

So in India, if we want to make it self-sufficient, it will be a very good thing. Once they start getting things from outside, they will go for plastics and nylon. That is what they will go into. To stop that, what we can do is try to make them more self-sufficient. The things you like, these Indian villagers don't like at all. Nor Indian.

You see our whole thinking has become more plastic than yours now. Because you also had plastic. Now you have declined from there. We are going towards plastic now. If you go to a [unclear] place, they will be very happy to show you a plastic sofa that [UNCLEAR].

Even [unclear]. You are laughing? Ask anyone. Something made of plastic is something so great in India. We have so much of brass, so much of things and apparently now brass is becoming a status symbol. And you call it dirty steel. And we think stainless steel is very sophisticated, you see. Really.

Even if you go to an Indian's house, they will never give you food in a brass plate. They can. But they won't. Because they will think, "Oh, what will you think of us, very low?". But steel is given because a Western person will think it higher. Now you tell Me what to do?

We are always suffering from the Western complex. Which is to be corrected through Sahaja Yoga. It is very interesting after [unclear]. Now that you are laughing at it, but it's the truth here. It's the truth.

Sahaja Yogi: They say brass is a precious commodity in the country. Brass, it attracts attention, it is rare. Because copper is not available in our country. Which is the main reason why.

Shri Mataji: Na, na, na.

Sahaja Yogi: Costly things in power plants, costly things are stolen. Even gold may not be stolen.

Shri Mataji: Brass, I tell you. I know for definite those who have brass also will use stainless steel. In My own house, I have seen it. For us, brass is a lower thing than stainless steel. Is more expensive also. Then, how do you justify?

Sahaja Yogi: It is not available in the country. Copper is expensive.

Shri Mataji: See, whatever, you are taking so much steel from outside. Stainless steel is imported. It is. Why is it more expensive than brass then? There is no demand. If there is demand, according to you.

Sahaja Yogi: If they say, [UNCLEAR].

Shri Mataji: Because they are not given any incentive. It's not that expensive. Copper is easy to import. It is easy to import copper. See, stainless steel is a thing that you have to put your attention to. Because you do not understand that stainless steel has no vibrations. On Sahaja Yoga style if you see, then the brass has much more vibrations than the stainless steel has. Stainless steel is without vibrations.

In your own house, say, if you have a brass plate and you have a steel, tell Me which one do you use? No, no, frankly. I am an Indian; I know Indian character. You know the reason is, our value system is wrong. Our value system is wrong.

And when you start using, I will you one thing - when you start using brass, you will consume less metal. But if you use stainless steel, you will use more. When we had brass in our family - say your mother had - how many utensils she had? And how many do you have?

We are consuming all this because stainless steel is made by machine. And the machine is like a rakshasa, taking out everything from the Mother Earth; she has to produce more. But if you have, say, brass things - you will have few. You will do more mehnat (labor) to clean it, but you will save the Mother. Being exhausted, we have too many things.

Go see the labor of stainless steel. If you ask the maid who cleans the dishes, she will say when there were twenty utensils to clean, with stainless steel there are a hundred every day. In the essence, what you have done - you have consumed your Mother Earth. Completely. Putting these big machines.

The brass workers, who used to work with brass are finished. Now, what are you doing to make with stainless steel? What art are you going to create in this horrible steel? All the artists have died; art has died. And that shine of brass is not there. So this steel that you are consuming too much from the Mother [UNCLEAR], stop these machines. You go in any house, you see so much of steel, I get such a fright.

And it is written, "In kaliyuga, you will be eating out of steel". My mother used to say, "How is it possible? How can we eat out of steel?" And she could not understand. Eating out of iron. And wearing clothes made from leather. Everyone wears them these days.

And this kind of consumption will create more plastic things, more [UNCLEAR] stuff and what will you do with them? You cannot destroy them, you cannot [UNCLEAR]. So it will reduce our wants. What is the need to keep so many utensils in the house? Stainless steel, our ladies want them a lot. They will arrange twenty-five containers of stainless steel. Mugs they will organize. Ladies just want to go to the stainless steel shop and purchase it, even if you give them a sari.

The same thing is happening with our saris. See the change. See what condition we have reduced it to. Eat in stainless steel, bathe in stainless steel. This time Raolbai brought what you call [UNCLEAR/vessal] of brass. Because whenever I took bath in the stainless steel, you see, I would feel horrid. So she was thinking about why Mother is feeling so horrid after bath. So she got Me brass. Now since bathing in brass, I feel good.

Now brass is half the price of stainless steel. How do you don't know that? You won't believe this is our country's specialty. Stainless steel though made in the factories is double the price of brass. Why? Because we are becoming lazy. We can't clean the brass bucket. We have three buckets of stainless steel and not even one bucket of (brass). Because it is very prestigious.

I tell you, in our house, we have everything of stainless steel means we are very prestigious. Yes. You won't believe it, but it is so.

That is the joke.

Our value system must change. Our value system has to change. We have to come through vibrations. Have less things in the house, but with better vibrations. All the Sahaja Yogis must know we should give up all these modern items. Stainless steel has no vibrations. Machine-made things have no vibrations. As far as possible, try to reduce machine-made things. Then you will feel self-satisfied also.

If you are [UNCLEAR]. Now it is happening in the West. You won't believe, once I went to Holland. And my daughters were with me. This is sixty-five [UNCLEAR]. Just listen to this story. 65. In the year 65. And this gentleman told us, "I have an authentic thing; brassware from India. Please come to my house. Please come to [UNCLEAR]". So we went to his house. And he showed us some surahi (jug) from Muradabad (a local commercial market for metal utensils). Authentic from India. For this he drove us fifty miles, to see that.

[UNCLEAR] Indians, we laugh. And my daughters got very angry. "This madman. How does he say it is authentic?". "Authentic". I said, "How?". "I got a certificate. This is pure brass". [UNCLEAR]. He told me so many things about it, I was amazed. You are never aware. But for him, it was the most precious thing. But for us, it is not. We have ten stainless steel but not even one brass thing. This is our mentality now, what to do?

Another example I will give. I went to [unclear] place called [UNCLEAR/Krishna?] where I built a house for Mr. Srivastava. There also I [UNCLEAR] the household. I also helped people to make some ceramics. I told them how to make ceramics. They were making the ceramics, and then, you see, I chose some of them which were [unclear/bricks/thick], which were discarded, because for Indians, you see, bricks/thick mean discarded. In the West, you want bricks because you never have any bricks. So, I chose a lot of bricks and kept them with Me in the house.

So my husband said, "What sort of junk do you have in the house? [unclear]". I said, "You leave it. These are presents for My..". He said, "What? [unclear], foreigners, we have to present this? I can't believe it. How will they like this [unclear] you have got here". I said, "Really?". [unclear].

So, the first time we had the ambassador of Poland. And his wife. And [unclear], they said, "We have heard so much about ceramics in India, where are they?". Sixty-five, sixty-six [unclear] where are they? We can't find any good ceramics. Where are they? We can't find any [slick/thick] ceramics, where are they?". So I gave them two, which I had purchased, you won't believe, for one rupee each. Presents, you see.

So, he was so furious with me. They went away. He said, "What do you mean by insulting my guests?". [unclear/ in their hearts, I could see their faces genuinely/ unclear]. So, when he came to Delhi and went back, he told Me, "I must say, these two persons are as crazy as you are". I said, "What happened?". He said, "They came to receive me at the airport. They took me to their house. And they have put it in a case. And they said, 'These are real pieces of art, we have preserved it here. Which is so great, but we have not told anyone Mrs. Srivastava has given us, because they will feel jealous and then they will ask you. Everybody is asking from where you got this'". Though my husband was so surprised. He said, "How can anyone be equally crazy as you are".

So, for us, you have read the story of the Akbari lota (cup) have you not? It is that story. You see, to them, aesthetics are different from [unclear/ours]. And that's why we must understand what they want. And you must understand [unclear]. For example, they don't want [unclear/flats]. That's why I can say that. They don't want [unclear/flats]. You must know what they want. Even if you had given them huts, I mean, they would have been very happy to live in a hut. I mean, they would have garlanded you for that.

Sahaja Yogi: Next time, we will give them huts.

Shri Mataji: That's what they want it. But at least give them some bungalows, if not huts. And they are surprised, how did you put them in the horrible blocks? All right, doesn't matter. This time excused, next time give them some better place like huts.

So, we (Indians) must understand them. In Sahaja Yoga, mutual understanding can take place. With that, we also understand, in advanced countries, what has happened. How their awareness has grown/gone into [unclear]. In the other developing countries, we must find out [unclear/development is needed, on what lines, what balance].

Our ideas are all conceptual, individualistic - we have no idea as to the comprehensive understanding of human nature. It's just - one nation thinks like this, another nation thinks like that. It's very surprising.

Now, our Sahaja Yogis, they told Me - they went to buy some records. In London. And all those Gujarati, Punjabi, those young boys - were buying there jazz and this and that. Horrible, cheap English music. All Western music. Cheap, absolutely. And these were going for very difficult ragas. They started looking at them. "Why are you buying this cheap music?". He said, "What is cheap? Are the same price as that one. Now you say it is cheap. We can't understand. That this jazz is very cheap".

You know, now after going to London, I have discovered that in our hotels they used to play the cheapest things you have in English culture. Absolutely cheapest. Cheapest. What you call a labor class servant, low-level music they used to play here. In our great five-star hotels. Yes, if you go and see. Now I realize how they must be laughing at us. When we provided them with this very cheap type of music. But our music is so great, so beautiful. So whatever is great in them, we should take, which is very good [unclear].

So whatever is asked, we preserve and keep and take for them whatever [unclear]. So it is for us to find out. For example, the technical side is very great in them. They have that deftness in their finger of handling the work, the machinery. We are very bad, we don't know how to maintain our machinery we have [unclear]. So all these great things they have, they can teach us. And whatever we have, we can teach them.

But we have lost all that we have. So now let us come back to our original stuff, let us find out the greatness of each country and try to [unclear]. So we have done very constructive work today. I would like some of you to sit down. Work out some of the projects [unclear]. With the help of the Indian Sahaja Yogis. And I hope when we are here we won't waste more time now in shopping and get to some work. All right?

[unclear/A Sahaja Yogi is asking about something].

Oh yes. Where is your sari seller? It is cheap for sure. [unclear for a few statements. Shri Mataji asks Pamela something].

Where do you want to see the saris? I will ask somebody to bring them along for you. Quite a lot of them, we can manage them. But for marriage, I must tell all the brides [unclear]. For marriage, don't buy sanyasi saris. For marriage, you must buy a sari which is suitable for a bride. And not a sari - you can buy any other - which is grey color. We don't believe in a grey marriage. [unclear]. All right?

Now, why bring something plastic? Bring Me this [unclear] in brass. And give Me food in a brass thali [unclear]. Now you people want [unclear] washing the Feet. How many centers want? Raise your hand.

Sahaja Yogi: Five for Australia.

Shri Mataji: Five. [Unclear for several seconds, Shri Mataji and Sahaja Yogis are talking]. Five. Who wants more? [unclear for almost a minute. Shri Mataji and Sahaja Yogis are discussing the requirements, and sizes for Hands and Feet]. Five, six, seven, eight - put it in five, six, I will get it there.

Five, six, seven, eight, nine, ten, eleven. [unclear]. Switzerland. Eleven, twelve, thirteen, fourteen.

Sahaja Yogi: Any for Australia, for us?

Shri Mataji: Two. No. Gavin, aren't you taking for London centers? Who other, Scotland? Other [unclear] centers also. One, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen into five.

Now, David, you want it for Brighton. But Pamela is wanting for what?

Sahaja Yogi: [unclear/name of city].

Shri Mataji: So we put it for that one. So, Australians, five.

Sahaja Yogi: Five and five.

Shri Mataji: So twenty. [To someone in Hindi]. How are you? Are you all right. Feeling sleepy? Please come here.

[The last ten minutes are unclear in several places for several seconds to a minute. There are sounds of items being packed while Shri Mataji talks to Sahaja Yogis and is also discussing an Indian Sahaja Yogi's situation in Hindi. Audible portions are transcribed below].

Shri Mataji: Now, is there food and drink here?

Sahaja Yogi: Yes, for You. For You.

Shri Mataji: For Me? And the others?

Sahaja Yogi: They will go to the flats. Back to their respective homes.

Shri Mataji: What is this?

Sahaja Yogi: This is a special item from Rajasthan.

Shri Mataji: Excellent.

Sahaja Yogi: There was a little but I thought everyone should have it.

Shri Mataji: This is what you have for Sankrant. It is another style. And this sugar? Is he all right now? What do you have to say? Who saw him? David, what do you say.

Sahaja Yogi: Improved Mother. Left side began to come up. Nabhi is not all right.

Shri Mataji: Nabhi is not all right. Do you have a problem - diarrhea or constipation?

Sahaja Yogi: Two times a day.

Shri Mataji: But not loose motion?

Sahaja Yogi: No.

Shri Mataji: Because there is a guru tattwa here. What you have to do, is take leave of your guruji, maharaj. Apply some willpower, because he has got a firm hold of you. They keep you in mesmerism, it is not easy. Apply some willpower and immerse his photo in a river. Because by keeping this, your guru principle has been spoiled. Otherwise, are you feeling alright?

Sahaja Yogi: Yes.

Shri Mataji: You are looking better. This has been given to correct your guru tattwa. But you have to leave him. You will leave him?

Sahaja Yogi: Yes.

Shri Mataji: All right, I am coming over, so come and meet then.

Sahaja Yogi: Yes.

Shri Mataji: And left hand on [unclear/ground] and right hand outside the window. Light a lamp. And this person who is with you, ask them to move the light seven times around [unclear]. One lamp in front of the photo. One hand towards the photo. Have you brought the lamp? Where is it? Bring it here.

Sahaja Yogi: They are outside.

Shri Mataji: Outside? All right, bring them here.

[Shri Mataji instructs the Sahaja Yogi on how to use light and vibrate salt and sugar]. And keep using that. And just like that your health will improve. And remove that photo. It has a bad effect. It is upsetting your whole stomach.

Sahaja Yogi: Photo?

Shri Mataji: Photo of the Gehra baba.

Sahaja Yogi: It is not there.

Shri Mataji: Nothing. Not his photo.

Sahaja Yogi: Books?

Shri Mataji: Nothing, not photo, books, anything he has given.

Sahaja Yogi: No he does not give anything, he just meditates.

Shri Mataji: They don't give anything, they just talk.

Another Sahaja Yogi: The whole Void is catching.

Shri Mataji: Yes, the whole Void is catching. Now from tomorrow, you say, "Shri Mataji, I am my own guru". Left hand towards the photo and other hand out and say, "Mother, I am my own guru".

Sahaja Yogi: How long should I say this?

Shri Mataji: Till you feel better. In one week you will feel better. You will feel the cool breeze there. For you, "I am my own guru, I am my own guru". And you have slight right Vishuddhi so talk a little less. For a few days, be quiet, for seven days remain quiet, do not talk much. And left hand towards the photo, right hand there. And then I will meet you. All right? Anything else to talk about? All right? Take care.

And meet Me for sure, no matter what happens. I am there between the 10th and the 14th.

Sahaja Yogi: Where are You?

Shri Mataji: At Sadhana's house. In Patna.

Sahaja Yogi: Which one? Which area?

Shri Mataji: Sadhana. Rommel's house.

Sahaja Yogi: All right. I thought Sharda's house.

Shri Mataji: Rommel's house.

Sahaja Yogi: There in [unclear].

Shri Mataji: Do come. Raolbai? Please wait. We will give you something very nice. Please wait. Wait outside.

To Raolbai: They are our son-in-law. We cannot send them empty-handed. Otherwise Sadhana [unclear]. Ask them to get something for him.

[To Sahaja Yogi]: Please wait, we are getting something for you.

[End of recording].

1983-0128, The Shaktis Within Us

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The Shaktis Within Us

Public Program

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It's such a great Sahaj Yogi, that he must have really blasted you all, with so many expositions, which normally, we resist, very much. So, I have to say one thing, that, this work is, of Mother's Love, and Mother can never demand anything from you, least of all the reverence, that is, due to a mother, only thing she can do, is to love you, care for you, to guide you, to proper understanding. Sometimes suppose she has to take the cane in the hand, for a very short time, but this overpowering love cannot demand anything from you.

Actually, sometimes I wonder, why should they at all think of giving anything to Me, because they do not know I'm so helpless, that I really cannot take anything, at all, it re bounce back, and, it is a very different phenomena with Me which have faced, sometimes with people when I tell them, that Love can only be returned in one way, that is only by assimilating it within yourself. Just by sucking it into your being, just by fulfilling yourself with it, to be, absolutely satisfied, to be transformed into a new being of joy and happiness.

To be the Lotus of your being, to be the fragrant personality of this earth. If that happens to a Mother, is the biggest thing, She may be the most powerful or whatever you may call her by, her only joy is in seeing what she has, to be given completely, fully to the children Sampurna. Because anything that she tries to retain, doesn't make her happy, so everything has to be imparted, given to you.

But sometimes as, Yogi has said that people are not hungry, till a mother can't bear her children starving, so she too create also the hunger, in her heart, in the heart of her children. A mood has to be set in, and thus today we had a very nice program, describing the different deities, awakening them within ourselves, setting you for your transformation. I am very much thankful to Shrimati Urmila Devi Vardhan for giving such a beautiful exposition of bharatanatyam, and also to all her accompanying artist. They have been very kind to us. Thank you very much.

Now, today as I told you, I have to talk to you about the Shaktis, the powers that already exist within us, and manifest within us, and when we start misusing them, how we fall a prey, to some sort of maladjustment and as a result, we become sick or, we become, imbalanced, full of tension, temper, and all sorts of abnormal behaviours come into our being.

This subject is to be understood better, if you had the book you can, you must have done some homework I am sure today, that within us lies, the power of Shiva, the power of our atma in our heart. And this power of atma, is the witness, which watches, the, clay of the power, of the Holy Ghost. The atma is the reflection of the God Almighty, and His power, is this all pervading power of God, which is the Adi Kundalini, which is manifested within us as Kundalini. This, Kundalini, resides in the triangular bone. Reflection of God Almighty, Paramatma the atma, watches the play, of the power, of Love, Love of God, power of Adi Shakti, his own power of Love which is immeasurable. Which is Anand, which is, in destructive, which does everything in this world, which is called as Brahma Shakti. That's the truth, the rest of it is not, but still we are sleeping, still we are not aware of that power, that is all pervading, we have heard about it, in all the scriptures that there is the all pervading power.

Yesterday, I told you that this Power is doing all the living work. Despite all this, we cannot feel that Power, and we do not know, whether we should believe in this great power that is surrounding us, whether such a power really exists or not. The reason is we

are still, as a human being, we are in a transition. We are not yet become that for which we were made. I would say that this instrument which is here being made is not put to the mains, is of no use. Unless and until it is put to the mains it doesn't work out. Whatever it works out so caused supposing somebody pushes it down and out maybe also speaking on this or doing anything is not being the real think is just false, it's just artificial. So whatever we have been so far, without, the connection with the, all pervading, connection, with the God Almighty, is all absolutely artificial. It's just mental thing that we are doing, so this yoga must be established. Yoga means the union with God Almighty for all understand, but it just doesn't mean that you take a plug and put to God Almighty, it doesn't mean that way, but it means that within ourselves, the whole instrument is made and built-in in such a way, that only a Guru or an enlightened soul, knows how to connect this instrument with God Almighty, so that you become an instrument of God's love.

Now this happening is called as Yoga, but Yoga also has another meaning, "Yoga Kaushalyum Yukti", that the word yukti comes from that Yoga, means, with deafness how to handle this instrument. It's not sufficient for anyone to get an instrument. Supposing you are given a car, and the machinery is opened up, still if you don't know how to drive the car. You cannot drive it, it is useless for you. And if try to do anything, you may spoil the car. Before starting the car, if you start turning the parts like the tyres or something like that or the wheels the car won't move. In the same way, without having the Yoga if you try to do anything in the name of God, you are doing it artificially. So the yukti, the Kaushalyum to handle this instrument, is also to be learnt. So first part, this is the Yoga, is the sprouting of the Kundalini, the awakening of it, and breaking of the Sahasrara, I should say is the job of a Sahaj Yogi or your Divine Mother, but afterwards to learn, the yukti, the Kaushalyum, the kushalta, the debtness, how to develop this awareness, into that stillness, and this awareness into that higher awareness which you call it vibratory awareness. How to station it there is the job of an awakened soul.

So we have two different functions to do, first is to awaken the Kundalini. That I know sometimes can be difficult, can be easy depending on the sadhaka, on the seeker, but the other part of it becomes much easier for a person who is awakened, if he has real bhakti for himself, real understanding that he is a person of some value. He has come on this earth, not to just waste his precious human life and fritter it away, but for a very, very special purpose. All such people will dedicate themselves completely to master the art of Yoga.

Now many people ask a question that what is the difference between Sahaja Yoga and other Yogas. There is no difference at all, because if you see the Yogas which are described, say Hatha Yoga is. Hatha Yoga was practiced in our country when we had a very different of society. The children from about five years to about twenty five years at the most, would go and live with their Gurus who were all realised souls. In those days we didn't have such Gurus as we are having these days, all kinds of funny things. They were realised souls, absolutely detached, of course married, living with their wives, and looking after the children who went there for their education, and at that time this kind of Hatha Yoga was practiced, where people lead a complete Brahmachari's life. Today such a situation doesn't exist at all, so much so that the Gothra was nothing but the University. Say supposing my Gothra is Shandileya Gothra. The university where the children studied could not marry each other not in one generation, ten generation, but till today.

So the Gothra which are started that is Brahmachari's must be kept absolutely pure. But modern times are such that even if you want to know your Gothra I think perhaps that very few people really know what is their Gothra is. So when this is the situation of today's society where the purity of life is so much challenged every moment where there is no sense of Brahmachari among the children to practice that kind of Hatha Yoga is going to be rather difficult where you have to spend all your life in a school under a realised soul who is a Guru these days you see the quality of Gurus and the quality of students, but in that also the first change is that change is not only - making yourself thin or making yourself of making yourself like an actress it was not only a viyama systems it was a ashtangas out of ashtallas the first and foremost was Ishwara Pranithan means first is the Realization establishment of God within yourself, and absolutely it is logical and sensible to understand this why Ishwara was to be established first because unless and until Kundalini starts moving you will not know what is your problem is.

For example with your naked eyes you can see the Kundalini pulsating in many people if you come to our regular programs you will be surprised it pulses just like the heart in the triangular bone when it goes upward you can see its pulsation passing if you put your stethoscope you can see the pulsation moving up to the head where on to the top of your head in the Fontanel bone

area you can feel the throbbing clearly which Kabira has described as shunyeshikarapara anahathabaji and anahatha is that sound of the heart lub du, lub du you can clearly hear on top of your head and when it breaks that sound then you start getting that cool breeze of the holy ghost the Chaitanya Lahari coming out of your head. Now this is what one has to understand is the beginning of Yoga. This is where the awakening has taken place and Brahmarandra has been broken, but still it is to be fully established.

This is the second part of Yoga which is [coushallop]. No in those days when Ishwara Pranitana was so important these days those people who are teaching yoga don't even talk of Ishwara. They lead a horrible life there is no question of Brahmachari and all that and then what diseases such people can develop, if I tell you you'll be shocked. Those people who do such asanas and such things which are only physical develop their physical being. Such people can be very hot tempered, extremely dry, without any sense of innocence and of purity and auspiciousness. Such people can be extremely cruel and can even beat their wives, beat their children and can be so dry that if a Sahaj Yogi tries to raise the Kundalini of such a person they might get blisters on their hands. These people may end up with so many diseases which may not be cured by the Viyamas they do. These people become very right sided ego oriented people and they think no end of themselves. At the most if they go beyond the limits they can become so cruel that they can easily achieve the personality of Hitler. I would say Hitler is one of the examples of the extremes to which a man who is working out his right side as we call it the physical side the right side, the Pingala Nadi, can reach. Hitler should really warn you all off such a great attachment to your body development.

You are not only your body. Many people who come to Me I have seen come for sickness and want Me to cure them. But one has to know that God has common sense, He is the source of all the common senses. Those people who want to get cured if they are not the ones who are going to carry the light of God then why should God cure them? The light that we have in our house which is just a lamp and cannot be useful for producing light as such, are we going to repair it? If we cannot repair it, the great economist who is God is he going to do such a thing as to cure a person who has nothing to do with God who is not going to work out anything who is a ball case. Know at the very outset if you read Gita you will find that Shri Krishna has clearly said, "They are already dead people." He asked also Arjuna that you have to kill your relations even people like Bhishma pitamaha and his Guru also watch, because they are already dead. That means whatever is dead is always dead and whatever is living is always living as He Himself has said that naniyam chidantish shastrani naniyam dhathipahavaka. That spirit that atma within you cannot be destroyed. So such people if they have a body which is absolutely incapacitated, or they have a mind which does not want to receive anything about God then the Gods forces recede back and such people may not be cured. But a time has come where I feel God Himself in His all graciousness and sweetness is so gracious, He is so kind. I have seen in Sahaj Yoga that people who are supposed to be just directly going to hell are getting Realization. It's amazing! I am amazed at Sahaja Yoga!

That's why I call it a Mahayoga. People told Me about man, that he is the one who has done all kind of bad things. Even his wife has committed suicide. He is a man who drinks and who plays this and does that and he has done all sorts of things and now he is absolutely finished and fagged out he has no money left and he came to Me and of course with great difficulty he got his Realization. They didn't tell Me beforehand but the way he was difficult I was wondering what sort of a person is this. He had no diseases as such very healthy person extremely ego oriented but he got his Realization and when he got his Realization he was a transformed man. All his shedrupules had fallen down he was a different man his face was different. He was so beautiful and so much stunningly changed that even his own wife could not believe that it is the same gentleman because he had one wife had committed suicide he had another wife who was absolutely pestered and was about to commit suicide and she herself said that, "Look at this man, how has he changed what has happened?" So that it is proved that God has really become extremely gracious, extremely kind and that is why yesterday I asked you to say again and again that, "Mother, I am not guilty", not to feel guilty really don't feel guilty at all because whatever you have done whatever may be your mistake against God whatever anti God things you have done to others or to yourself, forget it, it is time for you to get Realization and all of you are going to get it.

Another Yogas are Raj Yoga and other Yogas are there. Now Raja Yoga is another thing which means that you have to do kumbaka means holding up and that you have to do kaycherrie and all those things. Actually it is brought out in such a funny way that you'll be amazed that the way people follow it is something like before starting the car you start moving the wheel the, the, what you call - - - the steering wheel and you start pulling the choke in the same we follow Raja Yoga these days. There was a gentleman who use to cut the tongue in America who use to cut the tongue of people and used to push them back here

mechanically to call it a kaycherrie. Kabira is his exposition has clearly absolutely condemned it and he said this kind of nonsense is not going to take you to God. Also like shaving your head or wearing a kashiya vastra and all that kind of a show, is not going to take you to God, he said it that, "If shaving your head is going to take you to God, then what do you think about the sheep that is shaved every year, twice. It must go to God first."

So all these nonsensical ideas about Yoga are to be canceled because Raga Yoga is the thing that actually happens within us when the Kundalini rises, it's a tremendous happening, and there are so many activities that come into going to play that is impossible to describe in one lecture what all happens, but imagine an energy going up and all the centres going into motion and commotion fixing up the Kundalini in its proper place supporting it, they have to do so many things simultaneously as we cannot describe even a simple thing like digestion of food which is so autonomous, we cannot describe that happening which is so subtle and so quick and so alert. But by putting your tongue in your throat and wagging it all your life you are not going to go near God at all. On the contrary God is going to be very angry with you for being cruel to yourself for nothing at all.

This concept comes from I don't know from where that you can do all the Yogas without really being the Yoga. The real Yoga is spontaneous is living process. Is a process which is the Sahaja, Saha means "with", ja means "born", is born with you. We never think how we digest our food do we? We don't know how we see things/ it's the most wonderful intricate camera that God has build in our sockets. Now do we ever understand that this complicated body was created by some energy within us, and that energy is still there which has to give us this last jump into the new awareness of self-Realization. Why should we not think that whatever we have got so far has been absolutely free. You didn't become human being by paying anything to the monkeys did you? How did you become human beings - spontaneously! How did this evolution come up - spontaneously! You did do anything about it, did you stand on your head to become a human being? Did you go to any school or to any University to read about it? All that is [white] for human beings is absolutely free and has to be free. Not only free from money but also from breathing and all those things like breathing now. Supposing if you have to breathe. First you have to go to school and find out how to read, how [many] will exist even for a second. Reading has nothing to do with God! Please remember this. Reading books doesn't take you to God at all, only thing is that if you read something you may reach a logical conclusion like when you come here and you see an advertisement you see that there is a program of Mataji Nirmala Devi. If you think that by reading that advertisement you have got your self Realization then what should I call you. In the same way if you just read books and think, "Oh I have read Gita, I have read this and I have read that and now I have become vijasa", you are sadly mistaken.

Even to understand Gita or to understand Bible or to understand Koran you have to have your self Realization otherwise you can never understand these books also. So you cannot do it by reading on the contrary sometimes too much reading can create a big problem what Adi Shankaracharya has called it as a sabdhachala. The right sided man who works with his Ida nadi on the right side on the right sympathetic nervous system is the one who works his physical side more and his mental side he uses his kriya shakti. Especially in Delhi the kriya shakti is overworked, everybody is planning. Planning what God only knows. With all this planning if this is going to be the situation it is better that they stop the planning. Planning for the future! Future doesn't exist, so why should you plan? Now anybody would say, "Mother, supposing you have to go day after tomorrow then you must book your - ticket." Yes then go and book it! Why are you planning? You will plan up to the point let the car come in let this would happen then somebody will open the door up to that point and you find your car is punctured. Today the same thing happen, I started from My house and the president was passing through and every car was stopped. Why do you plan everything, make it so timely you see that you should be absolutely timely, after all in living processes there is no time.

Supposing somebody ask Me how much time will it take for a Kundalini to be awakened, actually it only takes the split of the moment. Split of the moment! Really! [Shadhn]! Is less than a shadhn. Just a wee piece of at time is needed. And it shoots up and it just breaks through in some people. But in some people it comes up, goes down, comes up, goes down, in some people it takes time even to wake. So under these circumstances you cannot just say exactly what time a - a flower is going to become a fruit, can you say that? Any living process you cannot time it. Only dead things you can time it all right. If I was supposing a dead person and everybody was dead then there would have been no problem of My arriving here on a dead car because nobody would have acted - objected or there would have been no problem but as human beings are living as everything is living there can be a problem in anyway no use planning for the future. That is how we have faith in our planning.

God has all plans for us! He has made all plans which you can see within yourself. Beautifully He has planned all this and this time also He has planned very well. The time has come! This is the time of resurrection which was announced by such a great rishi like Brigu who was living thousands of years back he wrote a book called Nadigranth he has clearly stated about Sahaja Yoga what will happen and how people will be cured and how the Kundalini will be awakened. Not only that but when about three hundred years this was one gentleman called as Bujander, he, he tried to bring it to the modern language he said that this will start in 1970 exactly Sahaja Yoga started in 1970.

So it is all planned in God's own ways He has planned it and in that planning we have to see how we fit in, how many can be saved that is very important, this is the time when we call it the time of judgement. The time of judgement has come, this is the time you are all going to be judged. Now many people will say that, "Mother we don't think this is the way we are going to be judged", if I ask them what is your concept of your judgement? I would say Michelangelo has done a very great painting in Sistine Chapel where you can see very clearly how he has shown the whole Kundalini and in Mahavishnu standing at Christ here, throwing the people at Agnya chakra on left and right, they are coming down from left and right and how those who are saved are going above with the help of the Angels. It is so clearly how he saw the vision he was a great thrastha and he saw it.

Afterwards we can see in England, which is a place you would not believe of Rishis or Munis a great saint and a great poet who is not very well known to us Indians called William Blake, was born about a hundred years back and he has written, so clearly, so clearly, that it is amazing to see how these Saints knew all these things so clearly about Sahaja Yoga to come, that even where I will be staying in Surrey Hills first, first because responsibilities are here, then the foundations will be laid in Lambeth ville, actually all these things were discovered when the things have been done, so the, our Ashram is in Lambeth ville where we have put the foundation and there it is written clearly even the house that I am occupying now is on the Tyburn Brook and is all clearly written to the last word where the such and such person will be living, can you believe it. And an Englishman saying that Jerusalem the place where people should go for their pilgrimage will be London I been after knowing the English as they have been it is impossible for Indians to believe that a such a day will come that Yogis will be settled in London but they are. There are great Yogis in London today. Now all these things have happened to us. God has organized everything. God has managed everything. Inside yourselves also He has managed everything very well. So beautifully that it is only to be seen after Realization how things are beautifully done within ourselves.

But is it the human ignorance and freedom put together because animals are pashus there are impartial of God but human beings with their freedom and ignorance have created some mistakes, doesn't matter, doesn't matter, as long as you are seeking God, you will get your Realization you are beautifully made inside. There is a beautiful picture which we will show you tomorrow as to what the chakras there are and how the Kundalini resting in the triangular bone rises gradually and passes through these chakras and crosses over and breaks this Sahasrara.

It was said since long, because even Indra was given Realization so you can imagine how old is this custom of giving Realization. At the time of Janaka who was the father in law of Shri Rama it is mentioned that Nachiketha got Realization, one person. Now that time one person all right on the tree of life there are few flowers at the beginning but as the blossom time comes there are so many flowers and all these flowers are to become the fruits. But if the flowers turn their face away from the sun, you can't help it because these flowers are not like ordinary flowers. They have freedom to choose either the God's Kingdom or the satanic Kingdom. It is their choice and ardent desire to be in the Kingdom of God which is going to work it out. So it is left to us to decide within our heart to know that everything is done beautifully within yourselves.

We have three powers already manifesting within us. The first power as I told you yesterday when we were doing the action of raising the Kundalini is the left side power of desire. Desire. But all of our desires are weak root, are perverted, because whatever desire we have does not give you full satisfaction disaffection. Now the principle of economics that once in general is not they are not satiable, in particular there for example if I want to have a little house, you will have the house but you are not satisfied the house does not satisfy so will you want to buy carpets so want buy the carpets, then you try to furnish the house still you are not satisfied, now you want to have a car, and get a car, then you want to start a factory, still you are not satisfied, means none of these things give you satisfaction these material things which you have changed from one to another.

So it is proved by economics itself that material goals are not satiable in general so why run after such a thing which is never satiable like mad. If it is said by economics itself let us turn to something else, and the else is nothing but, is sent, the controlling power of all the natures, and of all the beings within this creation and that is God himself. That God resides within us as spirit so we have to turn to Him, as I said we have to go to the roots and know the knowledge of the roots which is absolutely different, absolutely different, from what knowledge you have had so far, absolutely different but you have to see for yourself with open mind. So we have three powers, the left side power is the power of desire, and as I said all the desires that we know of are weak rooted because they do not give you the satisfaction of the desires. So there has to be something shuddha desire there has to be some pure desire and what is this Kundalini, and this Kundalini is the one which is waiting for that day when as a Mother she will give you your Realization. She is your Mother, and she is the one who has been with you all your lives and she is the one who wants all the time that My child should get the Realization and now this Mother is an individual Mother she has no other child, you are the only child. She is very tender kind and extremely knowledgeable she knows all about you she knows all the mistakes you have committed she knows that you have done wrong to yourself but still she is so powerful that she know that if she is awakened she will throw away all other desires and will come up and will make you meet your ultimate own which is your spirit.

So we have the Shuddha Iccha. The Shuddha Iccha is your Kundalini. Now the other side we have another power, which is the power of action. This power of action we put into wrong thing. Always our action lead us into troubles as I told you about science you take any action you take first of all you are not sure as to what you are doing, now take to the ultimate which we think as the most noble thing human being do, is to help others. Now, this at least you would think, "Why should Mother challenge?" This action also comes to you out of complete ignorance, complete ignorance. I would say who is the other? Who is the other? If you are the part and parcel of the whole, who is the other? Whom are you helping if this finger is feeling the pain and if I am trying to soothe it am I obliging the finger? Am I doing anything for the finger? It comes out of ignorance and ego that we are trying to help others, actually you are helping yourself. Perhaps also you are doing it to pamper your ego, I have seen people who have got big awards for being very helpful to the poor. I have seen the temperament such hot tempered horrid absolutely thin like sticks horribly place about their own position. Such people what good can they do even their own personality is abhorrent I mean people when they see such a person are really frightened and are overawed, what a matron this lady is as she is supposed to be helping people in some sort of a nonsensical thing. Like somebody says you take hundred rupees, I'll give you hundred rupees I'll help you. All right you have helped the man by a hundred rupees, Forget it! What is a hundred rupees? Forget it! Just you have not helped, just given it.

I would quote My father in this, because My father was a another great Realized Soul which we really, can be legendary, I know that he was an extremely generous man, extremely generous man and he gave everything that he had for the struggle of India. But his generosity was so great that every Sunday he used to distribute some blankets and things like that sitting outside in My house just passing over like that and his head always bent like that. So one day a friend a gentleman said, "Sir, what are you doing?" You are giving two blankets to one person, and some people are running away with three blankets, he said [sela] "I am not giving. If you think I am giving you are sadly mistaken. I am just an instrument I am sitting here and I am just passing it. Now if somebody wants to take more, let the organizer see it, I have nothing to do, I am just passing it. That's not my job. My job is just to stand here and give it to people who want it. I don't see who is rich or poor, who wants it or not, that is not my job. That is the job of the organizer who wants to do this. That kind of a thing it was.

So what is that you have give a hundred or a lakh of rupees may be you might have done it just for your names sake? It has no value intrinsically of any punyas. You have won no punyas at all. The punyas are only won when you just do it without looking at it. But it is very difficult, very difficult, only a realised soul can do it. Who gives away without even knowing he has given away. Only a realised soul is like that. You will be amazed that I don't know how many people I must have cured I have no idea at all. But one day I was sitting next to a gentleman in a dance like this and he touched My feet. I said, "Who are you?" He said, "Mother, don't you know you have saved your life." I said, "Saved your life! All right forget it forget it." I said, "Sit down let's see the dance." And I was trying to remember when did I meet this fellow, I just could not remember. "But", I said, "You were never sick?" "How can you be sick?" he said, "No I got my Realization and now I am all right." His face was changed he was so transformed, I just could not place him, I could not understand who he was.

So you can imagine, what a change a person can achieve through Realization, and a person who is supposed to be kind and obliging just is flabbergasted and ashamed and embarrassed that the kind of a memory one has because you just don't remember all this. It is not important to be remembered. It is not important at all to remember these things, and such a person has no value for things that are so important. I tell you can live much better if you don't worry about so many things that you have to do. So with this right power of action we try to do things which are really anti God activities. First of all that we buy something and we think, "This is mine."

If you say anything is mine that means it is not I as I told you yesterday, but this feeling that this is mine, this is my possession, this is my thing, I must look after it, is absurd I just don't understand that you all know, you have seen that everyone dies. Anyone who does not know this, I have not known anyone like that. Now when you die, you don't take anything with you, this you have known also, or have you not. No one takes anything. What you take is the kindness, the fragrance you have spread on this earth. Even the people today who think I am such and such, I am a king, I am this, when they die people say, "Oh God, thank God he died, horrible king." It is better that he died; we prayed for his death thank God he is gone and finished, he was good for nothing. All these selfish things we do with the idea that, by that people will have respect for us. Somebody told Me that I accumulate money because without money nobody has respect for us. I said "Really!" I did not know people respect anyone for money's sake if they do you shouldn't care for such respect because money is outside you. You leave the money tomorrow; supposing you loose the money you loose the respect, so why do you have such added mud on your body of which people are giving you respect, and such artificial respect, why should you be so proud, "Throw away!" People should respect you because you are you not because you have money, because you are today a big man and tomorrow a small man. But that you are you is your spirit. The problem is unless and until you know the spirit you may divulge or get in, attached to possessions which are attachments most artificial, most artificial

END OF SIDE A

Putting her finger on that I hope it is not spoilt. But we worry it should not be lost before Mother disappears I must get hold of this ting but I am just enjoying it without possessing it I am enjoying it. So what's this of possessing, better give the headache to someone and enjoy it, other peoples things is the best.

Actually I do that, to be very frank, I do not possess even a single thing in life. I have told My husband please do not put anything in My name because just I can't possess. I mean if you want to put it, put it but I have no understanding of it. And those who possess I know such headaches they have of possession that they can never enjoy it, they can never enjoy it, the point is as soon as the idea comes into your head that it's a possession you cannot enjoy it. This thought itself is a disturbing thing which takes you away from the joy of that beautiful thing.

So what is the thing that you have to see in matter is the joy of [esthetity]. First of all the joy of esthetity which we do not at all think that aesthetics are possible without possessing it. We cannot think that anything can have aesthetics until and unless and until you possess it. You cannot enjoy the aesthetics unless and until you possess it. Thank God there are now museums, most of the aesthetic things have gone into the museums and headache is over for many, But still people want to smuggle these things, to buy these things, to possess these things, to have such a big headache, what's that need. There is no need to waste your energy in possessing things which are headaches, if they are not headache it's all right, but we don't possess them let them be there. I tell you if you don't worry about it they will be there, and they will give something more than what is expected of material things.

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Of the material - a thing, the value of that, is the joy of giving material things to others. That's the only thing I feel any matter has. There is no other value in things which we can possess, so must be the value in giving the headache to somebody else. I tell you nothing like it. Try it! Try to give away all the headache to others and you will feel so relieved you sleep standing while you are

horse, as you say, "Holy base to solve"!

In the same way, if you try to pay attention to somebody because he is rich, say he has diamonds or he has, I don't know some big car "Oh what a car it is this", England is very good for that. If you wear real silver, real - real pearls, they start call you Madam, and if you wear artificial ones, they just bark at you. They know - all of them know, but you see I am wearing it not you. But when if you call me Madam or even the Queen Elizabeth I am not going to give you. So why should you call? The whole system is so artificial and so stupid, it's so stupid that for a person like Me, I just don't understand why should we waste our energy after people who are not going to shell out even this much, even if you give them the respect for these possessions of theirs.

Once you start giving no respect for possessions, those people who believe in possessions will rise above and will try to imbibe something higher. I have had lots of - complains about people taking bribes, making big money, this that, having - this big thing, and all - for themselves. Now the reason is, people are impressed by that! People are only impressed by those things so people try to acquire whatever you are impressed by, people try to do that.

I'll give you a concrete example when My husband got transferred in Bombay. We were all simple ladies from all over, educated, and we were all decently dressed Indian style, we used to live in a very decent way, good wives and all the way that we had come from say good families. So we tried to keep the corner of a family. But then one lady came, and she was quite - according to be a strange woman, you see, and most surprising was the way she dressed. Strangely and funnily all men started getting impressed by her. I mean this woman would not even look at them, she would talk to them rudely she was such a funny woman, but all men were attracted to her, something must be possessed. I don't know what was the reason, but the ladies who were so good and nice started changing just like that. And they said if their husbands are interested in such a particular type of a dress why not I do it, and they all started changing themselves so fast that suddenly I found Myself surrounded by all this and they thought I am a stupid woman.

The trouble is, unless and until you the Sahaja Yogis of course you'll do, but the people who are not even Sahaj Yogis, must know that after coming to Sahaj Yoga, your priorities are so changed, that you do not care for all other things which are called to be positioned, or big personalities, or you can call it - big educated man, or some rich rajah and all that but it cares for the Kundalini itself.

The Kundalini will judge you. We have one very ordinary boy, who is a poor boy, his name is Morisho. Of course, by the help of Kundalini, of course, your Lakshmi tattwa is improved, so he has improved in his Lakshmi tattwa also. But he is a very great Sahaj Yogi. I mean he is really -very great soul, and he is respected much more, than any big man coming, because we understand the intrinsic value of a person is how far he is a realised soul. So the whole system that we have built here, which is responsible today for a shock for us is going to change ,and all the priorities are going to change, our idealism is going to come up and we are going to look at people for their intrinsic value and not for their outside value.

I don't know how many of you have met Mahatma Gandhi. I've lived with him in My childhood, and though he was a very dry person, extremely dry and he made us like scouts you see, and he took us to task because it's so necessary, but the thing I learnt from him was, that the way, I mean he was particular on correcting himself every moment, and saying things which will correct yours. This was the beauty of his leadership.

We had a program something in Molanazas all of them when I was a little girl, and we were giving water and this supplying to them prank, and then Gandhiji said, "Better not go for lunch, you better have lunch here." They said, "All right, whatever you say", very obedient people. So he got out he had the keys with him because the bar, his wife, had gone out, so he took out the keys, opened the thing and took out, all rice, wheat - what you call the atta, everything, according to the people there were measured them, put them, took about fifteen minutes. When he came back to, everybody was very embarrassed and - I think it was Colonassad said "Bapu, we did not know you had to go to this extent?" Ah "for us I mean! It's too much!" "What too much! Do you know, this is the blood of my countrymen". "I'm just a trustee. I cannot allow even a drop of that blood to flow out." Can you imagine! That's why he is a marvel. He has detachment, was so great that it impressed people everybody was literally frightened of him I had seen, except for Me, because I was his favorite I think and he used to call Me Nepali. And when I told him one day,

that ah "Bapu you are very strict with everyone." "I can get up at four o'clock because I used to get up. I can do anything with My body it is very good, but everybody is not like that," he said, "You are the old mother! I am not! I am a father! I am going to put them right!"

And in a very strict way he also used to treat children also, but the best part of it is this, that his people at that time when he created that atmosphere, he created people without Realization I must say with his own character with his own sublimity. He created characted characters who respected people because of their quality, and not because of their falsehood. But in Sahaj Yoga you don't have to give any lectures, you don't have to be strict like Gandhiji, nothing has to be done. You are just given awakening and it happens. You are just a changed person, you get that transformation automatically. Nobody has to do anything about it; all your actions become directed towards Sahaja Yoga.

Now when a Sahaja Yogi meets Me, he is always talking to Me, "Mother that day I saw such and such thing and my Sahasrara opened out. And then I went to a shop and what happened I saw something and it emitted such vibrations, that I felt tremendous love for that artist." The whole shop the whole system, the whole thing changes and he talks like an, a, karmic, because he does not do any karma the whole thing flows, he becomes a third person. He talks like a sakshi; he talks like a third person. He doesn't say, "I have cured somebody." He says, "Sahaja Yoga has cured that person." So he becomes separated from Sahaja Yoga, he is not Sahaj Yoga is the sense that Sahaja Yoga is doing its job I, the one, the ego is separate.

The Sahaja Yoga is doing this. Sahaja Yoga has worked out this way. Sahaja Yoga where does it exist. It exist it in the Sahaja Yogis. In the hearts of Sahaja Yogis, in the hands of Sahaj Yogis, in their Kundalini, it exists within them, in their spirits, and from that spirit the Sahaj Yoga is working out.

So when they say that Sahaja Yoga is working it out, they are actually saying, the spirit is working out, a spirit is detached, so they never say, "I have done so, I have arranged. Mother, Sahaja is so great that as soon as we went there the Sahaja worked it out." Now where is this Sahaja standing outside? It is within your heart this Atma works it out.

After Realization you become really dynamic, believe Me you become absolutely dynamic. So far we have never known God's real miracles, His real way of dealing with human beings. Some Sahaj Yogis who cannot receive the message that I have come dream about it in the night. Because they are collectively conscious, not only when the Realization comes through they can feel your chakras on their fingers they can feel it - properly what chakras are catching, where is the problem, they decode it and cure it in collective consciousness which is an actualisation in, is an actualisation it is not a mental thing, that we are our brothers and sisters. Nobody is other.

They can feel what is wrong with others, they can know what is wrong with them because the light has come within them, and when that happens, then, you cannot help it. You see, sometimes I am late for a program, so people say Mother why are you late. Now somebody I see who is a great person who has come to Me may be poor or rich I don't know, but he deserves attention, so My attention starts going towards him like water, it till he settle down, it goes on working. And when it works out, when it works out, then only I leave the place. Time, everything is for whom, for us, not for use to be slaves of time but we have to master the time.

Even in Sahaja Yoga there are so many ways we can see how we master the time. Like one day we were going to have a Puja at about ten o'clock in the morning, but I could not take My bath till eleven, and everybody said, "Mother better go for a bath now it's eleven o'clock." I said, "Still the time till then." At eleven o'clock I went for a bath and arrive at about twelve o'clock. So I said please open the panchang [moon calendar] see when amavasya [new moon] finishes they said at twelve, all right. So I am here at the right time, during Amavasya you do not do any puja. So the whole planning, the whole system of all telecommunication everything, of the Brahma you achieve it and you master it and you know how to handle it, Sitting down here, you can know the vibrations of the president of America, sitting down here, you can communicate with a friend of yours who is across thousand of miles.

But this is not so important, what you can do is the communication of Sahaja system through this all pervading ether that is

there, so that you can work out so many things that, it cannot be explained on the ordinary human level. Now I will tell you one of them which you cannot explain, and I cannot explain to you because of difference in our understanding.

I was giving a lecture in Bedford to at least double the number of people that are here, and when I was talking to them about eight o'clock, or so, the lecture finished about ten o'clock, a boy fell down about three four miles away, from that place, from a bridge. Fell very deep, and people saw him falling down so they sent for an ambulance which came, but this boy when they lifted him up, took him to the hospital, found was all hale and heart. So they asked him what happened. Nothing happened to you nothing broken, nothing hurt, what's the problem. He said, "A lady wearing a white sari, came down from a white car," I have a white car, "and touched me all over the places I was hurt and I got cured by her and she a little place she has left and she told me that you come for this to me. And then she went away and afterwards the ambulance came." When he saw My photograph after two days, he told this, because this was out in the newspapers, first of all this was given in the news that something miraculous has happened, this man has seen a lady, who is this lady? After two days, this, they thought is was still some actual lady who must have come there. He saw My photograph in the newspaper and he said. "This is the lady who had come." So the gentleman was quite worried and he telephoned to the organiser Mr Gavin Brown, to find out about Me.

So Gavin Brown wrote an article, say - he said yes it is so Havia word many such cases in India also but to, to us to Indians we are more modern in this, we don't believe, but it has happened here also, so he wrote a complete article as to what things have happened in India also and they published it and they were amazed. So you can imagine what things God can do and how He helps you, and why should you worry about anything when He is the one who is going to protect you look after you and do everything under the sun to make you happy. This belief in God is now vanishing in the thin air, but believe Me that once you get your Realization all His angels and Ganas are looking [after you after you.] Ah, anybody who tries to trouble the Sahaja Yogis, have a bad time, and now the Sahaj Yogis have to hold Me, "Mother please forgive them because they have so much of bad time that we ourselves will, that it is too much." I said, "Well I am not doing anything these are the Ganas. They won't spare these people now any more if they try to trouble you because no more anybody is going to trouble the Saints; they have done it with too much of it now the time has come where no Saint can be troubled."

Of course all the people who are fake. who are anti God people they'll be destroyed and their images will be ruined but no Saint who so ever he me be can be harassed by any bad power, all of them will be punished severely and this can be proved by many experiences of the SahajaYogis who will tell you about it, so all the protection is there. So many incidences that we are thinking of publishing a regular book of the incidents that took place and you all can verify if you are rather doubtful about it. This is the blessing of getting Sahaja Yoga on the right hand side when you believe in God. He does everything actually He does everything as I told you that all living things has does. But in our ignorance we feel that we are doing it.

As I told many a time that some villagers were asked to go by plane and they felt that if they have to take less luggage better put it on their heads. So they put all their luggage on their heads and they were believing that they are reducing the weight of the aeroplane in the same way we believe that we are reducing the weight that God has to carry. It is He who has created you, it is He who has made you human being, it is He who has to give you Realization, it is He who has to give the joy and it is He who has to give you the citizenship of His great Kingdom. Is all a desire of a Father, who loves, loves and loves his children. He adores his children, he adores creation and that's what he has tried to create, an atmosphere today where people will have to take to Sahaj Yoga if they are not little bit frightened they won't come to Sahaja Yoga so don't be worried all these are just a fake frightening things they will all disappear. There is nothing to worry about it, as you call in Hindi language a bandar bhakti hai. We just don't worry, this is just a fake warning for all the people so that they can come to Sahaj Yoga, get their Realization and settle down with in accessory.

Now! Yesterday I was little on a very serious mood and I warned you all people of Delhi, because what I find that Delhi is the weakest centre we have. The weakest of all. Ah people come to Sahaja Yoga just for treatment, and even if they come for Sahaja Yoga they just come and take it very easy as if they have been to some - one of the groups or ashrams or things like that. Sahaj Yoga is a person, is a, is a thing for very serious workers. It's not meant for useless, horrible unstable peoples, and I don't think that in Delhi you have many people who are really steady to do it, I have en experience like that.

I have tried everything, I have been coming here for last eleven years but the amount of great people I have got in the villages of Maharashtra, or in Bombay, or in Puna, or in Sulapur and Kolapur and all that I tell you, the, this is not even one hundredth of that, that we could achieve in Delhi. Of some of the Sahaj Yogis are very great, but very few, and the rest often are just absolutely mediocre do not take it up seriously that this is the only way you can solve the problems, of this country and of the whole universe.

For us, the Western ideas are very enamouring, especially, I don't know why in Delhi. And this kind of behaviour is leading them to frivolous understanding of their own being. The whole thing is that Delhi is the Dehlich of God's kingdom or of hell. It is for you to decide now what you want to create, hell for your children or Heaven for them. It is a very sad thing that Delhi people of course come in thousands. In one of My lectures we had such a big crowd that I could not get out of this place, but it was just a crowd, a mob, it had nothing, no quality of any kind, I was amazed that all the muck of the world has gathered in this Delhi crowd. It was so shocking that they are not bothered at all, they talk big about politics, they talk this is happening, that is happening, but how many of them really take up seriously that there is a solution, and let us all take to the roots, let us cure ourselves it's our responsibilities. Tomorrow, the residents of Delhi will be blamed the most of all. Sometimes I feel like cancelling all the, North India, because this is the Dehlich of North India and if this is the case of the people living on threshold of the North, what is going to happen to the rest of it, God only knows.

So I today I'm again warning you as I warned you again, yesterday, that we have so many beautiful projects, are starting in the Maharashtra area, you can come and see for yourself with your own eyes, which is so tremendous. Even the scientist then so many philosophers, doctors, they have approached, I have visited, of course all your institutions not that I have refused to do that, I have also spoken, to the - Doctors - association, in this your institute, but what they came out was so funny that they have you got a file on how many people you have cured.

Imagine, I told them, do you understand this is Love, and you don't get, keep files of Love. First of all you become realised, why do you ask Me such a question, am I asking any money, what is there to doubt Me so much? You are asking Me as if I am a criminal. If you want to have Realization, please have your Realization, and help your people.

So, I have to tell you that be careful. The beginning and the end is going to start from this particular Delhi, and that's why this name is given to this so the people, who are on this borderline, must know that you have to come up. You have to come up to the expectation of God, who has brought such great things for you on this earth. Who has created this Mahayoga first? Please remember that you will be held responsible later on and you should not reject it. I hope you will make it a point tomorrow to come. As a mother I can only request you from My heart that My children try to be chivalrous, great as so many have been in this country and stand up to it, and get to it. Know it is you who are the foundation of this great work, of God's work, so spare no effort to get to this great tremendous blissful work of God. I am always at your disposal. Those who have come to Me have gained in help. Today I say a lady, you wont believe that woman was nothing in bone when I had seen her, when I saw her, how she has changed, and she is such a Sahaja Yogini today. She said, "Mother now I have got a new birth now forgotten my religion, I have forgotten so called religion, I have forgotten my country everything. I'm beyond it. Use me whatever way you like."

And the whole ideology is in all that are so beautifully changed and such a love giving thing it is. So I have to again humbly request you to understand that the Ganges is flowing at your lotus feet just take a dip and know that your Ghagar your pitcher has to be empty to fill it the Ganges.

Thank you very much!

Applause

Tomorrow I will be telling you about the chakras and now we can have a little session of Realization for about ten minutes and tomorrow again we will have another session. So far nobody has given any questions to Me so I would expect you to give Me questions this evening so I will answer them tomorrow.

Just put the chair there.

1983-0129, False Gurus and Conditionings

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29 January 1983

False Gurus And Conditionings

Public Program

Ficci Auditorium, New Delhi (India)

Talk Language: English, Hindi | Transcript (English) – Draft | Translation (Hindi to English) - NEEDED

I bow to all the seekers of truth. At the very outset, I would like to thank the great artist Savita Devi who has given us the pleasure of listening to her beautiful exposition of God's blessings and the desire of a seeker like Surdas. I am really thankful to her for setting a mood this program and bringing it to that melodious concord.

What Dr. Warren has told you is very true, that susanskaras can be confused with kusanskaras. Actually anything that is done in extremes is against God. For example, before realization there is no ascent, there is no evolution of your being, of your awareness. In your human awareness whatever you have achieved is expressed in your central nervous system. As you know, an animal does not know, what is dirt, filth or beauty is. But a human being is aware of that. But the human being has to ascend into a new awareness, into new chetna. So, whatever has to happen has to happen in our awareness. The simple thing people do not understand. And that is why the reason why people go to extremes in everything is indulgence. For example, supposing somebody has said that better take Rama's name, simple thing like that in our Indian Culture. That means you do not take bad names, do not say bad words, say a good word like Shri Rama. But when it comes to taking his name, one has to know that is the holiest of holy. This name is not to be taken frivolously at any time at any length. Just once sitting down from your heart, you have to say Shri Ram, it is sufficient. But if you go on like that, it becomes mechanical, has no meaning. That means you show no value to that point. Thus you go to your left side hankering Oh Rama Oh Rama when will you meet me.

I met one Muslim gentleman in Maharashtra and he told Me that while doing Namaz he thought why only five times I can do even ten times. If I have to go to God I must work hard. So he started doing it ten times and his knees were completely battered. So he thought this is not the way to go to God. So he read Gita instead of Kuran and all our Indian scriptures. Studied Sanskrit and started giving big lectures about Gita. And he felt that he has started a quarrel, a kind of a feeling that he himself is Vyasa. He said this is no good. This is all falsehood. I should give it up. He was an honest man. He said it is better to take to Bhakti. So he took those taal and went to, in Maharashtra, you know that we have a Vitthala's mandir in Pandharpur. Where people go for a month walking on the street singing the song of Vitthala, Vitthala, Vitthala, Vitthala - so he went with that and he found out they all were taking lot of tobacco - tambacoo on their way. And they were all in that you see transcendental state going on with Vitthala, Vitthala, Vitthala, Vitthala.

He showed Me his fingers. He said, "Look at my nails - all broken, I didn't find God, I didn't find God there either in Pandharpur." He said, "I was so disappointed. I said, 'What is this? All these methods lead you nowhere. I got so sick after that so many times I went there, every time I went there I was so sick. Those people who went with me were all mad people. I talked to them, they never talked coherently. They were all mad, possessed. I didn't understand what sort of a nonsense going on. So Mother, where was my mistake?"

I said, "Who asked you to say Vitthala, Vitthala like this?"

He said, "Gyaneshwara".

I said, "He never said so. As far as I know, He never said so. Gyaneshwara never said that you take this taal and go to Pandharpur, He never said so. What made you think that He said that you go on doing all these things?"

But He said that "I didn't read Gyaneshwari to that extent. Whatever I read, people said, 'Oh you have to read that it is said in

Gyaneshwari." I said, "You have done so much of reading, you just see clearly, how can they tell you such a nonsensical thing? Anybody who is sensible won't go on telling on like this."

And when we were having our own program one day in a Gyaneshwar temple, which they have erected in Bombay, they said, "You can't do meditation." In Marathi they say [SOUNDS LIKE-TUMI JINYA ZHALA?] means you do that Vitthala Vitthala business.

I said, "What? Did Gyaneshwara do like that?"

"No, but He was Gyaneshwara, so to become that we have to do it." What an inspiration.

"But did He do it Himself?"

"No, but He was born like that. But to achieve Him we have to do like that."

I said, "Have you seen anybody who has got anything out of that kind of a working? Have you seen anybody getting any realization or anything by doing Vitthala, Vitthala, Vitthala, and this madness?"

They said, "None."

I said, "You bring somebody who has got it. Then if nobody has got it, nobody has done it, Gyaneshwara has not done it, then why are you doing it?"

It's a kind of a manoranjana [entertainment] or you can say an escape. Instead of taking wine you are taking the tambacoo and you are just going into a trance and escaping life. But the other side of it is the intellectualism. This is one side of bhakti. The other side is that if you read something then you suddenly become dharmic. Anybody can read anything. By reading some thing if you can become dharmic, then it is a very simple thing. There is no need for anybody to do any meditation or anything just start reading any book and you become absolutely on top of the world. It is all mental projection; we all can do it, what is so special? This is all mental projection and this mental projection works to such an extent that whatever we do or what ever we think or whatever we conceive is nothing but mental projection. Take our politics, is all our mental projection. What is your capitalism without any properties in you? Do you have any powers? Nothing. What powers you have got? Only destructive powers, atom bombs, this that. What powers have you got? Can you convert one flower into a fruit? No, you cannot. You have no living powers. This is capitalism. What about your communism? When you have nothing what will you distribute? As you can say if I have all the powers, I am the greatest capitalist. But I can't live with it alone, I have to share it, so I am the greatest communist. But My communism or capitalism is not a mental projection. It is there, it works, it is manifesting. In Sanskrit- karyanvit. So this is what it is. The other side is just mental. So one creates the ego another creates the superego. Both conditionings done to an extreme create problems in human beings, because the movement of your attention is either on the left or on the right. And the more you start moving to the left, you first go to the subconscious area, then to the subconscious of this life, then the subconscious of your last lives, then the subconscious of the whole, that is collective subconscious. Right side, if you move, you go into your supra conscious, that is future, then you go into your collective supra conscious.

Actually, the past is finished. Future doesn't exist. Now what is the center is the present. Now even if you say mentally, "Oh, I am in the present Mother, I have got it," that's not the truth. Accept it. That's not the truth. That is just the mental acceptance, "I am such and such." By just accepting, "I am such and such" doesn't prove that you are there. Because it is important that we should accept as we are, instead of escaping into ego or superego. Is very important, if you have to ascend you must know how far you are. For example, a plane has to ascend we see how much petrol it has got. Whether its machinery is all right or not. In the same way, just find out where are you. As I told you in the first lecture of Mine, that God is what He is, whether you believe it or not. And you cannot conceive Him with your own imagination, with your own mental projections and your own ego you cannot conceive Him. So best thing is to see for yourself with an open mind what He is. This is first step towards little bit deconditioning. Once you realize that, you must know that no amount of lecturing, reading or any kind of intellectual exposition or listening to these things are going to take you to your ascent, only it will give you a pampered ego. A ego that will blind you, not only that, that will

make it impossible for your Kundalini to rise.

Now let us see what is the arrangement God has made for us. If I say something, you need not believe Me, but keep yourself open-minded. God has made a beautiful arrangement within us that when the Kundalini rises, She crosses over this center we have, where I have a red spot. This is the window of that center which is placed in the center of Optic Chiasma, where it crosses. It's a very subtle center, which controls from the parasympathetic angle, the pituitary and the pineal body who later on control the ego and the superego. I should say pituitary controls the ego and the pineal body the superego. Now the one side of the superego is what we call our karma so called. Is what we think, "Oh God, we have made bad karmas good karmas, punyas" - all these ideas. On the other side of the ego is those people who have accumulated by saying that "I have done this good I have done that good I have been so great I have been the lord of the whole world." All these two big balloons in the head of ego and superego are just covering this part of the head and this is being calcified. You develop your separate I-ness and you become Mr. X, Mr. Y, Mr. Z.

Now what does the Kundalini do? As soon as She crosses over this center, She awakens a Deity there. Here where the people falter, because in the concept of an intellectual there is nothing like a deity, because he is the deity of deities. How can he think about a deity about him? It's too much, because he does everything, he can do everything. So there is a Deity who is settled down there who gets awakened and that is a special Deity that sucks it, these two institutions within you. By that suction here a hollow fontanel bone area or brahamarandra is created. Once that is done the Kundalini shoots off. First of course it enters into the limbic area in the brain and then it is sucked in, it opens out and Kundalini shoots off and you can feel the Cool Breeze of the Holy Ghost coming out of your head. This is an actualization, which you can see with your eyes as I told you. But what happens to your awareness is the point. As I have already told you that Realization means your human awareness gets transformed into a new awareness.

Now what is that new awareness we are waiting for? What is the new awareness we have to have? The new awareness, you jump into is collectively enlightened awareness or we can say collective consciousness. This awareness is not a lecture or a branding or any kind of a superficial idea but is what happens actually to your awareness. As you can see this light as you can see these flowers, clearly, factually like that. You start feeling others within yourself. That means you become conscious of others, of their chakras, and centers and you become conscious of your chakras also. That's what Mohammad Sahib has said that at the time of resurrection your hands will speak. Now these hands start speaking and when they start speaking only you need a decoding, somebody to tell you. That's how I am here.

Many people have raised lot of objection about Me also, saying that "Why You Mother?"

I said, "Better be your self, I am very happy to retire. And if you can lead I will be very thankful". This is absurd, absurd. Because I only know one job is the awakening of the Kundalini and I know, what, how to decode it. You know so many things. So what is there to be so much upset about it? I must say it's a very intricate job, very difficult job. And sometimes I feel I am raising mountains. But I know it how to do it. So that's how I am here just to tell you how to decode these feelings on your hands.

So the first thing that happens to you is that you start feeling the cool breeze on your hand, when the Kundalini awakens. Now, this you cannot do by any chance. Now somebody says that you make your clothes of say some color then you will meet God. I mean it is very easy. In India specially, you pay little money you can get it covered. Why? Why to announce that? Secondly, some people might say, if you jump fast then you will get to God. I mean you can always do it. What is so great? I met a gentleman who was putting his both the feet towards Me while sitting on the ground and people said, "You can't sit like this towards Mother You must have some respect."

He said, "No no, I want to show respect. But what to do, if I sit cross leg I start jumping like a frog."

So I called him, I said, "What is it? What's the problem?"

He said, "Mother, I start jumping like a frog."

But I said, "Why?"

He said, "Because my Kundalini is awakened and my guru says that whence you get it, your Kundalini is awakened then you start jumping like a frog." And he showed Me a book in which it was like that. And he is a Guru of a very well known Guru who lives, he is now dead I think, who has made lots of money, people don't know what to do with the diamonds he has collected. So also we do not understand that how can you become a frog now or an earth worm? You have to become a Mahamanav in which you should feel that nobody is the other. You should be able to feel others within yourself. And if this does not happen, how do you take to these artificial things so easily, even when it comes to your ascent in evolution?

Now, for example you take a fish who swims and you take a tortoise, it crawls. There is a difference between the two, and also in awareness, there is a difference. Because that can feel the water this can feel the earth. But here what happens to your awareness? You start feeling this all-pervading power of love. Now one can say that this can be autohypnosis. Can say I mean people can say anything but how can this be autohypnosis because if it is autohypnosis then how is it, that you can cure a person who is in coma, his cancer or any such disease and bring him to normal? How can it be autohypnosis?

Warren will tell you that there was a lady, who was lying in coma in Australia before My going and one of the Sahaja yoginis who was a homeopath and ultimately they turned to her and she said "I have only one way, I will put Mother's photograph under her pillow." And they have decided that this lady is going to die. She is no way of coming out of it. Next day she woke up. And even when she woke up and started little bit mumbling the doctor said that her brain will be damaged. She will be a damaged personality because already her brain was damaged according to them. But nothing, she got all right and today she is working for Sahaja Yoga. So, the miraculous part of it doesn't exist for Me, but it exists for you because you haven't seen it. You have not known it. You have seen everyday so many miraculous things, but you are not surprised.

Imagine, we are made from amoeba to this stage how? How? How carefully, beautifully, God has created us, we never even felt the pinch, we became human beings. How did we manage to become human beings? We never even think about it, take it for granted. But what must be the tremendous force that has created you into a human being?

That's how we come to logical conclusion to understand that, in evolution you have to ascend in to your awareness and you develop a new awareness. This happens when this Brahamarandra opens out and the Sahasrara which is the limbic area completely opens and allows the Kundalini to come. Now, somebody asked Me one more question that why this happening is needed? Why not God created us just like this? And why is it necessary for Kundalini to be awakened? The reason is the human attention, first of all, you have to evolve slowly, slowly, slowly. When you evolve from amoeba to this stage from carbon to amoeba, amoeba to this stage we have got within ourselves, they haven't brought the chart but you have got it in the book, different centers which denote our milestones along our progress.

The last is now the Sahasrara, at this point the human beings have got all other centers properly developed. Even the Sahasrara is developed and what you have to do is to just make the connection with the Divine. Now the connecting line also is there, the Kundalini in three and half coil settled in the triangular bone. This connection has to be brought out of your head which breaks through and you start feeling this new awareness of collective consciousness. This is how the process takes place. It's a very simple process of like just like sprouting the seed. But as you cannot sprout a seed by just dancing about it or singing about it or reading books about it, it has to go to the Mother Earth. In the same way somebody who has the capacity, who has that love, who has that understanding of the Kundalini has to do the job. And once it is done, it's like one light enlightens another light. The another light has to steady itself first of all, know how to enlighten another light and start doing it. That's how the work is going to move in the new direction of new awareness, which we call as Chaitanyamaya chetna or enlightened awareness or vibratory awareness. So these vibrations start flowing through you. Now what is that? You can feel it above, you can feel it now, which you have never felt before. Now this is the collective consciousness into which you have jumped. Your awareness, your being has jumped into a new awareness. This has to happen to most of the human beings just like it has happened to fishes it has happened to tortoise it has happened to pigs. In the same way this has to happen to most of the human beings. But I think

human beings are the most difficult. Because of these two problems as told before that the conditionings about surrendering or you can say the [INAUDIBLE], and secondly the sadist or you can say the ego oriented or the superego oriented.

Now if somebody wants to control his ego he goes to superego. Like you see when we are very ego oriented, we get so frightened of ourselves that we take to drugs or to wines and horrible alcohol. Because we just cannot face ourselves. We have to escape it. We can't sleep. We find it impossible, so we have to take to these things. Now those who are superego people like I will say people who have not yet developed according to the modern ideas then they become ego oriented. But the movement is either to the right or to the left and this thing goes on like this. But the ascent is this way. And this ascent can be only achieved through the living process of Kundalini awakening. About this Kundalini you might have heard and read a lot.

Actually it shocked Me at a very young age. I read some of the books on Kundalini and said, "Oh God, now how am I to tell these people?" Because one thing I decided that I will not write any book till they reach a certain stage of understanding. So I said, now how to neutralize these people, who have written such big, big books on Kundalini without even knowing, where it is. Whether it is in the nose or in the stomach or in the heart. Absolutely ignorant people have written, as you will be amazed. Because if anybody else in any technique or anything writes you can get rid of that person. You can pull him to the courts. But as far as God is concerned, right from Napoleon to Hitler, everybody can write. Anybody can talk of God. I mean those most of these fake gurus who talk of God and higher consciousness, and all this are all nothing but criminals, anti God, anti Christ people. But who is going to tell them? Of course they suffer later on, their disciples suffer, everyone suffers, that's the different point. But they never connect it with that. To such an extent that some of the people who suffer, I know of a lady who is a guru. All her disciples have suffered from kidney trouble, from heart trouble, from high blood pressures. I mean a guru if you have, at least he should keep your health alright. And you dare not tell them that this lady was a hocus-pocus. Not only but she was a very mysteriously funny woman. If you tell them, they will really shoot [[INAUDIBLE]. And they have all these problems within themselves, their families are broken, everything has gone off, but guru is a guru. Whatever he does he is our guru we can't leave him at any cost. He might give you one mala to wear they can't give up that mala they are sticking on to it. They have achieved nothing they have not felt their own powers. At least see for your self, those who have been to those gurus what have they achieved?

We just go so enamored about these things so much because of the circus they are carrying or the amount of money they have collected that they can project themselves through this medias and all that. The amount of befooling they do is still much more than the stupidity we have, perhaps so they are still carrying on. They hanker after money first of all. And we think by giving them money we are purchasing God. So many people believe that God can get money. God doesn't understand, you must know that He doesn't understand money. He has never seen money all his life. If you ask Me I don't know how to sign a check. You can ask all these trustees how bad I am. I don't know how to sign a check. My Husband has been teaching Me how to sign a check I don't know. I can't. My brain doesn't work there. Just goes off. Tried and tried to learn I can't, I can't do it. Somebody has to write for Me and then I can sign. But I do not know how to write a check, because the interest is not there. Such a person, how can He have interest in your purse or in your women or in your properties how can He have? And this is one thing one of the worse conditioning we have that we can pay for God. I can understand ignorant people do that. In the villages, when I go there, ladies will bring five P for me. One lady brought a 5 P. I said see I don't take any money. So she said, all right, should I give you 10 P? Because they are so simple, they are so conditioned, that they don't understand. But in their simplicity they get their realization. But even the complicated and the intellectuals you must see the way they get after these horrible gurus who teach them everything that is anti God, anti Christ. Absolutely, obviously, it is anti Christ. But when they suffer when they have problems - we have a lady here who was a very rich lady. She lost all her money. Her husband became a bankrupt. Her children became mad. She became epileptic, her husband got epilepsy. And when they were absolutely destitute, she took away all the properties everything, she came to Sahaja Yoga, she is all right now. But her husband becoming insolvent had to leave London. And the gentleman now has six thousand crores of rupees in cash. But nobody thinks about it from where does this money come.

One has to understand that as seekers we should not sell off our brains. The seekers are all right, but your brains should be intact. And you should not give up your brain to understand the whole thing, logically you must bring to proper understanding. This is one point very much against all these things that are holy, auspicious. But this is on and on; for thousands of years, people have been doing this on a smaller scale, now we have real culprits who are doing in a bigger scale. But nobody is objecting them, nobody is saying anything about them, nobody wants to write about them, because they can pay money.

But the seekers must be alert as to understand, what do I want? I want my spirit or this kind of a nonsensical ego pampering that I can purchase my guru. Secondly in our awareness, we should reach another very, very important, extremely important point that something has to happen to us, so that our power must be manifested. Not to depend on the powers of the guru. I mean they may say something about Me, all right they may say anything whatever they like. But why should you believe in it till you get that power within yourself. Specially, we Indians have a very bad habit of touching everybody's feet. He might be a bad man, a very inauspicious man. He might be the worst possible personality to think of. Just because he is putting up a show why should you touch his feet? To be very frank, I really don't like everybody to touch My feet. Because everybody touches My feet, may be some people are so bad that I get blisters on My feet. But in the villages if you tell them don't touch Mother's feet, then that is the biggest insult to them. Everybody's feet must you touch, for what? Why to bow this forehead before these horrible people? Once you have not known about them, once you have found out that they are not gurus, still you go on touching their feet. But before you have not found out, there is no rhyme and reason why should you touch their feet.

I will give you an example of a lama. These lamas also are another headaches. One of them went to Sweden and he wrote to them. I mean in the West, people are very much enamored if somebody comes as a Sannyasi, even in India, though Sitaji has written very clearly that a sannyasi should not enter into the house of the grihastha. He should stay outside in the forest away from the village. You may send him some food that's all. But he is not to talk to any women of the house. And nobody should give any money to a Sannyasi. You better read the Valmiki Ramayana. Where poor thing, I should say those who have suffered so much, those who have really suffered inside out all these villagers. They are to be told, this is being already explained that sannyasi has to stay outside the city. What do we have to do with the sannyasis who are grihasthas? And this is what we have to learn that all these people who talk of religion, think of religion and also give us ideas about religion, what is their own lifestyle? How do they live? Are they parasites? They are the worst parasites. I must tell you. Like this lama the great who wrote that you must get marble flooring for me otherwise I won't come to that place. Now imagine in Sweden to have marble flooring. Poor thing starved themselves all these boys and made a marble flooring for this lamaji to come. Now they were parasites in Tibet and now they are here. And we are paying them for what? What good they have done to us? Parasites of the first waters. If they are parasitic how can they be gurus?

I started the right topic for the right persons to go away. I am very happy. He wants to know about the Kundalini. But for knowing about the Kundalini you must know what you are. If you are coming from these wrong gurus and you are still with them, I cannot do any good to you. I must tell you very frankly, I am your Mother and I am not going to tell you something that is not true whether you like it or not. If you don't want to hear about them, then you better go away. I have nothing to say. But those who are wrong are wrong and those people must be given up which I must prepare you for such a thing. Because tomorrow, today your vibrations will rise I know because of My work, I should say. But it will fall down again. You'll lose your vibrations completely if you are following a wrong. Now think of a guru who has made lots of money out of torturing other people and you are still going at his feet. Are you going to receive any blessings of your Mother? You have to give up everything that is falsehood. That is the point I am coming to. You have a guru. Why are you so much attached to him? What have you got? You have only paid money to him and because you have paid money you feel hurt when I say you cannot pay money to a guru, doesn't matter. Even if you have paid doesn't matter. It doesn't matter at all. Whatever mistakes you have committed, it's all right for Me. But you must know if this is a mistake you are not to have any more now of these conditionings on you. This is an important point which all of you should know. You cannot go on with anti Gods and with God, can you? You cannot serve two masters can you? So first and foremost thing for every person who is a seeker one must know logically that I am my own master and I am my own guru and I am not going to bow to anyone who doesn't give me my own powers. This is how we have to understand Sahaja Yoga. Sahaja Yoga is going to give you the truth and not something that is hocus pocus something that you can not manage, that you cannot understand. Everything you will know logically.

Those who are not seekers of truth and seekers of this concept and subservience to some people, I cannot give them realization. You should be only subservient to God Almighty and to nobody else. I agree that a guru is needed. A guru is needed, but he has to be a Sat Guru. There are many Sat gurus also. I must say many Sat Gurus. I know of so many in Maharashtra itself. And they come and tell Me, "Mother, all right, You go ahead. They will never like people who are telling them the truth. They like people

who tell them lies, falsehood, who befool them, that kind of people they like." All come with complaints and they tell Me that, "We have nothing to do with these seekers so far as you are working. But after some years, maybe we may come down." I sent one person to America like that and I told him, "You work it out." He is a very dynamic man, no doubt. He came back after three days. After three days he came back from America he said, "Oh! You think the seekers are seeking God? No. They are seeking a Guru who will be bought by dollars." He was amazed. He said, "These are not seekers at all." And he ran away from America from New York. flight boarding the first plane he got after three days.

Now this is one of the biggest things that you all should know if you are being wrong guru and if you are living with a wrong guru, we have to tell you and we should not lie to you. Yesterday only I had two ladies and one child. And the lady had a problem. The other lady had a problem. And the child couldn't speak her throat was choked. And when you are testing another person you can make it out. Any Sahaja Yogi will make out the same thing, when you are catching on the left Swadishthana and left Agnya.

When the left swadishthana and left Agnya starts pulsating or burning then you should know the person has been to an unauthorized guru. We call it anadhikar chesta. They have no business to be gurus. And if such a guru has been their guru, then the Kundalini doesn't move. It doesn't move. It just settles down there. And even if it moves, it is again sucked back. Again sucked back to the same point. Now you want your guru or your Realization, is the main point. What's the use of quarrelling with Me? I can't give you realization, simple thing as that, for which you are not to pay anything, nothing of the kind. I am not going to gain anything out of you, take it for granted. Perhaps as they will tell you that My Husband has shelled out lot of money from his purse to do this job. So I am not going to gain anything out of you. Only for your gain, for your good I am telling you that if you are still connected with that, your Kundalini won't rise. So that is the left swadishthana and the left Agnya. But you would not know till you become mad till something will go wrong with you absolutely. You will be schizophrenic, you will not know, you will be ego oriented, you will not know. How will you know? Because you haven't got your Realization. Unless and until you have got your Realization you cannot feel others. You cannot feel yourself. There is no light. And when there is no light whatever you believe into, or whatever you think, if it is not correct, I have to tell you what is the reason is. And one of the biggest reason is following a wrong guru take it from Me. The gentleman has gone. I wish I had warned him, what can happen by following wrong gurus. Cancer is the disease, which always occurs with going to the wrong gurus. One of the diseases. All psychosomatic [INAUDIBLE]

[There is a pause for 3 minutes in the tape. And when the side-b starts it almost feels like a new lecture.]

is the Deity which is the incarnation of Shri Ganesha. At this point, He came as MahaVishnu, who is Lord Jesus Christ. You can see MahaVishnu's descriptions, which we never read, tallies exactly with that of Christ. And it is His power, which sucks in. We say He died for our sins. He sucks in our ego and superego and that's how we are cleared out. He has suffered sufficiently for us. We don't have to suffer any more. He has said that, "I suffer for them." No more sufferings are needed if you get your Christ awakened. But the Christianity as it exists today, they believe again in another kind of artificiality as we believe, that, if you just put - somebody artificially puts the hand on the head of a person and says, "You are baptized", you are baptized. If you pay few rupees to the church, you are baptized now.

Baptism is nothing but the raising of the Kundalini and breaking of your Sahasrara. And when that Deity is awakened within you, it sucks in and that Deity is the Deity who has suffered. We will see further in the history that the Jews never accepted Christ. They wouldn't accept, because they can't believe that He suffered [UNCLEAR- FOR THEM?] They didn't want to believe. So they said we must suffer. So they suffered and suffered and suffered. So Mr. Hitler came down to make them really suffer. And now they are so changed that, now they have become the aggressive people. Why don't they suffer now? Has Christ come or has their savior has come that they have changed their ways? So those people who ask for sufferings will get sufferings. There is no need for you to suffer at all, I assure you.

We have another very funny custom is to go on fasting in India. As it is, because of this desire, many people in this country are fasting automatically. So everybody says we must fast in the name of God. I just don't understand. What is the need to fast in the name of God? You can fast if you want to, that's a different thing. For example, we had one gentleman called Mr. Agnihotri. He was a very well known gentleman from Pune. His name actually is Rajware but they have given him [SOUNDS LIKE-AHITANIAGNIHOTRI] because they used to have lots of these YAgnyas and that's how this gentleman became very well

known. Then he came to Sahaja Yoga. And one day he came to see Me in Bombay. He was a great Ganesha bhakta and he said, "Mother, doctors are saying I have got prostate gland trouble and I don't know what to do. Should I operate?"

I said, "You have got prostate gland, I can't understand, because it is looked after by Shri Ganesha. And you are such a Shri Ganesha bhakta, I can't understand. All right, you better have My prasad and I give chana as the Prasad."

So he looked at the chana and he said, "Today I can't and another fellow said today is Sankashti - is the birth date of Shri Ganesha."

I said, "You fast on Shri Ganesha's Birthday?"

He said, "Yes."

I said, "Will you fast when you have a child - on the birth date of your child? Why should you fast on the date when He is born - the great son of Shiva? What is the logic behind it?"

He said, "They have been doing."

"You have been doing something wrong. But use the logic. Why should you fast on such a date? You may [SOUNDS LIKE rightfully] find out." I told him, "Today is My order, you eat this chana." He being my very obedient son, he ate it. He is about, I think eighty-four or so.

When he went back to Pune, the Doctors said, "Your prostate is cured". The Ganesha got prasanna [happy]. Imagine how many times we are trying to disturb, even to displease the Ganas and the Gods and the Deities within ourselves.

Same way on Guruwar [Thursday] to fast or Mangalwar[Tuesday] to fast about, for Shri Ganesha or for Hanumana. Imagine that day to fast when he was born on that day. Hanumana will be so angry with you that you don't know what sorts of problems you will face. As Hanumana is one of the very karak [strict] ones. And be careful about it. Don't start doing things because some Brahmin has told you to fast. They want you to fast and give all the money to them. Fasting also has a big science. Mantra has a big science. Everything has a science, which you must see, when the vibrations are flowing and see for yourself what is good and what is bad. Just don't accept because somebody tells you. All such conditionings are with us. I just don't understand how people accept them blindfolded. This blindness has really been a big barrier for us in Sahaja Yoga.

They send kind of gandas you see Kashi ka Ganda. All the villages will be [UNCLEAR-TYING?] kashi ka ganda, which spoils their Vishuddhi Chakra. And that has to be thrown away. If you tell anybody, they will start shouting. This is the center of Surya, where they will put black. Are you supposed to blacken the Surya? They have no idea as to what they are doing to their deities, different Deities are there, how to please them, how to keep them all right, what's the problem. And all this ignorance has given them such a funny situation that people ask Me that, "You say that India is a Yogbhoomi, people are very religious, very dharmic. Then why are they so poor? Why they have this problem?"

Now anybody who goes to tantrikas, has to be a poor man afterwards you take from Me. Bengal full of tantrika, Bihar full of tantrikas, it can never improve. The poverty comes from this indulgence with the tantrikas who really control dead spirits. If you go to any tantrika, you are in for trouble, take it from Me. Because, if they are trying to do something for you very loukeeka, very gross, they also put some sort of a nonsense into you. Don't indulge into all such things. You will know about the Deities and everything from the book. You will learn all about that. There is no problem about learning about that. But what you have to avoid is this kind of indulgences into things like going to a person for asking a tantrika, "When will my father die?" Or, "which horse is going to win the race?"

All these things will give you into such a big problem that as I said that all this anadhikar chesta leads you to things like cancer and all diseases, which are supposed to be incurable in the medical science. Because medical science doesn't understand this. I

have myself studied medical science. They have no idea as to the attack of these people. It is a fact, you try for yourself. And see for yourself how by avoiding all these things you keep a very good health. Now there are so many Sahaja Yogis here, at least fifty percent people are here. All of them have gone through it. And they know they have to drop out all these things and to come to a purer sense of understanding of the truth. And honestly to accept the truth and not to just say all right we will do this whatever Mother says. You just try with your open mind, try. Why these things are happening?

I used to wonder, when I went to Trivandrum, what is the reason for this kind of a misery in that place. And I was amazed to find that they bury their dead in their houses. They do not bury it in the Shamshana. I was amazed when I saw all the Catholics becoming so funny in their old age. They go absolutely strange in their old age, Catholic people.

The reason is that in the Catholic Churches, they have all the dead bodies buried under their feet. Indian philosophers, we can say, the Drashtas or the Munies of India were so intelligent to tell us that keep these dead outside. They have done all this research and every thing for us. But we don't read them. Most of go to a Brahmin, if he says something, all right. He is not a Brahmin, because he doesn't know the Brahma. The one, who has not known the Brahma, is not Brahmin. By birth, you cannot become a Brahmin. Somebody stood up and said that in the Gita it is written that you are a Brahmin if you are born in Brahmin. Of course, it is not so written. But just imagine, Vyasa the son of a fisher woman can write such a thing like that. See the logic behind the whole thing. It's so logically understood that how people have construed the whole thing for their own purposes and we are playing into their hands. And we are very happy if Mother says, "Don't do it, My child, it's not good for you." It's going to harm you, your family and even seven generations can be ruined if you are a tantrika. I have seen one family - seven generations ruined. Of course any tantrika's even grandson comes to Me I know, he has it. Somebody in his family, tantrika. They themselves don't know what are they up to. But they are so much attached to money that they don't want to think what is going to happen to their progeny?

These things are to be told to you because you have got your Realization now because you will be facing the truth. You have to know that you have to face the truth as it is, if you are going to continue with it you cannot retain your Kundalini all right. Because your left Swadishthana will pull out all the forces I have put up, the Kundalini that I have raised, everything will be sucked in and you will be in a problem. Is a very major thing and that's why I have to tell you - going before the fake gurus you have done one of the major mistakes. So forget it. Forgive yourself and take to reality. There is no need for you to curse yourself or to say that why should you have done it. Because I am your Mother and I am willing to work day in and day out to correct all these things for you.

The other conditioning we have which Indians have, I mean I must tell you all the conditionings we have before we start working out our Sahaja Yoga system. Of course the gurus that are wrong must be given up. Those who are good gurus we will tell you that they are good and they have done so much good and that's the good point about that. And we all pray to so many gurus also within ourselves. And who are these gurus that you should find out yourself.

But the another conditioning we have is that we cannot connect one to another. For us Mohammad Sahib is different, for us, Janaka is different, Nanaka is different. For Sahaja Yogis they are the manifestation of one principal guru tattva and you can prove it. That's the beauty of Sahaja Yoga that whatever I say can be proved. The example of this is this that we had one gentleman from Iran. He was a doctor. He came to me. He had cancer of the stomach, so I asked him.

I said, "Do you believe that Mohammad Sahib was the last prophet and that He was the only prophet and He is the only person?"

He said, "Yes".

I said, "Then I can't cure you. Because of your fanaticism, you have got this stomach trouble that you will know where the guru tattva is. Because you have been doing this kind of a malpractice, you are caught up. But now if you are willing to accept that Dattatreya is the one, the principle of guru, was the same as Mohammad Sahib and as Guru Nanaka, I am willing to treat you."

He said, "No, no nothing of the kind".

I said, "Then, better go away. I have nothing to do. I am sorry. I would like to save you".

So he went back. This happened in 1975 with his wife. But in the hospital they said, "We can't cure you, you are gone case."

Then his wife said, "Let's again go to Mataji. Because if She has cured." I had gone to Iran in seventy-three and I had cured some people of cancer, so that's how they came to Me.

So I said, "All right, are you accepting it?"

"Yes, I accept it now, Mother, what You say I will accept it." You will be amazed, he got cured.

You are displeasing Mohammed Sahib himself. You are displeasing Guru Nanaka himself. In Guru Nanaka's life it is shown. One day Guru Nanaka was sleeping like this. They said, "You are talking of Makka. Then what about this, your feet are towards Makka."

"All right, I will turn this side now". The Makka is this side. What more proof you want of this that He was the same as Mohammed Sahib. Did He disrespect in any way Mohammed Sahib? Did He say so? Then why should we develop this kind of a hatred against Him? All right you can hate Muslims and Muslims can hate you. But what's the use of this hatred nonsense going on. Once you are awakened in your essences, you will be amazed to see the truth lie somewhere else and we are just fighting among ourselves. Like Christ has said, "Those who are not against Me, are with Me." Poor Christ, I should say also was given only three and half years just to say all these things. Who are the ones who are with him? He has very clearly said, "Those who are not against Me, are with Me." Who are those? Christians never will. You see, they will just avoid these points. If you talk to them, they will say, "Oh! no no, no that's not so." And this is the reason why in every religion we have had problems. Hindu religion now we can take what even Adi Shankaracharya has said that Na Yogen Saankhyena. It's only through Mother's grace you can get your Realization. Everybody intellectuals and all that fought with Him and were arguing with Me. Like there was a Sharma fellow that quite argued. And He got so fed up with all those arguments and shabdajalam that He said, He wrote the last was Saundraya Lahri praising the Mother. Describing all the ways of the different types of Shaktis that flow from Her and how they take their forms. And every couplet that He has written is a Mantra. But who knows about it?

Everybody who were supposed to be intellectuals in those days said, "Oh what are you doing? Here you are writing like Vivek Chudamani and all that, and today you are writing like this? What is the need to write about this?"

So He said, "This is the way it is going to work out. This is the way it is. Not by all these arguments - Shabdajalam, by talking about it but by happening of the Kundalin." He is the one who first time opened this knowledge of Kundalini in his books. Of course it was stopped long time back 14,000 years back by Markandeya. But we Indians are so modern that we don't know who is Markandeya is. I don't know if people who are not Sahaja Yogis have even heard the name of Markandeya, who is the basis of Sahaja Yoga.

So this work of giving Realization has started thousand of years back by one, two, three, four like that. Today it has come to the mass. That's why it is the Maha Yoga. Even Gyaneshwara has described it as psayadan. He says, "A day will come when the whole Brahama ekatwa, the oneness with the Brahma one will feel. People will become happy, all their problems will go away." And the wankati Khranchi Sando, Wankti means the crookedness of the Kharas, means the ill doing people, of them khal will sando, will be finished. Everybody has talked about this. And it is time for you to take it. Take it up seriously and work it out with all sincerity to yourself and honesty to yourself.

I wanted to talk to you about chakras and this and that but that subject is already available in the books. You can read it and understand it. And you have to understand one more point that this is the work of collectivity. Now one individual getting the Realization has no meaning at all. It's not that I can give Realization to one person, I can. No doubt. But one person's Realization is of no use. It has happened in everything like even science, supposing, this electricity was created by one man. He had to give it to all the rest of the people. If it is not given to every bahujana sarvajana, if it can't be given to all of them it has no value. People

will never understand it. They will say that this God is not existent. And that this is all a kind of a wrong information that there is God. So it has to be given to all the people who are desirous of it, bahunaya.

Then also it works in collectivity. Now we have many people whom I have given Realization to many to chief justices, justices, governors, big ministers, politicians, doctors all of them. But they go up to a point, because they are still conscious that they are very great. You have to come to masses. Settle down with them. Become one with them. Meditate with them. In this way, I will say, Mohammed Sahib was very modern when He said that in Namaz, everybody before God is one. You all have to come down to centers, settle with it, understand Sahaja Yoga. You can find that only in collectivity you will grow. But if you are separated, you will not grow. And this is one thing is what Shri Krishna played the Raas.

To understand Shri Krishna, one has to have Realization too. All His sweetness and all His greatness can only be understood if you understand that he was Virata, Akbar and Shri Krishna when he played Raas, what is Raas? Raas is energy Sa means sahit. He used to hold the hands. Radhaji is the energy, is the Mahalakshmi and all of them used to hold the hands. Even now if you hold My hand you will get the pulsation passing through. So Raas- with the energy. And that's what He played. In those days, there were no [UNCLEAR... HALLS?] There were no people like you, who would sit down and listen to lectures. Because now we are becoming very lecture minded. That time people were in Lila, in just joyous way. So He used to hold the hands of people and put the Kundalini through. When He made the people climb up to do the Gopala Kala then also the same thing, that from their Sahasrara He made the energy to flow down. When He broke the pitcher of the gopis, what He did was to pour the vibrated water on their back, so that their Kundalini could be awakened. All in His Leela - see how His Leela is, that is the way He played Leela. When He was a little boy of four years, He climbed upon a tree and hid their clothes, then they had to say, hands to Him, "Give me my clothes, Shri Krishn.". These are the vibrations. Just see how beautifully He did, those people very few, that time I should say, compared to today got Realization. And that's how He could establish Realization of many people at that time and He did the Krishni means He sowed the seed of Realization.

Today we are here to reap it. And this is the time of reaping, in this reaping time, I hope you people of Delhi will take a very big lead and will come up to the expectations of all these incarnations on this earth to evolve you to this stage to give you this specific position. Even coming to Delhi and staying here has a meaning. You must understand why God brought you to India, why you are an Indian, why you are in Delhi, why you have come today to this hall, just think about it. You are definitely important. And that importance unless and until you recognize within yourselves, is not going to help. So don't bow to anyone who has not done anything for you, who has done no good for you logically, which doesn't come into your head. See it clearly, don't be shocked. That's a fact, there's nothing to be shocked, to be seen that how people have been belittling you. Do not identify yourself to falsehood. And I am sure a day will come in this Delhi, we'll have a great kingdom of God manifested.

May God Bless you.

Nobody asked Me questions before yesterday and today also. I am sorry nobody wrote any paper or anything for Me. Nobody gave Me any questions. So now I don't want to waste anymore time because I had told you that if you have any questions, you should have given it to Me. But perhaps there are some.

Q. Sidhi Yoga and Sadhan yoga are the same things?

A. I mean these names have no meaning. Sidhi Yoga and sadhan Yoga. What is all this? It has no meaning. It is just shabdajalam. What is sidhi yoga? what is sadhan yoga? You see to be sidha means to be proved. And how are you to be proved? By Self Realization. Make it simple, don't complicate it. You see have read too much. You complicate it. Just don't worry about these words. Just you have to become a realized soul Atamsakshatkari and that's how you are proved. So you are a sidha. But the sidha that people are talking about horrible, they are using these words sidha. You become a sidha means what you are flying in the air. That's not the way you become a sidha. Why not ask the guru to become a sidha to fly from somewhere. Put him on that. Leaning tower of Pisa. Let him fly.

Q. [UNCLEAR-I AM UNDER THE?] influence of some evil people power for the last six years [INAUDIBLE...] No permanent solution

has come out? And that's National level sports man also. [INAUDIBLE...] And help me to solve this problem.

A. Somebody who is under the influence of the evil power can be easily easily cured. There is no problem we have cured many people. Like there are so many people here who are sitting who had this problem. You should come to our centers and see to it that you get rid of it, all right? It's very simple, there is no need to worry about that.

Q. Divine vibrations will cure a sick person who does not accept Shri Mataji as incarnation? [INAUDIBLE.] The patient is related to Sahaja Yogi?

A. He has asked that "If you give me divine vibrations to a person who doesn't accept Mataji as a divine power, will he be cured?" Yes he can be. See Mother is very gracious. She knows they are ignorant. So doesn't matter he may be cured. But what's the use of curing such a person? Just tell me. He is like another pahalwan will be there. What is the use? Because he is your relation, you are curing. Better to cure him in such a way that he gets his Realization. That's my ultimate [INAUDIBLE]. You must get what is Param. What is the use of just curing a person doing this, doing that? It's very low-level understanding. If you have to give to somebody, give him the Param, the highest. Why give these lower things? And once he gets his Realization, he is cured permanently. He may be cured today again, he will get sick another time. What's the use? It's complete integrated treatment that you get once you get your Realization.

Q. Respected Mataji Namaskar. I am patient of high blood pressure from the last ten years. Now I am [SOUNDS LIKE READY] to take the medicine, no problem for me. My daughter is not coming to see me since long period, that is, after marriage due to bad [UNCLEAR WORD] of in-laws. Now, please take me into your meditation to get rid of all these problems.

A: The other problem that has come today is that somebody is suffering from high blood pressure is very easy to cure high blood pressure. How you are to be cured and all that is very simple. The basic idea is that you are in imbalance, that your Pingala Nadi is working too much. So what you have to do is to take My photograph and put your left hand, put it to the right 108 times. And you can put your feet in the water with little salt and throw the water, flush it out. It's very simple. Left side is to be raised and right side you have to get the grace. Right side like this, the grace by which you nourish your right side, which is being too much used. All those people who are right sided get high blood pressure, who are left sided, get low blood pressure. There are two types of people left and right type. One are lethargic organs they have, others have very active. I told this in the beginning.

Any other question please? Please write it down. Most of you people who are supposed to be in charge of Delhi government or the Government of India, you are all like Govardhan dharis, you see, standing with one finger, you think, "If I remove the finger, the whole government is going to topple down". All such people are right sided. So what you have to do, all of you have to take the left side and put it to the right, 108 times, then reduce it to 51 times, then to 21 times, then to seven times. And you will find your blood pressure everything will go away. But you must come to center. The main thing is you must come to center, because your blood pressure will go away, but you may have some other troubles. So better come to the center. Master it. You have to become the praveena.

I give an example of a car. Supposing, there is a car you have to learn. So what you do? You try the accelerator and the brake. First you try this, again you try that. You make mistakes. Then you start balancing it. Then you know where to use what. When you start doing that, you become thoughtlessly aware, you become thoughtless. In the sense that you don't have to think about it, automatically work out. Then you become a driver. But still the master is sitting behind you. When you get Self Realized in the sense that you become absolutely powerful and absolutely confident, then you become the master. When you become the master you start seeing. Master means the praveena, the one who is an expert. As soon as you become the expert, you start seeing the driver in you, you can see the accelerator in you and you can see the brake. So you become a Sakshi and you start seeing the whole thing. That is what is called as Nirvikalpa. At that stage we call ourselves a Sahaja Yogi. For that you must come to the center. Do not do patchwork - for yourself, for your life, for your children, but do the whole thing. So once for all you have no problems. Your family has no problem, your society has no problem, your country has no problem and the whole world has no problem, all right?

Now any other question you have. We are still going to have programs after this, where I am going to be. And you all are cordially invited to all these programs. Some are in a temple, some are in a open space and all those. Please note about that. These ten days you should dedicatedly come to these different programs and try to imbibe all that is divine within your self. And after that we have centers in Delhi where you can go and understand Sahaja yoga. But as I have told you beforehand, that these are the few conditionings, which we have to give up. One side, the ego part of it, we should know that now we are a Sahaja Yogi, we have no caste, community nothing. We are above everything. And that we may be anything in life, here we are just children of one Mother. And on the other side, all the other conditionings, which I have told you for which, I am so very anxious that you should not feel bad of it. I didn't want to hurt you in any way but I have to take out this thorn and operation has to be done. And I never wanted to hurt you. But it hurts people, doesn't matter, you will be all right.

May God bless you.

[Shri Mataji speaks in Hindi for 5 minutes. And then at the end of the tape Shri Mataji is speaking again but it not clear in this tape]

You have to understand that this Country is a Yoga Bhoomi. Is a land of great saints, great incarnations. Is a specially made for you. Has got the climate where you don't have to [INAUDIBLE] and it is very saintly. It has got so many beautiful fragrant flowers and fragrant trees like [UNCLEAR-CHANDANA?]. No amount of description can describe the auspiciousness of this great country.

The country is like a Mother who is [UNCLEAR-HOLDING?] and it has that motherliness in itself. Now this country has a power to suck our [UNCLEAR-FAULTS?]. That's why [INAUDIBLE] all the Sahaja yogis [INAUDIBLE...] to tell the motherland and pray to Her that you take our problems.

Now put your hands towards Me like this [INAUDIBLE.....] discuss it [INAUDIBLE.....] and vibrations start flowing. Keep your eyes open specially hands to clear out. Right hand has to go back like that backwards, backwards and left hand towards Me. If you have a left hand problem, anybody who has emotional problem should try this on the photograph.

First of all put your left hand [INAUDIBLE.....] Work it out. Keep your eyes open, just keep your eyes open, so that I tell you how to do it.

[Again Shri Mataji is speaking in Hindi one or two sentences.]

1983-0130, Mooladhar, Swadishthan-Sakar Nirakar ka bhed

View [online](#).

30 January 1983

Mooladhar, Swadishthan-sakar Nirakar Ka Bhed

Public Program

New Delhi (India)

Talk Language: English, Hindi | Transcript (English) – Draft | Translation (Hindi to English) - Draft

[Hindi to English translation]

Organizers: Please come INDISTINCT CONVERSATION

Organizers: He will speak Just set the mic for him, okay

Organizer: Stop the (UNCLEAR). Everybody sit down

Organizer: Now later on, later on, brother, later on

Shri Mataji: Later on

Presenter: Mr. Chugh and Sanatan Dharam Mandir would welcome Mataji on this occasion. He will deliver his few words in this regard.

President: I will say, 'Universal Mataji' you all say 'Jai ho' . Slogans in praise of our Mother. Most Highly respected, Daily remembered and Devotional Form, Worshipable Mataji Shri Nirmala Deviji, Lord lovers, mothers and sisters, our religious texts tell us, that when the higher karmas of an individual shine, awaken, then we meet Such high grade, Trikaal darshi Personalities and then we get an opportunity to listen to Them about God. We all are really fortunate. Mataji graciously gives us Her darshan every year, to be at Her feet and blesses us with Her Grace. The tongue doesn't have the power to praise Her. Every word or rather golden word is spoken by Her I understand you all are very eager to hear her Pravachan, so I all the foreigners, who have graced on this occasion I welcome on behalf of (UNCLEAR) and all those brothers who have come from here and come every year I will request Shri Mataji to bless us with her gracious pravachan(Sermon) [APPLAUSE]

S.Yogi to President: Do you want in or English?

President: The general people will understand in but some foreigners are there.

Shri Mataji: I will speak in. I am speaking to our people they will understand. They are in meditation. They are sitting in meditation.

President: Okay (UNCLEAR)

Shri Mataji: Okay, first I will speak for sometime in English.

I bow to all time (sarva sanatan) real devotees. I thank all the administrators of this place, especially the President, Mr. Chugh and the various organizers of Sanatan Dharma Temple that every time such an auspicious occasion for Me, very joy giving, extremely pleasant very beautiful is reflected here in this Temple.

The biggest reason for this is that, whichever great persons have been here before, the Incarnations, were not understood by

anyone. You must have heard that when Gyaneshwaraji went to the temples, he was disallowed. Namadeva was also not allowed in the temples. Janabai was also disallowed to enter the temples. Similarly, wherever there were great saints, the doors to the temples, I don't know why, were always shut for them but in today's modern situation find this very special, that the administrators and organizers of our temples recognize and understand the Truth, this is your great (Param) destiny because if we had such temples which denied all saints and sadhus, then only such people could have made a place for themselves, who were interested only in money. Thus, where a person is so open minded that he can recognize the Truth, there people like Me, are so joyous, this you can understand. Since times immemorial, this Sanatan (Eternal) religion(dharma) has also been tried to be perverted but today it is proved, when I come to this temple, that sanatan(eternal) has remained sanatan(eternal) till now. Whatever was useless, has dropped off, whichever mistakes there were, are finished and have come to that stage that once again we have started to recognize it. The Eternal religion people have recognized the most and if I'm told to deliver My speech some where else, it would be very difficult people will not recognize it. That's why I very joyous to come here. After speaking for sometime in English, then I'll tell you about the Kundalini in

[English transcription]

I've been praising this place, which is a temple of God for one thing that in these modern times, the people of Sanatan Dharam, of the Eternal religion, have come to such an enlightenment that they can respect the Truth.

We can't imagine such a thing happening in the churches of the West. They can never accept the truth is impossible; Can you think of such a thing? They are also coming from the same Tree of Life which preached about righteousness, about dharma, about Christ about all the great things that Sanatan Dharm has been talking about. But in the West anywhere, can you think a church inviting Me to speak to the audience? But also I must tell you one thing. When I went to Geneva for the first time of course the church did not arrange but we arranged a program in a temple and then some people very hideously came forward and tried to be nasty to us but the Vice President of that church supported Me out and out and he gave an article about Me, that, "What She says, is the Truth and we must listen to Her." And the second person, when the President came back from his holidays, he also supported and he published a great article about Me. So, the beginning has started. But, to see how in this temple, they accept Me as one of themselves, as the Person who has to give them the Truth, this is a very big advancement, I would say, in the enlightenment. While people coming from any other religion, any other, resist they cannot recognize I must admit.

Of course, we have many Muslim disciples like this and we have many Sikh disciples, we have Parsis also but everybody resists that. The whole society goes against that it's true. But readily the way Sanatan dharam has accepted Sahaja yoga, is very remarkable and that is how we are going to penetrate into North India through Sanatan Dharam there is no way out. Because those who are intellectuals, don't believe in any dharam Sanatan or Asanatan. Even the Arya Samajis won't accept Me at all because they don't believe in deities. The openness of the Sanatan Dharam proves that it is an Eternal religion. Because in this country thousands of years back, many rishis and munis went into meditation to find out the Eternal Truths of religion. It has no organization as such, and whatever they propounded, was accepted. Afterwards, so many things went wrong. Brahminism came into power, it corrupted practices but still, I must say, the principle of Sanatan Dharam, could not be disturbed.

You can see the result of that in this temple and in many places where I go, is the Sanatan Dharam people who understand the Truth. Sanatan Dharam is based on the principle of Shakti, in the Power of the Mother Goddess. Even in Veda She is described as the Primordial Mother and She is called as 'Ee'. But the people who wanted to have an intellectual basis for that, like Arya Samajist, avoided all that; They didn't want to talk about it. They took that part of Vedas, which did not deal with any deities. Now in Sahaja yoga, I've proved beyond doubt, that we have these Deities within ourselves. Even the people, who are following Sanatan Dharam, have to revitalize themselves and go deep into it and to find out what are significances of all the living deities that we call of from the Mother Earth. Now, one of the objections people have in the West, that in the Ten Commandments it is said, that 'You should not worship any statue' is not so. The Commandment is that, "Whatever is produced or created by the Mother Earth or the Heavens should not be reproduced and worshiped." What is created by Mother Earth, they don't want to find out.

All the living or we call them 'jagrut' or 'swayambhu' deities in this country, are created by Mother Earth, so they are to be

worshiped. Now this worshiping went on to such a horrible condition, that people started producing statutes after statues, statues after statues. For that also in Sanatan Dharma, is written "There should be a Prana Pratishtha by a Brahmin." Clearly written. Now Prana Pratishtha by a Brahmin, it means Brahmin who knows the Brahma that's also clearly given. Any Dick, Tom and Harry cannot be a Brahmin. So the Prana Pratishtha of the Deity has to be done by a Brahmin means, he should be awakened and then it should be worshiped. But nobody followed these rules. It went down so much that Gurunanaka had to come, Kabira had to come and talk about the abstract God because there was no way out to cut it short. They were great people who brought this knowledge to people but that also is followed to such a extent that people don't want to see that the Truth lies in finding yourself, in Atma sakshatkar, in finding your own Spirit.

So, that's how the problem came in. He too has said that the whole universe was created by the Primordial Mother. But the way he saw the people worshiped the deities and the way people misused it, he had to talk of the abstract God. So that's how, we had another side of correction but whenever you try to correct, the followers try to take it to another extreme. Like the Sanatanies went to one extreme, these also went to another extremes but the Truth remains the Truth. Whatever one may try to spoil it, the Truth remains the Truth. Now Truth is to be seen, to be felt, to be experienced and to not to be believed in your head. As I told yesterday, that mental projection cannot give you the Truth. Supposing, you hear about Me, I'm such and such and you haven't seen Me, then what's the use? You have to know Me personally, you have to meet Me, then only you will know the Truth.

And this is one of the reasons people can say that they did not believe in any Gods or Goddesses and now that there are many who do not believe in any religion whatsoever that they say there is no religion. Sahaja yoga today, is going to integrate all of them and is going to show how all these great people, even Gurunanaka, Kabira, Buddha, Mahavira, Rama, Krishna, Christ, Mohammad all these people are part and parcel of one tree and how we are fighting for nothing at all. It can be shown, it can be proved the condition of Sahaja yoga is, that whatever we say, has to be proved. So this is how today, on your behalf, of the Western Sahaja yogis, specially, I thank the organizers of this temple for showing such sense of understanding and such great appreciation of the Truth.

[Hindi to English translation]

If anybody talks about God in this modern world, people think it is a means of entertainment. It can only entertain. There can be no such thing as God, for entertainment it is okay. Now that our grandparents are old so they go and sit in the temple and spend their time; It's a good way. Instead of troubling the daughter in law at home it's better that they to go to the temple and spend their time. Nowadays the temple has no other meaning than this in our society. People think that the God who is sitting there in the temple is only there so that they can go and share their woes and sorrows and it should be all cured. But what are these temples, what are the Gods sitting in the temple what is our relation to them and how should we be connected to Them etc many things are still secret. And all these things have been there since ages. You know that Indra had also to be given Self realization that's why immemorial. While doing all these things, in the sixth century, when the greatest propagator of Hindu religion, Adi Shankaracharya came in this world, then he openly started talking about all these things. Otherwise we had one Bhakti marg(Devotional way) and the other was the path of Vedas by which Gayatri mantra etc were done. Whenever people used to be so engrossed in Devotion that they became useless then such people used to come to pull them out of it who said, "Give up devotion and take your attention to the formless(abstract)," because they were drifting so much towards the form(idol) and when they drifted too much towards the formless, people came to to say, "The Formless is not at all helpful, we should take to the Form."

But the people moved like a pendulum from here to there. And thus by all this the human being understood that in this there is devotion as well as abstract form it is Onkar as well as Krishna. Nothing can be gained without this. In Sahaja yoga you get the sight(darshan) of both. You can see/view the Brahma as well as all these Gods. The Power of Brahma is the Power of love of God Almighty which moves all around us and all the living work of the world, for example turning a flower to a fruit etc, all the living work is done by it. It also works in us, which we call Para Sympathetic Nervous system, in which it moves and works. This is the power of Brahma and to know this power, the mechanism God has made within us, the arrangement He has made, is very unique. And in order to create this machinery, in our evolution He has placed various Gods inside our body only.

(ASIDE) Just remove these children from here. They're making too much noise.

Different Gods have been placed. First of all He made Shri Ganesha. Shri Ganesha is purity. The whole world He filled with Purity.

In the formless if we say, He filled with Purity and when we talk of the form, He made Shri Ganesha. It's one and the same thing. Just like you see over here, it's burning but it has wick also as well as the light. In the same way, the first thing created was Shri Ganesha, whose light or radiance spreads all around, which is the Power of God. Now if anyone catches hold of only Ganeshji, that is also wrong and if anyone catches hold of only the light, is also wrong because as I told you before that first He talked of the variety of flowers and there is honey in the flowers then people got stuck to the flowers that, "Seek the flowers, seek the flowers," just started chanting, means just saying verbally, means shabd jalam(web of words). Just started talking, then they said, "See, the people just looking for flowers have gone crazy" worshiping the flowers and running after them and are not talking about honey at all. Then they said, "Okay, now let's start talking about the honey." All those who have been great, only for our benevolence took us out from one to the other then again from the second to the first, so that somehow we could become sensible. Sometimes talk about the formless 'Alakh Niranjana' a la kh that which cannot be seen. That they started talking but that also remained just a talk. Even if we talk about the honey or madhu but how do we find the honey? Then what should happen? You should be like a bee able to suck the honey. You yourself will have to change. You should have your Self realization, this is said in all the religions because by inter changing, it strikes the mind of a person that if this was wrong we should take to the other thing. But all have said one thing howsoever much you interchange still one thing is there, you should have your Self realization; Who hasn't said this? Jesus Christ has said that, "You should be born again."

In the Hindu religion, it is an established fact, 'Dwijaye te Sadhijaye' that the one who is who born again, only he knows the Brahm and is a true Brahmin, is said clearly. One may interpret it wrongly but in reality only this has been said Nanak Sahab has said, "Find within yourself. Without knowing yourself you cannot know God. Get to your Spirit," He has said this only. Now everybody is saying the same thing that, "Get to your Spirit, take your rebirth." Jesus Christ has said the same thing. Mohammad Sahab has said that, "You have to become a Pir." When everybody has said the same thing, then we should pay attention towards it that everyone has told the same ultimate goal. How many times we may move in a roundabout manner but we have to reach there and everybody has made a mental understanding of it. You will not get to it by this. Adi Shankaracharya has also said that, mental analysis of this is not required.

Now in Sahaja yoga we believe that Lord Buddha, who talked about the formless He didn't talk about God at all because He thought, if there is talk about God, these people will just think about it they will not think about themselves. By talk of God they think of themselves as Gods there are many like this. They think they have become completely formless. Many think they have become God. Man's brain is such that it sticks to what is told and doesn't become what it really is, the Spirit. Then, when the nature of man is such that he sticks to this or that, then Buddha also said that it's better not to talk about God otherwise they put God in their pockets and when required took Him out of the pocket and said, "See God, You have to do this work." Now which God it is, only God knows. When in His one life He didn't talk of God and He said now only believe in the formless, leave others. Buddha followers also made a joke out of Realization, then He only again came to this world as Adi Shankaracharya and He said that, "Now serve The Mother only there is no other way out. You will receive only after worshiping the Mother." Because He had to say this since it remained incomplete, so He told the other thing When He started talking about God, people also troubled Him.

Even when his mother died, people didn't allow him to burn her, then He cremated his mother using banana leaves. In this manner such, so said clever people, came to (UNCLEAR). Now the world has changed some what that no one does such extreme behavior with Me. One or two may get annoyed and angry but no one has shown such extremeness that they come and hit Me, this is not the situation. Because of this I feel obliged to all those Great people, who made you understand through interchanging that 'Not this, not this'(Sanskrit saying Ya neti, neti vachne nigmo) Not this, not this, not this, then what? When you start negating something, then ultimately you get to the right thing that's why they told you all about first the Form and then the Formless, then from the Formless to Form, keep on moving. When a person will be tired of all this, then he will think seriously, then what is it? So I told you about the Formless (Nirakaar), is the All Pervading Power (Brahm Shakti) which is all around us and you are the Form(Sakaar) and at the time of every evolution, one Deity has been placed within you at every step. When you came to this

world in the form of Carbon, then Shri Ganesha was seated Carbon also has four valencies He sits right in the center. There can be no life in the world without Carbon a being cannot be made. Thus, first thing Carbon was made and Shri Ganesh was the One who started all this, that's why it is said that Shri Ganesh is made from the Earth element. Now He was the first One to be seated, Who is the symbol of purity In no religion has it been said that by being unholy, you will become religious Leave alone the modern gurus God save from these people they teach all wrong things. In no religion has it been said that if you do bad deeds, can you get to God. But, if we see this, that in all religions the same thing has been said and everyone believes that chastity is a constant and steady feeling of life which should be held on to, then we have to believe that God Almighty established Shri Ganesh in the first place. He is the indication, as here we say and which you can understand, (ASIDE What do we say to symbol in English?)

Yes, indication. Lord Ganesh symbolizes purity and chastity. Innocence, He is the symbol of innocence, simplicity Lord Shiva has filled His son with His innocence and the person who is most innocent is the most powerful. The most powerful God is Shri Ganesha, means the person who is most innocent is the most powerful and nowadays nobody believes that innocence is also something. So, Shri Ganesha was placed on the first chakra. Now Nanak sahab or Kabirdas also believed that we have Kundalini power within us. And many of the sections of Namdeva etc... in Guru Granth Sahib used to believe in Vitthal. Then we must understand that all those people saw God Almighty in two forms. Formless as well as of the Form. Some talked more of the Formless, whilst the other of the Form, as was the time.

So, They seated Shri Ganesh on the first Chakra, which means our first chakra is that of purity. If you want to understand in the Formless, it is purity and in the form is Shri Ganesh. The place or seat of Kundalini is above this chakra; This is some thing to be understood, it's a very big thing, Kundalini is above this chakra, not below it. Because this purity or Shri Ganesha takes care of and protects the chastity of his Mother Gauri, who is pure like a virgin girl. And he is sitting below Her, watching everyone, and conveys the information of whatever we do to the Kundalini, who is sitting like a tape recorder and recording everything.

Now what is this Kundalini? It is the Primordial Desire, Primordial desire of God Almighty. His first desire was to create the Nature and this Nature "should know Me, recognize Me, be one with Me" This is His Primordial Desire and that very Desire, whom we know as Adi hakti, the English people know as Holy Ghost and which is called 'Ee' in the Vedas and which Nanak Sahab has called the First Mother (Adhya). This Primordial Desire took a Form and created the whole Nature and seated Shri Ganesh and Form of Gauri the Kundalini within us, which is called a virgin because it is extremely pure like a small girl. And there is just one Pure Desire in a human being rest all are impure. There is just one Pure Desire, rest are all impure means there is just one virgin desire, 'virgin' means, like virgin land, that which has not been used as yet. The land which we have not dug up yet, is a virgin land. Then this extremely pure desire (virgin desire) is just one within us. That is, we should know that God Almighty who has created us. After Self-realization, we know that God Almighty, this Pure Desire is sitting within us in the form of Kundalini. Since this Kundalini has not been awakened, thus it is called a 'dormant stage' means, it is sleeping.

When it is executed or implemented, then it can be said that it has evolved or it has germinated, just like a seed germinates. Now, after the sixth century many bad people took birth in our country and did extreme behavior and wrong things and whom we know as Tantrikas. Having the heart of a Mother, I can't say they're totally bad, a small part is still left out. That's why I think that, maybe, when they were focusing on this first chakra, which deals with excretion also, they must have seen the trunk of Shri Ganesha and must have thought that Kundalini is in this Mooladhar chakra. But Kundalini is sitting in the Mooladhar, that is the Mooladhar. And this is the Mooladhar chakra: this is the difference and only this chakra is outside, rest all the chakras are inside the spinal cord or are in the brain, inside the skull of the brain. And only this chakra is outside and it moves or works out the pelvic plexus.

By this, it should be known to us that the Kundalini pierces only six chakras not seven. This is a very important fact. This means that the act of excretion, means sex and other things excreted, are not responsible for our evolution, they have no effect on it. But dharma has an effect on evolution. Whatever is done immorally has a bad effect. Whatever is done in dharma, is not wrong and that's why this chakra looks after our purity and chastity and Ganeshji is an Eternal child because He's innocent that's why all the impurities, evils and abhorrence don't touch him, He remains aloof; He's verily Omkara. If a diamond is thrown anywhere, it still remains a diamond verily the symbol of Onkar nobody can touch Him and that's why He's sitting there, taking care of all the purity that is within us.

A human thinks that, "Mother, You say like this but there are so many immoral people in the world and nothing happens to them, they never get sick, are never in pain and do much wickedness and are still very happy." This is not the thing. Every chakra has its defect. Now this chakra is so important the person who's this chakra is defective, if any other chakra is affected, then he may get a very nasty disease like mellitus. Many cancer diseases can also caught if this chakra is affected, eye problems can also happen because of this, problems of the intellect can be there, and many types of disorders are caused by this chakra being spoilt. Thus those people who say that immorality doesn't matter, haven't been able to make a connection between the two. They can't understand that their problem is because of this.

This only you can understand after your realization when you become a saint and you are able to feel the vibrations on your palms, then this formless will speak to you on your hands, "See, what is the problem with this person and what he should rectify and you'll be surprised that whichever chakra is indicated that will be the problem of that person." Mohammad Sahab has said that, "When the time of resurrection will come," means today's time, "then your hands will speak." By knowing the chakras on your hands, you'll be able to tell the problem of that person. On the base of the palm is the place(location) of the Mooladhar chakra. By the Grace of God you are sitting in the land of yoga. Very great saints have been here. Their feet have touched this land, this is the land of yoga, howsoever much it is described, it still falls short. Yesterday, I don't know how many times, I stopped Myself from describing it didn't know how to describe. The Kundalini of the whole Universe is sitting here, in Maharashtra. There are three and a half peethas many people say that. If there are three and a half peethas, what does it mean? It means that the three and a half peethas of the Kundalini of the whole Universe are in Maharashtra. Asht Vinayak are in Maharashtra they've surrounded from all eight sides, made arrangements for purity Asht Vinayak and three and a half peethas are in it, twenty eight places of the Devi, everything has been arranged by the Mother Earth.

Jyotirling all the arrangements we find in this country are nowhere to be found although in England I have seen now that some such stones have come out of the Mother Earth which give vibrations they're called Stonehenge but they themselves don't understand. They didn't have any such Pirs, no such Mahatmas or saints, who would say. The Shiva who is in Mecca, the stone of Mecca is also described in our Puranas and is called Maccashwarshiv you may see Punja Sahab, which they took out, is also the same thing. Chaitanya or vibration comes from that place. See now, the thing you have spread here, if you show this to a saint or sadhu, even after many years have passed, will understand that a saint or sadhu has sat on it. Whatever is touched is filled up with vibrations. Last time I told you that I went to Kashmir not here somewhere else then all of a sudden I felt that there's something full of vibrations, then I told the driver to stop there and ask whether there was any temple etc nearby. Then he said, "Mother how can a temple be there, You are roaming in the jungle?" Then I told My husband, "Maybe within 4 5 miles radius there should be something." Then I told him to go by the way I asked him to.

Then we kept on moving and reached a place where he said that it was a place where the Muslims were dwelling so he said that "We won't find anything here." I told him to ask there at least. Then they told that, "There is Hazrat Iqbal here." One hair of Mohammad Sahab was kept there and I could feel it even at a distance of 5 miles. Now you can say anything for Him, good or bad, He is also ours, absolutely ours this we should understand. There is no difference between Him and Nanak Sahab whether Hindu Muslims fight or cut each other's necks, it will make no difference whatever is the Truth I'm telling you. We are fighting between ourselves uselessly. All these are useless things, there is nothing to fight. Today thousands of Muslims have come to Sahaja yoga because one Khomeni is standing before them. They say, "Lord, save us now we don't want such a Muslim!" Because God was merciful and they are so much changed that they say, "Sahaja yoga is good."

They worship Shri Ganesh and they will teach you what is the meaning of Shri Ganesh Then in Sahaja yoga you will be able to understand that whatever reality is there, is within us, the Truth is within us that you must understand and don't gather any mental ideas and fight, please. All of you are part and parcel of One God. You are part and parcel of the Virata and Mohammad Sahab has also told that when they put the fingers in their ears and say, "Allah ho Akhbar" this mantra we also say in Sahaja yoga because these fingers(fore fingers) are of Vishuddhi chakra and by putting the fingers in your ears what are you saying, "Allah Ho Akhbar" means what, that, Allah is, the Almighty God is Virata Akhbar means Virata. The meaning doesn't change with the change of language. And in this way you understand that those things which have been proposed since ages, since times

immemorial, which, if they are not totally and truthfully enlightened then even your children will run away and say, "Save us from such a God, we don't want, this is all a mental projection. You all have no work so just your mental upheaval." This can be proved. Thus when the Kundalini is awakened then the Kundalini doesn't rise in totality. Just a part of it rises. The Kundalini is like many, many strands twined together only a few of its strands rise through the Sushumna channel, the central path, which is in the center. And while rising from this channel, whatever energy is filled up in it or used by it, is provided by Shri Ganesha. Means your chastity is a very important thing.

If a person is pure, then in a second it will rise and reach from where to where. In a second. A person I know, is a very great person. He was realized in a minute or two I was amazed that his Kundalini just jetted out and spread in the atmosphere like this. He is a very pure person, there is no doubt about it. As it is he was healthy there were no hurdles as such, no complications, at once his Kundalini jetted out and spread everywhere and he felt strong vibrations on his palms. Many such people in our villages. I mean, I have not worked in many villages here but in Maharashtra villages thousands of people have got their realization, thousands and vibrations started flowing strongly from their hands and all their bad habits were broken by themselves because the religion within them was awakened. Now those days are no more when I should tell you not to do this or that and a man catches more from the outside, not from inside. Something or the other is made on the outside in this fashion, that we catch on to it. I have seen in every religion, that we tend to hold on to the outside more than the inside. Now like in Muslim religion, drinking is prohibited. Surely they will drink but offer Namaz 5 times. Drinking is prohibited in many religions and it's the right thing. It was prohibited because this thing goes against our awareness.

Whatever goes against our awareness should not be consumed because we have to seek God only in our awareness. But if you tell someone not to drink alcohol then, half the people will leave that's why I say, "No, no there's no such thing, keep on sitting." After realization, religion or dharma will be awakened within them and they themselves will not take anything, why make them leave just now. Everything bad leaves us because this religion which is within us, placed in the centre has ten gurus in this place; Principles or essences of ten gurus are there. They are there in their essences as well as in form and all these gurus are awakened within us and because of their awakening religion is awakened in us thus we can't do anything which is against our innate religion, can't do is not digestible and is not digested. You will be troubled if there's anything against our religion, you will run away from it. And this happens by itself in order to be stabilized we have to work a little hard but since it happens by itself, religion is awakened within a human being. Nobody is to be told, "Don't do such a thing, son," because nowadays saying this nobody is going to listen there will be real disaster. Everybody is to be coaxed and told to sit down, it's alright. "You drink alcohol, it's okay, other things also you do, it's okay, sit down. Whatever you do, no problem, all of you sit down, first be realized, then we'll talk."

Then nobody feels bad but if from the beginning we start saying, "You can't drink alcohol or smoke cigarettes," then people will be annoyed. Now Muslims say, that they have not been told not to smoke. Cigarettes were not there at that time, so how could they be told not to smoke? Then He came back as Nanak Sahab and told them not to smoke cigarettes because now they have taken out cigarettes. Now, if tomorrow you all start having Hashish then you'll say, "Nanak Sahab didn't tell us not to have Hashish," so we can have it. So with such type of fugitives, God only save us. That is, Kabirdas, who was such a great person, wouldn't He think how stupid or boorish these people are! He spent his whole life in Bihar, did so much work for our upliftment and he has called Kundalini as Surti, everywhere He's called Kundalini as Surti now in Bihar, you'll be surprised, they call tobacco as Surti. Do they have wisdom or not that Kabirdas must be thinking, "What idiots these people are! I've talked about Kundalini as Surti and now what are they calling as Surti?" And in our Maharashtra also, Shri Krishna who is the Lord of the Vishuddhi, His temple of Vitthala, where it is said Vitthala actually was seated, for going to that place, people take something to play in their hands saying 'Vitthala, Vitthala' and keep tobacco in their mouths, the thing which is absolutely detested by Shri Krishna, hates it. Now that they have got cancer, then it's good, they have to leave themselves.

And I'm more surprised by the fact that since childhood I used to think, how is a man's brain. When he sees that a person who's returning from the pub badly drunk and not in his senses, then why does he go to the same pub himself when he is in his senses? But all these surprising things are only in human beings, nothing amazes Me about God because whatever He says, He does and Whatever He is, He is. But man does one thing, tells something and speaks another. It is because all the chakras are not integrated. The integration that is required in all the centres, is not there. One chakra is separated from another. If we tell about

dharma, they will start lecturing I met a person in Solapur, there was a lecture. He said, "Mataji, a person came to me like a babaji and said that, "There is so much poverty in our country that people eat sand also." I said, "I have never seen such a thing." Must be eating sand etc.

"And you rich people are like that, you all never give any money. If you all give money, I can help them." He arranged for himself. And said, " While returning he went back in an imported car. Couldn't understand anything." So I said, "This is the characteristic of you people that you will give money to such a person who will tell you such tales, like they are really gods and does he care anything about you? He's just come to make money for himself." When there are such wicked people in our country, one person has earned 6000 crores of rupees(koti) this is their business. Now, who among us have given this money? Must be idiots, that's why but if so many stupid people are born at one time, then it'll be very difficult. If there are a few, it's okay.

And people like these type of persons. Till Sahaja yoga is awakened in you, how will you know who's real and who's unreal, who's a reality and who's fake, who's truthful and who's false? Till there are vibrations in your hands till then how will you say who's truthful and who's false? Your own power has not been awakened as yet. You still don't have your lamp within you, with what are you stumbling in the darkness, you don't know. Thus, first of all, you should get your Self realization then talk of other things, first have the realization of your Spirit. Get enlightened from the darkness then, you'll be able to see all the darkness within yourself, all the stumbling blocks within you, all the faults within and your Spirit is your own master, your own guru, which from times immemorial all the great masters have looked after, taken care of and talked of that same guru is within you, it will teach and guide you, "See, you are not this, you are something else, leave this, leave this." That Spirit should be awakened, whichever religion you believe into, this belief is just also a product of your brain then you will have faith in the religion of the Spirit, that is the real religion. All the other religions, have in a way, proved to be false, are now belied. It started with truthfulness. So many great people came in this world, like many flowers bloom on the tree, many a time, later on you people plucked them, made them yours, finished their essence in total. It is no fault of theirs and no fault of the religion as well.

These are all your doings by which these faults occurred. Now, I have thought of only one way to awaken you, first awaken your Spirit, then will talk of other things. Whatever it is, howsoever a person is, come, first get realized. Get your realization first, after that I will see you. Without re birth a person can't understand this thing. Everything just becomes verbal talk, talk and religion also becomes that. When this dharma is awakened, the foreigners who are sitting here, all what they have been doing, howsoever we may try, we can never do because they think that following a dharma is wrong, it's great to leave it. Their one teacher, Freud taught them this only. They were taught that it's a sin to believe in relations like mother or sister and they followed it, thinking it to be true. Now they have left all this and bloomed like a lotus. They've changed fully, their life has changed and they've become so beautiful. But an Indian leaves all this with great difficulty. He's more stuck to it because all this has been here since ages.

If a good thing is stuck to us, it's very beautiful but bad things are more stuck to us, that's why they're more difficult to give up but we have to let go of them because if we don't leave them, our vibrations will be no more. We can't be established. Now you have a third chakra within you, which is actually considered second, called Swadhishtan chakra. This chakra gives us the power of Brahmadeva because of which a person has thoughts, starts thinking, thinking about what's going to come. He creates some thing, for example, you make some furniture. If a tree is broken, person thinks of making some furniture. Previously, I think furniture would have been made for very old people because they couldn't sit on the ground. Doing all this, the young people thought of making, making furniture for themselves also. In this process, the furniture sat on our heads, now we can't sit on the ground, we have to move with a chair alongside. By this power a person creates and when we use this power of creativity too much, more than is required [ASIDE MARATHI] when we use this power in excess, then, due to excessive use of this power, our connection with the other chakras breaks.

This happens with a person leading a lonely life and when our connection with the Whole is broken, then we start moving in our own ways on my own and this only we can say that a person is affected by the disease of Cancer. If he doesn't have cancer of the body, it can be of the mind also. All the egoists have cancer of the mind because they think there's no one greater in the world than them and those who come in contact with them, also start thinking the same. If they step into someone's house, the children will also start thinking like them. Such is their blessing, that as soon as they start talking even the horses, ox etc start behaving like them. Whoever sees an egoist, starts being one. Now Hitler is an example of that. He was so filled up with ego that

he started thinking himself to be a special person, whomsoever he came in contact with also started thinking the same. He killed so many people, worsened their condition, nobody could understand this, he fooled millions and everybody foolishly listened to him and he killed very small children and women in the gas chamber and they couldn't understand. So those, who think they are very clever, have Hitler before them. Then there is Mr. Khomeni, Idi Amin and many others you can see.

And the person who has ego which is shown above here, you may see, like bile of yellow color, is ego is because of the working of Swadhishtan chakra and it gets its power from the right side power of Saraswati. Now the person, who gets the power of Saraswati, thinks himself to be very wise and uses it so much, that like a by product this ego develops. Just like if a factory is overrun, there's lot of smoke in the same way, ego develops within us. And the symptom of ego, you'll be surprised, is idiotism. A person who is an egoist is extremely an idiot, his talks are entirely stupid, idiotic he is big idiot. If some person tells you, "I came first, first class first and I'm such and such and I'm the king of this place," then you can tell him, "I'm a poor person please forgive me, why did you come here." You must have read here, once Naradji became arrogant and what stupidity he did and he went to Mayanagri, became a monkey and behaved stupidly doing foolish acts. All the people laugh behind the backs of such idiots. You may see that when people talk about arrogant people, they make fun of them and laugh mockingly "This stupid arrogant person thinks himself to be something great but he's entirely an egoist," and this arrogance takes a person towards stupidity and he become more and more foolish but doesn't understand that he's an idiot. In the end his heart also is compressed, his heart stops because this ego the heart chakra this Brahmarandhra is the peetha of the heart and it covers that and when ego envelops it, our heart is entirely compressed and when the heart becomes like this then he becomes one with evil nature that you're surprised how he's so evil? Now when we go abroad I don't know how our Indians go and live there I feel as if My exile has begun. It is said that in London city, every week two people are killed and who are they?

They are small children and the persons killing them are their parents. Just think, can anybody even hear of such a thing? This is done by arrogant people. It is their ego only that they have no feeling towards children or their mother or father. When a person is so enveloped in his ego, then his idiocy is apparent through his actions. We've had so many great kings and emperors and many big people but how humble they were. Listen to a tale of Shivaji Maharaj. We've had people like Shivaji Maharaj but now it feels that those were different times. Ramdas Swami came to his house he was his guru and he called out from outside, then Shivaji went and touched his feet. He kept his crown on his feet and said, "Guru Maharaj, how have you been kind enough to be here?" His guru replied, "I have come to ask for alms." So Shivaji went inside and wrote a letter in which he wrote, "Guru Maharaj, my whole kingdom is at your feet," came and gave it to him in a moment, "You take my whole Kingdom, everything is at your feet."

The kings and emperors of today will ask the saints and sadhus to stand outside only. Will anybody ask them to come inside also? Even if you go for some work to a government servant, he will make you sit down in the office with the peon for hours. "Oh, I've a small work and you are the government officer here, we have some work of Sahaja yog, we don't take any money, you please take this much from us." Then he'll say, "You go and sit in that corner just now." Will anyone even listen to you? And here, the king himself offered his whole kingdom to his guru and after offering his kingdom, he said that, "Now I have renounced everything." So his guru said "Oh, but I am a saint, what will I reign? Only you Kshatriyas have to rule but the thing is that since you have offered me, then symbolically, the cloth I wear on my chest, you make a flag of it." That flag was made.

Now I see, that flag is used in politics nowadays. Arre, that flag is the characteristic of hermits, leave it, at least leave that. In this way we are spoiling everything. Nobody's mind works properly and when we flow in this foolishness, in this ego then we don't come to know where we are going to. But now, those countries which have gone too far and those who have made atom bombs and other bombs and have made all preparations to destroy themselves, they are awakened all of a sudden, "Oh, my God! What devils we have gathered which will destroy us!" If America presses a button, Russia is finished and if Russia presses a button, the other one is." When the case comes to a competition, then it goes in their heads, "What sort of advancement have we done because there is no emotional feeling!" When there is no Spirit in a thing, this is what will happen. Anything you may do without the Spirit, whether it is politics or it can be anything. Anything without the Spirit is destructible and will be destroyed and will destroy.

Will never be correct. Now you all are also becoming developing. Means nowadays you are developing, tomorrow you will be

developed, then it will be the same style that tomorrow your children will become hippies and you will kill 2 4 children daily, with husband wife fighting daily, then divorces after that, all will go and live in the orphanages and drink alcohol, that's all, no other business left any longer. If you are doing this arrangement, then I would like to take leave from here. But, you should know that, it's a very horrible thing, we should refrain from this, it's very terrible and in order to save yourself from this, get to the Spirit first. Then you may do developing or anything else. First realize your Spirit otherwise you will be entangled in this complete destruction. Thus don't go on the wrong path due to any reason whatsoever. Now suppose, if there's a person who's a journalist, came and sat down and started fighting with Me I said, "Why are you fighting with Me, what wrong have I done to you?" He said, "No, Mother, the thing is You are saying now everything will be fine." I said, "Yes, it will be."

If dharma is awakened and the Spirit is awakened, then, all will be well." Then he said, "Then what will we write in the newspapers? We publish only those things in the newspaper when there's anything wrong. If an aeroplane crashes, somebody dies, a number of people are injured, all that we publish, then what will we publish? The whole world is moving in the opposite direction." Then I said, "But also sometimes you must be a human, sometimes you must be a person also or you are always a journalist? And when you must be thinking as a person, you must also be thinking what's going on with your other brothers and sisters, what's happening? And what's happening to your human being, think about it and come here." He said, "Yes Mother, that it is. There's much predicament in my own home."

"And in your society?" "There's much more misery." "And in your country?" "There a lot of plight in it." And the whole world is in a mess and if this has to be corrected then you have to get to your Spirit. Tell everyone, "Get to your Spirit." As soon as you realize your Spirit, The power or light of God Almighty, which is invisible and of which we are not aware, will start flowing from within, we will be in it's bondage, start flowing in It's love and joy we should get to it. Without realizing that, nothing will be resolved. Today, if I talk on all the chakras, it will be quite difficult but today I have told something about the Swadhishtan and Mooladhar and have spoken a little about the Guru principle. Awakening the Guru principle within us, is our prime duty. After awakening that Guru Principle, you will bring yourself on the right path.

Today the world is standing at such a point, that destruction is evident from the outside but a lot also from within. All kinds of diseases are now standing before us. There is no cure for these diseases. The destruction that is happening from within, how we are perishing from within we are not paying any attention in that direction. Our families, whoever are ours are finishing off. The only one way to connect all of them is that, we should receive the All Pervading Power of God Almighty. We should rise to the Kingdom of God Almighty and be united with Him and this can happen only by Self realization, which you cannot sell or buy this is absolutely wrong that many people say, "How can it work without money?" How much money do you pay for the air you breathe? Taking it in, free. In becoming a human being from amoeba, how much money did you offer to God?

All that is valuable and necessary things for life are all free that's why we are alive otherwise the way we are, sometimes it feels, we even don't have the right to be alive. But God Almighty has given us everything free. His unconventional extreme compassion, His love is flowing in the whole world that's why we all are still there. We have only to instill His love within us and spread it's Light in the whole world. Our programs regarding the Kundalini are there for another ten days. You make sure to attend them and I will tell further about it, that what is the Kundalini, how much it is eternally related to us and the properties of the Eternal religion are extremely necessary to be disclosed, in the same way it is very necessary to illumine all those who have talked of the Formless But if you think that by adopting either of the ways, you'll be successful then it's wrong. Everything is made by God and in order to maintain what He has created, He has sent His people or rather we can say, His own forms in this world then you have to validate that thing and take that validation [UNCLEAR] and receive your Self realization. After Self realization you will have to establish yourself in it. Not that after getting your Self realization, just sit down saying, "Yes Mother, I have got it." The first thing is to get your union and achieving deftness in it. One is the yoga, in which there is awakening of the Kundalini and breaking open the Brahmarandhra but you will also have to learn it's skill and upon learning it's skill, you'll become it's masters. What is it and how you can do it, for that there is a centre in your own locality and where you can learn, know and understand about it and become masters in it.

It's very easy even small little children are very skilled in it and today I see in many homes very great people have taken birth but you don't even know that they are great men. In order to understand them also, it's necessary that you get to know your own

Spirit because of which you will be able to understand them also. It's absolutely necessary for everyone to know themselves prior to knowing God and by knowing the Spirit, you'll be able to understand God, before that you can't understand. The light of the Spirit should first awaken in your attention. When it's light will enlighten your attention then you can know God only in that Light. Thus, first you see/feel your Spirit, get to it and keep only this desire in the beginning. Along with it, what is God, you will understand. May God bless you all! Now, if you have any questions, you may ask a few. [MARATHI] What is the question?

SYogi: How can we get rid of the bad thoughts and the anxieties of the mind?

Shri Mataji: Oh, you are not listening to what I said when you've asked the question "How to get rid of the bad thoughts and anxieties of the mind?" I'm telling, "You should get to your Spirit." If you had asked, "How to get to the Spirit?" then still it was something. Any other question?

SYogi: I have been It's a long question.

Shri Mataji: Long question. Is it a question or letter?

Seeker: It's a letter, Mataji.

Shri Mataji: It is a letter.

Seeker: Means, it contains the question within.

Shri Mataji: At least ask the question

Seeker: My Kundalini has been raised thrice but every time my mind was not in control

Shri Mataji: What happened all the three times?

Seeker: Mind was not in control. It happened by itself.

Shri Mataji: Who did Kundalini awakening? Who awakened?

Seeker : First time that Sai baba

Shri Mataji: Wah, wah, wah! Alright

Seeker: Second time it happened (UNCLEAR RAJNISH?)

Shri Mataji laughs

Seeker: And third time in Pashupatinath

Shri Mataji: Now it is obvious. Even the mad are cured with us and there even the good become mad this is the proof of it. I don't talk ill of anyone. Now, one person I told, that I was telling yesterday that, the guru who is not right you should not go to him, forehead should not be bent before him because Ekadasha Rudra catches by that, that person got up and went away I said, "Was your guru bad, why did you get up and leave? You said the right thing, son, you reached the wrong place. None of them do Kundalini awakening they do bhoot vidya(deal with the spirits)

Seeker: As You said, "By knowing the Spirit we can know God. First we should know the Spirit so that we can bear God. But what is the way to know the Spirit?"

Shri Mataji: That is what we have to do just now. It's a right question. We'll do that just now, that's what is to be done. We'll do that. Said the right thing. This is it, it's a good thing. You've asked a very good question. Yes, what more? This is what we have to do, we will do. Any thing else? A variety of funny people have come up to raise the Kundalini. Drink alcohol in the daytime and in the evening raise the Kundalini. What's the matter, son?

Seeker: It's said, that when we come to this world, we bring our old values or customs with us in our Kundalini. They are present in the Kundalini when we come to this world.

Shri Mataji: Yes, it is alright

Seeker: Then with present day karmas can these old customs be destroyed by yoga?

Shri Mataji: No, it is not because of yoga, my child. Sit down, I'll tell you. There is one Agnya chakra here, about which I talked yesterday you all were not here. When the Kundalini passes through the Agnya chakra, then the deity of this Agnya Chakra, who is awakened our traditions are nothing but this mind and ego. One is the mind, the other ego, these two are sucked in and when these are sucked in, the Sahastrara opens and the Kundalini comes out. Who does this within us? Our ego only does everything. When you are no more this ego but have become the Spirit, then which conditionings are left? They are innocent.

Seeker: Those which we bring with us.

Shri Mataji: You have brought those but they should also drop off.

Shri Mataji: We may leave our belongings in the train also and in such a big happening, won't it be left behind? Everything drops off, nothing of it is left behind. That happens by itself. This is the speciality of the Kundalini.

SYogi: Mother, will You please tell us, how a yogi would know his past birth and can know whether he will take birth or not with UNCLEAR

Shri Mataji: Hmm, you say

SYogi: Is past life a reality? Do we suffer because of the deeds of our last life?

Shri Mataji: Yes, he's asked, "Is past life a reality and do we suffer due to the deeds of our last life?" It's somewhat true, all right but now forget it. What have you got to do with the last life?

Talk of the present. In the present, I'm sitting before you so what about last life and what sufferings due to it? We should treat everything. Leave that now. Specially we Indians are filled up with the ideas of previous lives. Whatever you were in your past lives, what have you got to do with it? Here another person is asking about previous life and yogi etc all these are useless things. I want to talk of the present neither the past nor the future. What will happen in the present. A Brahmin is called a 'dwijah', he has a second birth and a bird is also called a 'dwijah' because it was in an egg form, now it's become a bird, so suppose, if there are any stains on it while in the egg form, are those visible when it's become the bird?

When you are going to be fully transformed, when you are going to change completely, then what is left of the past or the future? You will be transformed completely, then all these things have dropped off. When the seed has become a tree, the seed is no more. When the flower becomes a fruit, the flowers are no more. Now you have become a human being from an amoeba. Can you believe that you have become a human being from a monkey? Monkey is finished, now you are a human this you have to believe. Until it was said by Darwin, if anybody else had said this, would anyone believe? But now when you have become a saint, a sadhu you have become a saint. Tukaram says, "I have also changed, you also change."

'Bi ghad' I have transformed my 'Bi', you also transform yours. The thing is like that only. I have been transformed, you also transform Kabirdas says, "Jab mast hue phir kya bolein?" means, "What to say when I'm in such joy." What? After realization, "Paar utar gaye sant jana re?" means, 'The saints have been realized.' Once you have been realized, why to talk about the life prior to that. Just talking about the life prior to realization, stuck to it and even of lives before that, about past life leave all that, it's meaningless Now ask such a question, which is useful? What?

SYogi: 'Whether Kundalini yogi can acquire supernatural powers as Baba Nanak can?'

Shri Mataji: Now they have asked another question 'Whether Kundalini yogi can acquire supernatural powers as Baba Nanak?' There is no competition with anyone. Baba Nanak was the guru of gurus. He was the Incarnation of Dattatreya. What do you know about Him? You ask Me. Now, are you thinking of becoming God at once? First become a saint. No need to compete with Baba Nanak. Where was He and where are we?

We should move with our own arrangement. Whatever arrangements we have made we should use that fully, then make further preparations and move further. You are taking His name from now itself. He was Dattatreya Himself. He was an Incarnation not a human. You are a human being. He was God, are you God? You are a human. You are thinking of being God suddenly. This is again a talk of the future. Useless talk of the present, of this time, this moment.

Seeker: When you start experiencing the essence of the five rasas in the mind, what vibrations after that?

Shri Mataji: What are you saying?

Seeker: Like, all the essences like beauty, color, word etc are experienced

SYogi: When you start experiencing the five rasas of life, what after that?

Shri Mataji: There is no such experience of the rasas. This should not happen, It's all wrong

Seeker: Is it wrong?

Shri Mataji: It is wrong. In the experience of the Atma, you should feel the vibrations. Ras etc is from the senses, which are from the imperceptible but in reality Atma is related to vibrations Firstly, you should feel the vibrations

Seeker: Because of that (UNCLEAR) for example, in the path of Kundalini, without doing anything

Shri Mataji: Yes, spontaneously, sahaja

Seeker: And from this Sahaj, I can't say what I got, I can't tell

Shri Mataji: Are you a Sahaja yogi?

Seeker: Yes, please?

Shri Mataji: Are you a Sahaja yogi?

Seeker: I am nothing

Shri Mataji: Then you first get your realization. Leave this talk. It's a web of words. You sit down. Useless talks. It's meaningless.

It has no meaning. Just a web of words. After reading two books, start talking about it.

Seeker: No, I don't read any books, no books

Shri Mataji: Yes, then?

Seeker: That's what I want to tell you. I haven't read any book or any interest in books.

Shri Mataji: Then you are so good, you'll get your realization soon. Sit down, leave it. If you haven't read anything, then it's better. It's a problem with the ones who read a lot.

SYogi: He says, 'What are Your views about Kriya yog of Paramhans Yoganand?

Shri Mataji: Child, ours is Inaction yoga, not kriya yog. Akriya. These people have understood Kriya yog wrongly. Absolutely vice versa. See. When the car moves, the wheels move by themselves, all the machinery moves of its own isn't it correct? But if you start turning the wheels before the car moves or move it steering, then the car will breakdown. This Kriya yog means, like you cut your tongue, bring the tongue down, let it hang, then take it back, then do khechri. Will you get God by this? And people believe in it. Shave off your head, cut your hair. Oho, Kabirdas has written and people say, he writes in 'Sadukadi' language, he's written about one and all. He's written, "By shaving off the head, if anyone can go to God, then the sheep what to talk of the head, their whole body is sheared twice a year they must have reached God's door."

But who reads him? This Kriya yog, that you shave off the head, wear saffron clothes and move about with a big bell on your head that you're a very great sadhu or saint, then will you become one? This you are moving on untruth, have not arrived on the Truth and all such people are useless. Keeping a big name for themselves is of no use. Now there are so many disciples of that person, who's name you mentioned their tongues are hanging down in front, like this, go and see in America Tongue hanging like a dog that, "Yoganand Swami has done our khechri." What khechri has been done! Nowadays he's having everyone shave off their heads. A woman came here, her head was completely shaved off. I asked her, "Why?" She said, "They have got everyone's head shaved off in the ashram." Why don't you all read Kabirdas, what he has to say about this?

Getting the head shaved off, wearing long gowns did he say that sadhus and sanyasis should take to outer renunciation. Sitaji has said that, "If any sanyasi comes to your house, make him sit outside. Should not enter our main door, we are householders. We have our own pure life." We are living in oblation, we are householders. Just now a sanyasi had come, why did he have to come inside? Any saint, who was a real one our old Sai Nath, Adi Shankaracharyaji Never set foot inside the main door. Maybe due to some work they have a short life, they come to the world, that's why due to their work, they remain sanyasis; Nothing wrong with that. But such people don't indulge in households, they have no relation to the household, they live outside having nothing to do with householders. The householders are doing their sacrificial deeds, running their households and these people want to live on their money. This is their everyday business.

I had gone to that place which place many newspaper people came from Nagar district. They said, "Mataji, first the rich people gave sugar to the ants now as there are no ants left due to excessive sugar in this area, in Nagar district, thus they have collected ants." I asked them, "What do you mean?" They said, "They have collected 'Hare Rama Hare Krishna' people, they give lands to them and build houses for them. These people sing bhajans and keep begging on the streets. We have at least 500 beggars of these 'Hare Rama Hare Krishna' sitting there. They have put these fair skinned ants on our heads, now who's going to look after them? Every second day they are on our doors begging. All those who beg, these beggars, how can they be people of God Almighty, I can't understand?" Begging all the time is forbidden.

Even a hermit begs just once for food not that going from door to door begging for money, this and that. They live in their pride because they don't cook food. But where are such sanyasis (saints)? Nowadays these are just made up saints in the world, they are just show offs. If you can't make out what can I do? Why move about becoming such a sanyasi? What is the necessity of becoming a sanyasi? Renunciation is a thing of the inside. Gurunanak, Himself was a great ascetic and when He was in the form

of King Janak, He lived like a king and ruled like one then too He was a sanyasi and people called Him 'Videhi' that's why His daughter is called 'Vaidehi'. Now everything is in front of us and we don't even think of it.

Don't know what has happened, as if a curtain is drawn over. And any babaji comes, the women have to go there first to touch his feet. He's a sanyasi, what have you to do with him, you are a householder. What have you to do, whether he's a sanyasi or an unrelated male? Like, it's written in our religion, that a woman should live by her dharma and a man by his and a saint should live by his otherwise like Ravana, who disguised himself as a sanyasi and took away Sita with him. So all these things like Kriya Yog etc are not to be done now it's all a show, money making business. No need to become a sanyasi

Seeker: Mataji, please awaken the power of Kundalini

Shri Mataji: What, child?

Seeker: Awaken the power of Kundalini, which You told

SYogi: Awakening of Kundalini power

Shri Mataji: [MARATHI] What's it?

SYogi: What You told about awakening of Kundalini power

Shri Mataji: Hmm

Seeker: For this is it necessary by chanting the names to awaken the Kundalini, can't do by ourselves?

Shri Mataji: It will never happen, child, it's a wrong thing. For that a true guru should be there. And by one's self is absolutely wrong but also it's very difficult to get a true guru(satguru). There is no one these days.

Seeker: Then is it compulsory to try something separately for Kundalini awakening?

Shri Mataji: No, nothing.

Seeker: Won't happen by chanting the name by myself?

Shri Mataji: Never, will never happen. It's false, will never happen. Where is it written that by chanting the name it will happen? They said that, "Take the name of God." That doesn't mean that you just chant His name Arre, he's said, 'Karka manka chaadi de, manka manka pher' (COUPLET) Now no one reads, what to do? Taking the name of God, with heart, once, is enough.

If you go to some minister's place and call out his name ten times, the police will catch you and God's name you take many hundred times, who knows how many diseases will catch hold of you? It's a wrong thing. God is full of all the powers, thus if you have to go on His path, first realize your Spirit, then go. This is all wrong that just sitting and chanting His name. All this is mechanical it will not happen with that and if it has happened, it is wrong. If there is any real guru, he can awaken your Kundalini and then a Mother's thing is something different.

Seeker: You must have said by Your experience

Shri Mataji: They are chaitanya lahris(vibrations), the power of Brahma. You can know that. When you ask, "Mother, is this the Power of Brahm, you'll receive more on your hands." Any question you want to ask, like a computer is on, you can ask any question. If the answer is 'Yes' you'll receive a lot and feel joyous and if it's wrong, there'll be a burning sensation, sometimes blisters may also come, anything else can also happen, numbness may come but if it's 'Yes', the flow will be strong. You can also

feel the Brahm shakti from here(fontanel bone area),if your Kundalini is awakened. Is it okay?

Seeker: Is it true that these false gurus make you do their mantras and then you chant them and then afterwards (UNCLEAR) starts working on you. Is that the energy that (UNCLEAR)?

Shri Mataji: You have said it. You have said it. What you have said, is correct. They do all kinds of things. This is not the only thing. They mesmerize you, they harm you most of the cancer and all these diseases come from these gurus only. They try to do all kinds of things to you, if they are bad gurus.

They are, most of them are absolute criminals, rakshasas horrible. Don't listen to them, don't go near them. Alright? We'll have to work it out, if you have been to them, it's rather difficult but we'll work it out, alright? So you have to cooperate with yourself. They give you epilepsy, they give you horrible diseases. Yes, son?

Seeker: You have said that chanting the name of God doesn't help but by practice (UNCLEAR)

Shri Mataji: Practice is also the play of intellect, my child. Practice is also the play of intellect. Just one practice only sit down, I'll tell you.

A human being should practice only one thing that nothing should be done in excess. Excess of anything done by a person, is troublesome. Practice is that whatever a person does, should not be done in excess, should remain in balance. Even in the case of God, if a person chants too much, he will become very cruel. It is superficial, no heart is involved, that's why remain in the center. Live with love. Love is the greatest thing. Should be loving. Those who love are the best for Sahaja yoga. You say, please?

Seeker: Can everybody be realized only by your Grace?

Shri Mataji: What's he saying?

SYogi: You ask

Seeker: Can everybody be realized only by your Grace?

Shri Mataji: What's he saying?

SYogi: Can everybody be realized only by your Grace?

Shri Mataji: Now, don't ask Me such a question. What answer do I give to this? Will anyone say like this? You sit down. Is this something to be asked? You can know about Me once you are realized. Before that do you want Me to tell you everything about Myself? Whatever I am, in order to know that, first open your heart a little bit, then you will understand. If I tell you, you will panic and run away, that's why I'm not telling you. Okay, then you will know everything. There is something, this you must understand but what it is, this you will understand slowly. If you will come to know at once, you will be upset, that's why I'm not telling you.

SYogi: What is the experience when the Kundalini is being awakened?

Shri Mataji: Okay, you have asked, 'What is the experience when the Kundalini is being awakened? This depends little bit on everyone individually. If someone has a catch on the Nabhi chakra, then the Kundalini can also be seen pulsating and be felt also. And if all the chakras are alright in a person and that person is also alright he is normal, then he doesn't feel anything. Only in the end he feels that when the Kundalini crosses the Agnya chakra, then he feels that he's become thoughtless, there are no thoughts. It's the beginning of thoughtless awareness and when it pierces the Brahmrandhra, you get cool breeze from the here(fontanel bone area) and first of all feel peaceful.

After that you feel cool breeze on your hands(palms). On all sides you see then, that you feel cool breeze around. This is the beginning. Beyond that you start using it. You try to understand what it is. Then slowly you understand how important is this thing and how many things you can do from it. Nothing is troublesome. Sometimes some people may feel some heat and the eyelids of few may flutter and till today, no one has ever experienced too much problem. I have given realization to thousands. If anyone is a show off, then what to say of such a person.

Many people try to show off. Once a person came and he sat with both his legs towards Me. I told him not to sit like that. People went and told him not to sit like that. He said, "What to do, if I sit with my legs folded, I start jumping like a frog?" So they asked him, "Why do you jump like a frog?" so he said, "Because my Kundalini is awakened, my guru has told me. It was written in the book that you jump like a frog when your Kundalini is awakened." In the book. Now tell Me, are you going to become a frog now or an earthworm. Poor thing, must also think something.

He will surely jump, if he sits down, what can I do for it? What are you saying?

Seeker: I was saying that You said that the action [UNCLEAR]

Shri Mataji: Action?

Seeker: action, good or bad, that we do in this birth [UNCLEAR] right in this birth or in the birth which is to follow.

Shri Mataji: You are still worried about the future. I'm just saying that whatever it is, whatever you have done in previous birth or whatever it is, is in the back, alright?

Seeker: Alright

Shri Mataji: Alright. Now, I'm the banker, alright? You have a right to cash your cheques, alright? Now, only thing is, I give you not only your interest but I will give you, four times more, ten times more, thousand times more, whatever you need to be able to cash cheques, which never existed. You talk like children. Now it's enough son, now you become alright, there's no end to it.

Seeker: For a busy housewife, how can the Spirit be known and what is the method?

Shri Mataji: What is she saying?

Syogi: Method

Seeker: If there's some busy woman, doing all the household chores

Shri Mataji: Madam, I'm a bigger housewife than you, very big. I have children and grandchildren.

Seeker: What should be done for that as only you will show the way.

Shri Mataji: You will get your realization very nicely if you are a housewife. If you are not a householder, I can't give realization very straightforwardly obvious. You don't have to do anything. It's done once you are a housewife. You have done the main job, further I will do

Seeker: But how can we know the Spirit along with this?

Shri Mataji: That's what I'm doing but if you are a householder, this is something beneficial for Me. I will do that, okay. You all are very simple, nothing else. With all your questions, I felt, you all are very simple people. It's a great blessing of God upon Me, that I

came into contact with such simple people otherwise people are after My life. Now come. Now you people just sit with your open hands towards Me only and nothing else is to be done and you close your eyes. If you have put on spectacles, take them off. If anything is too tight on the waist then, take it off. You just sit straight comfortably, you don't have to do anything. There'll be no problem, no grief, no trouble, nothing because I only know this work and nothing else, I'm an expert on this, okay.

Now be silent and close your eyes. Now our left hand is our power of desire and our right hand is our power of action, so keep your right hand on your heart. Keep on the heart and just ask a question, "Mother, am I the Spirit? "Am I that Alakh(Light), Niranjan Spirit?" you ask this question with full heart. Not superficially but with full heart. Now who's trying to show off? That's what I said, if there's any show off person, it'll be difficult. No show off, just close your eyes peacefully and ask this question in your heart. There's no show off, no jumping etc, peacefully whatever is to happen will happen within, not outside.

Keep your eyes closed. Please close your eyes. Now the greatest fault with you all, which I feel, is that you all feel somewhat guilty. You are thinking that you have such and such shortcomings, how will you be realized. Take out that feeling of inferiority from within yourselves. That, "I'm very downtrodden and I'm up to the mark etc," and all these feelings, first remove them and "Mother, if I am the Spirit, I'm not guilty." Spirit is not guilty. Say it repeatedly, "I'm not guilty, I'm innocent. I'm the Spirit, I'm not guilty." Say this again and again with full faith and belief.

Whatever mistakes you might have done, if I can't fix, then of what use am I? Don't blame yourself. Kindly, don't blame yourself, "I'm innocent. I'm the Spirit and I'm not guilty." Because your Father, Who is God Almighty, is the ocean of forgiveness. He can take in all your faults. The One, Who drank the poison, how can it be difficult for Him to absorb all your faults and purify you? Just say, "I'm not guilty because I'm the Spirit." Put your right hand on your heart. "Mother, I'm not guilty," on the heart, "I'm not guilty because I'm the Spirit."

Now this same hand you put on your forehead. See, like this (across). Keep the palm on your forehead. The palm and say this that, "Mother, I have forgiven everyone, forgiven everyone." God has forgiven you, so you also forgive everyone it's straightforward that if we don't forgive anyone, how will God Almighty forgive us? Keep the palm of the hand on the forehead, not otherwise. Full palm, not opened but keep the thumb near the fingers, with the fingers and thumb close by say, "Mother, I have forgiven everyone." Say it repeatedly. See, how relieved you will be, very relieved. You will feel very relieved by forgiving. Now, this same hand you keep on your head.

Set the palm on your fontanel bone area. On the fontanel area the palm. Open the fingers and put the palm of your hand and move in clockwise manner. Keep your eyes closed. Now keep the fingers on your fontanel area. Fingers on the fontanel bone area let one hand be towards Me and move the fontanel bone area. Move your fontanel bone area with your fingers strongly, in the clockwise manner. Rotate. You yourself are treating yourself. You are your own guru and you are curing yourself. From front to the back keep on rotating. These are all the chakras all the seven chakras. Start from the forehead. From the forehead, where there is the parting right in the center, keep on moving there, to the back.

Now bring it above. Keep on rotating. The peethas of all the seven chakras are here. Wherever you feel some swelling or where you feel hard on the hand, that place you rotate. See, you will feel with your own hand. Now keep the other hand little above your head, higher, the other hand. One hand towards Me. Just blow on the palm of your right hand, it's become very hot. Now keep this hand towards Me and now see if you feel cool breeze from your head or not? Yes.

[SHRI MATAJI BLOWS INTO THE MIC SHRI MATAJI BLOWS INTO THE MIC SHRI MATAJI BLOWS INTO THE MIC SHRI MATAJI
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Now see, if you are feeling the cool breeze on your palms or your head? Now I will tell you how to raise your own Kundalini and maybe you may feel by that. This hand of yours, which, I said is the power of desire. It's your desire that you get to your Self realization but keeping this desire firmly, keep in the front, like I'm sitting, similarly everyone keeps your left hand in front, left hand and move your right hand around the left hand, clockwise.

Keep the left hand straight and move with full attention. See, you can raise your own Kundalini. Now take it above your head and raising the hand above, turn it around to tie a knot, first knot. Rotation of the hand should be like this only. Again second time. Because of three powers, we do it three times. Now see properly. You should not rotate the other way round. Now again take it on the top and tie knot tightly, like this. Now the third time you have to tie three knots and have to keep your hand on top for all the three knots. Now again, move your hand and again raise the Kundalini.

We are raising our Surti(Kundalini) See, raise. Now take it on the head and very nicely one, two and three knots. Now do your hands like this on your lap. Now raise both the hands on the top and ask a question in your heart, "Is this the Brahm shakti?" With full heart, eyes closed. "Is this the Brahm Shakti, Mother?" See, you can feel the cool in your hands. Something is happening inside, going on. Some power is descending. Now do your hands like this.

Now close your eyes in thoughtlessness. Go in meditation. There's only one lecture of Mine here but there's our centre here where you can go and we have books also here which you can take but while reading the book don't get into thoughts. We should know, that in Sahaja yoga we don't think from the mind, we work with the hand. All the power is in the hands thus don't use your brains on it. It will not happen with thinking everything is to be done with the hands. How to go and move ahead, whatever we have achieved, how to establish it, for that forget who you are and in what position for that we have a small center because we don't charge any money you go there and establish yourselves to receive it. It's very necessary, extremely essential. If this doesn't happen, we don't know what disasters from within human beings will happen thus you please, I request you, I'm like your Mother, pay heed to yourself love your own Self, and give time to the thing which is most important. Again, I thank again and again all the managers and directors of this temple for all their favours and they have done the greatest virtuous act that they have given an opportunity to so many people to gain self-knowledge and you people also take full advantage of this, complete advantage. What child? Just talk about the centre.

You all write it down and take full advantage of it. It will not be done with this?

SYogi: Our center is in New Rajendra Nagar area in Mr. G. Prasad's house. His address is E 209, E block, house no. 209. His name is Mr. Prasad. In Sahaja yoga, when you learn some Sahaja yoga in your centre, then you go to the main center. At first you have to establish only thoughtless awareness later on doubtless awareness and then you can go to the main center also but it should start first.

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Nabhi Chakra

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Nabhi Chakra. Delhi (India), 31 January 1983.

The music was very fine and elevating to all of you. The effect of music in Sahaja Yoga is tremendous, and if a Sahaja Yogi sings the song, it's so great that it acts like a mantra upon my being. So, I'm very thankful to Mrs. Venogopalan for singing such a beautiful song today. It stirred Me completely. Then Gavin Brown was very sweet. He's an Englishman, very gentle and a very steady Sahaja Yogi. He's one of the first Western Sahaja Yogis I met.

Today I will tell you about the Nabhi Chakra which deals with this honesty of seeking. Nabhi Chakra is the center which controls or manifests outside in the gross as Solar Plexus. Nabhi Chakra has two sides: one is the left, another the right, and one in the center. So, on the left-hand side is the Gruha Lakshmi, on the right-hand side is the Raja Lakshmi or Gaja Lakshmi and in the center is the Lakshmi which ascends into Mahalakshmi.

When the seeking starts, a human being first starts seeking food. Food is very important for all the animals. If they have no food then they cannot exist. So the seeking starts with food, and when the shelter is sought, they try to find the water.

So, this center is made of water and in this center resides the Deity of Shri Vishnu or Narayana; and His power, as I told you, is Lakshmi and then Mahalakshmi. You will find out in Sahaja Yoga that gradually you start developing one power and then the other.

Everyone who comes to Sahaja Yoga, if they are truthful and not involved with any wrong things, then definitely they are helped in Lakshmi Tattwa, means their well-being is looked after. As Krishna has said, "Yoga kshema vahaamya." So, He looks after the 'kshema' [comfort] part of it. Everyone who has been to Sahaja Yoga has been helped miraculously also in the Lakshmi Tattva, that means materially. In so many ways they are helped, that one has to just see for themselves how these miracles take place.

An example is of a villager who had a small little holding of land and he was living hand to mouth, every day. When he came to Me, after some time I found he would bring one garland, big garland, for Me every evening. And he was away in the village every day he would attend My program. I was quite surprised that how could he afford it, and I asked him, "How can you afford a garland for Me every day? You shouldn't bring it, it's not proper."

So, he said, "Mother, You know everything." I said, "Why, what happened?" He said, "I have a plot of land next to mine which we never used because it was absolutely a barren land – little bit, not much big land, but a small land, piece of land. And after Realization, I used to always go walk over it, bare feet, to plough this little piece of land that I had. After some time when I was coming here after that, one gentleman came to see me and he said that "This piece of land that you have is very precious."

He said, "What's the problem?" He said that "I have a kiln of bricks, and I have seen that even by chance – Sahaja – we mixed a little clay from this soil, from this part of the land that you have, and we found that our bricks have become so good and so strong that we would like to purchase this clay from you at the price of seers." And that's how he started getting money sufficient for him and he became much better off.

But in Sahaja Yoga, one has to remember you don't go to extremes, in any principle. That is one thing people should know, that

you don't go to extremes. You don't become extremely rich. I've seen those people who are extremely rich, when they come to Sahaja Yoga, they are a big headache, very big headache.

If they are sick, if you cure them of their heart trouble, then they try to possess you. They will get all the heart patients, they will get all kinds of patients to you, you go on tolerating it, they try to possess you. They immediately start talking about their cures to everyone, they publish in papers, this thing, that thing, it's impossible. And they just try to overpower you. Without any appointment they'll arrive and they would expect you to attend to them immediately, it's terrible. And then they'll send all their relations for cure and you have to show all patience, all their friends, they become like agents. All their patients, all their relations, all their friends, they want to oblige them and spare no love, no affection, nothing further.

The Sahaja Yogis, if they try to say that: "No, you shouldn't do like that and all that," they feel insulted. And they all try curing much faster than anybody else does. They themselves are weak, they are sick people themselves, heart patient, this patient, that, but if you tell them, "Don't cure" they'll feel bad. If you don't tell them, they'll get sick and you'll have another problem. They never try to understand Sahaja Yoga in its big way. They just want to see it according to their own way of ego that they have accumulated with their money. And they never know how they go on hurting everyone by overpowering Me all the time. It's very amazing, whenever I cure a rich man, I've been wanting to run away from that person. I would never go to their house, I would not like to eat in their house. It's a very bad thing.

So, too much of riches is also not good, because it gives you a tremendous ego that you don't see yourself, and anybody tries to say anything protect oneself, then such a person feels insulted or humiliated. Not only that, but they try to hold Me and hold the whole thing according to their business ways which is impossible.

See, they have to gain money, they have another attitude because they are miserly. I don't have to earn money or anything. If I am doing anything, I'm, really, in a way, I'm obliging. Isn't it? But they will force on Me all their rules and regulations, everything, without having their own discipline.

So very rich people in Sahaja Yoga so far have been extremely troublesome, I should say, to Me and to the whole organization. They are very narrow-minded. They cannot see the big vision that I have before Me.

Whatever little ideas they have about themselves and about their own thinking, reading, they will try to push onto Sahaja Yoga. It's not My experience once, but many a times. Then somehow or other it so happens that they drop out.

So, too much richness gives you a tremendous ego, worse than even, I would say, a bulldog. It's impossible for a rich man to see that all these riches are outside him. They are not inside him. He has to be rich in heart to understand compassion. Compassion doesn't mean that you give alms to others, or if you give money to others, it's not that. On the contrary, you just have beggars by doing that. Compassion is that works, compassion is that flows, compassion is that manifests. It is not in compassion where you can make it materialize it: "All right, come along I'll give you a hundred rupees." On the contrary, giving somebody a hundred rupees is the worst. I have tried this with some Sahaja Yogis who were with Me. I tried to give them some money some time as they were very poor. They became horrid. Some of them started drinking, some of them took to some other ways and they became sort of addicted to money. It was impossible. And they tried to spoil as many Sahaja Yogis as they could.

So, such people if they come, it's impossible to manage them. They are not Sahaja Yogis because they are asahaja. They are still sticking to the idea that they have so much money, that they are so rich and they can overpower everyone with money. Not Me, I'm sorry. But only thing I feel sorry for them, that they cannot get to God. There is no honesty of seeking in them, there is no honesty of seeking. The elite people whom I have addressed so many places like this, because some people whom I have cured wanted Me to address the elite, so-called. I think they are elated, to Me what they are, they don't want to be in Sahaja Yoga. They are already eliminated, I sometimes feel. Thousands of them I've addressed, I've wasted My time with them. They are good for nothing, absolutely empty people.

They are very happy because they have a few cars, some houses or something like that. I too have all these things; I would say

so-called riches. I have always seen from My father's side and from My husband's side. I don't understand what is there to be proud of this emptiness. But human beings are such, a empty vessel makes a big sound, in the same way, an empty rich man makes a very big sound.

Not that the very poor are also good, because those who are extremely poor are busy with their food problems. They have little, little problems and their values are still have to come up to a point. It's only in the middle you can work out Sahaja Yoga better. Those who are extremely rich and proud cannot come to Sahaja Yoga easily. Those who are very poor also cannot come to Sahaja Yoga.

But when this middle part of the river is enriched and starts flowing, then it spreads on the sides and then it can engulf. But you cannot start it the other way round. I have tried.

I have tried both ways and I have told you what happened. Whom I gave money, whom I tried to help through giving money became wayward, useless, frivolous people, got lost to Sahaja Yoga. And those whom I thought were moneyed and satisfied people had another role to play is to possess Me all the time, to use Me all the time whenever they wanted, for whatever purpose they wanted to use Me. And they must know, you cannot possess Me, you cannot possess Me, but this kind of an ignorance still in their minds is that they can possess God, they can possess everything. For such people there are no reasons to come to Sahaja Yoga, to be very frank. And even if they come to Sahaja Yoga, they have to know that for Mother richness of heart, understanding of Sahaja Yoga, humility, non-possessiveness are very important.

In this ascent of yours, money is not important at all. Even if you are poor or rich, you get your Realization. For example, I went to Maharashtra, most of them are, I would say, very poor people in the sense that they are not middle class at all. They are not educated; they are sometimes factory workers or they have small holdings. Not very rich. But they are very good Sahaja Yogis, excellent Sahaja Yogis. They have such beautiful eyes and such beautiful feeling and such compassion that Lakshmi Tattva is absolutely balanced in them.

You know that Lakshmi is shown to be a lady, and lady who is a mother. Mother doesn't care whether you are rich or poor. If her one son is rich and another is poor, she'll pay more attention to the poor and ask the rich to give his money to the poor also. She is not bothered. If somebody is in need, she will be the first to help the person who needs. Now this is a spiritual thing in the spiritual life. The person who is a real seeker, who is a truthful seeker, the Mother will go out of the way to be with that person. And those who are not honest about it, Mother will try somehow or another cut them short.

The problem that lies with human beings is that they do not know what they want. They think they want first of all money. But those who have money, they think they must have power. If they have too much money, they think that they must go into politics, because they have had no power. Then they fail in politics, or say they become too much in politics, whatever it is, then they want love from their children which they can't get, because they are too busy or something like that. So they don't know what they want. Those who believe that by having money will be better off, should listen to all these people who have come from affluent countries and they will tell you how things have gone wrong there, how people are ruined, what's going wrong with them, absolutely they are in a bad shape. You cannot call them human beings because they are so cruel, they kill even their own children, and that society tolerates such people. In India if you hear somebody killing a child, I have never heard so far in the sixty years of My life, but supposing you hear someone has killed his daughter or son, nobody will ever look at that person. He will not be allowed in the society, nobody will even give any girl in the marriage to such a – I mean, his daughter or a son. He'll be absolutely barred from the society. No one can think of such a relationship between children and parents.

And then there are funny relationships also, it's something so absurd, on both the sides on cruelty and on morality, they are so absurd, it's impossible to understand. So money has given this ego and they say, "What's wrong? What's wrong?" It's absolutely malignant attitude. When you say, "What's wrong?" that means you do not want to keep your relationship with the whole. You do not want to keep your relationship with the Primordial One, the One who has you, everyone within Himself. We are part and parcel of the whole. And how can you say, "What's wrong? I do what I like." You just become like a malignant cell. So at the Nabhi Chakra one has to know that one should not hanker after money too much.

Now those who hanker too much after money, may develop their right side better, they may have money, no doubt. But they miss their left side. Left side is Gruha Lakshmi, they have no Gruha Lakshmi in their house. They are very hectic people, they run about, they run the rat race, they get heart attacks, if not heart attacks, they will get leukemia, they'll get diabetes, liver, all such things, because their attention is on money and not on God. So, either you are on the right or on the left.

Those who are very emotional people, extremely emotional, more worried about their family; for them family is everything, the relations are everything, they are like that, they may not have so much of Lakshmi because they distribute all the Lakshmi. But still they are better people. But sometimes, such people who sacrifice so much for others, give up everything that they have, can become crazy, because they'll find people do not reciprocate, they do not return their love, they do not understand what they have done. So going to the extreme of helping others can cause trouble to the person who does this job, and also trouble to people who have taken free money from him, because if you distribute free money to people what will happen?

I'll give you a simple example of America helping India. When Americans helped India, they thought they were doing a great favour to India, which was a wrong thing. Because whatever they give, whatever they did was lost in the wilderness, nobody tried to maintain it, it was free. But by giving that they showed the contempt. And when they gave some wheat and rice to India there was no grace about it, because they put some sort of a seed in it which created two horrible things in the villages. One was called as "congress grass" because it came from America. And another was called as a mad acacia, Babool, as we call it, mad babool. These trees have grown so much in the villages that they don't know what to do with them. They have such big, big thorns that anyone who is stung by them can even die. They are very poisonous and if the children get it, they get such poisonous problems that they cannot be cured. This is how American government has helped us. Now who's going to tell them what you have done so ungraciously? It was better to starve than to get any help from anyone.

Long time back I had said that it is better to starve in this country than to get any help from these wretched, horrible Western countries who think no end of themselves. You just pamper their ego for nothing at all. What have they got? They have just plastic affluence. But this ego out of money makes them so stupid that they don't know what's happening in their own country: how their country's going down in every way, how their people are going down. Either they are in fear or they are abandoned. Otherwise they are communist or they are so-called capitalist where they are just abandoned. If you go and see that country, I mean you can't sit like this anywhere and talk in the outside, somebody might come and murder someone. If you walk in the dark you can be murdered. In America, so called advanced country of America, in New York City.

So this kind of riches we are trying to aspire, especially people in Delhi are very anxious to aspire lot of money. I don't know how, why Punjabis, Gujaratis and Maarwadis have taken to this - Maarwadis are another style - how the Punjabis and the Gujaratis are trying to acquire the money. And when I see them abroad I just don't know if they are anywhere near India, horrible people. They have no culture left in them that is Indian. They are absolutely outward. They think no end of themselves, they think they have reached the heavens.

Then, if you see their Nabhi Chakra, you'll be amazed, all of them suffer from horrible livers, high blood pressure, diabetes, heart attacks and they drink like fish. Especially Sardarjis, I was surprised who are supposed to be in the name of God, they drink like fish. They are very particular about wearing a Puggadi and a Dhari, but while drinking they don't mind. Every Sardarji you go to, has a big bar in his house, where even a lord does not have because it is regarded as very vulgar in England. Without learning any aesthetics of that country, they have become just like "agri-culture" – there is no culture. [Laughs; it's a joke "a" means without] Is a fact. This is what money has done to them, they have no respect for themselves!

So, this Lakshmi Tattva is to be balanced. Same about these Gujaratis who have gone. Another kind lives here, the Maarwadis. Less said the better about these horrible Maarwadis. I don't think anyone of them will ever get Realization or a place in the Kingdom of God.

They are blood suckers. They are not human beings. For money's sake, they'll suck the blood like juice, suck the blood, and now

they had a nice time.

This is not a world for you to seek money. You have come on this earth as a human being to seek God, to seek your Spirit, to be one with your Self, to be in that peaceful place which is the Kingdom of God, which is the Kingdom of Heaven, and not to jump into a mire which looks very beautiful but is not really beautiful. It's agonizing, it's terrorizing, people can't sleep if they have too much money, because they don't know what to do with that.

Here also all those who have got money, they don't know when the income tax will come on them. I have solved My income tax problem by having no income at all. I have no income, no income tax, so I'm not worried about the Income Tax Commissioner. He cannot control Me. Best is not to have more income that is to be taxed, otherwise you'll have to have another income tax lawyer, like My brother is.

I told him, "I don't need you at all, all My life, thank you very much." [Laughs]

You get so absolutely free, on top of the world if you have no income. Like if you want to solve your car problem, never learn driving. Somebody drives you down or nothing, you can walk with your feet.

The accumulation of all these nonsensical things have caused us all this tension, so-called: "How much we have to pay? What is the income tax? Tomorrow the police is going to come in my house?" If they come to Me I'll say: "All right, have everything that you have, nothing there, certain bills which I have not paid, that's all, which let them pay."

One has to live with complete freedom in this world. And to achieve that freedom, one has to know that the priorities should be all right. If money is your priority, you have it.

No, not Me. If you want to give Me money: "No Sir," I won't at any cost. You can give Me flowers, this, that, all right, but no money at all. I don't want to know about money at all, it's a headache."

In the same way, we do not realize that having relationships – brother, sister or son, this and that – is another big headache. That doesn't mean that you should start beating them, but people can sell their country for the sake of their children. It's a very dangerous thing, horrible, that kind of an attachment, the mamatva [sense of ownership; arrogance]. This is my son, finished. If he's your son then you can murder anyone you feel like, you can do what you like because he is your son. He is not somebody's son whom you are murdering? This mamatva that comes – "My husband." Specially our Indian women. "My husband" immediately starts problem.

All this comes out of ignorance. Of course, love has to be there. But love never gives you attachment, because it is wise, it is wisdom. Supposing in a tree the sap of the tree goes and gets fixed in one fruit because it loves. "It's mine." Then what happens to the rest of the tree? It dies and that fruit also dies. So this mamatva has to go out. But by telling it will not go, by just advising it will not go. Even if you suffer, I have seen so many people coming to Me: "My own father deceived me. My own son deceived me." I said: "Which one is your own? The one who deceived you? Is not your own."

"My husband." There are some ladies who eat My head out of their husbands. "My husband did this, my husband did this, my husband did this." Baba, why don't you hit him hard and finish with it? [Laughs]

But it's so much accepted, this mamatva, this attachment. Attachment to money, attachment to people, attachment to this, is nothing but a hook which hooks you to baser levels. You have to rise above this, and then you really enjoy the beauty of richness. As I told you the other day, I see all beautiful things. It's nice, I don't possess them. See now these carpets are spread here. If they were Mine, I should worry, "Oh God, now I hope they are not going to be spoilt. I hope nobody sits on them. I hope they are insured, [Laughs] so nobody runs away with that." But when they don't belong to Me, I'm enjoying them better. Other people's things is a better idea.

This myth carries us to such an extent of stupidity, that sometimes I feel whether these human beings are human beings, or they are their possessions. Their Spirit is lost, everything is lost, they're not bothered. But if their little position is lost, they weep and wail, as if they are dead, their forefathers are dead hundred times.

But people like Me are just batchas, emperors. They are not bothered. To them, comfort cannot capture, they don't need any comfort. If you have comfort it crawls upon you, it makes you a slave, too. If you seek comfort, you are in for enslavement, take it from Me. Any kind of comfort.

It's only human beings who can become really so crazy. No animal can become.

There is another type of a comfort, is that a mental idea, that everybody must appreciate, and that you should be able to overpower others. This also comes, I think, from Nabhi Chakra. Is a kind of a feeling that you should be able to overpower many people, they should all look at you.

These days, in London, there are women who are suffering from a funny disease called anorexia, where they just don't eat. Women just don't eat because they should be thin and skinny. For what? For what you should be thin and skinny? Because you look attractive, but for what? I don't think skinny people look attractive by any chance. Horrible they are. They create only pity and you feel, you know, repulsive about the whole stuff.

Once a beauty queen came to see Me. I thought she was a T.B. patient. And I said, "You look all right but it seems you are a T.B. patient." She said, "No Mother, I've got a beauty prize." "Yes? Who were the people? Doctors must have given it because they want some patients there." This is the trouble, we go out of the way to trouble our Nabhi, not to eat your food, fasting. If you want to fast this life, next life you will not have any food. Thank you very much. No food. Fasting? All right, you'll have a permanent fasting. What do you say?

You don't have to do any fasting. Why do you want to fast? And even if you want to fast because you want to change the timing or maybe for your health's sake, it's all right. But why in the name of God you want to malign Me? You have got everything to eat and you don't want to eat. Those who have got food to eat, they don't want to eat. Next life they become poor and then they blame the rich. But last life, you've been wanting to fast, so this life you are not given any food, because you asked for it.

And that is how also the Nabhi Chakra gets you twisted, when you fast like mad. There is no need to fast in the name of God. God has given you all the wealth, all the beauty, all the love.

Actually, in Sahaja Yoga if you fast in My name, I think it's horrible because if you want to trouble your Mother or to make Her uneasy, or to take a revenge on Her, then you say, "Mother, I'm not going to eat my food." Then Mother is finished. That's the best way to conquer Her. To say, "Mother I'm not going to eat my food." So, this kind of a mad fasting is also very bad for your Nabhi and when you do that then you have a problem because you are invaded by your left-sided, what you call, beyond the Ida Nadi, you have the collective subconscious; and you are invaded by them. And you are in for trouble, physically, mentally, emotionally.

And mostly those people who fast are very hot tempered. The day they are fasting day is there, never go near them. Because they are already planning what they are going to eat. And in the morning they plan and they don't get it, so they are very angry for that part. All these asahaja things are not going to help you. You have to be normal people. You don't have to put up into tension yourself for Sahaja Yoga, nothing. Be normal. Be nice people. Don't torture yourself. That is one point on the Nabhi on the left-hand side and on the right-hand side: don't get into indulgences. Don't pamper yourself. Both things are the same for Sahaja Yoga. Whether you starve or you overeat, is the same. There is no difference between the two, because if you are not on the seat, whether you are on the left falling on the right, does it make any difference?

So to be on the seat is to be in the blessings of Shri Lakshmi. And I have described to you how Shri Lakshmi is a lady and in Her left hand She has got two lotuses and the right, one lotus, and right hand another lotus on top, which shows a person who is

balancing. She's balancing on a lotus. Imagine. She's standing on a lotus. That means She is balancing. And She's balancing, She's standing there and She is holding two lotuses in Her hand showing that She's like a lotus.

A person who is a rich man, lakshmiapati, has to be like a lotus, warm, pink, warm. And even a horrible thing, [Shri Mataji asks in Hindi for translation] like wasp-like thing. I don't know what you call it in English, you don't have that black thing. We have a very black wasp, you see, which is hard, hard like nut and has angular thorny legs. That black thing comes in and is good for nothing, but it comes in for the residence, for the 'ashraya' [shelter], the lotus keeps it on top of its corolla, which is a very, very soft thing, with all love. And in the night it closes down so that the poor insect who is just like a nut should not get any trouble from the outside weather. Like a mother who takes the child in the armchair, that love should be there for a Lakshmi Pati. How many are lakshmiapati's like that? Have you seen any?

If they see somebody who is coming with money propositions, then they may open their doors. Otherwise, they have no love for anybody. For those who come for their ashrayas, for their help, they are not there.

On the other side are the people who are so repulsive. They are not like lotus. There is no fragrance. They are such miserly people that they stink of miserliness. While the lotus gives its fragrance through that mud, to that horrible thing that even the little worms which crawl upon those lotus petals smell of those beautiful fragrances. This is what it has to be. It has to give. It has to be cosy. It has to be cosy. It has to be welcoming.

Then another hand is giving. The Lakshmi is always giving. She doesn't receive; She just gives. If you are really a Lakshmiapati you don't want to have anything from anyone. You don't receive. If you are really rich, who can enrich you more? What can you give to a person who is fully rich? There is no way of entering into it now it's all up to the brim. He's rich up to the brim. Then what do you give? You cannot give anything. But where you have to give means that he's a beggar - he's still a beggar. All of these so-called rich people who still are hankering money are still beggars, they are not rich. They may think themselves. Empty vessels, but they are not rich because they are still expecting money.

So, it is important that we should understand, the money is not the way. Money takes us away from dharma. It takes us away from God. It takes us away from reality. It covers our eyes. We don't think that we have to follow a path of righteousness and of virtue because we think we are rich, God is going to be afraid of us. We can even purchase Him and can manage Him by giving some bribes. That's not so. You must face yourself. You have to face yourself. That it's not the money that's going to give you that elation, that higher life, but it is the love of God, the honesty of seeking, honesty. That is the quality of this chakra is the Satya [truth], Vishnu, is the Satya. He's the Narayana. Narayana means Satya. So there cannot be Satya Narayan, isn't it? Narayan is Satya, then how can there be Satya Narayan? But we have many Satya Narayana Pujas. For all these Satya Narayanas, Sahaja Yogis are not supposed to go. They can only go to Narayana Puja because Satya Narayana is that path which is added to it for camouflaging, is meant for these horrible Brahmins who make you pay. For what?

Sahaja Yogis are not allowed to go to Satya Narayana Puja. They can have Narayana Puja. And what is Narayana ultimately becomes? In the Nabhi Chakra Narayana existed since He was created by the Devi. And It looks after the seeking, the nourishing of the seeking like a father, and then It incarnates again and again and again to help our seeking to a higher position and a higher position till it reaches a point where you start seeking God Almighty.

Then you jump into the Shakti of Mahalakshmi. Then you are in the hands of Mahalakshmi Shakti. Means Lakshmi evolves into Mahalakshmi principle. Now this Mahalakshmi principle resides in the central path of Sushumna. And this central path of Sushumna is to be established fully and awakened when the Kundalini rises. When the Kundalini does not rise, this path is kept absolutely blank. It is absolutely blank, there is nothing in it except for the Deities who are lying without any light with them. When the Kundalini rises, then only these deities get awakened and when they get awakened this Sushumna path, this central path of Mahalakshmi starts acting as the balancing power, to begin with at the Nabhi chakra.

So, Nabhi Chakra is surrounded by ten Gurus, the Prophets who give you the balance, who come on this earth again and again to give you balance in life. They tell you, "don't do this, don't do that." But we don't listen to them, we don't accept them. We may say

that we follow such guru, such guru. Like, you know Muslims are. They say, "We follow Mohammed Sahib." Now if Mohammed Sahib has said anything it is that don't drink, is the thing he said. But I've yet to come across a Muslim who doesn't drink. They may not drink in Riyadh because they'll be killed there. But if they come to London, they drink. Actually, when My husband went to Saudi Arabia they said, "You are the only Muslim we have ever come across." It's true. Whatever is said to them, they do just the opposite of that. At that time there were no cigarettes, no tobaccos, so He didn't say about that so they have found a loophole. Muslims smoke, doesn't matter, because Mohammed Sahib never said.

Mohammed Sahib had to take another birth to come as Guru Nanaka to tell them, "Oh, God. Now you are smoking this horrible thing has come, now you don't smoke." But who will accept that Nanaka and Mohammed Sahib were the same people? No difference. Same thing it was. We can prove it in Sahaja Yoga. We can prove it, how important it is that we should know that they were all the same, and that they stood for the same thing, but at a period.

Now today you have got ganja, I don't know the names also of all these things what you drink and smoke, God knows what. Human beings are really clever to get everything that can destroy you. It's like, call a bull, "come and hit me." It's like that. If there's not a bull then you'll like ask a buffalo, "come and hit me." Now there's no buffalo, all right, you ask an elephant, "come and stampede me." It's like that. Human beings are so stupid. So now supposing, I say, if I write down a list of all the things you drink and smoke, I don't know how many things there are in this world, then you'll find out the third thing when I die, that "Mataji didn't say this one." So we should do it. [Laughter] Very intelligent. All the time destroying your central path, and nicely managing through that. Is this the way are you going to go to God by any chance? Is this the way are you following the great incarnations who came on this earth? So, the balancing comes through Nabhi and Nabhi looks after you and teaches you how to behave.

For example, now your Left Nabhi is Gruha Lakshmi. Gruha Lakshmi is the Deity of the household. But if you have too much outward type, you're running a mad race. So, early in the morning you get up, read the newspapers. Is against Sahaja Yoga again. Not to read newspapers in the morning time. You can read it in the night, but not in the morning. Because if you read it in the morning, you'll get upset. And poor this spleen has to pour in more red blood corpuscles and it becomes mad and fails you. On the contrary, in the morning talk to your wife, talk to your children, look after your Gruha Lakshmi Tattwa. The wife also has to be a Gruha Lakshmi as I told you. Then you have your food properly. Sit down and eat properly. But no, just after that, upsetting that Nabhi, you jump into your car, taking your breakfast in your hand, eating on the way, honking at people, getting angry with them, the wife is calling, "Come along, you had no breakfast!" Nothing doing. You are on your way on a special work, you end up with leukaemia at least, minimum of minimum, if not with heart attack.

Leukaemia comes from left Nabhi, when your Gruha Lakshmi is ruined. The Deity of Gruha Lakshmi is Fatimabai, the daughter of Mohammed Sahib, while the sister of Nanak Sahib is on the left Vishuddhi. You'll see that. Nanaki.

Now this aspect of life we never think about. When you get leukaemia, then you'll come to Mother, "please cure me." And if you are rich, you will see to it that I cure that person. If I don't cure you will sit on my head. You'll bring ten tons on my head unless and until I cure your leukaemia. But if I tell you, "My son, you take it easy, life is not for getting wretchedness out of you. What have you gained out of all this running about? Nothing. But this horrible left Nabhi by which you are suffering, your family people are suffering. Only person who has gained is the doctor or the doctors or the hospitals." They won't listen. And you know leukaemia is such a fast developing disease of cancer that one can pass out within one month, doctors will tell you, at the most you'll live for one month, that's all. They'll take all the money to give this certificate, very nicely. But why have that? Be patient with yourself. Be kind to your Nabhi, look after your Gruha Lakshmi.

All kinds of diseases of the stomach come from this imbalance this way or that. All these great gurus came on this earth to give us balance, to teach us balance and tell us, "Don't do this and don't do that." All the Ten Commandments. But to us these Ten Commandment have no meaning.

Now I'll touch a point which is very important today for you people to understand about non-vegetarianism and vegetarianism. Because this subject I wanted to handle, because if they are vegetarians they can't bear to see that Mother says it doesn't matter if you are a non-vegetarian, because it doesn't go against your awareness. It does not. But drinking does. Drinking does go

against your awareness. But not eating meat or not eating meat. But one has to understand. Now somebody told Me that in Gita it is written that those who eat meat are Tamo Gunis. I am surprised at Gita itself. Because Shri Krishna Himself in the very beginning, has told Arjuna that you should go all out to kill all these people, even your relations, kill, actually kill human beings. Your relations and your guru also is to be killed, because I have already killed. Nothing is going to be killed by you because they are already killed. And He gives so many explanations that it should not be done, but He said, "No, I tell you, you have to go and kill. Surrender yourself to Me and I'll take care of them."

So how did He preach this, I just don't understand, in Gita. Now this seems to be a new introduction that the people who eat (meat) are Tamo Gunis. They are not, they are never. They are rajo gunis.

If you eat meat you become rajo gunis not tamo gunis. Tamo gunis are the people who eat carbohydrates, we have seen it in Sahaja Yoga.

We have two types of diseases, one is lethargic organs and one is active organs. So, those who are lethargic having too much carbohydrates and those who are overactive are having too much proteins in them. I mean if you take proteins, in the science, scientifically, will you become lethargic? I mean ask any doctor.

And then the doctor says, "Gita is all humbug because it doesn't understand what it is saying". And while you say like this that "We must follow Gita." I think somebody has gone wrong there and has written something wrong in Gita as they have written in Bible, they have written in every book. I'll tell you what they have written wrong in Bible later on when it comes to Christ. I think just some people have put it there for oppose.

If you eat too much meat you get rajo gunis and rajo gunis become as I have told you right-sided people, become very aggressive and they become 'ahamkaris' and they can harm. But the people who just eat grass can become lethargic, absolutely lethargic.

They will have lethargic heart if not active one, they will also get heart attack. They will have lethargic intestines by which they will get tremendous all the time passing out of the stools, they'll never be able to digest any food, they'll be very weak people. So, those people who have a lethargic heart or a lethargic liver or lethargic intestines should take to proteins. I'm not saying meats, but proteins. But a vegetarian doesn't take so much proteins. It's easier to take meat, there's no harm. But those who are active people should take more to vegetables. It's sensible. Guru Nanaka ate all the meats, was he a bad man? These Maarwadis who are supposed to be absolutely abstaining from even from lahasoon (garlic) and pyaj (onion). Was He worse than them by any chance? What about Buddha, Himself? He ate meat because He died of eating raw meat, Himself.

Only thing, you should not eat the meat of animals which are bigger than you, and not of a cow which is an Indian cow. Specially Indian cow. Also bigger cows are not good because they give you a problem on the teeth. But smaller animals, even with Jainism they said that you must save the bullocks, the cows, and you must save other animals, but they never said you must save goats and you must save chickens. Because Mahavira knew we cannot give Realization to chickens. What is the use of saving chickens and mosquitoes and also bugs? Of course they are doing like that. Some Jain people save bugs and put it on a human being, and they take the blood of those human beings and they are paid for it. It's absurd but they do it. For them bugs are more important than human beings. Billions and billions of bugs cannot make a human being.

All these absurd ideas we have in this country. So, when I say you are not to be a vegetarian or non-vegetarian, you have to see what you need and eat that. But all the time your attention is in food itself is wrong. So there is no good in you people getting into these problems of vegetarianism and non-vegetarianism.

Of course, in the Western countries people should take to vegetarian food, not absolutely, but more than what they have. While the people who are in India who are vegetarians will have to later on take to meat. Otherwise, they will have lethargic heart. I'll cure them- once again they will have problem, then they will have to go for a by-pass. Save money there? You cannot. You will have lethargic intestines, then you will have lethargic liver. You will have all kinds of- what you call- cirrhosis, or maybe on the hand you might get all kinds of rashes and things like that, allergies, all these problems will come. And then ultimately

such people look so peaceful because you see, they are like cabbages. It's the-
[Sombdoy is laughing]

Shri Mataji: Yes.

If somebody is like a cabbage then how do you give him Realization? You can't give Realization to cabbages, can you? We have to have here chivalrous people, brave people, warriors who have to fight the evil forces. And what can these people, who are cabbages, going to do for it?

One has to understand the, at heart, the reality and not put your conception - because you are born in a Jain family and that's why you want everybody to eat grass- is wrong. The one who has to eat protein must eat protein.

Now what is the food for Sattvic people that one should eat ? You can't live with it. So, what I eat? Channa. Can you live with channa? It's protein. Channa, or you can eat meat but not very heavy meats, lean meats. And ghee.

And what I eat the most is honey. That's my food. Honey I eat, you know that. Honey, I drink. But you can't live with that, can you? So, you have to eat little carbohydrates, doesn't matter. But you balance yourself in Nabhi Chakra.

But there should be no attention on food at all. Actually, if you ask Me what I ate in the morning, I won't be able to tell you. Really, I'm very bad at it because I have no attention on it. Whatever one gets, eat it, and you don't feel like eating, don't eat.

What's so important is to enjoy every moment of your life. If a person is finicky about food, specially, Indians are, it's very dangerous for Nabhi Chakra. Because those who are mad after food and about Nabhi Chakra are extremely hot-tempered, I think. And I don't know what the word in English is, but in Hindi we call it 'chidachida', [Shri Mataji asks in Hindi]

Sahaja Yogi: Irritable.

Shri Mataji: Irritable. And these 'chidachidas' will make their wives' lives miserable. They will come and tell, "In that house I ate very good curry nuts." So that poor lady is running after the curry nuts.

We Indians are so much food-minded. You can't imagine, they won't believe we are supposed to be starving people.

But we are so food-minded that once there was for these Bengalis, supposed to be Mukha Bengalis, I must tell you about them. They had raw fish which they get it from the Central India and people couldn't get fish so they were starving. So Bombay people very graciously sent one shipload, because I know that, I was part of it, to them as a gracious act that let the Bengalis eat the fish.

They said, "What? We are not going to eat sea fish, we are Bangladeshis." Threw all the fishes in the sea. It all become sardana (rotten) and it was thrown into the sea. Can you imagine?

Nobody will believe in the West, this is how we are fasting and that is how we are poor people.

Can poor people afford to throw away one shipload of fish in the sea because they want roe (raw?) fish? We are so food-minded that our Nabhis are always like this. And our women are to be blamed because they know to control their husbands, they are spoilt.

The job of a woman is to be a Gruha Lakshmi. To have ideals before the family, ideals before husband, ideals before the children. The house should be ideal, should be a warm house where everybody's welcome. The wife's job is to keep her Nabhi all right, the Nabhi of the children all right and the Nabhi of the husband and Nabhi of all the people who come to her house. She has to lead a life of auspiciousness, of kindness, of religious nature. She has to be a soft-natured woman. But this is all missing, only thing she is worried with, how to please the husbands. Because that's one of the big jobs for her.

So to keep our Nabhi all right we have to understand as Sahaja Yogis that we have not to pay so much attention to food. That doesn't mean you eat all dirty food. But it definitely means that when you eat your food, you must see the vibrations of the food. You must always give vibrations to the food. Eat the food which is vibrated.

Certain foods, now supposing if I have to go and eat in any one of these big five star hotels, next moment I vomit, I always vomit.

If somebody invites Me in a hotel, I start thinking, "Baba, now what an ordeal." Because it is not cooked with love.

That's what it says [Marathi], "He likes the little berries of Shabari." [again Marathi] That means the love that is expressed in that food is what we should care for, and not for the lavishness, not for the show of it and not at all for your own taste, but the taste of food should be that it should carry love. Let your tongue feel the love. That is the best taste, and whatever is cooked with love always tastes very well. So when you cook, cook with love. When you eat, eat with love. With kind words to the person who has cooked with love and above all, count your blessings, count your blessings, and think of others who may not have had food today.

This is the Lakshmi Tattwa, is where the hand is like this, where it gives and there's a hand where it gives protection to people who need money. But not in a way we do it, the way Americans do or Russians do it. We do the way Lakshmi does, that this protection does not get out of hand. You give it without telling anyone. Just because you have to give you give, and actually you do that. If you have given, as My father said, one rupee to someone, run away from that person as soon as possible with the speed of one mile, he said. But if you have given five rupees, run away from him at the speed of 500 miles. It's very practical. That is how we have to give.

This is the Lakshmi Tattwa, is the Nabhi Chakra about which I have told you. It's a very important Chakra, because today you are here because in your Chakra, Mahalakshmi Tattwa was awakened because you wanted to seek God. Because you wanted to come to God. You have not come here for money. You have not come here for anything else but God. Your seeking is in God. You want to know the truth about God and you want to have God. You don't want to put your ideas on to this, but you want to see how Mother wants us to receive the blessings of God. So become that as we seek the love of God, the grace of God.

The Lakshmi has to be gracious and the Mahalakshmi is the One who is the gracious lady, is the graciousness in you. The grace that must come evolved into your personality. Within that grace he feels the hankering of the Father. The Father, the Narayana. He wants to have His blessings, and that is how the first, the truth, the seeking of the truth rises in you, and that is how the honesty of seeking is blessed when the Kundalini rises. She first gives you - first thing that you get is the truth, by enlightening your brain.

When I will tell you about Sahasrara and about Agnya, I will tell you how this brain becomes a receptor of the ultimate truth, how truth is spread, you start receiving the knowledge of absolute truth. How this brain when enlightened gives you the power to know what is truth and what is not truth, and there are no alternatives.

This I'll tell you later on when the Kundalini I'll describe at the brain level. But for today I think Nabhi Chakra is very good.

For all of us, for India specially, our Nabhi Chakra is very important, that we should know that God Almighty, the Narayana, the Vishnu, is the One who gives the kshema after Yoga. He says, "Yoga Kshema Mahatmyam," He gives the kshema.

And we are sinning against the God when we don't believe that honest and virtuous and righteous life will give us the kshema as promised by God Almighty. You are sinning against our Father, while in the West they are sinning against the Mother on the left hand side, because they have forgotten that immoral life is an insult to the Mother Power of God. So both things are important, whether in the West or East, is important that we should not sin against the Father and sin against the Mother.

I hope I've tried to tell you everything in such a way that you do not feel hurt. Because all of you come from different, different types of lives; different, different conceptions; different, different gurus, and you can get confused about it. So, in Sahaja Yoga you should allow this to work out. Allow the light to come in and don't get confused, don't get upset. Here you are to seek God and not to sit on what you have known so far, or which you have heard so far, or whatever you have found. Because that has not given you anything whatsoever. Like one of My disciples who's a big officer and one day he told Me, "Mother, I don't know about Gita, I don't know about Rama, Krishna, anyone. I know You, because You are the One who has given me Realization." Of course after knowing Me you will know all of them. But it is better you know Me now, because Those are no more here. It is I Who is sitting here, so better know Me first, and then you will know Them better than what you have known Them before.

So let us compromise in this point: that try to understand it through Sahaja Yoga. Everything can be proved. Whatever I have said is absolute truth, nothing but the truth. But you allow yourself not to be bound by any previous ideas and previous conceptions. But let it be open mind to see what I've said, it's just a hypothesis, let it become a law.

When you see it yourself, when it becomes in your heart, on the vibrations, when you see and judge what I've said, you'll be amazed that Nabhi Chakra which you feel on these fingers, even the children can tell.

May God bless you all!

Thank you.

Tomorrow I'll tell you about other chakra called the Chakra of the Devi, Herself. If there are any questions, I've told you, you better write it down. It's always worked out very well. I think now we should go in for meditation and try to get your Realization.

Will you please put your hands towards Me, like this, just in humble way. Because you have not known so far, and you will know it when you will know it: So you put your hands towards Me like this and as I've told you these are five chakras, sixth and seventh chakra is here is on our hands. I must tell you today I met some Kashmiri Muslims, that's a good idea. Suddenly they did feel for Me something. I don't know how. And they said, "Are You the Mother?"

I said, "Yes, I am."

They came to Me and then said that "You must tell us about Ruh, about spiritual life, about Spirit." They came to Me. I said, "All right, you put your hands towards Me like this."

They put their hands towards Me and they felt the cool breeze. And they said, "This is what it is. Mohammed has said that your hands will speak. This is it. That's the truth."

I said, "Yes, when you have your second birth, you'll be rid of all the nonsense of these so-called religions which are separating you. They were never meant to be separated, they were meant to integrate you. But you have done it, doesn't matter. Now by God's grace Sahaja Yoga has come, you'll have second birth.

So all the things that are attached to your birth will be finished and you'll be a new person having a new life in which you forget all that is attacking you, is attached to you, which is dragging you, which is making you think, think, think but not ascend."

I'm very happy, these simple Muslims who met Me, they were in a shop selling something, and they were so sweet and so beautiful. They didn't say that "You are not Mohammed." Nothing of the kind.

They said, "This is what Mohammed has said, that "At the time of the Resurrection, your hands will speak," and what are these people fighting for?" You see. This is what it is.

May God bless you all!

Let us have now both the hands towards Me and just close your eyes.

[Shri Mataji gives Realization.]

1983-0201, Choirs during Evening Program

View [online](#).

1 February 1983

Evening Program

Ramdas Temple, New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Various choirs, India Tour, Delhi's Old Temple, (India), February 1st. 1983.

Shri Mataji: This is the one you said.

[Sahaja Yogis sing in French]

[Chez nous soyez reine

Nous sommes à vous

Régnez en souveraine

Chez nous, chez nous.

Soyez la Madone

Qu'on prie à genoux

Qui sourit et pardonne,

Chez nous, chez nous...]

Shri Mataji: Very sweet. Very beautiful.

Sahaja Yogi: Mother, it's a little song about how to reach the places, the Kundalini.

[Song in English]

Shri Mataji: Beautiful. So great ! It's really tremendous. Beautiful. Who wrote this ?

Sahaja Yogi: Brian Bell.

Shri Mataji: Ah, Brian ! [Laughter] Tremendous, tremendous. He's not missed one point.

[Laughter]

Sahaja Yogi: One of the song, Mother, which is a dancing song which sees Christ as the Lord of the dance. To have the touch of Shiva and Mahavishnu.

Shri Mataji: Shri Ganesha. Shri Ganesha dancing as Shri Jesus-Christ. Let him be happy. He suffered a lot.

[First performance of the song 'Lord of the dance']

Shri Mataji: May God bless you all.

It's such a beautiful one that I really don't know how to praise it. It's beautiful.

May God bless you all. Beautiful music you have made. I hope you take the whole thing and we will use it later on for our programs and things. It's a good idea. Very beautiful. You are really becoming professionals now. [Laughter]

Towards perfection. You must get to some drums and things like that here. So that you know how to play the rhythm here. Beautiful.

Sahaja Yogi: We don't sing very well when we are rehearsing but we are practicing, Shri Mataji. There must be an occasion.

[Laughter]

Shri Mataji: May God bless you.

[Cut in the audio]

[Lyrical song]

[Italian song]

Shri Mataji: Beautiful.

[Italian song]

Shri Mataji: Oh! So beautiful! The composition itself is so beautiful. Same, he is a great artist; composers, all of you are. Italy is a country of great composers and artists. [Unclear] coming up now. Beautiful.

I hope the English also and other Europeans try to help.

Sahaja Yogi: There's one more song, Mother, which is, words by Patrick and music by Peter Branson. And it's a national group [unclear] Peter.

Shri Mataji: Ah!

Sahaja Yogi: He just hides.

Shri Mataji: Words by Guido. Words by who? Words by whom?

Sahaja Yogi: Patrick.

Shri Mataji: By Patrick. Oh, I see.

Sahaja Yogi: And each piece of the national group has a verse.

Shri Mataji: Have a?

Sahaja Yogi: Have particular verse;

Shri Mataji: 'Vijayas', they are 'Vijayas', you see.

[English song]

Shri Mataji: In the music store, I must say, Western people have done so much better. What about the Indians? When are they going to take to music, I mean, there is no progress as far as music is concerned. We have great musicians in this Sahaja Yoga group, like miss Venu Gopalan and all that. But somehow or another, I find that the music is not coming up. What's the reason? In Maharashtra, of course, we have so many people who can do something about it. They haven't done [cut in the audio]. Get these things translated. You can't sing that fast, I don't think, in Indian way. [Laughter]

Beautiful. Fantastic is the word, actually. So, now, we are ready for the war, is it?

[Laughter] You can play that very well, hum?

[Cut in the audio].

Sahaja Yogini: She said, we are ready for the war?

Sahaja Yogi: "You are ready for the war".

[End of audio]

1983-0201, Heart: the Chakra of the Goddess

View [online](#).

1 February 1983

Heart: The Chakra Of The Goddess

Public Program

New Delhi (India)

Talk Language: English | Transcript (English) – VERIFIED

HH Shri Mataji, Public Program: Lecture on Centre Heart - the Chakra of the Goddess and Fearlessness, New Delhi, India, 1 February 1983.

HH Shri Mataji enters the Hall (12'16")

Music performance (ends 21'30)

Introduction by Sahaja Yogi (22'11"-34'22")

HH Shri Mataji lecture (35'12" - 1:40:45)

Talk by Sahaja Yogi

Shri Mother, brothers and sisters, (Shri Mataji: I think it has to be raised a little, sound is not reaching people.) Shri Mother, brothers and sisters, all seekers, people coming to Sahaja Yoga. I am from the west, from the country of Canada that is very close to the country of the United States of America. That country is the most powerful, the most with material wealth, the most materially wealthy in the world. And people of the United States of America are the most fearful and afraid people in the world. They are afraid to walk their own streets at night. They are afraid of an invasion from by another country. And they're afraid of what's inside themselves. I saw this with, with all of the western countries. America is the worst but all of the western countries and with all of the western people. And the western people are not simply those who live in the west but those who have embraced the values of the west. The values of the west are material values, placing the material over the spiritual. And in taking the material, grasping the material, we've also grasped that fear. We're afraid of so many things. We live our lives in fear. Most of us, when we come seeking to Sahaja Yoga, some of that seeking is out of fear: what's going to happen to us if we don't find something that can take care of our problems. Maybe we're afraid of dying from some disease that we've contracted; maybe we're afraid of somehow losing our own spirit through all the diseases, spiritual diseases that are around us. So it's essential and important that for Sahaja Yoga be able to give us fearlessness, courage, fortitude.

In the Christian Bible there are 7 gifts of the Holy Spirit and the 4th gift, the gift of the heart, is the gift of courage. That gift comes when you receive the Holy Spirit, when you receive your Realisation. That gift comes with Sahaja Yoga; that is the gift of the Goddess Herself. In the Hindu tradition, you're very fortunate to have the images, the personality of Shri Jagadamba, Shri Durga, the all-powerful warrior goddess who is afraid of nothing because She needs to be afraid of nothing. There is nothing, no one, more powerful than the Devi. We need then to awaken that Devi in us. If you're new here, if you're not a Sahaj Yogi or Yogini then I invite you to look around at the Sahaja Yogis and Yoginis that are here and see the gift of courage, of confidence, of fearlessness that our Mother has given us. All of us have overcome things that we never would have believed we could have overcome before we came to Sahaja Yoga. We've overcome emotional problems. We've overcome physical problems. We've overcome problems that have been with us for years and years and years. For me, it was difficult to stand up before an audience and to speak. Now there's no fear. All I have is confidence. If Mother asks me to speak, I can speak. Whatever is asked of me in Sahaja I can do and that's because I've been given something that's inside myself and that's very important. And here we have in Shri Mataji the most important spiritual personality of this or any other age. Just like that. But you don't see Sahaja Yogis sitting, simply sitting and worshipping Shri Mataji and to be taking. And we do take and all we can do is take. But we worship in our action. Sahaja Yogi is

not something that teaches you how to sit, how to be passive, how to be happy. It's something that teaches you how to go and do. Sahaja Yoga is and will change the entire world. It will change it in every aspect and it will change us because we are given, within each one of us, those qualities that Shri Mataji represents as our ideal.

We have within us, now awakened, and for those of you who have not yet got your Realisation will have it awakened tonight, we have within us the courage, the confidence, the ability to deal with every problem in this world. Nothing too big, nothing too insignificant, it can be taken care of and we can do it. And, we can only do it by surrendering the Ego and by allowing God, by allowing Shri Mataji to work it out through us.

Tonight, Mother will talk about the Devi and where the Devi resides in our Chakra in the Centre Heart and all the intricacies, the importance of that quality, of that deity being awakened within us. And, you must remember that it is in you, personally, for that courage, that confidence has to be awakened. We all know the world has to change and we all know that it has to begin with us, and you should all know that it begins here, at Mother's feet. Shri Mother.... (Applause) (34'22")

Lecture by HH Shri Mataji

Today again I must thank Mrs. Venugopalan for singing such a beautiful song about the Devi. I was very much impressed the way Patrick told you that they are confident that they can solve any problem. That's what it has to be. That's the sign of a Sahaja Yogi who has reached a very great height in his understanding about himself and about others.

The Chakra of the Goddess lies behind the sternum bone in the spinal cord. This Chakra is placed above the Bhavasagara, above the Void, as we call it in Sahaja Yoga. And the bridge that has to be crossed by the bhaktas, by the seekers, is guarded by Her. She's the one She helps Her children to come through that passage when there are negative forces trying to attack on a seeker.

This chakra is placed at the back of the sternum bone as I told you. In childhood the antibodies are formed in the sternum bone. They are the warriors or the Sainikas (soldiers) of the Devi. Until the age of 12 years they grow and multiply, and ultimately they all get distributed all over the body, and a human being is made able to face any outside invasion on him. These antibodies know how to fight. They are extremely confident and they know who are their enemies. They have all these messages built in themselves. So when the anti-God element enters into the being through any process, say, through food, through words, through action, through devilish people or black magic, these antibodies combine together, collectively fight the invaders.

Those who do not have their Central Heart properly developed suffer from tremendous insecurity all their lives. When they are children, you try to control them by frightening. These children later on become extremely insecure. They are afraid of darkness, they are afraid of night. Some of them are afraid of everything. Because the antibodies that are built in the body are not sufficient in number and being this center so weak, the person feels extremely insecure. Later on in life when the child goes to the school or he tries to work out something for the future, then also his confidence can be shaken by parents, teachers, and outside people. So it is very important to understand children who are growing.

In the West they analyze everything and try to put human beings into compartments. First the child is a child, according to them, child has no innocence, and he's extremely selfish. Second part is adolescence, which they think is a very arbitrary, moody stuff. In India, we do not know that there is something like adolescence. Now these adolescent people form a group, and they start criticizing or making fun of all the elders. At a very young age it starts. First they make fun of the teachers, then of the parents, then of all the people who are senior to them. They start becoming extremely active in their brains because they see too many televisions and things like that, and then they start behaving at a very young age in such violent ways that one cannot imagine.

I used to live about 25 miles away from London and every time I would go to London, I would find some children doing some sort of a mischief, somewhere. One day some of them entered into my compartment and they started pulling out all the covers, thrusting their knives into the seats, opening out all the upholstery. I was just sitting and watching. So I said, "Now are you tired? Please sit down. What's the problem?" They said, "We are all very angry." I said, "For what? Why are you angry?" Said, "We are just angry." I said, "But you have to be angry for something." They were children going to good schools definitely, wearing very good

clothes. And then I had to, when the train stopped, I called the ticket collector and told him that these boys have been doing all this hooliganic, hooliganism in the compartment and you better look at it. And he came in and he said, "This is a common thing" and then somehow or other he took them out.

But the only thing I felt about them is, that all of them had their Center Heart catching. On the Kundalini, they were catching their Center Heart. But when they saw Me, they sat down. They were quiet, they listened to Me. I settled their Center Heart. And most of them said, "We are angry with our mother." "Why?" "Because our brothers are angry." "But why your brothers are angry?" Then I discovered that Freud has given these funny ideas against the mother. Mother itself, can you imagine! What a anti-God activity it is.

To an Indian, mother is the primal thing, any Indian, because his sense of security lies in the mother. Even if the father is hot-tempered, is angry, still they depend on the mother because mother knows when to get angry and when not to get angry. She has the discrimination and she is the one who protects them.

The idea of mother is completely blasted in the West and this is the reason why the children of that country feel so insecure, and when they grow they are extremely insecure. You won't believe that all the time they are polishing their brass, cleaning their house but not even a rat enters their houses. And if they have to talk to someone, they'll make a person stand outside and talk from inside, specially in London, because they are literally frightened. Nobody will believe, the British who ruled us, are such frightened people. But they are. They are frightened of each other, they are frightened of themselves. The reason is the Center Heart is absolutely weak.

I've told you the first reason, the family insecurities. The child does not know when he comes back from school, whether his mother would be there or she would be gone. They don't have mothers who can bear a lot from the husbands and smile and show no signs of their agony to their children. But the mothers in that country, I've seen, always try to use their children from all kinds of emotional blackmail, you can call it. They try to torture the child by telling all the things the husband is doing to them and whatever is the problem they are facing with the husbands. So the child is not secured by the mother but on the contrary child starts giving security to mothers there. At a very young age it starts and the child becomes extremely negative and left-sided. He feels that he's born in a place full of hatred, insecurity and fear.

When the bhaktas are born in those countries they are also the same way because they think if they have to go to a guru, the guru, as known so far, tortures them or extracts all the money, takes their pareekshan, test, and he sometimes leaves them high and dry on the streets.

But in our country the Goddess has taken Incarnation many a times. Thousands time She has taken here Her birth, whenever the bhaktas called Her, when they are pestered by the negative forces, She came on this Earth to save them. These things used to be just accepted by people but never were really accepted in their hearts. People thought these are some sorts of mythological stories that the Goddess came on this Earth and She tried to save the people. They could not believe that there could be a Shakti who could be born, who could fight these horrible rakshasas and kill them, and save Her children, Her bhaktas, from agony. It was too much.

But today in Sahaja Yoga, you have seen that when Kundalini rises and stops at the Center Nabhi, you have to say the mantra of 'Jagadamba' and the Kundalini rises. That means, She resides in the Center Heart and when She is being worshipped the Kundalini rises. This center has got twelve petals but the Goddess has thousand hands and thousand eyes. She has 16,000 Nadis to work out Her different aspects of enlightenment. But the first thing She has to do, through Her generosity and kindness and compassion and patience, She has to suck in the sins, the Papavimochini, the sins of human beings.

One of the sentences in Bible was, "Wages of fear is sin." Or you can put it the other way round, "The wages of sin is fear." If you have fear you are committing a sin against your Self and against God. Because, if Mother is Almighty and She can solve all your problems, you are under Her protection, then why should you have any fear? That means you do not believe that She's that powerful. When a person is frightened this center starts breathing fast giving rhythmic instructions to all the antibodies. With

that you feel you are getting a palpitation in the heart. This palpitation is nothing but a signal to all the antibodies to fight the emergency of an attack.

But when somebody builds up insecurity later on in life it becomes a physical problem. If they have insecurities earlier it is an emotional problem. But later on in life, when one develops a insecurity, any kind, like a wife is insecure about her husband; husband is a loafer or a bad man and carrying on with other women, so the motherhood of the wife is challenged. And when her motherhood is challenged, she may get the weakening of this center by which she may suffer quite a lot and may have even breast cancer. These insecurities can be also self-made, imaginary. People can just think about it and build up some sort of insecurities, which are of no actual existence.

But such fears are very much more in the West. Because the life in the West has no mooring, has no explanation. Whatever you ask them, they'll say, "What's wrong?" A husband will say, "What's wrong?" in having a keep. And the wife will also say, "All right, if he wants to have a keep, let him have it." In India, no woman would tolerate such a situation. She would starve, she would do everything but she will never touch a man who has a keep.

So the basis of the strength of Indian women is their sense of chastity. The sense of chastity in the Indian women is so great that nothing can deter them as long as they are chaste. But if they are not chaste, then fear settles in them very fast. Chastity is the strength of women and that's why those women who have fear, mostly, have a problem of their chastity being challenged. A woman who is frightened that her chastity may be disturbed also can develop a problem with the Heart Chakra. Such women can develop breast cancers, breathing troubles and other kind of frightening diseases on the emotional level also.

This Chakra is ruined in women when they lose their only child because their motherhood is finished they feel and that is the worst thing that can happen to a woman, if she's a woman. But if she's not a woman she doesn't feel much and she just behaves in a very manly way. And that's what I've seen in the West, that women really don't much care when their children die, but it is because they are not women. If you are a woman you definitely feel for your children and their death. But after some time, such a woman comes back again and she accepts the life as it is, for the sake of her husband or may be if she has more relations or other children. She becomes extremely powerful as a reaction to what has happened to her.

That's only possible if your center of Heart is all right. Such women do not grudge, do not complain, are extremely serene and can bear up lots of things. They are extremely tolerant and can go to any extent to help their children but they are never spoiling their children. They never spoil their children because they understand spoiling is much worse than beating the child. They never spoil the children nor ever pamper them and never get dominated by their children. They know, "I have to guide the child and have to look after the child." So, they look after all the ideals and righteousness and the virtues of the child and if he tries to get out of it, they go all out to win him over back to virtue and to better life. But those people, those women, who do not care for actual growth of the child, may just avoid it and escape it.

In the men, this chakra is caught up if they have lost their mother very early or if their mother by chance is a very cruel woman. Also this chakra can be caught up by men if they have been to wars and if they have seen frightful things in the war. Such people could be extremely emotional and could be easily befooled by people who try to win over their emotions.

What is to be done to improve this chakra?

In Sahaja Yoga we have many techniques by which we can improve this chakra and get your confidence back. As Patrick has said that he never used to speak and I have seen many actors who act very well and, when they came to My program, they said, "Mother please don't ask us to speak because we just don't know how to speak. We can act but we cannot speak to people." They tried once and twice and they ended up with two-three sentences, mumbled down and sat down. I found out all of them had this Chakra very badly damaged. Perhaps they lacked the love of their mothers, perhaps they did not love their mothers or perhaps, maybe, that they did not understand the value of virginity in women. So those men, who try to look at every woman who passes by, those men who try to have lusty eyes, can also develop this center very badly and lots of problems can come through this center.

One of the problems that comes through this could be lung cancer but I've seen this center is very badly affected also by certain negligence in life. Like some people have a habit of having a very hot bath, and then coming out of that hot bath and enter into some cool place. Such people will catch this center very badly and they will have a problem. Then there's another thing, which is looks very simple but many people have a habit in, specially summers, to wear a one single kurta or a single shirt and not the under-shirt. This is also not proper. A man must always have something under his shirt, otherwise when it starts perspiring, he can get trouble into this Heart Center.

This Heart Center is caught up by various emotional problems in human beings. Husband and wife, if they all the time quarrel, there's always quarrelling in the house, specially if the mother is very dominating, the child develops this center. And if the father is very dominating, the child develops this, the Heart itself. So it is very important that husband and wife should never quarrel in the presence of their children.

Now there resides in this center, the Incarnation of the Goddess, who came on this Earth thousands of time and She resides there for your protection but first of all you have to be worthy of Her protection. When She came on this Earth many a times, you know, Her body was made by various forces, as if She was like a bubble and the bubble was covered by so many things added onto that and that's how She got lots of things from various Gods. Like Her hair She got from Yama, the God of Death; Her nose She got from the God of Wealth, Kubera and Her ears She got from the Pavana, that is Air. Like that, Her body was made specially by the Essences of these Great Deities, who donated their Essences to the Goddess, to be equipped to do these multifarious activities.

Now the first activity, as I told you, of the Goddess is to save Her children from the negative forces. So She looks extremely mild, sweet but She can be extremely violent, in the sense, She can kill or crush anyone who tries to overpower Her children, Atisaumya – Atiraudra (Extremely gentle like the Moon or Extremely terrible like Rudra), these two temperaments exist only in the Goddess because She is the Mother and at any cost She wants to save Her child. Also towards Her child when he goes beyond a point of understanding, when he shows no sense of discipline, then also Goddess can pull him down by certain methods that She adopts.

Now first of all is that She gives all that is needed to remove the fear from the mind of sadhakas. Secondly, She cures this center by giving birth to additional antibodies in the body and by vibrating the tired antibodies to act in a way that they can fight back again.

Even in day-to-day life, She may establish Her existence by showing lots of miracles to Her children. We had a lady coming to see Me and she was rather late. And when she came back I asked her what was the problem, she said, "No, there was no problem but my bus fell down about 20-30 feet down, and the thing rolled down and fell on the ground with all the four legs intact. And all of us in the bus were saved. But the driver got upset and he ran away. So somebody who was in the car, who knew how to drive came down and he start, switched on the car and the car started moving. And we came back then to Bombay." So, on the way they started asking, "There must be some saint sitting here, otherwise how can we be protected? Only a saint can protect us like this." And she was wearing my ring. "Oh!" they said "This is Mataji's disciple." They all started falling at her feet, saying, "Oh! You have saved us, you have saved us."

So, there are many miracles that take place in your life. When you see an accident taking place, suddenly you find the accident is over. There was one fellow, was a journalist called Marathe. He and his friend, another journalist, were coming from Lonavla down and it's a very big sloppy road, ghat, and their brakes failed. And the driver said, "Now the brakes have failed and you take God's name." And they started remembering their Mother. And suddenly they saw a big truck coming ahead, they were about to bang onto that, they closed their eyes. And God knows what happened, they opened the eyes and saw the truck was going upward and they were moving forward without any difficulties. And they were amazed how it has happened, as if somebody has lifted their car and put before the truck, and they have been saved. And the driver also closed his eyes and took the name of the Mother. It is possible! It has happened with so many people that they do not know how it works out.

So one has to believe that we have the Mother within ourselves, in our heart and if She's awakened, She is going to look after us. She is going to give all the protection that is needed and there's nothing to be frightened of anything.

But you can imagine, as Patrick has said clearly, that they were quite frightened and I know they are. Even English language is like that. All the time they'll say, "I am afraid." "I am afraid I have to go." What is there to be afraid, if you have to go, you better go. "I am afraid, if I am doing..." They are all the time jittery like that and so jittery and when they talk, you know, they are so frightened that sometimes you feel nervous with them, that you, you do not know how to approach them, the way they are nervous. And one of the reasons why they are nervous is that, because they plan too much, think too much, analyze too much and then ego settles down into their brains and ultimately covers the heart. Because their ego covers their heart they get a fright. Actually it so happens that if you become ego-oriented you start seeing yourself through. Because when you are at a level, you can even see your ego very clearly and then you get frightened of other people because you think they too also must be having the same type of an ego and you are really frightened of it.

It is very common also in the East. Now in India, I should say, that supposing you have to go to a government office, be careful. Ah, anybody, even a chaparaasee (peon/office boy) can shout at you for nothing at all. They develop a system of barking all the time, just go on barking. The reason is they bark at you because they themselves are insecure. A chaparaasee is insecure of his boss, his boss is insecure of his boss, his boss is insecure of his boss, ultimately the minister is afraid of the voters and the voters are afraid of the minister. It's such a vicious circle. So the whole system works out into such a terrible insecurity (Shri Mataji laughing) that you don't understand what is there to bark at? What is there to shout at? And then a kind of a, identification with the falsehood is built up so much that you are no more a human being; you are either a secretary or you are an under-secretary or a joint secretary, I do not know who is higher who is lower. And then you have a, some other secretaries and then you have clerks, and this and that and that. And you are that, you are nothing else but that! So, because you are that you must have these horns and you must shout at people otherwise nobody is going to believe that you are something.

So it is such an identification that develops into human beings, that too because of this heart not being developed properly. Because if your heart is developed properly then you are a human being because you know your Mother has given you the birth and you are a human being. It is, there's no need to have any fear from another human being who is also a child of your Mother. So there has to be no fear about it.

But the trouble is that when human beings start wearing anything, supposing they wear a suit, immediately they'll start speaking in English. As soon as they wear pajamas, they start speaking in Hindi language or say, dhoti, Hindi language and pajamas, they might start giving [SOUNDS LIKE galis]. So it is a kind of a very superficial identification human beings develop because there is no depth in the heart. If they had that depth, that mooring in the heart, then they would not develop these superficial things. And as a result of that, they are frightened because they know they are superficial, others are superficial, they have got beard, we have got beard. So they'll quarrel, if I am going to pull his beard, he might pull my beard as well. Such a fear exist among human beings. And then, another thing, another steps come into the minds of the people that why not pull his legs to go up? This is the third category of debasement.

If you are the child of the same Mother how can you go higher than anybody else? You will remain always the child of the Mother. How can you go higher than any other child in the eyes of Mother? You cannot. On the contrary if you try to do such tricks the Mother will punish you.

And this is the second thing that Mother does, is to punish Her children. Yes, She punishes in very sweet ways first of all. For example, if the child is not eating and troubling, She said, "All right, you don't want to eat, all right, don't eat." That's a very simple way of punishing children. But then She says, "All right you want to have the way you want to have, go ahead."

Like I tell them not to do such and such thing, it's not good. For example, I told them that don't change the flats just from the beginning and let the all the Sahaja Yogis stay with other Sahaja Yogis. But the organizers thought it's better to take the flats,

whatever may be the reason, because they are very wise organizers! But, you see, Mother says something very simple but it has a meaning, one must know. And they arranged it that way. So, half of the people just protested that, "No, we are going to see, stay with some Sahaja Yogis, we want to be with them." So they were accommodating. The others were, British, you know, nowadays are on the other side of the mood. They are very, very tolerant and they said, "All right, if we are not arranged, we'll stay in the flats." So they stayed in the flats. But what happened? It rained and rained and rained and rained and they could not arrange their food even under the roof they had built. So they had to shift, all of them, to other places, and all of them had to stay with other Sahaja Yogis, as told by Mother. If they had listened to the Mother, they would have saved some money as well as they would have saved some trouble and there would have been no problem at all. That's how little tricks here and there are played by Mother just to convince the children that you have been stupid.

Now, there are so many things like that which Mother can play and Her playfulness is very important in life because if She is severe with the children, they'll run away. If She's like any other guru, the gurus, the satgurus also, they used to beat their disciples. They used to hang them by a string! You don't know how the gurus treat their disciples! Some of them take lots of money from their disciples and some of them take lots of, aa, things from their disciple. They want complete surrendering and they make them subservient. They really torture the lives of their children, of their disciples we should say. But the Mother doesn't want to do that so she plays little tricks here and there and tries to correct the children.

Now I'll give you an example of a guru whom I met about five-six years back. He came from Amarnath to a small village, small district place near Bombay, where a Sahaja Yogini was staying. And, he sent his disciple who was staying in that place to see that Sahaja Yogini and she, he went in and told that, "You see, my Guru is coming and he wants to see Mataji and he has told me that only Adi Shakti will clear out my Agnya Chakra." So, she couldn't understand, she said, "What is your Guru doing?" "Oh, God, don't talk about him." He held his ears, "Don't take his name. Oh, you can't know how, what sort of a person he is." he said. "But why doesn't he open your Agnya Chakra? Mother will be coming but of course why shouldn't you do that?" He said, "No, no, no, no! He said only She should open, nobody else should open it. And he sent me to this place about five years back, saying that in the sixth year Adi Shakti will be coming and She'll open your Agnya Chakra." Now can you believe it? Poor fellow suffering from that horrid Agnya Chakra, was suffering when this guru had come.

So he came to see Me and he told Me, "Mother, my Guru has come and he wants to see You." So I went to see him. And, this guru was sitting down there with a big temper, you see, the nose were all bloating. Of course, when I went there he touched My feet and everything, and then he called one very bad name to this thing, "Did he go, did he touch Your feet? Was he all right? Was he behaving all right?" I said, "He was all right, but I can't understand why did you not open his Agnya Chakra?" He said, "Let him go to hell now. I am not going to open his Agnya Chakra. who opened my Agnya Chakra? Why should I open his Agnya Chakra?"

So I said, "This is not good, I should open." "Yes, yes, you will because you are a Mother. I am not a Mother." So he went inside and the disciple told Me, "Mother, he hanged me by legs on top of this well, for three days I was hanging there." I said, "For what? Why did he hang you there?" You said you said, she (he) said, "Don't ask any one." Then he came in, "Yes, yes, I hanged you! Yes, I will, again!" So I said, "Why did you hang him?" "He was smoking, because he was smoking, I hanged him there." I said, "Now smoke." And, I was putting him down, up and down. I said, "I am smoking you." And he tortured him like this. I said, "But why should you do such a horrible thing?" He says, "Otherwise how will you discipline? I am not a Mother. I don't know how to discipline. This is the only way I can discipline him." And he said, "You go on spoiling him but I am going to discipline him like that." "All right," I said, "you shut up now, just now don't talk, ba-ba, let Me put his Agnya right." And I took about two minutes to put his Agnya right. I said, "His Agnya is all right now", ah, then he said, "Did he promise You that he will not smoke?" I said, "He did not." So he said, "You better ask him to promise otherwise I will not allow him to eat his food for three days." I said, "Ba-ba, this is a horrible guru, God save this disciple from this guru. (Shri Mataji laughs.)

But, you see, what he was meaning that there should be a discipline in a disciple. There has to be a complete understanding that he is the guru. But he said, "Look at these people. How are they? They take liberties with You, they trouble You so much, eh, they try to be funny with You, still You don't say anything to them." I said, "I don't have to say; I know how to correct them."

So this is the quality of the Mother, who can correct people. She knows who doubts them, She knows who thinks, aah, who thinks

wrong about Her, She knows who thinks rightly about Her. She knows everything! If She knows everything She doesn't have to worry. She is completely secure about it and She doesn't have the insecurity of the guru that one day the disciple will misbehave or anything, because She knows how to correct.

The other day I met one gentleman, a Sahaja Yogi, and he came to Me and he started explaining to Me, "Mother, You don't know, this happened..." I said, "Now, I don't know anything, isn't it? You think I don't know anything?" He said, "Yes Mother, how will You know?" I said, I said, "I'll tell you one thing, that you pay, you played lot of cricket in your childhood until you came to Sahaja Yoga." "Yes, that's true. How do You know?" I said, "That's how I know." So I know or not, then you know. Then he accepted, "All right, You know, Mother, all about me, I don't know how You know." But, She's Avalokiteshvari, She's the One-Who-Sees-Everything. She knows, somehow or the other, She knows. How She knows, that cannot be explained at this stage but She knows each and everything what you are doing, if She wants to.

And the third quality of a Mother is that She's a Maha-Maya. She talks like you, sits like you, ah, She'll behave like you, ah, everything will be just like you. And you won't be able to make out the depth of this woman, who is a Maha-Maya because She plays such tricks on you and such thing in such a beautiful way that you cannot make it out. You think that you're all right. You go to a person, ah, and you tell anything you feel like about Mother, you try to do anything and ultimately you discover that everything She knows! And when you discover that, gradually you start understanding that, "When She knows everything about me, I better be all right." And how does She know? Because She resides in your Center Heart.

She knows everything what you have been doing, what you are doing, what you're thinking of doing. So She what does She do? Sankalpa-Vikalpa-Karoti (intention-imagination/fancy-does/is doing), whatever sankalpas (intention) you are making, She'll make it fall. If you say, "Now, I have decided, Mother, to do this and I'm going to do it." it will fail. You have to judge yourself as a real son of your Mother.

As in Bombay or any place we tried to get some land nobody could get it. "We tried, tried, tried, you see. This is black market money, bribery, corruption." I said, "Nothing doing, I'm not going to do any of those things." So then said, "Then Mother, how are we to achieve it?" I said, "You will achieve it, don't you worry." Then they started saying, "She's not practical, She's this, She's that." And everybody, who said, turned out to be very impractical. "Ultimately", I said, "When you will be ready for Sahaja Yoga then you'll get the land and the Ashram." Because once you start an Ashram and have some money there you'll find all kinds of bhoots will join together and will make fun with the money that has been collected. There won't be any proper arrangement, no proper discipline.

And that is why the time has to be given for children to learn through making errors, through making mistakes and understanding what mistakes we are making and, how we have to correct it. Once they start understanding it, then it is very easy, very easy to communicate to them what they are supposed to do, what they have done is wrong and how to correct it. But as long as they think they are very wise, as long as they think they are extremely nice people and that they are on their own, Mother says, "All right, go ahead, doesn't matter."

Now you must know that Mother has saved people from that Bhavasagara with such great difficulty. It's not easy to do that, it's a tremendous task. Sometimes to raise the Kundalini of thousands of people, I feel like, ah, a big mountain I have to raise. It's terrible. But people on the whole who are not yet corrected think they are obliging Me by taking Realisation. This is a very common feeling with human beings. And I feel like laughing at the stupidity of the ego, that they are obliging Me by taking this, um, Realisation. And the way they talk is all on this terminology, "I came, I was sitting there for three days, I never got Realisation." As if I have done some criminal act.

So the whole attitude of a person gradually changes towards the Mother and he starts thinking that, "She is here for my wellbeing. And my wellbeing is Her only concern about me. Somehow She'll achieve my Realization. She's working very hard and I must co-operate. I must learn to co-operate. It is for my heeta, for my good, She's doing it and I should try to understand that it is for my good." When such an attitude is developed it is much easier to establish a disciple.

But this disciple is different from a son or a daughter. Because Mother is a guru, no doubt, Mother is a guru from the very beginning you are born but for a Mother it is very difficult to be as harsh as these gurus are. Not at all, no-where near them. One cannot beat them in the harshness. But it is for you, in your own wisdom, to understand how to behave, how to ask for Realisation, how to change your attitude. Because if you think too much of yourself and you try to show off, She'll say, "Yes, yes, you are very great, really you are very, very great, you know.", till you suddenly discover that you have developed two big horns on your head and now you are good for nothing. Then She will say, "All right, now come along, you have developed this disease, I'll put you right." So better not do all those things.

On one side She is willing to go all out to save you from all troubles. Like, supposing you have some heart trouble, if you have some any other trouble, She'll go all out to save you. It's not easy to cure anybody's heart. People think that Mother has cured us, so it is all right, take it for granted. It's not so. When you get Sahaja Yoga you'll be surprised that when you try to cure one person you'll fall sick for three days. Is not easy to cure! And those people, who cure, sometimes do it through bhoots also. Those who have bhoots can also cure because they themselves are bhoots, what can happen to the bhoots? They cure people but put one bhoot into the patient in such a way that that patient becomes a slave. And such bhootish people can be curer or faith healers or anything, like supra-conscious, all sorts of people but when they cure any person be sure they are putting another serious, more serious problem into you. They do not cure you really; they actually are putting some diseases into you or into the patients. It's a very risky game.

But a Sahaja Yogi, if he tries to cure somebody because he cannot put somebody else in that vacuum he gets a problem himself. He's sucked in. So, My advice is always for every Sahaja Yogi that you should not cure anyone. There is no need for you to cure by touching. You should use My photograph, you can distribute My photograph, tell people how to cure themselves. But don't cure anybody because you will have problems because you are not a bhoot and your will be hit hard! So be careful about it, don't try to cure anyone, only use the photograph. By using the photograph the shraddha (faith/reverence) will be there, the person will be steady and you'll be all right.

Ah, like yesterday we had some patient here and some people felt the compassion for that and they all got caught up. There was no need to feel compassion. Have you got more compassion than I have? What was the need to bring the patient here? There was no need. But they both got caught up. So there is no need to bring any patients to Me. That's not the way to behave. Never bring any patient. If there's a patient leave them alone. Tell them, "Mother will look after you. We have nothing to say, you, there's a photograph, you must use the photograph, get your treatment done with the photograph and you get cured."

Otherwise, first thing that will happen to you that you'll catch on your Center Heart because that's not your job. You are not to do that. If you try to do it, actually it is your ego sometimes that makes you think that you should cure a person, sometimes. And when you try to do through your ego you get into trouble. Not that you cannot cure. You can. But you have to be of that level when you try to cure a person you do not become a supra-conscious personality, means you do not become ego-oriented. But they do, ultimately, they, all of them, those who have tried to cure others and do like that, they have gone out of Sahaja Yoga completely, becoming just mediums. They have become mediums, horrible people. When they talk on the phone I feel somebody's pouring poison into my ears. They are so horrid that you can't imagine.

So, it is important for people who get Realisation not to indulge into any curing because they will develop this Center Heart very much. Center Heart can be developed in countries where there's all fear, people are frightened. It can be developed by other things by which people are frightened. Reading books of bad gurus and reading the books about shocking things, like many people who read the Kundalini's book have got Center Heart (Shri Mataji laughing) because they are so frightened about the Kundalini. Anything that frightens you if you read can make your heart very, very weak and dangerous.

Now we have two other sides to this Center Heart, is the Mother's Heart, is Her own brother, is Vishnu, takes incarnation as Shri Rama on the Right Heart, who we think is Father who is looking after His children. So that is the Father and this is the Mother. Though here the Father and the Mother are in two aspects, that the Mother is the, ah, Sister of the Father and Father is the Mama of the disciples, of the sadhakas. The Mama is a greater father than a father, as you all know. And so this Uncle who is the

incarnation of Shri Narayana looks after the protected, aah, disciples of the Mother. He gives that father's understanding to the children because at this stage, this Father, God Almighty, is not known, who is Shiva. So this Uncle looks after the children till they are grown up enough to meet their Father. And that is how we can say that Parvati or Uma or Devi, She comes to Her Mother's place, maika (maternal home/abode) and resides in this Center Heart and there Her brother protects Her children. When She gives Realisation to children or gives them second birth then this Mama looks after the Sister's children and helps them to build up the security of a father.

So the right side of every human being represents the fatherhood, the father and the fatherhood of a man is very important. If this center is spoilt or if there's something wrong with it, then you get asthma as a disease.

Asthma is only caused by this center being spoilt or some other combinations with this center. Asthma is very common among girls and boys. And, the relationship with the father or the understanding of the father or your own fatherhood is not all right you get this trouble of asthma and for that one has to ask the questions to the sadhakas, what sort of a father you have? As one gentleman came and asked Me, "Why everybody's asking me what sort of a father you have? What sort of a, everybody asked me, what about your father, what about your father? What has my father to do with me?" Actually everybody feels the Right Heart and they have to ask about the father because father resides in the Right Heart. And the principle of fatherhood, if it is spoilt, if there is a problem with the principle of fatherhood, then you get this problem and many other problems, ah, which I do not want to discuss now at length. But you can understand a person who has no father, how diffident he is and how he behaves, and also such people, those who have not known a father can become very wayward, licentious or permissive, or could be very much secretly licentious. The people who lose their father do not have that lacking, a lacking, they lack in that discipline that the father gives them. Or could be, such, ah, people could take to a very remorse and unhappy life. Or they could be very hard on their children or could be extremely kind and spoil the children. It could be any way. So it has of both the reactions, ah, either, ah, too much of love-giving or too much of strictness. It can be anything. Or a person could be, ah, of this kind, may be very strict in childhood and could be extremely lavish in old age. It's a, it is a very imbalanced personality.

So the person who has no father has to know that his father is Shri Rama. He should not worry about anything. He is the One, with one, ah, arrow He can kill any number of people. So he should have no fear, at all about his father not being there or father being dead or something happening like that. On the contrary if the father is dead it's better to tell him not to worry about, ah, you and that you are all right so that you leave your father in peace and ask him to take his birth than to bind him to this earth.

This is the Right Heart and the Left Heart is the mother, actually your own mother, whosoever it is. That is the motherhood in the sense that if your mother has been extremely unkind and extremely funny or your relationship with mother is bad, then know that there's something wrong on the Left Heart, ah, which is indicated in you.

So these two points are very important in human beings. If a Sahaja Yogi just decides that, "I have a Father and a Mother; God Almighty is my Father and my Mother" then these problems can be easily solved. But in Sahaja Yoga it is not what you think that works out, it does not. Like in the car if you sit down and think that, "I am going to Connaught Place", you won't move. You have to move your hands. In the same way in Sahaja Yoga you have to move your hands. Clear your chakras, move them higher and put them up. It's not what you think is important in Sahaja Yoga. Not at all! You may think, ah, that, "I'm doing very well in Sahaja Yoga, I'm very good", but it's not so. It is what you actually achieve; your ascent is the point. So, as in the car, as I told you, you cannot just sit down and think and do the job. In the same way, you have to run this machine and you have to see that you get all this movement. There should be gati (pace/momentum) in you. Otherwise, there is no sense in just talking about Sahaja Yoga, thinking about Sahaja Yoga, and, eh, convincing yourself that you are a great Sahaja Yogi. It is how you manifest it is the point, which very few people understand. Very, very few people understand that it has to be manifesting, it has to be kaaryaanvit (to bring into effective action). It is not just talk, talk, talk, talk, talk, talk morning till evening.

Even when I'm talking now I'm opening your heart, Heart Center. I'm working it. Even I'm talking, also I'm opening. It's working. You will see your Heart Chakra is open by the time I finish My lecture. It is so because I know how to do it. When I talk I'm just watching where the chakras are catching, what's happening and I'm catching all these points and touching it and trying to open it. And that's how it should be, that even when you talk it should be kaaryaanvit. Even when you are quiet and raising hands it

should be kaaryaanvit. Whatever you do, you should be kaaryaanvit. Even if you glance at anyone it should be kaaryaanvit, it should not be just a, eh, kind of a jabbering that we do sometimes about Sahaja Yoga.

The greatest fear human beings have that they think they have done lots of mistakes and these mistakes are too many, and they can never get Realization, they'll be doomed, they'll be going to hell. This is not true, at all true. Nobody is going to go hell if they you do not want to. If you want to stop it, you can stop it. The time has come. You are going to be blessed and blessed forever.

So may God bless you!

Today's lecture I've given you, ah, in a way that you should understand importance of confidence but not by saying, "I am confident." because when you say outwardly you are actually egoistical. But when you say in your vibrations, then you are confident.

May God bless you all!

Today I'm sorry I have to go for a dinner tonight and I won't be able to spend much time today for touching Feet, because yesterday My brother came home for dinner and I reached 11 o'clock so he went away without eating food. Again today he's coming so I hope today you'll excuse Me for My brother because after all I must look after your Mama also sometimes (Laughter).

May God bless you!

Tomorrow I'll talk to you about Vishuddhi Chakra, ah, which I will start exactly at 6.30. I hope you make it convenient to Me and exactly at 6.30 we start our program tomorrow, exactly at 6.30. (Shri Mataji speaks in Hindi a few words.)

Those who do not obey suffer. You should not. Once I've said it, what is there? Obedience, why is it difficult? Why is it difficult to obey? It is just try and obey and you'll find it, obedience gives you the real confidence, is obedience, just obedience. Just try. Just try to obey. It's very simple. And said today no touching of Feet is all right. For Indians it is difficult, but if in English, if I say, "You touch My Feet" they will not, they say, "Who are You?" (Shri Mataji laughs). You laugh at them and they laugh at you. That's what it is. So today you become Englishmen.

Thank you very much.

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The prophets are born and create a ripple in our consciousness, a new dimension to our understanding to religion, dharma; which has to be assimilated and has to be understood that, whatever the previous prophets have said, has to be culminated into something else.

So, as we can say Mohammed Sahib has said that all these Prophets who have come on this earth have created a new ripple and also has sustained human beings with a newer evolution, a newer foliage opening into them. The idea of human beings of newness is that we have to give up all that is old and we have to become new. Or they think that newness means absolutely a juxtaposition condition in which one has to rise: and this is the cause of the folly of many people in the West as well as in the East. Whenever a new theme started. Like, we can say that, first of all a great saint came on this earth and he found that the people are following the idol worship in a very wrong way.

Because it is said in The Bible that: whatever is created by Mother Earth should not be reproduced and worshipped. So they created another extreme religion out of it saying that nothing should be worshipped!! But it is said, 'Whatever is reproduced by the Mother Earth.' So there are so many such things all over the world which are created by the Mother Earth. So they should not be worshipped by reproducing them and making images out of them. When such a prophet died saying that, "This should not be done, one should not worship images," the other side of it started – the extreme! Going to the extreme that there should be no worship even if the Mother Earth has created. So, all the human beings were divided into [different] extreme conditions. One situation comes in where one has to say that, "This should not be done," so people take up that theme and just start building up onto that and saying that, "This should not be done as told by the prophet." Of course, [only] after the death of the prophet! When the prophet is living nobody listens to him! They all torture him, bother him, do all kinds of things and ultimately they may even kill him.

Then another point is: every prophet is born at a different period of time. So, depending on the time when he is born, he talks of a particular problem. Say, when Mohammed was born. Mohammed Sahib said very clearly that, "You should not drink." So people said that, "Alright, we will not drink, but we can smoke!" So he had to rectify himself. He'd said, "I am the last who has come," but He found that it is not so. So He came back again as Nanaka to tell people that – do not smoke also!

Like that, the persons, or the group of persons, who follow one incarnation, go to another extreme, and try to push down all the traditions [of] all that has come so far, built up. Like cutting the whole tree and [then to] start their own tree, which is artificial. Then the quarrel started when Mohammed Sahib was driven to another level and then Nanaka's disciples were driven to another level where they just thought they have no relationship with each other, which is not Truth.

Afterwards also, you know, so many such things have happened in this world. We can see that [when] any revival starts, people go to the extreme of it and get completely ruined. In Christianity you will find the same thing happened. When Christ came in, whatever problems He faced He talked about them. But the main thing He had to talk about [was] the resurrection, about the ascent. And He talked about the ascent. He talked about the Spirit and in His resurrection He showed that He ascended. But people did not stick to that point. They never thought that you have to ascend in Christianity. Nobody bothered that you have to ascend. They took small little things from somewhere. Also a person came later on called 'Saint' Paul who was not at all with Christ or anything. He started a religion of Christianity which was all absurd, against Christ, anti-Christ.

None of these Prophets have discarded any Prophet who came before them. Now the problem came in that one has to integrate and Mohammed Sahib knew that a day will come when this integration problem will start and he talked a lot about Sahaja Yoga in the sense he said when the resurrection time will come. He talked more about resurrection than about doom time, most surprising thing is. About Qiyamah (Qayamat - doomsday) He spoke very little. He spoke really about the resurrection time, because that was the problem. The problem that they face they talk about. I've told you how Buddha talked only about Atma Sakshatkar (Self-realisation) and not about God. Because those people who went to God, or thought of God, or just studied God thought they will be gods themselves! So he said, "You must get your Self-realisation." Then Mahavira who talked about the hell where people can go, because that was his job, the part of it and the part of it and the part of it and the part of it. These are the different aspects of human beings which they had to awaken; different aspects.

When Mohammed Sahib started teaching people to do Namaz people used to laugh at him. "What is he doing? Why does he want us to put hands like this? Why does he want us to sit down or put our hands on the knees?" Now you understand as Sahaja Yogis what it means: that he wanted us to improve our Nabhis first, our dharma first. All this movement was to jerk out the Kundalini. But without Realisation being there Namaz would not work out, you may break your knees you may do what you like! But the extremes people catch hold of it and not the reality. And they make a fuss out of it and they make create a big organisations and things and that's how it is spoiled. So when he said that Allah ho Akbar is to be said with your fingers in your ears, you all say that isn't it? All the Sahaja Yogis say with this finger in their ears, "Allah ho Akbar!" Because you know this is the finger that represents the Vishuddhi and the Vishuddhi Chakra's deity, Shri Krishna, becomes the Viraata with Akbar. So, when you say about Akbar, you have to put your fingers into your ears and you have to say, "Allah ho Akbar!"

The whole relationship and everything was never understood. For Indians Shri Krishna was their (Avatara), for Western people Christ was their Avatara, for other people of Arabistan, Mohammed was their Avatara. How can that be? They are all related to each other. So, how to relate to each other is a problem of Sahaja Yoga. When they come from different communities and different fixed ideas it's impossible to stir them and tell them that: you are all one! We talk of Hindu Muslim unity for example. Mohammed Sahib didn't know there were problems like that, but [Guru] Nanaka did say we have come to do Hindu Muslim unity. But in the outside if you do the Hindu Muslim unity or any unity, it doesn't work out. It doesn't work out in the outside relationship. Even your brother may not be your own brother, if it is working outside. But if the Spirit is awakened within you, then Spirit is the one which is the connection with the Whole, with the Viraata, with the Akbar. When Akbar is to be felt you have to have your Realisation, otherwise you are just talking in the air; you don't know Who is this Akbar. You have to get connected to that Viraata and that Viraata is the Primordial Being.

We are actually not integrated at all because we have different incarnations. Even if you are not absolutely atheist, even if you don't say that you do not believe in God, or believe in something else which is anti-God, even if you believe in God, you believe in God in fragmentations, in His different aspects, but you don't see Him in collectivity. You have to see that He is one God. Everybody says He is one God. Of course He is one God. I am one person but I am also a housewife, I have to do some work for My household, I am also a sister of somebody, I am also your Mother and mother of My own children and also a grandmother. So I have so many various aspects of My work which I do. One person has to do it. When we talk of God as One, we think He is [like the] Rock of Gibraltar – just one piece. Even Rock of Gibraltar, if you go and see it, is not one piece. Anything in this world you cannot say is one piece. It has to be a compound or a mixture of something. Then how can God be just one piece hanging in the air like one?"God is One, so we'll not have any other aspect of God." God has many aspects, which one has to understand.

So there are two concepts which work out in this world I feel: one is that they believe that there is only one God and there cannot be many aspects of God , which is wrong. Christ has said, "Those who are not against Me are with Me." So this kind of a mental conception about God, that He is just like Rock of Gibraltar. See now this pandal (meaning: an Indian marquee with open sides to shade from the sun) you have done it: There are so many lights. They are all giving one light to all of us. They are not giving separate lights are they? How are they fighting with each other? What is the fight going on? They are adding to the same light. This is one pandal but we have so many lights. We cannot do with one light.

At different periods a person has to be born. Every period a person had to be born to enlighten one aspect of human awareness and consciousness. Variety has to be there because human beings are varied. And the variety is that, supposing you are supporting somebody's right-sidedness, then there should be somebody who will come and support the left-sidedness. And it is all done so well within us. But it is only human beings in their obstinacy and in their ignorance cannot see it. We all are made the same way if you see in the whole world. Of course there is variety in appearances. Maybe an Indian looks like an Indian and...but in India only you can see Indians have so many different faces. You can find all colours and all kinds of things on their faces. In India is the only place where you find all kinds of people. You can have people like Russians, you can have people like Japanese, Chinese. You can have people like Africans. All kinds of people are in this country to show that all people can be called as one race, as Indians.

Now it is not always ignorance that makes people forget that we are all one. Every human being laughs the same way. Does he laugh in a different way? If he has to eat the food he masticates the same way. He cries the same way. When he cries his crying is the same. His actions are the same way. If a woman is angry with her husband...yesterday I saw [Birju Maharaja's] program with My brother and I was amazed how universal we are in our expressions. He was showing how a woman gets angry with the husband and how she behaves. If you see those actions which are depicted you'll be amazed that they are done by all the women all over the world. And the reaction of man if you want to see – all the men act in the same way.

My husband was secretary to Shastriji [Prime Minister of India 1964-66]. You know that and he went with Lal Bahadur Shastri to Tashkent at his last time. But also he went once to Yugoslavia and there...(aside: who was General Tito was where? Yugoslav)...and General Tito's wife, you see, got very friendly with Mrs. Shastri. Both were very friendly. So Shastriji warned his wife, "See now! You are great friends and now don't start crying like an Indian woman when you leave." So, poor thing was controlling her tears all the time. But she told Me, "I was controlling but it is she who started crying and such a lot! And then she started crying loudly, hugging me. So I just could not control myself. I also gave in. I also started crying." And both the husbands started looking at the ground! So basically all the women, all the men, in the whole world, react the same way to a situation. And you can see their reactions very clearly when it comes to children. They all act in the same way, act in the same manner. Supposing they hear that two children are caught up in the air somewhere, or something is happening to them – the whole world will be worried about how they are going to be saved. "Something must be done to save them." The whole world will be praying to God, "Oh God please save these two children are caught up there somehow or other." Everybody will be worried as if their own child is there. Even when it comes to death I have seen that.

When there was a air space, the space craft (Apollo 13) was going to land and people were worried that they may be lost. I know in every masjid (mosque), in every temple, in every church and everywhere...they were Americans [but] nobody thought of Americans, what religion, anything. To them it was a part of human beings, you see. The human bondage started acting. That time they never thought what country they were, what Americans have done to Indians, nothing of the kind! They just thought, "Oh God! These people are...oh God please save them." Everybody prayed to God and prayed for them that they should be saved. [At] that time, what had happened to us? How did we forget? We touched to the Reality at that time and that is what it is. Anybody who tries...these Jews when they were troubled by Hitler – everybody's sympathies were with them. But when these Jews started troubling the Muslims there everybody's sympathies were with Muslims. Then why don't you think all religions? Even the Jews had sympathies with Muslims. Then we don't think what differences we have with them. None of them, none of the people I heard, said, "Alright, they are punished," or, "It's alright." Not even Jews!

So the part that is within us, which is human, becomes absolutely troubled when we see some other human being is tortured. Of course, by with these horrible ideas of fanaticism or maybe fear or maybe aggressiveness or whatever it is, we may try to be cruel. If you ask the people of Germany, "how do they feel about the massacre?" they just put down their heads. They said, "We don't know. We were not ourselves. How we did it we don't know. How it happened we just don't know how it worked out." So when the violence is over you just start feeling, "Oh God, I am a human being, they were human beings." So this oneness comes in. The feeling the awareness comes in. It is not so in the animals so much. If they have to work, if they are to be active, they will be together but if something dies they are not bothered. Even if a child, say, of a monkey is sick, the mother will be worried. She'll be screaming, shouting; but if the thing is dead she will just throw away the child on one side and get up. It's only the human

beings who can feel that oneness. So our awareness... this was given to us by Shri Krishna's advent. He gave us this awareness of human, or He keeps that awareness within us. We have to accept Him as a Person who gives us this awareness of human relationship. And whenever there has been problem like somebody told Me that in Somnath people believe that Shri Krishna came as to give lessons. So many Hindus believe it was Shri Krishna who came as Mohammed Ghazni to give a lesson to these horrible brahmins who were making money out of that temple. So many Hindus believe that, that to punish these horrible brahmins who were making money, he had to come as Mohammed Ghazni to break that idol which was giving them so much money and they were making all kinds of, you can say, extractions, from the poor devotees who were devoted to that temple. It was only He could do it.

So we have to understand that when we are not integrated, we cannot feel the integration of our being. We are not integrated – that we have to realise. Our mind works in one way, our heart works in another way, our liver works in another way. As I told you I am quite surprised that when they have told that, "don't drink," those people who follow these religions still go on drinking. But apart from that, religion forget it, [if] they see a man going into a pub and falling and faltering coming out, still they enter into the same to get to the same situation! Why? Because the mind tells them not to do it; mind says, "Don't go!" the brain says, "Don't go!" but their heart is weak – they cannot. The habits, all the habits come through this kind of disintegration.

We are so disintegrated within ourselves that if a person wants to do something he just does the opposite of it! And that is the reason why we accept this kind of juxtapositions in life [like with] what was told by Him about music and about everything.. Music has come out of God's love to us. Anything that is not for God's love is not music. I will give you an example. There was a lady who used to do some sort of a Qawali and I was on the censor board. I censored her Qawalis and I said, "This is not a Qawali." She said, "Why?" I said, "This is called as mujra. This is horribly sensuous and horrible thing. It's an insult of God. You can't sing like that." So she said, "No, this is Qawali." I said, "Do you know Qawali was never sung by women and was never done in this dirty fashion the way like a prostitute you are singing this Qawali? It's always all the music was in the praise of God. And that's why Mohammed Sahib said that all the music should be in the praise of God and should not be..."

So we had other things like [Ras ,this word is not clear] and all that. But you find even at the time of Shri Krishna all the music was to be just done for Rasa. Ra, 'Ra' is 'energy'. Sa means 'with'. With Radha they were playing together, playing Rasa and that's how they were doing the circulation of the energy to integrate themselves and singing the music. It is for that but you find that people don't understand. They use music for sensuousness: is anti-God. This music force has come to us to praise God, that's all, for nothing else, [not] for doing all kinds of dirty things and singing all kinds of funny things. Imagine! And the reaction is built in so much. When He said that all the music should be in the name of God, we have a person like Aurangzeb who would not take to any music! He was such a staunchy (sic) fellow and the other Muslims who came in would not sing anything that is Qawali or anything, would sing horrible ghazals which are just describing the separation of a woman and a man and all kinds of dirty things!

With this disintegrated temperaments people took to anything that came to them just to please themselves. When the advent of this thing like Omar Khayyam. Who is he? He's anti-God absolutely anti-God man. Horrible! But people appreciate him very much, Omar Khayyam what a poetry it is. They appreciate – why? Because the disintegrated part of their heart likes Omar Khayam when he sings, "Oh we should drink here. What is there in this life? We don't know what is going to be there." Because Mohammed Sahib has said not to drink, he must sing such a song. This is the poetry of Mr. Omar Khayyam, who is being very much respected everywhere. And he's very much regarded as a great poet in Iraq where today Khomeini is one great horrible man is born and he still respects this Omar Khayyam; I don't know how can he respect him. What a contrast it is, just see, what a contrast this Omar Khayyam singing dirty songs. They are not in praise of God. Music which is not in the praise of God is not music. Is ashleel. Is filth. Is dirt. Our classical music in India was based on AUM. Even at Kundalini when it reaches here at the Vishuddhi Chakra it makes all the sounds, " a, A, e, E, u, U, Ey, Ai, Ru, RU, LRu, LRU, O, Au, am, aH " All these sixteen vowels are coming from the sixteen chakras or the sub-chakras or the petals of this Vishuddhi Chakra. These are Bija mantras of the Vishuddhi Chakra. All the vowels come from here and when we sing dirty songs we spoil this chakra Vishuddhi.

That's why all the people who sing these dirty songs have to take to drinking, because I think they can't bear, or they can't do it, they can't sing these bad songs unless and until they take to some sort of an escape from God. So music and drinking started

going hand in hand. In the West the music broke all its traditions because they had no sense left in them to recognise that music is meant only for God. Only for hymns to be sung in the praise of God. All music should be in the praise of God. All ragas should be in the praise of God. [In India] we had no Namaz system of different times, but we have a system of music in different times. At different time, a certain music should be played where you describe a mood. And all the moods that are described have to relate themselves to God. There is no other mood that is enjoyable to the Spirit that does not relate to God. There's no mood which one can enjoy. Even bibhatsa, the mood of bibhatsa is grotesque; even that mood one enjoyed, one can listen to when they see the filth and dirt, the left side.

It's so scientific; our music system is extremely scientific because it was taken in the form of this music with actually the Kundalini moving into different these sapta swaras (meaning: 7 notes). These seven swaras are built in our seven chakras: It start with sa, then re, ga, ma – Mother, pa, dha, ni. My name also starts with ni. These seven swaras are built in with seven notes and there are vrikritis, vrikrut swaras, which are the side other, what you call, chakras [so] that we have to make about twelve swaras. But nobody understood the real meaning of music.

Sharada the Goddess of Saraswati is the one who carries the message of Viraata within us and tells us how to sing. She tells us what is appealing to God. How these ragas were made also? Just think of it. Because first they choose the notes the aroha avrohas, the going up and down (ascending melody and descending melody), which was appealing to God. So the melodies were created. Melodies are fixed. You cannot change the melodies the notes because they found out that, at this point, the Spirit awakened; on the vibrations they found out. They found out that, when they sang this way it worked out. The Veena (primordial instrument of Shri Saraswati) they played and they found out the exact swaras. Exact swaras which would really make you feel nice. Now, you know that, those people have come from the West, don't understand any Indian music on the mental level but they understand at the Spiritual level because their Spirits get filled with joy and the vibrations starts flowing.

The sense of music – this depiction of music was done by Shri Krishna. It is He the One who taught taala. Of course we can say that Shiva is the One who dances the taala, but the One who depicted it for human beings who gave the message to the world how the taala should be is Shri Krishna, through His dancing movements. He kept the taala all the time. Like the way He stands itself suggests how He kept the taala. And He played the murli (flute) also, to suggest that music is what God's love is. His music is suggestive of God's love, that soothes you, that clears you, that makes you happy, that gives you joy. And that's t why He suggested through His singing, through His music. He never wrote any poetry did He? He never wrote any poetry as such but when He spoke, when He spoke in gadya in the prose it became Gita. Just when He spoke it became Gita. Of course, people have tried to spoil quite a lot of it, the rhythm, which I feel sometimes when people recite it. But still we must say when He really created it, it was for human beings to create poetry out of prose. Out of prose He made it communicable. Because people could, first, only understand the music, the rhythm of the music. They didn't understand much words and things. But He made it possible.

Even in Koran, if you read, the few words before starting every chapter nobody understands. They are all nothing but mantra bijas. But they put it there. They knew people won't understand, but He put it there because people would understand. All these things you may not understand. You may not understand Me either, possibly, but whatever they did was for your hitha (benevolence). This is what happened, at the time of Shri Krishna that He established the concept of hitha; because it was said that you must speak the Truth and you must speak the thing that is sweet, priya ('satyam vade, priyam vade'). It was the message of Shri Krishna that you must speak sweetly. Those people who have got a proper Vishuddhi Chakra speak very sweetly. Their voice has that enchanting method of capturing the hearts of people and not debasing them, but elevating them. So He said you must do it sweetly. That was His main theme. Everything He did so sweetly that He created a leela out of His doings. It was a leela that he made. He said this world is not a place where you should be serious, you should be sharp, you should be tense, but it's a leela. Just see the leela, the drama. The whole is a drama.

So the whole thing is very sweet. If you see the whole world as a drama it becomes a sweet thing. The sweetness of it, even if you see a person trying to be funny, you get a joy out of it. If you know it's a drama you don't get worried if somebody comes and murders somebody and you know it's all fake, it's a drama. It's a drama going on and that's what He told people that the whole thing is a leela. So that people should not get into serious moods and actually start acting in the drama in the real way. Like, you

see, you appoint somebody as, say, Shivaji Maharaj and there is somebody coming from the other side and he takes a sword and he really hits the fellow there! And you say this Shivaji Maharaj actor is no good; he gets absolutely involved into the thing and hits the other person. So it's a drama and He made it into a leela – leela – because it's a drama no doubt.

But when, when you get Realised, you start seeing the drama and the play and the whole thing is, you must have seen that most of the Sahaja Yogis are always laughing, because they see the way things are happening. Even when they see a guru misbehaving or something they just feel like laughing – how absurd it is. Like somebody came today to talk to Me and he told Me, "Mother, I have been to all kinds of nonsensical things." And he was just laughing. He said, "I laugh at them now what I did." He said, "I went to one guru who is going to – who used to give name to people; say this naama (name/mantra), that naam. I made such efforts, I went to people, recommended my case." Because he was not so rich, you see, so he was never bought the name and he was saying, "give me the name. I must have the name." And the guru was saying; "No, no, no, no. You have to wait still..." He said, "I poured so much money in his savapati and which were large savapatis were put. I did everything, but he would not give me a name and ultimately when it came to that he said, "Alright I'll give you a name," and he gave me a name which I started taking. I really became mad after that. I started getting headaches, this, that! Then he said; "Alright you have to suffer! If you don't suffer you must go through it. Yes you must. You asked for the name so you have it." And when he came to Me, he was looking like nothing on Earth, I tell you. In a very funny shape he came to Me. But now he's completely cured. I could not even recognise him the other day I just saw him. I said, "Oh God are you the same person?" So he said, "Mother now I laugh at all these things and I just see that how people are stupid to go to these false people, follow false ideas and false conceptions and how they are missing the point." And he asked Me a question, "Have they to go to that limit of destruction to come to You?" I said, "I don't know about them what they have decided." But it is true that people are so stupid that they take to all these ideas and all these negative things much more easily than to the positive things – because of the Vishuddhi Chakra being spoilt.

If your Vishuddhi Chakra is not spoilt, your hands are working better. Many people who get Realisation do not feel vibrations in the hands, because their Vishuddhi Chakras are not alright. Now what does that mean that your Vishuddhi Chakra is not alright? First of all by temperament you are not a collective person – by temperament. You are not a person who enjoys collectivity much. Like people who are fussy. "I want this. I want that. I want to sleep on a proper bed. I must have this. I must do that." This kind of an 'I'; those who have too much 'I' in them because both the ego and super-ego start from this Vishuddhi Chakra. You see a man who is an egoistical person is not able to see the collectivity at all, because he is separated with the rest of them. His ahamkara (ego) covers his being so much that he cannot enjoy the collectivity.

Now you see Shri Krishna lived with whom? With gopis who were little, little boys. He went and used to look after His cows; just looking after the cows. None of these incarnations you will find were interested in rich people or anything. He went and stayed with people who were very ordinary from the worldly point of view and there He played and there He did all these tricks of sweetness. He used to steal the butter. He used to steal the butter, and many people who are criticising Him always say, "Oh He was a thief. Yes He was a thief. He was the thief of the thieves." And so on. He used to steal the butter because this butter was taken to Mathura by these ladies to get some money. And that was giving more help to all these horrible rakshasas who were in Mathura, so He didn't want this to go there and give them this good health. The best thing was to steal the butter so they don't get it and they starve on their- they have their deficiencies of the vitamin A and D, you can call it. And that they suffer from bad throat and they have no strength in their hands when they pick up their swords. So this was the way to hit them so that they could not fight the forces of good.

So, in that, He proved that a higher goal is to be achieved by giving up smaller, silly, stupid goals. The 'hitha', 'hitha' is the main thing, because when He said that, "You don't speak the truth, otherwise people will be hurt." All right, so what should you do? You hurt the people so you don't speak the truth, or you speak the truth you hurt the people. So both cannot go together. Like if I tell somebody, "Oh you are so bad." That person gets hurt. Now if I don't tell that person, that person is lost. So what to do? He found out the solution so He said, Satyam vade, Hittam vade, Priyam vade. He put, the word in between as 'hitha'. The word 'hitha' means – good to your Spirit, whatever is good for your Spirit. Hitha word means – good for your Spirit. It has nothing to do with material things. It means for your Spirit. For example, if I tell somebody that, "You should not do that", he may feel bad today, but if he recognises that, "Mother is telling me for my good," he will do it and he will gain by that in his hitha. Or else if he does not do it, later on – supposing I don't tell him and if he doesn't know about it, or even if I tell him [and] he does not do it – he is going to

feel bad. So it is not priye (pleasing) to his Spirit. It is not priye to him.

So if you do something that is the hitha of a person, sometimes you have to tell a person, sometimes it may look very, very painful. The other day I told somebody that, "you don't cure anybody because you're not strong enough to cure." He felt very hurt. So then I'll say, "All right go ahead. You better cure others, but don't come back to Me." Then he'll land up in a lunatic asylum. But when he'll land up in the lunatic asylum then what will he say? Was that for his hitha that I said? Will he be then angry? So ultimately if you say the hitha, say. Saying is the point. Not doing, saying. You say the hitha with your Vishuddhi Chakra then ultimately it becomes priye (pleasing). Means it is liked. So you say a thing which is good for the Spirit, otherwise you just don't say. But people just say to others to correct them because they are aggressive. It should be done in love. Hitha means: done something in love. If you want to say something to someone in love and you feel it is necessary and the third condition you must have adhikar: you must have the right to say it to the person. If you don't have the right you just keep quiet. Let God look after. You are not in charge of anyone. But if you have to say to someone in love and if you have an adhikar then you have to say it. If you don't have the adhikar you should not say anything to anyone unless and until it is absolutely priye to that person involving his hitha. This is what He put, that you should not do any anadhikarcheshta. Means you should not do something unauthorised.

Like, I would say, somebody comes to Me and says that, "Where is that person whom I want to murder?" Then what is the truth? Should I tell him, "Alright this is the truth. You go and kill that person"? According to the strict government law it may be. I don't know if it is. I don't understand the government laws at all, or the human laws. But it is not. Then what do you have to tell him? You just keep quiet. He has no adhikar, he has no right, to ask you or to get this information from you. You just keep quiet. I do. Then he may beat you – do anything. You just say, "I don't know." It is anadhikarcheshta. It is done many a times. People who are, say, great nationalists who fight for their country and people want to extract information from them. They suffer. Suffer. But they will not give the information. Not out of fear, but out of love of their fellow men who are fighting for the freedom of their country. This has been done in our country many a times. So you don't speak something which is not the adhikara of another. He has no right to ask this question. Like that, one has to be very discreet and that is what Shri Krishna has given us – His discretion.

Many people ask Me, "Mother, then in this situation, what should I do? In that situation what should I do?" That means the person has not developed a Vishuddhi Chakra to be discreet: he has not evolved, he is not mature enough, he is still asking Me questions. In the nirvikalpa state, you don't ask Me any questions, you know exactly what is to be done: when to shout at somebody, when to be quiet, when to be silent, when to say something and how far to go. All these qualities develop through proper Vishuddhi Chakra, because you are doing it for the hitha of another person. Sometimes it pays much more to keep quiet. This is what He has taught us. Not only taught us but He has put it within us the discretion part in our Vishuddhi Chakra. He has put within us the power to witness the drama, to be detached. He was Yogeshwara. He was Yogeshwara. He was the Ishwara of yoga. He was the One who was the giver of yoga – naturally – because Shiva is the One to be achieved. But the One who helps us is Him, Is Akbar, is the Mahalakshmi Tattwa, is the central path which takes you to Shiva. So He is the One who takes us there. It is He who is supported by all the prophets. He works out this for you – this great work of evolution.

So, one can understand very clearly that, if our Vishuddhi Chakra is put right, we develop exactly how to be discreet in Sahaja Yoga. We devise a method by which we talk so much that makes people feel priye that they appreciate, they like it – priye . It's loving and also it does their hitha. Even sometimes you have to say something which is harsh or maybe your silence may make them feel a little harsh, doesn't matter. It will give them ultimately their hitha. So the ultimate goal is hitha. That's what Krishna had in His mind, to do the hitha. So, His Samhara Shakti also which He had – the killing – many people criticise Him for that. Like the Jains, you see.

At the time of Shri Krishna He had a cousin called Neminath; and Neminath was not Shri Krishna, he was just an ordinary human being who had achieved certain heights in evolution. He just got filled up with a kind of a feeling of a repulsion about killing animals. Of course, killing animals is not a very good thing, but he was not killing and it was to be done for his marriage. So he developed such a strong feeling about it that he started a different thing from real Jainism, some sort of another path, in which he said that there should be no killing of animals. It so became so ridiculously funny, that it reached a stage where bugs became more important than human beings, even mosquitoes were more important! You see those people walking with this thing

covered on their faces and on the street. Everything taken to the last nonsense!

So Shri Krishna gives you discretion and this was very, very, very, very, very important because all our problems of disintegration disappears when we have discretion. But mostly people don't have their Vishuddhi alright. On the one side there's a Right Vishuddhi which gives us aggressiveness: With our talk we aggress others. Most of the politicians have that kind of a capacity. But if they get mediums into them like supra-conscious, like Hitler had...He learnt it from some Tibetan lamas who taught them these all dirty tricks of overpowering people. He managed to put such Spirits into them that they killed thousands and thousands and thousands and thousands of human beings. The Left Vishuddhi is another problem. Such people also don't have a collectivity sense because they are frightened of others. They are so negative they always see the negative side of another person. I have seen people who come and tell Me about every Sahaja Yogi, "That's wrong with that Sahaja Yogi. This is wrong with that Sahaja Yogi. That's wrong with..." No positive points at all! They only see the negative point. So they have no collectivity. They always have fear. All the time they are frightened of others because there's something in them that frightens them. So they have their Left Vishuddhi very badly caught up because they are guilty – specially in the West, you will be surprised: who are supposed to be such aggressive people! They have terrible Left Vishuddhi, because they, by their doing, build up a very big guilt within themselves. They see how they have been behaving, their community has been behaving, their country has been behaving [so] they develop a big guilt in their mind.

Moreover, as Brian has told you, that it is cut – the roots are cut and you start behaving in an anti-God manner, even without realising that it's absolutely wrong. It's true. The Left Vishuddhi comes up because they feel guilty, despite their doing wrong things with the knowledge that they are doing the right thing. They feel guilty because in the sub-conscious the conscience of a person works it out and that guilt is accumulating howsoever you may deny it, but the left side goes on catching and they have a Left Vishuddhi [catch]. So, one has to say that, "Mother, I am not guilty." It's another side of ego where the ego's reaction hides itself into Left Vishuddhi. And with that they start feeling guilty, "I should not have done that. I should not have done that." Both attitudes are wrong. When you are on the left side you aggress yourself and torture yourself and when you are on the right side you torture others and aggress them.

So to be in the centre is only possible if your Vishuddhi Chakra is all right, otherwise you cannot. You have seen many people when they get Realisation they don't feel vibrations on both the hands equally. The reason is they have no balance: it shows on the hands [that] they have no balance. Now hands are a very important part of human beings after Sahaja Yoga. If your hands do not have equal, equal vibrations, then something wrong with you. Whatever side you do not have vibrations, say, if you don't have vibrations right side or you feel that right side is heavy, or is hot, then definitely you are right-sided person. In such cases maybe left side is absolutely numb. Those people [who] have numb left side, means also they are right sided. But in the left hand if you have more vibrations and on the right hand you don't have any, then also it means that you are right sided, not that you are left sided. But on the other side if you have the other way round then you are a left sided person. That means the balance is not there. Your hand says that there should be balance.

So you must know that only by thinking, you are not going to get rid of your troubles in Sahaja Yoga – you have to work with your hands. As I told you that, just by thinking you can't drive your car, you have to use your hands. You have to use your hands with full knowledge as to where you are, what you are and what would these vibrations mean. You have to use your hands. Now when you start using your hands for all practical purposes other people might start thinking, "These people have gone mad! They are using their hands." But the same way they thought when Mohammed Sahib taught them to use their hands. They all laughed at Him! But now nobody is ashamed of it, nobody laughs at it, but they are doing all mechanically – not the way He has said.

So first of all, use these hands for your own purpose, for yourself. These same hands can help you. Now the Kundalini has awakened; so it is passing through all the centres in a very thin way maybe, but it is there. So first raise it more and more. You can do it with your hands. It's a [virtuous] circle – when your hands raise it, it starts flowing more in your hands. Only your hands can raise it. It starts flowing in your hands. Giving yourself a bandhan or raise yourself – raise your Kundalini. Learn all these methods carefully. Your hands are very important. If your hands are not working you be careful on that. You have to get your vibrations in your hands to begin with. Some people who have had problems with their hands, because of previous life or some sort of a thing, they feel their chakras in the – their own places. Then after sometime, you'll start feeling your chakras in your

brain – doesn't matter. You will never feel anything uncomfortable with it. You will be able to manage. After that you need not feel the chakras at all. You don't feel anything. You just say, "This is it." Finished! They just know. That also 'knowing' comes through your Vishuddhi and you just say it, again say it.

The most important function of the Vishuddhi Chakra is that it should be pure and clean because if you have to say mantras your Vishuddhi has to be clean. All the mantras have to have the help of Vishuddhi. When a guru gives a mantra, first thing you'll find he will have a Left Vishuddhi catch and any other chakra whatever the chakra the guru has attacked. But first will be on the Left Vishuddhi, so for that we use the mantra of mantrasiddhi. The mantrasiddhi comes on a person when his Left Vishuddhi is alright, otherwise he cannot be mantrasiddha. Whatever mantras they say is all mechanical. Your Left Vishuddhi should be alright if you have to say the mantras in a proper way to be effective to have enlightened mantras. Even "Allah ho Akbar" has no meaning if your Left Vishuddhi is not alright. So you will see how, in Sahaja Yoga, Left Vishuddhi is important and Right Vishuddhi is important for vibrations.

So Vishuddhi Chakra plays a tremendous part, role in, in Sahaja Yoga because it connects you to the Viraat, to the Whole. So you come to the point where you know that it is through Vishuddhi Chakra [that] you know the Whole, the Akbar; you get connected with Him. The rapport is established through Vishuddhi Chakra and you can feel it; it's communicated. The rapport may be, supposing the hands are cut, still you might get your Realisation. Many get it. But if you do not have your hands intact, then the communication is poor. Then maybe on your chakras you will start developing the communication later on. But this is the easiest way to feel the communication in your hands, if your hands are sensitive. So what should we do to keep the Vishuddhi Chakra [clean] is the problem. I have been told that I should finish My lecture soon and go away soon! But I think I should finish this today about Vishuddhi Chakra.

What should we do to keep our Vishuddhi Chakra alright? Steal the butter and eat it. You must eat butter because it has vitamin A and D. Vitamin D especially, I am sorry, vitamin D. So that calcium grows in your body. So you'll become a strong person. If you just take calcium without butter then there's a problem. So try to take butter whenever you have Vishuddhi Chakra problem, for physical side; I'm just telling about this. You can take some butter in water, hot water; spread it on and take it. Vishuddhi Chakra looks after the cooling side – cooling side – because the liver, when it gives heat, the body becomes heated up. Then the one that really cools it down is the Vishuddhi Chakra and when you have a problem on the, on the drying of the epithelial cells inside, the lining, then best thing is to take some butter in the water, or eat some butter during summer time. But no carbohydrates with it, no carbohydrates. Then you won't put on weight. You eat as much as you like – butter. You will not put on weight. If you can give up carbohydrates completely you will have satvikahara (balanced diet) absolutely. You should not touch carbohydrates and you will be amazed that you will have satvikahara. Take butter and proteins. Take all fats, cream, everything. Nothing will go wrong with you. You can take for proteins all dried fruits, everything and just take this honey for sweet. No carbohydrates. Or also these days honey is made out of sugar as you know. So if you can avoid carbohydrates and just take these things your health will be alright.

But we have [different] patients; we have all kinds of imbalances. That's why I say, "Alright, if you have a liver, take sugar." But if you just give up sugar it is not going to help. You have to first correct your liver and then you can give up sugar very easily. No problem. But not before that, like all the doctors in general say, "don't take sugar." The fat goes out of the body just giving the lining of the body, the softness, and goes out of the body. It doesn't stay because, if there are no carbohydrates, it cannot be retained in the body. You can see at home. You put some butter on your hand. Alright? And wash it. It won't wash. It will just stick there. It will have no effect – nothing, but it will be just sticking out there. It cannot be consumed. But if you put some carbohydrate say put some atta (flour) or something you can take it out; it dissolves. It cannot be dissolved if you do not take carbohydrates.

But this is for people who do not have any imbalances in the body, who are perfectly alright; they can do it. I can do it but nobody allows Me. Everybody uses Me for feeding as if I am a wastepaper basket. If I don't eat... you see you are supposed to give Mother something like an Naivedya (offering to God like Prasad) this much. But I have seen people when they want to give Me they'll give Me so much and if I eat a little they'll feel that, "oh what Mother is" I don't need it actually! People should understand My nature. So when they serve Me, they'll serve so much that I cannot eat. I just eat little. I can manage. There is no

need for Me to eat carbohydrates at all – at all. I need not have carbohydrates. But, “Mother I have made this. Please have it. Mother I have made these ladoos (round sweets). Please have it. Mother I have...” So I say, “Alright Baba!” Now I have to suffer to please you people, for priye. This is what is very simple to understand that you should not force Me to eat, at all. There’s no need to force Me. Don’t force anyone to eat. Though I do force people to eat because I know they need it but you cannot do it; you have no discretion. When you have discretion, whom to force, whom not to force, then it’s alright. Also when you force you must know that the food has to be vibrated. If it is not vibrated food, if you force the person, he’ll have trouble.

Now for all of you to understand the importance of Vishuddhi Chakra is first and foremost thing is that when you speak you must speak about Sahaja Yoga and nothing else. If you have to give speech – I have known many Sahaja Yogis, you see, who are still member of this organisation, member of that organisation, member of this thing; of horrible organisations which are anti God. Say now, for example, we’ll see “Hare rama hare krishna” organisation is anti-Christ, anti. It is of course anti-Christ openly, and in the real sense is anti-Krishna – absolutely [anti] Krishna. Every person who goes there and begs in the name of God has a horrible Vishuddhi and they all suffer ultimately from Vishuddhi troubles – cancer, this, that and they die. And the face of a person who has a good Vishuddhi is blooming, is wide, is full of... full like a full moon. And if you have a face which is all shut down that means your Vishuddhi is not alright. If the Vishuddhi is functioning when there has to be glow on the face; the face should be full and nourished and sparkling and eyes should be sparkling because Vishuddhi Chakra also looks after the eyes. It looks after the neck. It looks after the ears. It looks after the nose.

If your Vishuddhi Chakras are spoiled you have problems with all E.N.T. (Ear Nose Throat) things. So the people who are like that; like this you see we can say the man who was the leader of that organisation. They think they are doing “Hare rama hare krishna”: actually they are doing absolutely anti-Krishna activities – absolutely! You have no business to call Krishna’s name like this, like mad! Standing before all the people, wearing these horrible dresses of these dhoti and kurtas; and which they are absolutely done in a very funny way. They don’t know how to wear it; the women wearing their saris and men buying those bhodis and putting them on their head and shaving their heads. Did Krishna shave His head? Did He ever shave His head? Head, the hair, are actually the part of Krishna’s gift. On the contrary He, His hair are always described, always described in the poetry.

There is a story about a great Urdu poet who was an Indian; who was a Hindu, but Urdu poet. And some fanatics, you see, challenged him. So they put one couplet and said, “You better complete this”. So he said, “Kaafir hai woh bandhe jo nahin Islam ke” (They are infidel who do not believe in Islam”. So he completed it like this “Islam ke mafiq hai Yesu mere Ghanshyam ke, Kaafir hai woh bandhe jo nahin Islam ke” (Just like Islam, is Jesu like my Ghanshyam, They are infidel who do not believe in Islam.” His hair are described in every poetry are used. Here they are shaving their heads, putting these bhodis on their heads and walking about. When did Krishna have [a] bald head? Did He have a bald head? He is Yogeshwara with sixteen thousand wives; means sixteen thousand powers. He didn’t have Sahaja Yogis to work out so He got them as wives. They were all Yoginis within. He created all this drama and He got them as wives because a man, if he has any women as disciples, then naturally he is blamed and as a man he has to have powers in the women.

Women are always the power, the shakti. So they came as His wives and He became the husband of sixteen thousand wives and the five ranis (queens) He had were the five elements within Him. He played all the tricks. He created.....you you how will you know about Him? How far can you go [in] understanding Him? So these people who are trying to call Shri Krishna every moment, every minute, standing on the streets and begging in His name. All over the places begging like beggars. Krishna couldn’t stand begging at all, never. He believed in having a right. He would [rather] steal than to beg. All these beggars being created in the name of God: I think it’s one of the greatest sins to beg in the name of God. I have seen this happening before the temples and all that and I used to think, “Before the temple in front of God to stand and beg. To be a fakir means to beg? What is this?” Is this the sign of a .Badshah (a King) Shri Krishna was a Badshah, Yogeshwara and these beggars, they are the followers of Shri Krishna? Horrible things. They look so miserable and they are absolutely like cabbages and many people believe that they are in peace.

Naturally if you are living in a smashana (cremation ground) you are in peace; in a dead condition. And our country, which is a poor country – supporting all these beggars here! All our rich people have given them money and lands. Is this the way we are going to support these lamas who come down from there and these horrible people coming down from the West? All the people who cannot work? Very nice! Come here, say, “hare rama hare krishna” and read Gita and say some few words by heart and then

you earn your living here! Nicely living. Every village there is one or two sitting there and begging. Can you believe it? And our government is not bothered about it; to find out who are these people, why are they here, in the name of God why are they begging like this. And we have so many poor people who are begging in the name of God. Why not collect them and help them instead of helping these horrible people? Like this, you see, people have anti God activities and anti Krishna activities.

When you take the name of God in vain – Vishuddhi catches. I have known people sitting 'Wahguru,Wahguru,Wahguru ' Is it so [that] Nanak Sahib is so cheap that we should go on taking His name, "Wahguru,Wahguru,Wahguru ?" They'll go on having the mala in the hand all the time. What is this going on? What do you think God to be? Is He in your pocket? Is He so cheaply available that you just go on doing all these things? Why? You spoil your Vishuddhi completely. One must understand. When... you see, you are surprised at... It is said that, "karka manka dar de, manka manka pher" Still people start doing it. Karaka means what? Vishuddhi Chakra. That's how you spoil your Vishuddhi Chakra. That's how you spoil your main chakra of attaining Realisation.

So if you have to become one with the whole, please try to keep your Vishuddhi Chakra clear. Getting into colds because these days India especially...any, everywhere even in... women have a special tendency not to cover their body because they think they are not looking very fashionable or whatever it is. Is a very modern stuff has started that they want to wear scanty dresses, scanty dresses. This is all anti God in both ways. Firstly it is nonsensical to show off your body. That's why Mohammed Sahib said – you see He has worked so much on Vishuddhi Chakra – that women should cover their body. Is a very good thing I sometimes think. This nonsense of fashion has gone to such a limit that after some time you'll find all these mosquitoes walking around without any clothes. That's the ultimate. You see is a sign of people who are, who are neither 'he' nor 'she'. The 'it' people do that way. Yes always. 'It' are the people who have qualities. That's why people like Rajneesh, when people go to them, they become 'it'. Because that is their capacity: no shame at all left in them. And that is what it is, one has to understand that you should be careful about your throats.

The fashions and all these things are not so important. What is important is your health. If you spoil your Vishuddhi it's a very wrong thing and one should try to look after Vishuddhi all the time and all of you should try to look after each other's Vishuddhi. Because I didn't like the idea of having this pandal here and I told the organisers this was a wrong thing. So they said; "You said it should be in the open." I said, "Now, I'm not saying you go to Himalayas." You must use discretion, that's the part missing. You must have discretion. To give people a thing in the mid-winter, such a place I mean – I must say you people are great seekers to be here – this is not proper thing to do. So the organisers, the people who are dealing with the collectivity must know that they should do something to protect the throat of people, to protect the Vishuddhi chakra. It's very important, very important. And you all know how I care for your Vishuddhi Chakras, everybody's Vishuddhi Chakra, because I know how important it is. Because it will make you absolutely disintegrated and it will spoil all the work of Kundalini and poor Kundalini will suffer also. So we have to take it upon ourselves that we'll keep our Vishuddhi Chakra clean, we'll clean ourselves properly and we'll clean our throats every morning and we'll take gargling and everything and look after our Vishuddhi Chakra. It looks very mundane but for a Mother mundane things are as important as higher things are, because if there is no Vishuddhi Chakra what's the use of coming to Sahaja Yoga with a bad Vishuddhi Chakra?

So please try to look after your Vishuddhi Chakra. Try to put Yogeshwara there. Try to raise Shri Krishna there, try to be like Him. Keep your understanding that you are here to witness the drama of God and to be the murli(flute) of Shri Krishna to watch the beautiful melody flowing through you. May God bless you all.

Now today also they don't want anyone to touch My feet. I hope today you will obey without any exception. Yesterday we tried but there were exceptions so today there should be no apwads. Let us see. One day we should not touch Mother's feet. Doesn't matter. You all can touch from there, and there is a way of collectively touching Mother's feet is the way we do always. You can all do it just now but we need not actually touch, but you are actually touching. Even touching the Mother Earth you are touching. Just touch the Mother Earth and you are there. Just touch the Mother Earth; you will find the Kundalini rising.

You haven't given Me any questions whatsoever and those who have questions should write questions and give it to Me, because once I'll go away then you will say, "Mother never allowed us to ask any questions." I did say there are....

[Explanation then follows in Hindi] After 1h17 questions and answers in Hindi, (for about 40 minutes)]

Shri Mataji – What is it. Read it aloud.

Shri Mataji, should we do the shraddha ceremony for the Pitras? (A ritual in honour, and for the benefit of deceased souls of the forefathers). And should we keep their photographs. Something I asked you earlier.

Shri Mataji – They have asked the question, should we do the shraddha ceremony of the pitras (forefathers) and should we keep their photos?. When it is their ternvee (thirteen days have passed after death) we should do the Shraadh ceremony. In shraddha also again the question of discretion comes in. In Sahaja Yoga if anyone finds the right heart is catching, it can mean that your father, who has died, his soul is not yet in peace. So in this case you should perform the shraddha, no harm in doing that. But it should be done in Sahaja Yoga style. Not in the way that people do ... by calling a brahmin and feeding him.

Once in Lucknow it happened that for one of the ancestors, shraddha had not been done, so we decided to do the shraddha. They asked what is the vidhi (system of ritual) that you follow. So I said we cook food and serve it to everybody. That is our way of doing shraddha. My sister-in-law who was very traditional in her beliefs, wanted to call five brahmins. I said, "Five! I can't even find one brahmin!" She said "No, we have five brahmins whom we can call and do the shraddha", so I said "All right, call them".

Five people came. They were neither realised, nor were they brahmin. Five men came and sat and I thought lets see how they perform the shraddha. When I asked them what we should do, they said, "Nothing. Just bring for each one of us, five kilos of Kalakand (a rich milk confection). I said, "All right, it sounds very easy". In those days the cost of Kalakand was between Rs.10/- or Rs.5/- per kilo, and to spend Rs.25/- for each person was quite expensive, since my husband was a government servant . But I thought, shraddha has to be done only once and if this is going to please my sister-in-law, let us get it.

We brought 25 kilos and gave 5 kilos to each brahmin, when they came. I thought they would pack and take it home, but they opened the donas (leaf packing) and, without thinking of their children or anyone , they started eating and ate the whole thing – five kilos each, to my sheer amazement. I said "wah"! My sister-in-law was very happy and satisfied that the forefathers would be very happy seeing the brahmins being fed kalakand.

I said "Jiji (sister in law), did our forefathers ever eat kalakand and that too five kilos of Kalakand at one sitting?" The brahmins said, "What is five kilos for us!" Now we have eaten here five kilos, and tomorrow we will go again to other houses, and eat five kilos. What is five kilos for us? So I said, " I believe that you are genuine brahmins. Excuse Me, are you done now ? They said,"It is complete. We never eat less than five kilos, what are you saying". I said sorry, please go. This kind of shraddha is not to be done. There is a protocol even for shraddha.

There is another story of a Sahaja Yogi who was a so-called brahmin; but who became a real brahmin (realised soul) after coming to Sahaja Yoga. He was from Maharashtra; and mostly when Maharashtrians get their realisation, they go all out to correct the misconception among the so called brahmin community. Similarly, when a Christian comes into Sahaja Yoga and sees the reality of Christ's teachings; he also gets after the Christian community. When Sardarjis (Sikhs) come in, they feel that they have to correct the Sikh sardars. And it is a right attitude. If you really care for your brothers then you would like to see that they become alright. So this is what happens.

There was a brahmin with us, who after Realisation became a real brahmin; and now he is after all the brahmins. His mother told him one day that it was his father's death anniversary, and we have to do a Shraadh. So go and get a brahmin. He said, "I will not go and get any brahmin. There are no brahmins". So she said, "No, no. This is a family brahmin". In those days there were family barbers, family bangle sellers, who served families on a regular basis, similarly there are the family brahmins. So she asked him

to go and get him.

So he went, and told the brahmin, "I do not believe in this shraddha ritual, but my mother has sent me so I have come to call you". The brahmin said, "Alright. You fix Thursday (Guruvaar) for the shraddha". The Sahaja Yogi asked him whether Tuesday would be a better day, but the brahmin insisted that Thursday is a very auspicious day, and he had consulted the Panchang [calendar of auspicious days and times], and it should be fixed for Thursday.

The Sahaja Yogi came home and consulted the Panchang. (In Maharashtra every home has a panchang because they know how to interpret the Sanskrit language). In that it was written that on Thursdays, (Guruvar) , shraddha is "nishidh" (prohibited), and never to be done on Thursday. So he did the Shraadh on Tuesday according to the Sahaja way. The Brahmin, (who must have had another appointment on Tuesday), arrived on Thursday and asked for the shraddha food and all. But the Sahaja Yogi told him he would get nothing, not even a cup of tea. When he asked the reason, the Sahaja Yogi showed him the panchang which said that, 'Thursday was "nishidh" most inauspicious for a shraddha'. He told him to see for himself, and that in fact he had performed the shraddha ceremony on Tuesday. So he was asked to leave. The mother felt sorry, and asked her son to at least give him a glass of milk. The son said, "No! And this brahmin should never come here again for any ceremonies in future".

So this is not the kind of shradha to be done for the benevolence of the forefathers. It has no meaning.

Shri Mataji: Second question was whether we should keep photographs of dead relatives. There is no harm in keeping photographs if you are not involved with it. We must understand that they have left this world, and they have to take a rebirth. So if a photo is kept, and we start doing aartis and pujas to it; or we keep crying and weeping in front of it; then better to put it away. If the attitude towards the photo is that this was my father, or mother, and now he or she is no more; and no attachment is there, then it is OK. There is no problem. But mostly I have seen, that every time one looks at the photo, the whole attention and conversation is on that departed person and it then affects you. If this is happening, then better don't keep the photograph outside. Because it is affecting you and disturbing the attention. Again the question of discretion comes in .

Question: Should women do the fasting [vrat] of Karvachauth?

Shri Mataji: Do not do any kind of fasting (vrat). The question is: Should women do fasting of karvachauth ? I have seen women doing this kind of fasting. They get too distressed. Do not do it at all. If you can do it without any problem, then it is ok. In Sahaja Yoga, there is no need to put God in trouble by torturing yourself. No need to do it after Realisation. All their husbands will remain healthy. And if the husband is a Sahaja Yogi, then there is no problem at all. No need to do that.

Everyone says Parvatiji did this severe fast of karvachauth. But She did it before marriage. Not after marriage. What is the need to do it after you get married?

The most important protocol of karvachauth is to understand and recognise your husband, and respect him as your husband. Understand him and take good care of him. Try to understand them, what are they. They are like children. Many a times their behaviour is like a child. For small, small things they will get disturbed and upset. And also their ego cools down very fast. You should see it and learn all these things about them. Be loving towards them; talk sweetly with them. Give them happiness. This is the real karvachauth. Not that during the karvachauth fast, you have angry thoughts about him and call him names. So once again the matter of discretion comes up.

Actually, I have not seen karvachauth being observed properly by most women. If they observe the fast, then their entire attention is all the time on when they will see the moon, and when they can break their fast. They are so overwhelmed with hunger, that they start troubling every one with their impatience. What is the need for such a kind of fast?

This fast should be kept by unmarried girls, praying to get a husband like Shri Shiva. But first of all, are you like Shri Parvati? First make yourself like Shri Parvatiji, and then desire for a husband like Shri Shiva. It is not an easy task to handle a husband like Shri Shiva, Who rides a bull. Shri Shiva cannot be the husband of anyone, except Shri Parvati. Only She can handle Him. He is fierce and difficult, and to desire such a person is a mistake. When you cannot handle such a fierce and strict person, then why do you desire for someone like Him?

The last question is: during the menstrual period can women perform pujas, and can they give Realisation and vibrations.

Shri Mataji: In Sahaja Yoga, the natural process of menstruation is not considered "Nishidh" (prohibited). In Sahaja Yoga nothing is considered "Nishidh". Only, during those days ladies should rest. And regarding pujas, you know what my thoughts are on that matter. First of all, Whom are you worshipping in the Puja. There also there is a lot of tamasha (show). For this also you will have to go deep.

I feel that for the time being stop doing pujas and do more of Dhyan (meditation). For whatever fruits you did puja all this time, you have got your realisation. So why to do puja? You still do not believe in yourself that you have got your realisation and you do not need to do any pujas and all you need is to meditate more (Dhyan). It is like I am sitting in a car, going for a program. And even after reaching the program you still want the car to keep moving instead of getting down and doing the program.

So till the time you reached that point there was a need for pujas. We should try to understand how we made this journey and how we reached there. The whole approach changes. Like, you had to get down from your car and walk to get to this program place. The whole approach changed. To get down you had to stop your car from moving. Our approach had to be changed. Now, in the same way, in Sahaja Yoga, we have to change our approach.

Question from a young girl: Shri Mataji, I am having white patches on my body, and no treatment is helping to cure me.

Shri Mataji: Leucoderma comes from bad liver. If it is triggered by some negativity or possession, the disease spreads very fast. That is why such a person should first get rid of the bhoot and badha (possession and negativity). And should never use groundnut (peanut) oil. This Postman brand of peanut oil is very, very bad. Hope the manufacturers of this oil don't get after My life. But all kinds of peanut oil are harmful, like Dalda, etc.. And those who eat too much peanuts also get this disease. For this reason you must completely give up eating peanuts. In My whole life I must have only eaten three or four peanuts. Don't eat too much of peanuts. Those who have this problem of Leucoderma, after you get your realisation bring some oil and get it vibrated. You can rub it on the areas in a circular motion. And also cure your liver. At least it will not spread further. It might even reduce.

[This part is in English]

Sahaja Yogi: The latest gracious Mataji prayers, what is the cause of insomnia, and how can it be eradicated? 'Ya Devi sarva bhuteshu, Nidra rupena samstitha'. Nidra is the deity and how please, she is to be appeased?

Shri Mataji: And what?

Sahaja Yogi: Nidra.

Another Sahaja Yogi: Insomnia and also fear.

Shri Mataji: Ah. The question is about insomnia, and what are the deities involved as far as the Nidra is concerned. 'Ya devi sarva bhuteshu, Nidra rupena samstitha'. She is the one who gives you sleep. It's the left side. It's the Mahakali. That one gives you the sleep. And to get to her, you must raise your Mahakali tattva.

So, all those who have this insomnia business, should raise the left side and put it to the right. Try about 108 times first of all. Then you have to do some deep breathing. In deep breathing, you go to the left side more. And with deep breathing you relax and then you put your attention to Sahasrara, and sleep on. But insomnia is absolutely curable in Sahaja Yoga, if you know how to put left to the right.

After that, you should also clear out your Agnya Chakra. Like this, if you turn your Agnya Chakra, you can do it or ask some Sahaja Yogi to turn your Agnya Chakra or, "Put your hand on the Agnya Chakra". But the problem is, if you ask any other Sahaja Yogi, he might get insomnia. [Laughter]

So best [laughter]- best thing is you use my photograph and try to turn your Agnya Chakra like this. Also you can use the Kumkum to put there, which will make you sleepy. And if you try to sleep in complete darkness, never try to sleep when there is any streak of light coming in the room. Because as long as Surya is there, your Agnya Chakra takes over. And when the Surya is there, that light makes you feel very active, over active sometimes, and you cannot sleep. And this insomnia is absolutely curable. You don't take any medicines or anything for that.

Another thing, taking tea like this in the night, you might get insomnia. Not me, but you might get. But normally, never take any tea or any coffee after 6 o'clock. Never! And make it a point. I also try to do that because, just to give you a lesson, but I have no problem of sleeping. But you should not take any tea or coffee after 6 o'clock. Say about 5 o'clock, afterwards you should not take. You will see that you will sleep very well.

On the contrary, in the West, people always take coffee after dinner. And then they take a pill to sleep. [Laughter]
You must take milk. And milk covered with a little butter and sleep with that hot milk. It's a very good way of sleeping. If you do not get sleep, it's very good, milk is better. But instead of that, you take coffee, means you cannot sleep. When you have to study, you take coffee that you can keep awake. But to take coffee and then take a pill. What is the discretion in this?

Is there any question please?

[In Hindi] Is there anything else to ask? What are they saying?

[This part is in English]

Sahaja Yogi: about Asthma []?

Shri Mataji: Asthma comes from the Right Heart problem, and is curable, absolutely curable. For asthma, you have to do the mantra of Shri Rama and Sita. It comes from the father's thing. Like maybe, the father is dead, you are attached to father. He died suddenly or you had no father in childhood. Maybe your relationship with father is strained; maybe that you can't see your father. Anything like that can be there.

And also it can come from bad relationship with husband also, asthma can come. Or the husband, if he is not a good husband to his wife, he can get asthma very much. If he lost his father early, and he doesn't keep good relationship with the wife, he'll get always asthma. So that can also happen.

[In Hindi] You can tell him, he will tell you, that Sardarji. You can sit there. You can tell him, You can tell him if you have any questions? your problems to him. Seeker: What is-

Shri Mataji: What is this?

Seeker: What is Sach Khand, or Dasm dwar [from the Sikh religion].

Shri Mataji: Sach Khand is the limbic area in the brain. Sach Khand. Where the satya (truth) is established, where 'satya prakash' (the light of truth) [in Hindi] manifests, 'prakatit' means happens. 'Prakatit Hona': this word means where it manifests in your awareness. Not that someone lets off a lecture and says this is the truth, that is the truth. But within the brain, the inside area which is called as the limbic area, the Sahasrara, that is Sach Khand. It is fully open, and all around it there are 1000 Nadis. And at the time when Kundalini awakens and reaches that khand (limbic area) then you begin to know the truth. Sat-ya, the truth is always felt on your awareness. Chetana is the light of your brain, and when chetana is enlightened then only you come to know the satya, the truth. This Virata that is here, this Virata is spread all around, is the Paramatma. When that Paramatma is awakened you get the knowledge of Satya inside yourself. For example, when your Kundalini is awakened and comes out of the fontanelle bone area, this happens through sahaja Yoga. Then what happens – supposing you want to know the truth about something.

For example, if someone says that whatever Nanak Sahib says is not the truth; someone said such a horrible thing; then you can say, "Ask the vibrations. You ask, "Was Nanak Sahib the truth itself?" As soon as you put out your hands and ask, "Was Nanak Sahib an incarnation?", the vibrations will be felt pulsating intensely. "Was Nanak Sahib Paramatma?" Again strong flow of vibrations. Then you will believe that he was God. Then it is not just a collection of knowledge. When the Sach Khand (Sahasrara) opens, then it is not an accumulation of verbal or mental knowledge; but the work starts actualizing. You will start seeing that the truth manifests in your hands as vibrations. You can know whether this or that is right.

Like as if your brain is a computer, and when it is connected to the mains, when Yoga happens, means when, when we start realising the Self. The Self within you, connects to the All-pervading divine Power, and you get your knowledge from there. Then you know what is the truth, and what is wrong, on your own hands. So, the Sach Khand is the Shakti of Mahalakshmi, by which a human being becomes the Truth.

In addition, there are two more Shaktis of our Spirit, which manifests within us, which is called Chitta Shakti. By this the entire

area of our awareness gets enlightened, the awareness. With that attention, if we just sit in meditation, without doing anything, not asking any questions (if you ask with your Vishuddhi you will get to know the truth); but you just sit with your hands like this and not thinking just put your attention on anyone, immediately you will know on your hands what is his condition. This is getting the knowledge of the truth.

Secondly, if someone is sitting next to you, and suddenly you feel that a lot of heat is coming out of this person, a lot of heat; so you get enlightened of the Collective consciousness. Collective Consciousness is the indication of the Chitta (attention), which becomes enlightened; and the effect on your heart is a feeling of joy.

These three experiences come into your awareness, and this happens when first of all the Kundalini comes into the Sach Khand, and this is called Dasm Dwar, Brahmarandhra. As soon as your Kundalini breaks through this Brahmarandhra, this subtle energy, the Ruh, which is the Primordial Energy of God Almighty, the Ruhani Shakti that is all over, starts being felt on your hands. Then you know this is the Ruh. All right?

But this is not just mental knowledge. It is the actualisation of the Kundalini rising.

"Kahey Nanak Bin Aapa Chinhey, Mitey Na Bhram ki Kayi" Guru Nanaka says, "Without first knowing your Self, you cannot get rid of the scum of confusion which covers your awareness and prevents you from knowing your Spirit". Just by singing bhajans, just by talking about it, by giving lectures, nothing is going to happen. The kundalini has to be awakened, isn't it so? The reality, is what you have to achieve.

"Yes, my child". [in Hindi]

[In English]

What did he say?

Schizophrenic? Schizophrenia comes through attack from the negative forces. [In Hindi] Like, if someone has done black magic on you; or you have bowed your head before a false guru; in front of wrong things. This Mattha (forehead) is a very important area. It is the place of Ekadesha Rudra. Here there is the energy of eleven Rudras, here on the forehead. This should not be bowed in front of anyone. Forehead should only be lowered in front of such a person who is authorised to receive such bowing and obeisance. You should not bow before any useless person. There is no need to even bow before Me, until such time that you have become realised. Why do you want to bow at my Feet. What have I given you. I tell you hundred times do not touch my Feet. Instead I get troubled and physical discomfort, if wrong people come and touch my Feet.

So, you must only bow your heads before an authorised Guru. But now there are so many false gurus. It is alright if you go to the Gurudwara and bow before the Granth Sahib (Holy Book). Because Granth Sahib is the truth. Otherwise, if we keep touching the feet of this one and that one, it is not right or good. For this you can even get caught when you go to the Gurudwara, because you did a wrong thing. When there is already the Granth Sahib, there is no other guru worthy of bowing to. Accepting any person as a guru is wrong. So only bow to the Granth Sahib. There is no other guru beside that.

What is Mattha? Bowing your head before anyone means surrendering. There is no meaning in continuously doing akhanda paath, (continuous, unbroken singing of the Book). He has said Ida, Pingala, Sushumna Nadi. From within that Nadi the Kundalini awakens and comes out of the Fontanelle (Shoonya Shikhar). Until and unless it breaks through this fontanelle bone area, nothing happens, nothing is achieved. So till then, one has to be in a surrendered state. This is what bowing the head means.

People do other dirty practices which can cause this disease. Or due to extreme weakness. During childhood a sudden shock might create a situation where bhoots and other negative forces gain entry. It can happen from that also. But for this there is no need to go to any negative people like tantrikas and mantrikas, who are all dirty people. And if anyone has taken money to get rid of possessions, you must never go near them; because they take out one spirit and put another into your being. Any man who is interested in your money, you should never go near such a person.

Question: Which Prabhu (god) should we worship?

Shri Mataji: Once you come into Sahaja Yoga you will discover that you are your own guru. And when you say, "Prabhu" all the deities come within that. Call it by any name, it is the same thing. Some call Him Prabhu it is the same thing, you may call it Sat Shri Akal, that also is the same thing. You can call it by any name. But first of all, understand the magnitude, the greatness. Understand fully, what is the meaning of 'Prabhu' and then you can call it by name. But first of all make preparations to receive it. Get the knowledge of this great being; then you will know the aspect of this God Almighty you have to recognise and worship.

Suppose your chakra of Shri Rama is catching and is disturbed; and you are calling the name of Nanaka. You are unnecessarily troubling Nanaka when the chakra of Shri Rama is caught up. And if your chakra of Nanaka is catching, why are you troubling Shri Rama. This is what you have to understand first. Without the rising of Kundalini, you cannot say at which point there is an obstruction on the path of Kundalini..

Until you start your vehicle, you cannot know where the turn is, where you must steer your car. If you turn your car to the left or right, before it even starts, how will you know where the problem is? As and when you reach the turns or the obstacles, you see and then steer your car accordingly. First of all understand what is the movement of your kundalini, and where it has been obstructed. Everything depends on you. You have to understand your instrument. Then only you will know at what chakra your kundalini has stopped, and what mantra has to be said to remove the problem. You say that mantra and the correct deity awakens and cures; and your kundalini continues on Her journey. Then the next deity awakens, and you go further. In this journey you have to keep an open mind , so that you know where your Kundalini is at any given point.

In that respect in Sahaja Yoga, the complete knowledge of this mantra vidya is explained. You can experiment and have personal experiences and reap the benefits. There is no blind faith involved. You can know yourself which chakra of yours is caught up. When these western Sahaja Yogis have the knowledge of who Nanaka Sahib is, and who is Shri Ganesha, then why won't you understand. You already know these things. You should not have a closed mind. Only then will you know all about your Kundalini. And it should not worry you that this prophet did not mention this, or that saint did not talk about it. No problem. Because they did not have sufficient time. They were being tortured by human beings, and they would not let them speak openly. Whatever time they had, they tried to give the maximum knowledge that they could manage. Whatever Shri Rama had come to do, He did.

Now my job is to raise the Kundalini, and that is what I am doing. Whatever job each one came for, he did that only. Whatever he had to do is done, so now don't hold on to him and ask why he did not mention these things, and therefore I am not going to believe it.

Everyone spoke about the future. Just understand this main point. They all talked about what was going to come in the future. No one claimed that that was the time. They all said that the right time would come in the future. Even Mohammed Sahib said that Resurrection Time will come in the future. They said it many times.

And Now the time has really come, and you are hesitating, because in the past no one talked about Kundalini awakening. But didn't they all promise that the time for resurrection is going to come when you will get all the knowledge. Everyone said. And yet when that time has come, you are not ready to believe it. Because didn't Nanak Sahib say, he clearly when the time will come, you will yourself know. All have said. But when the time has come, you are not accepting it, that Nanak Sahab did not say this thing. But then He had to leave something for Me to say also! Isn't it? Or did He finish saying everything? Did you even let Him say all that He wanted? You are not allowing Me to say anything; what would you have allowed Him to say? Instead you all took His life. You got after their lives. As long as they were alive, how many followed their teachings. Even His wife got after His life. And now, when they are not there, you say what you like about them. Is that going to help in any way?

We must see what is for our good, for Swaarth, Which is means knowledge of the Self. Very nice word, this 'Swaarth'! 'Swa' means Self; and 'arth' means Knowledge. Even Shivaji Maharaj said a time will come when we will seek the instrument (tantra) of self (Swa-tantra). Gyaneshwarji has mentioned in his Pasaydan that a day will come like this, when you will get the knowledge of your 'tantra' (instrument). You will get the knowledge of Swa, and you will know what is the union with Brahma. You will know the meaning of the union of Nirakar with Sakar [form merging into formless].

They have all said this and gone. But we are not doing anything to prepare for that happening. We have just caught hold of what one person said; or the other person said; and are sitting, still holding on. Did this do any good for our forefathers, or for you. Alright! If something is still incomplete, it is going to be completed now.

They didn't do anything less. They did a lot. Then there comes the final stage, when everything is assembled together. Like when you make puris in your house. First of all you knead the flour, then you roll it into roundels, then you deep fry it, and then you eat it. When you eat and enjoy it, that is the completion of the project. Before that the preparations were being made. Now you might

say puri-making is only kneading of the flour; or puri making means the frying of it; but you are never ready to eat it. You are still stuck with kneading of the flour. You must now get ready to taste it and eat it. The puris are ready, so why not eat and enjoy them? When it is placed before you, why don't you eat it. Do you understand? This is the mistake human beings make, and because of this you will be left behind. Left very far behind. We must understand that the time for enjoying the puris has come. The Mother has made the puris, so come and eat it. Straightforward!

Yes, my child.

Question: How can one experience Chinmay Roop?

Shri Mataji: Put these ideas aside. First of all, you must know the All-pervading Brahma Shakti. Receive that Shakti into yourself. Now what idea you have of Chinmay Roop, and what you understand it to be, this is all accumulated knowledge from books or hearsay. Whatever you have read, or whatever anyone has said, should not have any connection with you. You have not seen it, right?

First you must get to know the All-pervading divine Energy which is spread all over. Once you get to experience it, you will start understanding everything. First get it. Allow that subtle experience to happen to you. Allow it to happen inside you. And this cannot happen without Kundalini awakening. Everyone has said this. First let the Kundalini awaken within you, and then slowly, very slowly, you will get to know everything.

It is like when you enter a room, and a light is put on, slowly slowly you start seeing all the objects inside. But first you have to enter the room. Why do you want to know what happens later? Why should I tell you that just now? All right?

First, you have to enter the door. Wisdom lies in first coming inside and taking your realisation. You don't become an Avadhut (divine body) immediately upon realisation. Because even to transform into an Avadhut you need to have the corresponding Divine Energy, the Shakti, awakened in you. Slowly and gradually, you have to transform into a divine personality who can bear the Divine Energy within himself. Then you will be able to support the energy of God inside you. Then you will gradually know the truth.

I have not told you the whole truth for fear of your reaction. If I tell you, you will start jumping. That is why you must advance slowly.

[In English]:

Seeker: Is there any cure in Sahaja Yoga, I'm suffering from aortic stenosis? Incompetence of the wall of the heart.

Shri Mataji: Who is the person who has incompetence of the wall of the heart? Are you a vegetarian? Are you a vegetarian?

Seeker: Yes, Mother

Shri Mataji: Automatically it will come with vegetarianism. Absolutely. It is a lethargic heart, all right? So we will tell you what is to be done, how to cure it. It is absolutely curable. But you will have to eat proteins. Even if you're not used to non-vegetarian food, you will have to take to proteins food and give up carbohydrates. Then only it will work out. But you will have to be careful to eat more proteins. The rest of it we will see.

[End of video]

[The following part is not on the video and the video looks to be incomplete]

[Back to English at the end at 1:52 on audio]

"Question : ...and here is the daughter, who's having hearing problem.

Shri Mataji: Hearing problem can be cured, very easy it is, and we'll tell them how to do it, but they have to go to the centre. All these people have to go to the centre, settle down in Sahaja Yoga, become Sahaja Yogis, and every problem can be solved. I can tell you, you need a good health, now the Brian(Bell) who was speaking here, he used to have crashes [?]. He could not walk one step. Can you believe he's climbing and talking. So all the problems are cured, all the emotional problems are settled, everything just promised, but first you get your Yoga, you must get your Yoga, then every thing can be done.

This is the first condition of Sahaja Yoga, for which you don't have to pay, for which you don't have to do anything, stand on your head or anything – nothing of the kind- but give some time to yourself, take to Yoga, go to your centres every week, which we have in every house...Shri Mataji speaks in Hindi”

H.H. Shri Mataji Nirmala Devi

Chapter

Bija/Beeja Mantra

Al Baqara

Alif Lam Meem

Aal-i-Imraan

Alif Lam Meem

Al-A'raaf

Alif Lam Meem Sad

Yunus

Alif Lam Ra

Hud

Alif Lam Ra

Yusuf

Alif Lam Ra

Ar-Ra'd

Alif Lam Meem Ra

Ibrahim

Alif Lam Meem Ra

Al-hijr

Alif Lam Ra

Maryam

Kaf Ha Ya Ayn Sad

Taa-Haa

Ta Ha

Ash-Shuaraa

Ta Seen Meem

An-Nami

Ta Seen

Al-Qasas

Ta Seen Meem

Al-Ankaboot

Alif Lam Meem

Ar-Room

Alif Lam Meem

Lugman

Alif Lam Meem

As-Sajda

Alif Lam Meem

Yaseen

Ya Seen

Saad

Sad

Ghafir

Ha Meem

Fussilat

Ha Meem

Ash-Shura

Ha Meem

Ash-Shura

Ayn Seen Qaf

Az-Zukhruf

Ha Meem

Ad-Dukhaan

Ha Meem

Al-Jaathiya

Ha Meem

Al-Ahqaf

Ha Meem

Qaaf

Qaf

Al-Qalam

Nun

1983-0203, Agnya Chakra, The door of heaven

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3 February 1983

Agnya Chakra, The Door Of Heaven

Public Program

New Delhi (India)

Talk Language: English, Hindi | Transcript (English) – Draft | Translation (Hindi to English) - VERIFIED

Today we are going to understand the centre of Agnya. Agnya Chakra, which is placed on the crossing of the 'optic chiasma.' The nerves that supply the eyes go backwards in the opposite direction and wherever they cross, this subtle centre is situated. It has a continuous connection with the other centres through the 'medulla oblongata.'

This centre has got two petals. And this subtle centre on one side acts through the eyes and at the back of the head where you have some protrusion. This is the physical side of this centre is. Now the people who talk of the third eye, this is the third eye.

So that we have two eyes with which we see and there is a third eye which is a subtler eye through which we can see. If you see this eye, that means you are away from it. For example, if you can see your eyes that means you are seeing your reflection, not the reality. If you see anything that means you are looking at it. So those people who say they see an eye for example people who take LSD and all such things, they start seeing another eye. They just see this eye and they think their third eye has opened. Actually, you are very much away from the eye, that is why you can see it. You go to a supraconscious level on the right side and on the left side to the subconscious level, you can see the eye. But in Sahaja Yoga you have to see 'through' that eye. Like a window, you can look at the window, but if you see through the window you cannot look at the window. So this illusion that people have that we can see the third eye and that is why our Kundalini is awakened, they are sadly mistaken.

This is a very narrow passage, through which attention cannot pass normally, it is an impossible thing. It is a narrow passage, where the ego and superego fit on to each other and cross each other. And there is no gap in between for the Kundalini to pass through. This superego and ego go back, go down-ward and come to the Vishuddhi Chakra and circle round it and go in the same direction. So you find that they come up to this place, they start from this place, go up to the Agnya Chakra and then they cross-over. But here they are in the same direction as they went, at Agnya here they cross-over. So when you have a problem on the left-hand side, you get the effects of that on the right-hand side. But right-hand starts from here up to this side and the left-hand starts from here. But the left hand actually acts on the right-hand side.

[brief exchange in Hindi and English about effect of lots of talking, including:

What is this?

(someone offers a packet of medicine)

Strepsils? I dont take Strepsils.

a yogi: It is Vicks.

Shri Mataji: okay, then it is fine.]

So this third eye is to be penetrated through or we have to enter into the third eye, through Kundalini awakening. But it is such a closed passage which is the door to the limbic area, which is the kingdom of God, that anybody who tries to push their attention through this closed door, either goes to the left or to the right. And this is the beginning of the trouble of the people when they don't understand that whatever is unknown is not God, is not Divine. So, when they move on the right side, they go to the

supraconscious area. And they start seeing hallucinations. Actually, these are not hallucinations but actual things. because they exist on the right-hand side. So they start seeing things of the right-hand side. They may see colours and the formation of colours, and they may see also people who are dead, who have been very egotistical. They can see Gandharwas and Kinnaras, because they go to the 'Gandharwalok', to the right side, and start seeing those things in the unknown awareness of supraconsciousness. But that movement is very dangerous.

Because if anybody catches you there, then you get an added personality sitting on your head, and you get possessed by ego and you become on your own and you actually become malignant. Hitler is one of the examples of that. He learnt this from the Tibetan lamas - how to go to the supraconscious. And when he learnt it from them, he used it and made many people supraconscious, ego-oriented. You must have heard about the lama system, which was another big problem. They knew the future part, who is going to be the next lama. Where you will find him ? Where you will get him? All the future things they knew and people thought this was Divine! To know the future is not Divine. It is an area which we should never go to. Because it is an imbalance. We are human beings and we have to know the 'present' and 'not' the 'future'. Once you go through the present stage then you reach a height from where you can see the past, the present and the future. Supposing on the Mother Earth, if you have a means of going higher and hang yourself there, then you can see whatever has passed through, and you can also see what is going to come; and wherever you are, you are in the present. In the same way, when a person ascends in reality, in the present, he goes at this point in the superconsciousness from where he sees the supraconscious right side and also he can see the subconscious; but he has no interest.

He wants to rise in the present. And, this is what actually the Kundalini awakening is. So all those people who say that Kundalini, in the awakening of the Kundalini, it is very difficult and it is harmful, are the people who have no right to awaken the Kundalini. So when they try to play tricks, actually their sympathetic nervous system goes into great agitation. And this sympathetic system on the left and right side starts extracting more energy from the central path. So, much so, that it gets exhausted and such a person becomes actually a mental wreck. So many people who said, we are raising your Kundalini by this method or that method, wreck the life of the Sadhakas. Ultimately they are left high and dry without achieving anything. Nobody knows what to achieve and what to receive. So they are misled.

But logically one must understand, that at least your health should be all right. Mentally you should be better of. Your temperament has to improve; minimum of minimum. But if you are losing all your money to the Guru, you are losing all your health for this nonsensical experiences, and you have no control over yourself, then you must know that this is not in anyway the reality. Reality is where you are in control. If you are in the control of something else, then you are a lost case. For example, some people start jumping and they say 'Mother I start jumping automatically.' That is a serious affair. That means you have no control over yourself. You are just jumping because somebody is making you jump. 'You' are not jumping: that means your own 'Chetana' your own attention, your own awareness is under the control of somebody else; you cannot control yourself. So all these experience in which people think, they are flying in the air or they are having extra-terrestrial movements and people are going in the air and seeing things - all these are very dangerous things. Such a person may ultimately become a lunatic. Absolutely. Because he loses complete control over himself. These are called as parapsychological experiments, in America, to give it a big name 'parapsychology.'

Of course, it is a para because it is beyond the psyche of a person; but is very dangerous. You are not supposed to get into these muddles where the spirits capture you and you start behaving in a manner that you cannot explain. Once, about I think five six years back or maybe more, no about 12 years back, a group of Americans came to see me and they told me that 'you must teach us how to fly in the air.' I said 'Why? Aren't you flying ?'. They said, "No we want to have that space travel". I said why ? 'Because Russians are doing experiments in para-psychology and we want to do the same'. I said they will all get possessed and they will finish off. I do not want to do the same thing as Russians are doing. If they come to me I will tell them the same thing. So they said, 'No, no we must learn.' I said if I tell you that you become slaves of those spirits and of your own and you start shaking your body all the time. Despite that they said 'yes, we must do it'. And when they told me that because Russians are doing it, we want to do it, I said who sent you here ? So they told me the name of a gentleman, who is a journalist in Bombay. I said this fellow used to 'suffer' from this trouble. He used to leave his body, go into another world, see this and see that, who suffered so much and he was losing complete control over himself, and I 'cured' him. So does he think I can put back the disease in you ? I cured him of

this disease and why do you want to get into this disease? But they were quite sure that they wanted it and I discovered later on they are having parapsychological business in America which is an 'extremely' dangerous thing.

So this is the movement not crossing the Agnya but moving, floating on the left or the right, whether you go to the subconscious or to the supraconscious. Effects may be different but is the same thing to Sahaja Yoga. The people who go to the subconscious area may start seeing me also in different forms, like the people who take LSD they cannot see me, they just see lights coming out of me. And those who go to the subconscious area they start seeing forms and things in such a manner that they think, they have reached heavens. But they are seeing past of evolution, past of everything. So this supraconscious business, is very dangerous, no doubt, but also the subconscious is very dangerous. Because all incurable diseases like cancer, malaitis, all that come from the movement of the attention to the left side. So one should be very careful before going to any one of these tantrikas. Or to these people who are trying to control you or trying to tell you something about the future or the past. There is no need to know about the future or the past. What is the need? How does it help? Actually, if I start telling you how I came all the way from there and how I was held by the jam or anything, will you be interested? How do you get interested in your past glory or past life, which was of no value at all, today? But it is a human weakness that he wants to add to his personality something that is extremely artificial, non-existent, and of no value. And then he says that I did this, I did this, I happened to do this, I never got it.

In India people normally go more to the left side with this Agnya. Because they say, worship God. Now if they have to worship God, they have no connection with God. See I had no connection to the microphone, I could not speak to you. So without connection to God, they start worshipping God. Then they will sing all kinds of Aartis, fasting, this, torturing their own lives. This is left sided people. And singing the praise, all these things. Going to the extremes, 24 hours they are like that. So somebody sucks them into the left side. If they go on saying, Rama Rama Rama..... like that. You might say that Valmiki was told to say. But who told him? It was Narada. Narada is an incarnation, Narada. You are not Narada. So how can you tell yourself or anybody can tell you, take this name? You take any name, you cannot go to God. So where do you go? You go somewhere. There may be a servant called Rama, he might capture you. And people start behaving in such a funny manner that they look like mad, insipid people.

Same thing about supraconscious. People who are very ambitious, they too can get into such a mad condition where they do not think of the collectivity of the whole, but they just start thinking about themselves. And when such a situation comes in, it is impossible to convince them that they are wrong till they reach their Waterloo and finish off.

So this Agnya Chakra is a gate, is the door of heaven. and everyone has to pass through it. Now on this Chakra resides the great incarnation of our Lord, Jesus Christ. In our Indian Shastras, he is called as Mahavishnu, the son of Radhaji. And His essences are made of eleven Rudras, means eleven destroying powers. But the governing essence the main essence is that of Shri Ganesha means innocence. So he is the embodiment of innocence. Innocence means complete purity. And His body was not made out of Mother Earth, in the sense that He never had a body that was perishable. It is Omkara. So when He died, He ascended. That is the fact, He ascended. And because He was a person made of Omkara. Now as He is the son of Radhaji, you can see the relationship between Him and the relationship between other deities very easily. About Mahavishnu, it is written in the Devi Bhagvat.

But who reads Devi Bhagvat? Nobody has time to read these books. Mostly what trash things they read, there you cannot find explanation of all these incarnations who have come on this earth. So to understand Jesus Christ, you must read Devi Bhagvat. But if you say this to Christians, they would not like to listen to you. Because for them, Bible is the last word. How can it be? Because Christ's life is depicted there only for four years. And He must have reference in other books also, and we have to open our eyes to those books and see for ourselves what is the truth. Because if we want to have an organised religion, you have to say 'this is the thing,' there is nothing else. Because if there is anything else, then your organisation falls apart. But it is not true.

Because Christ has been described 'very clearly' in Devi Bhagvat. And we can prove it in the Kundalini, that when the Kundalini rises and stops here, at the Agnya, here, you have to say Lord's prayer, otherwise. It would not open. To awaken Jesus Christ, if you do not awaken Him, it would not open. You have to take His name otherwise it would not open, proves it was Christ who was ruling. Or even if you take the name of Mahavishnu, it opens. So Mahavishnu and Jesus Christ are the same. So you must see the

'proof' of it. And just because you want to believe that Christ is your own and discard everybody else as heathens, you are sadly mistaken. Absolutely you are sadly mistaken.

In every scripture people have entered from the back door. Every, scripture. I told you about Gita, what wrong things they have written about the food which is scientifically not true. To say that Tamogunis are the people who eat meat, is not true, because they eat protein and they have to be Rajogunis, automatically. So how they have tried to change it, just to suit their thing at that part. But in the beginning, they could not, because they said, Krishna said that "You kill these people. I have already killed them. Whom are you killing?" So just to bring this, you see. Brahmanic stamp, they did this. In the Bible, the mistake came when Saint Paul, who never knew Christ - he had nothing to do with Christ - just entered into the Bible. I don't know, why he is there! He was not a realised soul. He was just supraconscious Roman soldier. Roman, very bad soldier, who used to kill so many Christians. And suddenly they entered this Mr Saint Paul into it and he is accepted in the Bible all over the world. But you read him and you will know he is not a realised soul at all. He talks in a supraconscious way. He is an organising machine and he is good for nothing.

There he describes, in the acts you see, which he has written - many people may not be knowing that acts has been written by Mr Paul himself - and this Mr Paul tries to describe the disciples of Christ as supraconscious bhoots, absolutely like supraconscious people and they behaved in such a funny manner that everybody started feeling that they are mad. Can you imagine, Christ's disciples behaving like that! But you have to gulp it down and devour everything if you are a Christian. Because it is in the Bible. And you start questioning if you are a born-realised person, that what is this nonsense, who is this Mr Paul? From where does he come in? Because he does not talk like Christ. So the time has come for all of us to understand that all religions are one. They are part and parcel of one lifestream and that all incarnations are supporting each other, nourishing each other and caring for each other. There is 'complete' concord between them. There is 'no way', you will see they will oppose each other, 'never'. So this point is to be proved also and that can be only proved 'if' you know how to raise the Kundalini. If you are a realised soul and if you can raise the Kundalini you will be amazed to see that all these deities are placed on various Chakras and they are to be raised.

Now sometimes you see, I am blamed in India that I am preaching about Christ, so I am spreading Christianity, and if I go to England, they say I am preaching about Krishna, so I am spreading Hinduism. Now if I have to tell you that Radhaji has created Christ and if you see Christ, his fingers are like this." Try to understand. Two fingers like this. One of Krishna and one of Vishnu. And he says 'the Father'. And who is the Father of Christ, then? Is Shri Vishnu: Shri Krishna. Because in Mahavishnu's description, it is, Shri Krishna Himself worshipped His son and said "you will be the support of the Universe, and whosoever will ever worship me, the fruits of that will go to you," and He placed Him even higher than Himself. And that you can see that above the Vishuddhi Chakra, stands Mahavishnu. And He is the gate through which everybody has to pass. He 'actually' blessed Him special and He said "you will be the support of the universe." See now you have known that Shri Ganesha stays at Mooladhara Chakra. Mooladhara Chakra means the support of the Moola, support of the roots. But Christ is placed at the support of the fruit. So the same thing evolves at that point, that you become aware of Christ only when your Agnya Chakra opens.

Now this Agnya Chakra can be opened when the Kundalini goes up and opens it up. But supposing if you are too much ego oriented, then you have turned it so tight say, the two ropes have turned it so tight that nothing can pass through. Or if you are too much of a superego and a frightened personality and dominated one, then also it is twisted so badly that Agnya Chakra cannot open up. So what we have to do, is to give a balance through the Agnya Chakra by moving left to the right or right to the left according to the need, which you will understand in the technique of Sahaja Yoga - after realisation, not now. Now when the balance is established then the Chakras, the Agnya Chakra becomes little also better off, because there is no twist on it. And then only, when the Kundalini rises, She can push through. If you are normal person, if you are not an ego and superego type, then there is no problem to raise your Kundalini through your Agnya. But say in Delhi, since I have come, I have been working on the Agnya morning till evening. People are 'extremely' ego oriented. They all think that they are the administrator of the whole World. Delhi is full of this Agnya. Such proud and such vain people are here that they always think that they are ruling the whole World. They are the people who are the administrators and the great people belonging to politics, this that. All ego oriented.

And such people cannot be given realisation easily; first their ego has to be brought down and they have to accept God as the Supreme Being, as the Lord, as the Real King of the World. Then only it works out. Now when some people also try to spoil this

Agnya like moving the eyes, the roving eyes. Christ imagine! -specially mentioned that "They say 'thou shall not commit adultery;' I say thou shall not have adulterous eyes" Just imagine! He talked of the eyes. Because He is controlling the eyes at that point. But in the West, it is hard to find any man or a woman who does not have adulterous eyes, those who are the followers of Christ have such horrible eyes that you don't know what they are doing, they will go mad. They cannot keep their eyes straight. All the times their eyes turning, this side that side, this side, that side. They have lusty eyes or they are looking at things or something else, but it is all joyless there is no joy! They are just looking at people for no fun at all.

Translation from Hindi:

Let Me tell you in Hindi. One of My acquaintance had come, his wife was a simple person. When she came to London, she saw people's eyes looking like this (seeing here and there/ roving eyes). So she asked, "What is happening?" I told, "This is known as flirting". So she said, "Why do people do it?" I said, "People here do." What do I tell her why do people do it? I don't know why people do it. I said, "This person's wife likes another person. That person's husband like someone else, it goes on". She asked, "It goes on even after marriage?" I told her, "It goes on till their death". She was shocked, "I don't understand. Our things belongs to us and others things belong to them. What is the fun?" I said, "You ask them". And not one but everyone is like that. Even when Indians go there, they become like that.

Delhi is very bad in that matter. In Punjabi's it is a special thing. It's not there in Maharashtra. In Punjabis, they keep turning their head and looking at every woman till their neck breaks. Till then they will not stop. It is their specialty.

When I got married in Delhi, I saw. While I was studying in Lahore, it was even worse there.

This happened because of parda (veil) system. Parda system increased people's curiosity for women. Now there is no parda system, still this is going on. There is no feeling of mother and sister, very less. That's why Christ has said, "Thou shall not have adulterous eyes".

Speech continues in English:

So Christ has said : "Thou shall not have adulterous eyes." But this was all said as an order by Christ. Of course nobody obeyed it. On the contrary, like I told you the Muslims were, it was said not to drink, they started having poems written by Umar Khayaam to challenge Mohammad Sahib. But among Christians, they started challenging Christ, all anti-Christ activities, by which innocence of the people should be destroyed, by which their eyes would be destroyed and all the purity of mind will be destroyed.

And the another extreme started, which was 'not at all' preached by Christ-I don't know how it came into Christian religion - is a thing called nunnery and making people Brahmacharinis and Brahmacharis. You cannot make anyone Brahmachari or Brahmacharini. It is a state-avastha, where a person has to rise, like Yogeshwara, like Shri Krishna. Despite all that he was a Brahmachari. It is a state of mind where you are not involved. It is a different thing, that you just load somebody with an idea that You should become, absolutely a Brahmachari or a Brahmacharini or you should lead a celibate life, forcing them. Christ never said so. He could not become a married man because He was here on this earth to do one great job, 'is to make this ascent through this Agnya Chakra,' that is why He was crucified. By doing this he was to create a space in the Agnya Chakra and that is what He did, at the command of His Father and His Mother. And He did it. So the people who are doing all this non-sense of celibacy - which is not. Which is not, because from the mind there is no celibacy. Celibacy must come from within, the purity must come from within. And that has created a problem in Catholicism and also they started another big stuff like going and confessing to the priest. Now this is also another funny thing is to go to a priest. A priest is never a realised soul I have seen it. Because if he is a realised soul he will run away from the priesthood. So they would go and confess it to the priest and the poor priest would become mad and the confessor would have a left-Vishuddhi, feeling the guilt. That was the wrong side absolutely of God. To feel guilty is not necessary. Then, after Christ, there were people who would not accept Christ, like Jews. So they said that we will not accept Christ and 'we must suffer because we must suffer for God.' Even now Christians believe nonsensically that we should suffer. Now, I would say Indians also believe that we have to suffer, but they also know that Mahavishnu is going to come and when He comes, He will have power to suck our Karmas and we don't have to suffer. Actually, that is what happens

when Christ is awakened within you, He sucks your Karmas, he sucks your ego and superego. He sucks your Karmas, your papas (sins), your conditioning and that is how you become free.

This is a very important point which people must know. That, that was a great job He did: was to establish Himself at the Agnya Chakra to suck these two things. And when He sucks these two, when He sucks these, then we are above our Karmas, our sins and our papas. So we don't have to worry about sins, papas and all that. But these people we should say, those who came to this earth, as missionaries, who came down to India to preach Christianity, had no idea of Mahavishnu nor they had any idea of Christ. They came with a gun in one hand and Bible in the other. And we stupid Indians also did not know any value of our heritage, and we just said 'all right, let us become Christians so that they give us good jobs.' And that is how all the job oriented, all sorts of people became Christians. But actually, they should have told that Mahavishnu is born. If they had read anything of the Devi Bhagvat and had told that Mahavishnu is born, then people would have given up this idea that you have to suffer for your Karmas. So Indians are still thinking that we have to still suffer for our Karmas, we should fast, we should walk and we should hang ourselves by the nearest tree all the time. This is not needed. What you have to do, is to just wait for the moment when the Agnya Chakra will be opened. Keep in the centre. As Buddha has said keep in the centre. And then when the Kundalini rises all this whatever is accumulated, will be sucked in and you can get your Moksha. This was the simple thing to be done. Instead of that we Indians believe we must suffer, we must go into fast.

Now in Sahaja Yoga, you are not allowed to fast in the name of God. You may fast otherwise because if you have no money you can fast, you have to fast in any case. But not in the name of God or your Karmas. Then secondly, the Jews refused to accept Christ, as a result, the Jews said that: we are not going to accept Christ, we have to suffer. So, alright, they suffered and suffered and suffered. So they got Mr. Hitler to put them right; their sufferings. After getting Mr Hitler, now they are becoming Hitlers. So you can imagine how wrong ideas can take you to such a limit, that as a result of this thing, 'that we have to suffer'; that Hitler was born to support their wishes that they must suffer.

Nobody has to suffer any more now. You have to work-out your kundalini awakening. And you have to establish yourself very well in Sahaja Yoga. All your sufferings are going to be taken away. One of the names of the Devi is Papa Vimochini. She removes all your papas. "Sankat Vimochan" we call it 'Shri Ganesha'. He is the One who removes all the hurdles of life. And you really, when blessed, you can see that God has so many ways of blessing the people. It is miraculous. Absolutely it is a miracle. So many people who are in Sahaja Yoga now, say that miracle has lost its meaning in Sahaja Yoga. It is a fact.

So, one has to understand that God exists. Not only He exists. He acts. He loves, and that we are supposed to know Him. Whatever you may have done, wherever may be the mistakes, you have to become One with God. Because He is your loving Father. He is the Father who is the Ocean of love. And the only thing you have to do is to just ask for it and when the Kundalini rises you become One with Him and He wants to bestow all His Kingdom, all His powers upon His children, whom He has created.

So all these funny ideas about religion that you have to suffer, that you must do penance, that you should become Brahmacharis - all these absurd ideas, should be given up. You have to be absolutely a normal happy person. God has done so much for you He has created so much for you. But even then if you want to be miserable, what can one do?

As far as Mother is concerned if you want to punish your Mother sometimes, or say, you want to just make her unhappy, then you say; '...otherwise I will not eat my food'. So fasting is not allowed in Sahaja Yoga. But if you have to fast for food, other things, it is all right. But otherwise there is no need to fast except for one or two days, you have to fast.

And thus we understand that Agnya Chakra which is the most important door through which 'everybody' has to pass, everybody has to pass, and that has to be properly worshipped and kept clean. For that You must keep your attention very clean. Your attention has to be clean. If your attention is spoiled then your Agnya Chakra will not be alright. Then you will have hallucinations, you will have wrong ideas and you will think of wrong things. So if you really want to find the meaning of your being, if you really want awakening of the Kundalini, then know that whatever you have known so far about God or everything has to be revised, has to be again seen for yourself, what it is like. Unless and until you pass through this you 'cannot' be baptised.

The people who talk of Baptism, like John the Baptist, he was really a realised soul and when he raised the Kundalini and put the water on the head, he really gave them realisation. That is 'baptism'. Christian means a baptised person, but not any Dick, Tom and Harry can put his hand on your head and say you are realised. On the contrary, William Blake says, 'the priest cursed on my head.' It is true. For a realised soul, if you put the hand of a priest who is not a realised soul and who is not properly entitled to do it, children get into problems. We have seen many children who are realised souls, who got into problems - their eyes became squinty, they become funny, their brains went off and we have to cure them. So it is a very dangerous thing to make everyone put their hands on this pulsating fontanelle bone area which we call as Taloo. Taloo is the Brahma-randhra and is the 'most' important part of a human being, so everybody should be 'very' careful before they touch this. You have to be a realised soul and you have to know how to do it, means you have to be a Sahaja Yogi. So for your children when they are born you have to be careful. If they are realised soul; more so. Because if they are not realised souls, then their reaction is not so violent. But if they are realised soul, they scream and shout and they cannot bear it.

So one must understand, though it looks like very traditional or anything like that, one must see that those things which are harmful to human beings must be given up. The time has come for all of us to give up those things which are not good for our health, which are not good for our spiritual being. The time has come. If you do not accept this, then only thing I can say as a Mother that 'I am concerned about you'. But it is much more than that. It is a dangerous time you are in.

And Agnya Chakra, if it is spoilt at the back, that means you are definitely possessed. At the back if the Agnya Chakra is caught then one develops blindness with the eyes open. Now, in India, it is very common. The reason is we have very funny ideas about the Devi or the God coming into the body of human beings. How can that be? It is again the same thing, supraconscious business. A maidservant who is all the time using bad words, who has no sense of cleanliness, who has no sense of holiness, suddenly becomes agitated, "Ho Ho Ho..." she goes on. And all the women, in Maharashtra it is very common, they will go and fall at her feet. 'The Devi has come, the Devi has come' and now they fall at her feet. And then ultimately they are caught up. Because they get the possession by a spirit. We had one very bad case recently where a man, he came to me and he told me that he cannot help, he has to touch the feet of his sister-in-law because she is a Devi. I said why? 'Because she gets into this agitation.' So I told that if you think that she is a Devi and if you want to touch her feet you don't come to me again. But he became blind, absolutely blind ! And when he became 'absolutely' blind then he came to me and then we had to put the Agnya Chakra alright.

Now how do you do it in Sahaja Yoga. As you have the photograph you may use it. Put a light before the photograph. Light is the way you cure your Agnya Chakra. Always. Light or the sun. Because Christ resides in the sun. So what you do, is to put a light in front. Take another light behind and give an Aarti to your Agnya Chakra at the back. It is resided by Maha Ganapati and Maha Bhairava. So you just give it an Aarti and Agnya Chakra will open. But how do you open this? Very simple thing is that any thought comes to you, you should say 'I forgive'. This is the greatest weapon Christ has given us. You just say 'I forgive, I forgive', and you can overcome your ego. This is the mantra for this Chakra in the front, where you just say 'I forgive, I forgive, I forgive' and you will find your Agnya Chakra will open out and you will find your ego will go away. Forgiveness is one of the 'biggest' weapons human beings have got. But they are so stupid if I tell them 'Forgive. Now, what is there not to forgive ?' They say it is very difficult to forgive. I say what is so difficult? What are you doing? Are you doing something when you are saying, I am forgiving? Do you do something? Nothing. On the contrary when you do not forgive, then what is happening is, the person whom you do not forgive, is actually torturing you, while you are not torturing that person. So this is the mantra of the Agnya Chakra in front, and at the back, as I told you, you have to move the Light. Now somebody will, you see, one day they will do, two days they will do, - that is not how the Sahaja yoga is to be worked out. You have to really go all out to do it, and I have seen people who had eyes which were all bent like this, they could never raise their eyes, are now, have open eyes, proper eyes with this working. It is 'very' simple to be done. There is one more thing that happens to our eyes. When the Swadishthana Chakra goes out of order. It is represented here at the back, which is 'around' this back Agnya. So when you have diabetes or anything like that, people start becoming blind. Because this Swadishthana Chakra which is around, goes on pressing it and that is how, that part which is surrounding this center, oppresses and augments that centre so that the eyes cannot see; there is no light. There is darkness and people have eyes open. You have seen many diabetic people get this blindness. So, first of all, cure your diabetes through

curing your Swadishthana. And also you can use an ice around your Swadishthana at the back. But first of all if you improve your Swadishthana you will feel very much better. So the treatment of the front side is with the light. And the treatment of the back is with the water. But the best is also to use the light or the water whichever way you like. Because if it is Swadishthana you have to use the water but if it is 'just' the possession, then you have to use - without diabetes, if it is a possession - then you have to just use the light. That is how we cure our Agnya Chakra.

Even Christ said I am the Light, I am the PATH. Because He is the Omkara. He is the path. And He is the door, He is the gate. And everybody will have to pass through His gate. He never told lies. But they crucified him. They just crucified him. One thing good we have, we are fortunate in this country, we don't have any organised religion. Thank your stars for that. If you had any organised religion, you could never have taken to Sahaja Yoga. Because according to organised religion you have to believe in one person and as if he has no connection with anyone, he is alone person hanging in the air, he has nothing to do anybody else. So 'thank' God for this that it has not happened in this country. And that is how we have people who are more suited for Sahaja Yoga than we have in 'any' other country because they are so conditioned. And it is a very great blessing. For example, now, Sai Nath who was the last incarnation of the Guru Principle. He was a Muslim. But all His disciples are Hindus. They are not Muslims. Muslims don't accept him even as God. Not only that, but there is one place called Hazimallang, where a Saint died who was a Muslim. But he told that 'only the Brahmins, means the realised souls, must worship me.' And so they had to appoint some Brahmin - which they did not understand - the word 'Brahmins.' They are Hindus who are worshipping a Muslim peer. So the idea, that once you become the peer, once you become a realised soul, then he has no religion. He is beyond religion, He 'becomes' the religion. Then there is no binding for him because a drop has gone to the ocean. Now he has become the ocean. So for the ocean, there is no limitation. And because he has crossed his limitations, he is 'above' all these things. And that is what we believe in. That if he is a peer. If he is a realised soul, then he is a realised soul. Once I went to a small village, called Mian Ki Takdi () as soon as I stepped into the village, I felt 'tremendous' vibrations. And I said "Who was the great saint who lived here?" So they said there was one Muslim peer (). I said 'Whatever it is, he was a Saint'. And when I was sitting and giving a lecture, you will see the photographs, the lights came on my head seven times. And the seventh time then I put my hand like this. But nobody saw it, only I knew. And I knew that it was there, I was laughing with it. And then the people, you see, when they took the photographs, they could picture it. So these realised souls are all over and they are helping. They never enter into anybody, they never trouble you, they guide you, to the proper lines. They bring their Angels and they help you to come to the right path, to the right conclusions. And they never try to possess you, they never try to hypnotise you, or take you to the wrong side of life. So when you are realised also, you must know that you have to know 'completely' what is the reality. Go on understanding, trying to assimilate it, not to discard it because you are attached to another organisation. There is 'no' organisation in Sahaja Yoga. you know very well. There is no grouping in Sahaja Yoga. There is no membership in Sahaja Yoga. 'But' it is a living organisation. It is a living organisation. So anything happens here, the whole body knows. We don't have to have organisation written for this body. In the same way, Sahaja Yoga works out.

But still I must say, as we have in our body different type of sensory system, we too have in Sahaja Yoga, people who just come in, just the beginners. They are not exposed to the truths which they cannot bear.

Then if they pass a certain line of understanding then they are taken as we say Nirvichar-Samadhi people, who are given certain facilities to enter into certain new dimensions and ideas. But the inner circle people are the ones who are in Nirvikalpa. Such people are only taken into consideration for teaching Sahaja Yoga. Anybody who tries to teach Sahaja Yoga, talk about Sahaja Yoga at the second stage just is thrown out, because there is a centrifugal and a centripetal, both the forces working. By one, you come in and by another, you are thrown like a tangent. Nobody is anxious to have a very big group or anything. If it is big, well and good, one wants to save as many as possible. But nobody is going to force you, nobody is going to have any cheap sort of a circus for it. It is the desire of the people, who want to come in. It is the wish of the people, those who have to come, you cannot force them. You cannot force a person to get their realisation.

So this is what is today at the Agnya Chakra, I have told you. Agnya Chakra I have spoken many times in England and in America and was very much sometimes "opposed" by some churches and things. But I think if they want to exist any longer, they 'better' take to truth and 'know' that what they know so far is incomplete. They have to know the full of it. Because Christ could not talk much and whatever He said was written down by His disciples the way they understood. To understand Christ you have to have

your realisation.

May God bless you

If you have any questions, you can ask Me again today for a while and then I'll make a move because today I was unusually late. But it happens. You have to get out of time. You have to get into timelessness. You have to get deconditioned about timing. Those who see time too much, they must learn to get out of time. And that is very, very important because time is according to certain auspiciousness has to be worked out. It is not to be worked out the way we think 'this is the time' and I cannot be the slave of this watch. I have another watch of My own. So it all works out that way. I am not guilty for coming late, but I'm sorry because you had to wait.

Hindi Speech:

Q: What is the reason for having dreams?

Shri Mataji: The reason for dreams is that when you are sleeping your attention moves either to the supraconscious side or to the subconscious side, your attention starts moving. And then you start seeing things which are connected with your subconscious or your collective subconscious and all this thing. And you may go onto the supraconscious side where you see your future and all this thing. But the reason why you get dreams actually is that the unconscious, which is within you, or you can say the Kundalini or your Atma is trying to guide you to the right path. And how does it guide you to the right path? Is through dreams. But these are misunderstood.

How do you understand these dreams because you are so confused. First, you go deep into yourself and you touch the unconscious – sushupti stithi. But from there you come out. And then when you are coming out, you touch your subconscious or maybe supraconscious. So whatever anubhuti you had, or whatever experience you had, of the depths of the sushupti gets confused and you don't know what you dreamt, and you don't understand and you forget it. But those who are realized souls go to their sushupti and see exactly what they have to know. Like many people in Bombay when I came, they didn't know I was coming but they were at the airport because they got the dream. So at this sushupti level, at the deep level, you get the communication with God if you know how to go in and come out fully aware. But if you get confused with supraconscious or subconscious areas or if you start, your chitta is not so clear-cut, then there can be a big confusion.

Question – How can you compartmentalize? What happens when a person is a realized soul? What is the state? When he is a realized soul, what happens to a man?

Shri Mataji: See, the first thing is to say that 'how can we compartmentalize it?' because is the ego and superego is on two sides. Actually, have you not noticed in our body, everything is a compartment. You see even a cell is a compartment. Everything has a boundary. It's not some sort of a ... even the blood has to pass through the channels. It has to go through these arteries. Everything is a compartment. There's nothing like something just left there like a pulp. If it becomes the pulp, you won't exist. So, everything is in compartment. Its ego and superego are like balloons and they are two balloons which can press each other, which can flow on one side. Now see the ego, though it is placed on the left hand side more, is placed like this on the left-hand side more, and this one on the right-hand side is the superego. Still, the ego when it increases in size it starts moving on the right-hand side and the superego, when it starts moving, it starts moving this way. So everything is in a compartment in our body. You are sadly mistaken if you think there's anything is in a pulp, nothing. Or something like a air flowing in. Nothing like that. Everything has a channel. Everything is in a compartment.

Question – What happens to a man if he is a realized soul?

Shri Mataji: Now that is – I have been telling you what happens to a man he is a realized soul that his ego and superego are sucked in and he gets a dent in the fontanel bone area, and the Kundalini shoots off, and he can feel the Cool Breeze coming out of his head, and he can feel it in his hand. This is only on the central nervous system this happens. But so many things happen much more – how to use this power, what it means and all that you have to learn.

Question – In spite of tremendous stress on Kundalini by Your Holiness, it is hard for me to reconcile myself with the fact that there is not the slightest reference of Kundalini in the authoritative guides on yoga – I mean Patanjali's Yoga Sutras or Gita. Why?

Shri Mataji: Yes it is surprising that people will say ... He says that in Yoga Sutras of Patanjali it is not written about Kundalini and also about Gita it's not written about Kundalini. Is a fact because, you see, it was a secret science. It was kept a secret science, in My first lecture only I said, till the Sixth Century. In the Sixth Century, Adi Shankaracharya for the first time opened his mouth about it. It was a secret science with very great gurus like Janaka gave Realization to Nachiketa. And in the same way Shri Krishna did not talk about it, because you see even when Markandeya talked about it, people did not know what he was talking.

They never thought him to be a sensible man.

Then later on as the people became into two compartments, one on the right, one on the left side, some started worshipping God in a devotion and in a bhakti way, then another started doing yAgnya havanadi things. So whatever was required for these two types of things evolved and that's what developed. The central side of evolution was kept a secret. And even at the time of Shri Krishna, it was not mentioned, not a word about this thing was mentioned because this is an internal happening, it's antar yoga. It was not described, but Shri Krishna hinted at it, that you have to have your yoga. But how, He did not say because that was not the time. He was the one who laid the seeds. That's why He is called as Krishna. Krishna means 'krishi,' the one who has done krishi. So this one was laid, the sprouting had to come. Today it was to be told.

So I am telling you about it. Everything is not told at the same time. Same in Sahaja Yoga. We don't tell you everything at this state. About Agnya Chakra I have told you something, but not all. Gradually when you will be so aware, I will tell you. It has to be seen how far to be said at what time. And that's what was needed at that time was told by Krishna. So Gita is the one which only tells you that this will happen. But Gyaneshwara, who was born after the sixth century, in Gyaneshwari has written about Kundalini clearly. Because, though Gita it is not written, but he said, 'this is how it is done.' Gynaeshawara has written. Though he has written, it's not, it's the Gita translated into a common language, he put also the knowledge of Kundalini. Because at that time, it was to be told. Before that, it was not to be told. Shankaracharya in the sixth century did it, then Gyaneshwara did it, then Nanaka did it, then Kabira did it. All these people did it. Not only, but even Mohammed Sahib in a way has talked about it – about the Sahaja Yoga and resurrection time. They all started talking about the resurrection time much later as they started seeing people getting it. Because to talk too much about the future is dangerous. That time Shri Krishna was placed with Arjuna when they were at the war, and that time He had to talk about the problems of hinsa, ahinsa and those ideas which we have about – wrong ideas we have. And that's how He talked on that subject. Whatever was the subject, He talked on that and He told him how to become one with God ... not how...that when you become one with God, you become a Stitha Pragnya. He gave the idea as to what will happen to you. But how it will happen He did not say. That was left to Me to explain. They can't do everything, I have to do something, isn't it? Because if He had said how, then they would have said, 'Give me Realization.' But they were not prepared for realization.

Question: I have tried to go into spiritualism in the real sense of the word. But my health is deteriorating day by day.

Shri Mataji: Some gentleman has done spiritualism in the real sense of the word, and his health is deteriorating. I have told you already what is the reason for that is – you take to spiritualism out of ignorance. There's no spiritualism. There is no 'ism' with God. Spirit cannot be 'ismized'. So, you take to Sahaja Yoga. Become your Spirit. You cannot 'ism' it. That's one thing you cannot 'ism.' You can have 'isms' in everything. But Spirit is detached. It cannot be put into 'isms.' So those who say 'spiritualism' must know they have done wrong. All right? You come to Sahaja Yoga and forget it. I know I am sorry for that. You are misled but God is there and Spirit is there. In Sahaja Yoga we promise you that. Whatever mistakes you have done, it can be corrected. Hindi Speech.

I would say that whatever I said today, you must take the tape and listen to it at home. I've said all these things already. But your attention should have been there. Now you take a tape from these people. Listen to it. I've said the same thing which you are telling – that these are the problems of a big person who goes to these things and how he gets into problems. All right? So when you come to Sahaja Yoga. I know you are a seeker. And, if you are a seeker, that will be given to you. That's your right to have it. May God bless you.

Question: Which will be the end of all the world and of humankind?

Shri Mataji: Which will be the end of world? Again, futuristic, very futuristic. Let's not talk about the end. Just now is the beginning. When the child is born we just don't think about his death, do we? So better be worried about the beginning of this new world that we have started and don't think of the death and all those things. Forget it for the time being.

Question: [written question in Hindi from a Sahaja Yogi from Kanpur]

Shri Mataji: There's a gentleman from Kanpur he says that in Kanpur people are only interested in the physical curing. Have nothing to do with these wretched people, in this place. You just have nothing to do with them. If they are interested in material well being, Sahaja Yoga is not for such people. At all. If they don't want to have God. Forget them. Let Kanpur be drowned in Ganges if they are like that. Useless people. Absolutely. Why should you worry about them? If they don't want to have God. Don't waste your energy on people who just want to be cured. It's absolutely useless such people, they are very selfish, self-centred and troublesome. They are good for nothing. If they don't want to have God, we have nothing to do with them. We have no relationship with them. They can go to the hospitals, take expensive medicines and die there.

I don't like people who just come to Sahaja Yoga for only physical fitness. Is this is a hospital, or what? Reducing it to that level is

not good. Anybody who thinks that he should help others should start helping them in Kundalini and not start curing people. Please don't do that. I've told a hundred times, don't do curing. Because what will happen if you start curing you'll start thinking that 'I'm curing' and you'll get into supracconscious. So better not do it. You just put yourself into a state which is proper for Sahaja Yoga. Gradually people will know you and will start coming to you.

But as far as is U.P. is concerned, God save that country, that place. I am married in that place. I know the people. Useless, absolutely good for nothing. They made Sitaji go to Banbas, who can forgive them? All dobhis, that's all. U.P. wallas have a very great ego, you know. We had a servant who was from U.P. I am also married in U.P. I shouldn't say but I saw that very clearly. And we had another one who was from Madras. So he was very clean Madrasi fellow, cleaning everything nicely, working very hard.

So I told this U.P. walla, I said that 'If you don't learn all these qualities, one day you will have no jobs in Delhi and you'll all go out of jobs. You'd better learn all these qualities of Madrasi people – how neat they are, clean they are. They take their baths every day. You're a lazy lump.'

So he said, 'Ah, thika, inko to bartan majne dijiye hum to raj karange. [Hindi. Translation: all right, let them clean utensils, we will rule]

They are all going to do raj, just imagine. So one must understand that every place has its own problems. Out of them U.P. and Bihar, I don't know how it is going to work out. I am worried. I have already tried to send somebody to Lucknow to do something. My house is in Lucknow. My relations are in Lucknow. I've given Realization to all My relations but they find it strange, the whole thing is so strange, you know. You don't know what to do with that place. Imagine a nawab married three hundred and sixty-five wives. Can you imagine such a nawab living in that horrid place? Singing gazals morning till evening. All the dirty things they do. And I don't know if you can really bring them around.

There are some nice people. I wouldn't say there aren't. But on the whole, the whole system is based on something very nonsensical and to bring them around.... Specially Kanpur is such a materialistic place, very materialistic. Very materialistic people. The Ganges flows – Ganga, Gomati, Yamuna – all these rivers are in the north, cleansing morning till evening, working so very hard. When will the people realize?

So the Kanpur gentleman should come and settle down in Maharashtra. Rama also had to leave with Sita. [In Hindi – Shri Mataji says sorry to people in audience who are from UP – the place of Shri Mataji's in-laws.]

Question: When I give realization to persons who have meagre desire or to my own family members as there is no Sahaja Yogi?

Shri Mataji: No, no, no, no. Don't try your family members. That's not proper. Those who have no desire for Sahaja Yoga, you cannot push them in. It's impossible. Who is your family? These are your family.

Like Christ once they asked, 'Your brothers and sisters are calling You.'

He said, 'Who are My brothers?'

'Your brothers are calling You.'

He said, 'Who are My brothers?'' He looked around.

Don't push your family members. All right? They'll become bhoots. Because if you push them, imagine, Agnya Chakra is closed, they'll go to the left or to the right. They'll become bhoots or not. Don't push them at all.

What else?

Question: One of my cousin brothers here in Delhi where I'm staying drinks wine but does not want to come to the Sahaj Yog program in spite of my persuasion as he's convinced that he simply can't drink or smoke after attending the program.

Shri Mataji: You see, somebody's brother doesn't want to come to Sahaja Yoga program because he thinks after coming to program he cannot drink and smoke. Now, I would say that you need not tell him this secret that after Sahaja Yoga you don't drink and smoke. You need not tell him. Once you bring him and he gets Realization, he will not do it. So let us manage it on that level. Better not tell him if you are interested. I don't say. Did I say, 'Don't drink, don't smoke'? Did I say so? I don't say so. But it just happens. So just let it be, let them come as they are.

Translation from Hindi:

Shri Mataji: What are they saying? Tell Me if it is sensible, otherwise there is no point in wasting time on useless talks.

Sahaja Yogi (reading out): Revered Mother, I bow to You respectfully at Your lotus feet. The meditation we do in Mooladhara chakra, of Shri Ganesha, how should it be done? How is the scene at Mooladhara meditation? Meaning do we see the nadis

nearby or is there some other scene?

Shri Mataji: You have asked that how should we do meditation of Ganeshji? And whether we can see something there on the Nadi or not.

I told you today itself that if you see something then you are outside. Because when you see you halt. Your movement stops. There is nothing to see. You don't see any scene. You are there. Seeing anything is wrong. If anyone sees anything, then they are not there. And you should not see also.

While going to the airport from here, you see thousands of scenes. If we go on looking at all this, how will we reach the airport? We have to reach the airport. That's why stop seeing. just imbibe and absorb. That is important. Experience.

You asked how we should do meditation of Shri Ganesha. For this you please come to our centre. There you will be taught the method of meditation. Learn that properly and listen to what they tell you. You may not even need to do meditation on Shri Ganesha. They will tell you on what to meditate. You yourself will come to know on which (chakra) you have to meditate.

Based on your state, based on your requirement, you will come to know yourself and you will be able to judge for yourself.

Sahaja Yogi (reading a question): Body is purified by water, mind by truth. And soul by – he has left it blank. Is it austerity and reason?

Shri Mataji: He has asked – body is purified by water and mind by what?

Sahaja Yogi: Mind by truth

Shri Mataji: Mind by truth and ..

Sahaja Yogi: Soul is by – he has left it blank. Is it by austerity and reason?

Shri Mataji: He thinks soul is purified by austerity. Not at all. it doesn't happen. It is the other way round. In Sahaja Yoga, first the top floor is built then the lower ones. First you are given realization. In the light of that you see what is wrong with you. Where the dirt is in your body. In that light you understand where your mind is unclean. In that light you see the problems of your soul. First the lamp is lit.

Shri Krishna has also said that this tree (of awareness) is hanging upside down. The tree of life is hanging upside down. Its branches grow downwards, and its roots are on top. So first of all, we take you up and give realization in the roots itself. First understand the roots. Once the roots become alright, the rest of the tree will become alright by itself.

This is the significance of Sahaja Yoga. First the root is awakened.

Even otherwise, if you have to treat any tree and you say – „ first make the leaves alright, then make the trunk in the center alright“. Nothing can be done.

But if you go down to the roots directly, then through the roots you can save the entire tree. This is the path of Sahaja Yoga that you go down to your roots. The root is on top at the Sahasrara. Then you are nourished by the Chaitanya, with which all your mind, knowledge, ego and body, whatever other physical problem you have, is cleared out.

1:18:22 - If there are any people from UP (North India) please forgive Me. That is the place of My in laws.

1:20:23 - This person says „there is a problem with my stomach. My liver region is swollen. There are some light patches on my

back”.

Shri Mataji: This person says he has a problem with his stomach, his spleen is bad, etc.. If he has smoked, or drunk alcohol, then may God save him, because our hands are tied. So the first letter that came, is its answer in the second letter.

That is why, only when they get pain in the stomach, they will come to Sahaja Yoga. When their spleen gets enlarged, then they will come to Sahaja Yoga. Those whose spleen is enlarged should come to the Center, in the same way that you go to a doctor, with full faith they should come. Anywhere else people charge, take away your money, and sometimes even your life. No one knows.

But those who come to Sahaja Yoga with full faith and trust, they get all the treatment and advice free of charge. And if they do the treatments with full faith and devotion, they get immediate benefits. But because it is free, people do not respect or value it. You come and tell us all your problems, and after that, not only your complaints will be solved, but you will also get union with Paramatma (God almighty). Has this ever happened anywhere?

There is a proverb – I went to ask God for light, and instead He gave me Paigambari (prophet or apostlehood)

That is the situation in Sahaja Yoga. You will come to ask for fire or flame, and you will get sainthood. He spoke about it – William Blake. That men of God will become prophets. And they will have the power to make others prophets.

We are giving you „Paigam”. You will come to cure your spleen, and you will take back with you prophet-hood. This is what is Sahaja Yoga. It is such a great thing. Even to understand it you have to have that intrinsic quality.

Shri Mataji – Finished? Now please excuse Me. Those who wish to touch My Feet, may come. But with decorum. Don't rush. Don't run. I am sitting here.

1983-0204, Sahasrara Chakra, The essence of Sahasrara is integration

View [online](#).

4 February 1983

Sahasrara Chakra, The Essence Of Sahasrara Is Integration

Public Program

NDMC Park, New Delhi (India)

Talk Language: English, Hindi | Transcript (English) – Reviewed | Translation (Hindi to English) - Draft

Sahasrara Chakra. Hanuman Road, public program in New Delhi (India), 4 February 1983.

Today is the last day in this pendal and today I'll be telling you about the last centre of Sahasrara.

They are all coming. If I come late it is better, I think [Laughing]. Still I was quite late I was thinking. Do you think this is needed on the eyes so much or are you not getting my picture just? This one if you could little bit push it the other way. This one is too much. That's thank you.

So, this last centre, the Sahasrara, is contained in the limbic area of the brain. Our head is like a coconut. The coconut has the hair, and then a hard nut and then a black covering and inside is white shell of coconut and inside is the space, the water. In the same way, our brain is made. That's why coconut is called as shriphala, is the fruit of the power that is Shri.

Shri Power is the right-side power and the left-side power is the Lalita Power. So, we have two chakras – left side, here, is the Lalita and right side, here, is the Shri Chakra. These two chakras are working out the right side Mahasaraswati's power and left side Mahakali's powers.

Now, the central power is the Kundalini. That has to rise and penetrate through different chakras, enter into the limbic area and enlighten the seven "pithas" – seats of these seven chakras. So, it penetrates through six chakras, enters into the limbic area, enlightens all the seven pithas in the brain, which are placed along the mid-line of the limbic area. So, we start it from the back, is placed here, at the back, is the Mooladhara Chakra. Around it is the Swadishthana, then is the Nabhi, then the Heart, then the Vishuddhi and then the Agnya. So, all these six centres are combining to make the seventh centre. This is a very important point, which we should know. Now, the Shri Chakra is the right side working and the Lalita Chakra is the left side working. So, when the Kundalini doesn't rise then we do with our right side our physical and mental activities. So, our brain is doing right side activity and that's why our brain is like shriphala. Sahasrara is actually is the assemblage of these six chakras and is a hollow space, on the sides of it there are one thousand nadis. And when the light penetrates into the limbic area, then the enlightenment of these nadis take place and you can see them as flames, very gentle flames burning and these flames have all the seven colors that you see in the VIBGYOR [stands for "Violet–Indigo–Blue–Green–Yellow–Orange–Red", for memorizing the optical spectrum]. But the last one, ultimately becomes again integrated and it is a crystal-clear flame. All these seven lights ultimately become crystal clear.

So, you have Sahasrara with one thousand petals, as they called it, but if you cut the brain in a transverse section or horizontal section, you will be able to see that all these nerves are built like this along the limbic area, all of them are like a petal. And if you cut it like this [horizontally], you will find that there are many nerves in every bundle of nerves. So, when it is enlightened, you can see Sahasrara as a burning bundle of flames.

When I'm speaking you should not do all these things, please. They are still coming and just disturbing Me.

This a very deep subject. So, the- when the enlightenment of the Kundalini takes place in the brain, then the truth is perceived through your brain. That's why it's called as "satya kanda" [truth; bulb], means you start seeing the truth perceived by your brain because so far whatever you see through your brain, is not the truth. What you see, is just the outer side, say, you can see the colours. You can see the different aesthetics of the colours. You can see the quality of the thing. But you cannot say whether this carpet has been used by some saint. You cannot say whether this is made by a devil or a divine person. You cannot say that this gentleman, is he a good person or he is an evil person. You cannot say if this Deity has come out of the Mother Earth or not. Also, you cannot say about any person, who is your relation, whether he is a good relation or a bad relation, or what sort of a person he is, whether he goes to wrong people or to the right people, whether he has connections with wrong side or with good side. Here

good means Divine. So actually, you do not know anything about divinity with your mind, nothing. Nothing – is impossible for you to judge a person about his divinity unless and until the Kundalini reaches at least this part, which is the limbic area. You cannot make out whether a person is real or not, whether a guru is real or not. Because divinity cannot be perceived through your brain, unless and until this light of your Spirit shines into it.

Now, the Spirit is expressed in the heart, is reflected in the heart, the centre of the Spirit, we can say, is in the heart. But actually, the seat of Spirit is above, here.

[Shri Mataji puts her right hand above her Sahasrara]

And that is the Spirit what we call of the God Almighty, Who say, Whom you call Parvardigar [Persian word], you call Him Sadashiva or you can call Him, the Rahim and you can call Him by many names which are said about the Lord who is God Almighty. Niranjana, they call It, Nirankar, every sort of words which start with Nira, Nihi.

Now, at every centre in the body you'll receive a different type of joy. Every centre has a different type of joy and there are names for every types of joy you receive at every centre when the Kundalini rises. But when the Kundalini comes into the Sahasrara, then the joy you receive is called as Nirananda, Nirananda. Now, Nee means nothing else but Ananda. Nirananda.

Also, is surprising, my name is Nira – also, in my family I'm called as Nira. And Nira also means Mary, Maria. Because it means marine. Nira is water. Nira means water in Sanskrit language. It is called as Nirananda in the brain. And this stage ultimately unfolds.

First what you know is the satya, is the truth – what is this another gentleman is suffering from, that you see on your fingers. First you see your fingers. With your attention you know what chakras, what fingers are catching, with your attention. Then with your brain you can depict what centre, which is catching. Because, if you say this finger, that doesn't mean it is Vishuddhi Chakra. But your brain then says, "It is Vishuddhi." And that depicts it that this fellow is suffering from the troubles of the Vishuddhi Chakra. But still it is rational. Because you see what finger it catches and then you say it. But when the "satya kanda" or the Sahasrara unfolds itself more, you don't have to think about it, you just say it. Then there is no difference between your chitta and your satya. The enlightened chitta and the enlightened brain become one. There is no problem at all for such a person, there's no need to see on the fingers, no need to say anything on the fingers and then depict it through brain. Which you have learnt in Sahaja Yoga, that if you find something wrong here, it means Agnya – that's not necessary! You just say Agnya. And you just say it and it is there.

Then it unfolds more.

First it is integrated with, as I said, chitta. Then, when it gets absolutely integrated with the Spirit, then whatever you say, is the truth. You just say it, it is so. That is how this brain unfolds into three new dimensions. First, it depicts the truth through logical conclusions. Because, I have told you that if this finger is catching then it is Vishuddhi. And then you ask the person, "Have you got a problem here?" He says, "Yes". Then you believe in Me and then you believe that this is the Vishuddhi Chakra, which is showing, is true. This is the logical conclusion, in a way, that you have experimented, you are seeing and still doubting whether Mother says it's true or not. And then, you are sure, "Yes, it is so, we have seen that this is Vishuddhi Chakra." So, the truth becomes logically acceptable to his brain. But still, there is the brain working out on its gross level.

Then the second stage, as I told you, where you believe, you know for definite that this means Vishuddhi Chakra, no doubt about it. Nobody. Then – then we start "nirvikalpa" has started, when there's no doubt about Me or Sahaja Yoga. But then, the new unfolding starts within. For that, one has to do meditation. In humility, one has to do meditation. And then also, for this new dimension, where your chitta itself becomes merged into your brain or into the enlightened brain, for that one has to very honestly and humbly surrender to Sahaja Yoga.

Now, what do we do when we get our vibrations? We have different-different reactions. Some people do not even understand the value of vibrations. Some people try to learn what it means. And some people suddenly think, "Oh, now they are Realized souls, they can go on giving Realizations, this, that. " They go on a ride of a ego-trip. When they go on a ride of a ego-trip, then they find that they've failed and they've to come back, from the very beginning they start. It's like the game of Snake & Ladder. So, reaction to vibration should be a very humble, receptive reaction.

Now, on the gross level, because as I told you that the brain is the one which holds the Father in it. So, if we commit any sins against the Father, then this unfoldment in the brain takes some time. So, we start reading books. And though people have told that first see the vibrations and then read the books, still we say, "O, what's wrong, we should read other books." You go down again, Snake and Ladder, as I said. That is one of the snakes. We think that, "What's the need to do meditation, I've no time, I

have this thing, that thing." You do not progress.

The other point which is very gross. Also, there are some very gross people in Sahaja Yoga who enter into it. Doesn't matter. But first thing you must know you have to be honest, very honest in Sahaja Yoga. The honesty is like – I have seen people. If we have a dinner, say, for a marriage-party, they'll just crawl into it without having any self-respect, without having any understanding as to who is going to pay for the all this? They'll bring all their family, come down and sit down. There are people who avoid paying money which should be paid for Sahaja Yoga. Supposing, they're eating food or they are travelling or they're coming from abroad, they have to pay money for their travelling, for their food. And, sometimes, you know I have to pay lot of money. Doesn't matter, I don't mind. But is not good for you, the main thing it's not good for you. So, how you behave towards Sahaja Yoga as far as money is concerned is also very important, though it looks gross. But it can give a big trouble in the unfoldment because of the Nabhi catching and, as you know, if the Nabhi catches it can spread up to the whole of void. And if the void is catching Ekadasha Rudra, which is placed here, the destructive forces, built-in.

So, before coming to Sahaja Yoga, it was all right, you're doing all kinds of things and you'd have smoothly gone to hell without any difficulties. It is very easy to go to hell. You can take two running jumps and go to hell. The rest of it you should see. But going to hell is the easiest thing. For that you don't have to work hard or do anything about it. But, when you are ascending, when you are rising, then it is little difficult. You have to be careful that you should not falter, you should not fall and that you are ascending. So, you have to be very alert about yourself that you are not falling into the same habits, which you had.

Some people have a habit of saving money at the cost of Sahaja Yoga. Some have a habit of making money at the cost of Sahaja Yoga. Some people have habit of not giving the due amount – and like that. It's something, you know, of cheating. They all go out of Sahaja Yoga in no time. They may be looking like great leaders in the beginning, but they go out just like that. And many a time people tell Me, "Why don't You keep a proper account and all that?". But in Sahaja Yoga I'm not supposed to keep any accounts or anything. Because my accountants are Sahaja Yogis. If you try to play tricks with Sahaja Yoga, immediately you are pushed out; in your awareness, in your Nabhi Chakra you are never helped – you may make a thousand rupees here, but you will thousands of rupees by get into trouble. You will have any kind of a problem that I cannot tell you and then you will say, "how did I get this problem?"

So, Nabhi Chakra if you are not honest in your seeking. Honesty of seeking not only means "I want to seek." It also means what is your behaviour is, towards yourself and towards others. You have to be honest to yourself that you sit down for meditation, try to improve your Antar Yoga, try to make your thoughtless awareness, this feeling of thoughtlessness, wider and wider. Try to achieve that state where you really feel thoughtless. So, the honesty lies as you rise higher and higher, deeper and deeper into your own being. First you depend on Me, that "after all, Mother is going to do everything. When I went to Mother, my Sahasrara opened out. This thing happened, then this thing happened." But what about you doing something that helps you to open your Sahasrara. So, opening of the Sahasrara is very important.

Now, surprisingly, it is so placed that Sahasrara has got the Brahmarandhra at the level where there is, I mean, at the point, where there is the Heart Chakra. So, we must know that Brahmarandhra is directly connected to your heart. If it is not done from the heart, superficially done Sahaja Yoga, you cannot go very high. You have to put your full heart into it – that is the main thing. Like, people they come to Sahaja Yoga and they are murmuring behind. "This could have been like that, that could have been like that," all those things. All such people also are what Christ calls as "murmuring souls." He said that, be careful about these murmuring souls – those who go on murmuring behind and taking advantage as if they, they are trying to save others.

All such people also can suffer a lot. Because, they are doing a double game. And such a double game is very dangerous when you enter into the kingdom of God. Any kingdom you are member of, any kingdom, if you are treacherous to that kingdom, you are punished. But in the God's kingdom, it's so blissful, absolutely blissful, complete blessings are poured on, absolutely, with everything – health, wealth, mental, emotional – all kinds of prosperity you can get in Sahaja Yoga, no doubt. But when you are so much blessed, you are also forgiven, and forgiven, and forgiven, and there is a long rope given to you to hang yourself. But you really hang fully, it's not half way.

So, those people who think they can be dishonest with Sahaja Yoga, have to be very careful; please don't do it. If you don't like to

be in Sahaja Yoga, you better go away, is better; from your point of view and from our point of view also. Because, in case you are dishonest, you are trying to play tricks and games, and you suffer and you look funny and strange, then people will say "what's wrong with Sahaja Yoga?" So, we will unnecessarily suffer. Because we cannot show you in the mirror, that this man has been very, very disloyal. We cannot show that. So, it will bring a bad name to us – first of all. And secondly, you will be harmed, by this kind of a thing. If you are harmed, then also we'll have a bad name that "how could it happened?" But if you are honest about Sahaja Yoga and about your seeking, you don't know how much God looks after you. Anybody who tries to do any harm to you will be very badly harmed and removed from your path. God protects you out and out and He looks after you with complete attention and care. And He's so loving that description of His compassion cannot be given in words but can be only felt and understood.

Now, the problem is, people who are dishonest are because of their background, sometimes, because of their education, because of their upbringing or may be because they are cowards. But there is also another thing that can make you dishonest – is your "purvajanman" [former birth] and that's how you take your birth and your Kundalini is made like that.

But after Realization, those people who are of a great valour and great strength ascend so fast that all the problems of the stars, all the problems of your Nakshatras and all that constellations, everything disappears and you become a Sahaja Yogi means a newly born, absolutely a different personality; it has nothing to do from where you have come. Like an egg becoming a beautiful bird.

So, this Kundalini, when it arrives here, the first hurdle the Kundalini has to enter into Sahasrara, is Ekadasha Rudra, is here. There are eleven rudra shaktis, eleven destroying shaktis placed here. Five on this side, five on the other side and one in the centre.

These are obstruction within us, built by two kinds of sins we commit. If we bow our head to wrong type of gurus and submit ourselves to their vicious ways, then we develop rudresh– rudra problems on the left-hand side – these five go out.

If you have, I think it's other way round, ha, is the – if you have bowed – because I've never bowed to anybody wrong, so I don't know what to say, the mistake comes from there.

If you bow to someone who is a wrong type of a person and who is anti-God, then the problem comes on this side of the thing, on the right side. If you have the sense that: "I can look after myself, I'm my own guru, I, who can teach me, I don't want to listen to anybody and I don't believe in God. Who is God? I just don't care for God." All such feeling, if you have, then, your right side doesn't catch, but the left side catches. Because right side moves this side and the left side this side.

So, these ten things and one is Virata, Vishnu, because also in the stomach we have got ten Guru's sthana [position] and one that of Vishnu. So, the seeking is also wrong, as well as these ten Gurus are there. Then you develop this Ekadasha Rudra. When this thing is settled – set in within you, as I said, one on this side, one on that side. So, those people who are bowed to wrong type of people develop a temperament or a kind of a personality which is very vulnerable for incurable diseases like cancer and all that. You may develop cancer or any such disease – those who have bowed to wrong type of people.

Now, those who think, "I'm better than anybody else. I don't care for God, I don't want God, I've nothing to do"- all such people develop the left side Ekadasha. And left side Ekadasha is extremely dangerous too. Because such people develop the problems of the right side – heart attacks, physically I am saying, and all other problems of the right side. So, one of the greatest hurdles of Kundalini entering into Sahasrara is this Ekadasha Rudra, which comes from Void. And which covers the "medha" – is the plate of the brain. And that is how it cannot enter into the limbic area. Even those who have been to wrong gurus, if they've reached right conclusion and surrender themselves to Sahaja Yoga, accepting their mistakes and saying that "I am my own Guru," they can be cured. And those, who have been thinking that "I'm above all, I don't believe in God, who is God, I don't believe in any prophets or anything" – anything against God or prophets is the same. Anti-God personality who talks like that, who develops the problems, gets all right if he humbles down himself and accepts Sahaja Yoga is the only way of – of entering into the Super Consciousness.

I've seen people who have been Tantrikas, are being saved. I've seen people who have done all kinds of wrong things have been saved. Those people, who were members of very funny, strange organizations have been saved. But – it is very difficult to convince anyone that whatever they are doing has been wrong and they should come to right path.

So, a star came to play its part called Pluto, and this star is the one which has brought cancer disease because, Pluto is the one that cures cancer, or all such diseases which are incurable.

So, those people who just go head-long into wrong paths, suffer from funny type of heart troubles, palpitations, insomnia, vomiting, giddiness, all sorts of, we can say irrelevant talking. It is a very serious thing to go to a wrong guru and bow to him. Sahasrara becomes a closed area for such a person. The persons who are against Sahaja Yoga, have a very strong Sahasrara, like a nut, in the sense that it's such a strong shell that you cannot just break it – it's a strong shell, like a thick nut. Even if you want to use a hammer, you cannot break it.

Today, the time has come, that you have to recognize Sahaja Yoga, you have to. You did not recognize any saints, any prophets, anyone, any incarnations. But today the condition is that you have to recognize. If you do not recognize it, your Sahasrara cannot be opened because this is the time when the Sahasrara was opened and you have to have your Realization. So, it's a very important thing that you have to recognize Sahaja Yoga. There are many people who say that "Mother, why to believe in Sahaja Yoga this way, we can just call You just Mother, You could be my Mother, " you see. All right, doesn't matter. But you can't get your Realization. And even if you get it, you cannot retain it. So, you have to recognize, recognition is the only worship of Sahaja Yoga. Recognition is the only worship when you want to know God in Sahaja Yoga. All the other Ganas, Devatas, Deities, Shaktis, are one in unison in Sahaja Yoga. And anyone who does not recognize Sahaja Yoga, they just are not bothered about you, what sort of a person you are. For example, a man who worships Shiva, he comes to Me, and I find his heart is catching – surprising. He says, "Mother, I worship Shiva, how is it, my heart is catching?" I said, "You have to recognize Sahaja Yoga. Just ask Shiva." And when he asked the questions to Shiva, then only the vibrations start flowing. So, Sahasrara takes charge that it makes you recognize and also it convinces you to prove it to you. And by this proving, even if you are not recognizing, then you cannot get your Realization.

But those who recognize also, recognize partly. They take liberties, they behave in a funny manner without understanding that: "Who is this Person who is here?" I've seen many a times, I'm talking, people are just putting their hand up, Kundalini, they are just talking, chit chatting – I'm surprised because, if you have recognized, then you should know whom you are facing. Because, it's not for My good, I'm not going to lose anything. But only you, in your ascent have not recognized. That shows that you have not yet recognized.

And the way some people try to monopolize Me also, is absolutely wrong. There is no need to monopolize Me, nobody can monopolize. There are some people who say that "Mother must have misunderstood." I never misunderstand, there's no question. Or, some people try to tell Me, "Do this, do that" – that also not necessary. Try to open yourself to this protocol which is very important in Sahaja Yoga, which I have told for the first time today, that you must try to recognize in a full way. And if you do not recognize, I'm sorry, I can't give you the Realization that will sustain, I'll, it will start, but it may not sustain. So, this is the simplest way of achieving your higher things is by recognizing gradually and recognizing gradually.

It is very difficult to tell anybody if something is wrong with that person, it's impossible. After Sahaja Yoga, I can tell you, this chakra is catching, that chakra is catching. But also, because you know what does that chakra means, you can come back on me. "No, no, Mother, You see, it's not so. I'm not." That's not so, why should I tell you: "You are catching"? You have to cleanse yourself with full honesty. But first thing is to recognize with full humility and understanding. Once you have recognized, gradually you will do everything that has to be done, you'll know – what is to be done.

Now the essence of Sahasrara is integration. In Sahasrara, all the chakras are there, so all the Deities get integrated and you can feel their integration. That means, when you get your Kundalini in Sahasrara, your mental, emotional, and your spiritual, everything being becomes one. Your physical being also merges into it. Then you have no problem, as to, "Yes, I love Mother. But I'm sorry, I have to steal this money." "Yes, I know, I recognize Mother, yes, I know She is great, but I can't help it, I have to tell Her lies". Or, "I have to do this wrong thing, because after all, I can't help it." There is no compromise with Me. It has to be completely integrated. Your Dharma should be corrected. You cannot do anything wrong and then say, "I'm a Sahaja Yogi." You cannot. But for this, the strength comes from within. Your Spirit strengthens you. You must just put in your will-power that "Yes, let my Spirit

act." And then you start acting according to the Spirit. Once you start acting according to the Spirit, you find you have no slavery of anything. You become "samarth", means equal to your meanings. Samartha, also "samarth" means powerful personality. So, you develop that powerful personality which has no temptations, which has no wrong ideas, which has no catches, no problems. But people who are sneaky, sly try to try, play some tricks are really harming themselves, not Sahaja Yoga. Sahaja Yoga is going to be, he has been and will be, is going to be established. Even if they are ten people in the boat, God is not bothered. It's only My botheration as a Mother. As a Mother, I want many people to come up in the boat. But don't try to jump back by doing all dishonest things.

So, this is what it is – simple, that you are integrated. By integration, you get the power to do what you understand, and you have power to feel happy with what you understand. So, you come to a stage where you develop this Nirananda. And this Nirananda you develop when you are absolutely the Spirit.

In Nirananda state, there is no duality left – is "advaita", is one personality. That is, you are complete integrated and the joy is not anymore dented – is complete. It hasn't got a happiness and a sorrow aspect, but is just Joy. The Joy is not that you laugh loud, the Joy is not that ah you you're always smiling: is the stillness, the quietude within your Self, the peace of your being, of your Spirit that asserts itself into vibrations which you feel, that when you feel that peace, you feel like light of the sun, the whole rays of that beauty spreading.

But first of all, we are curbed down by our own personal, selfish, stupid ideas. Throw them away! We have them because we are insecure, because we have wrong ideas, throw them away. Just stand alone, one with God. And you'll find all these fears were useless. Our cleansing is very important, and that cleansing comes only when you really practice the cleansing as told in Sahaja Yoga.

The Sahasrara is the blessing of the heavens, I should say. It has worked out so well. It's very difficult to break the Sahasrara. And when I really broke it, I didn't know that it would be that successful. First, I thought is still premature because there are many Rakshasas still on the street, selling their goods; and there are many fanatics who are calling themselves by the so-called religions they are following, not the real religion of the Atma. But gradually, it has taken its roots. Now, let this truth take its root within yourself through your Sahasrara. And once this truth becomes absolutely the light that guides you, the light that nourishes you, the light that enlightens you and gives you a personality that has the light, then only you should know that your Sahasrara is completely enlightened by your Spirit. Your face should be such that people should know that there's a personality who's standing before you who is light. This is how Sahasrara is to be looked after.

For looking after Sahasrara is important that you should try to cover your head during winter time. Is better to cover your head during wintertime so that there is no freezing in the brain because brain is also made of "medha", means fats, so it should not be frozen. Moreover, you should not take too much heat on your brain. To keep your brain all right, you should not sit in the sun all the time as some of the Westerners do. Then your brain melts and you become a crazy person. Is a sign that a person is going out for madness – is something which I've told many a times that don't take too much heat on your head. Even if you are sitting in the sun, keep your head covered. Covering of the head is very important. But the covering of the head should be done occasionally, not all the time because if you just put a very heavy band around your head, then the circulation becomes poor and you may have trouble with bad circulation. So, it is an occasional opening of the head to the sun and to the moon, occasionally. Otherwise, you will sit in the moon and land up in the lunatic asylum.

Anything I tell you, you must know that in Sahaja Yoga, we have not to go to anything "ati" [extreme]. Even sitting in the water [foatsoak], some people will sit for 3 hours. I never said so. Only for ten minutes you have to sit, but with full heart. If I tell them anything, they'll go on doing it for 4 hours, there's no need to do it for ten hours. Give your body different-different types of treatments, not all the time the same treat. The body gets bored or gets absolutely overburdened. Now, if you tell somebody, "this is your mantra". All right, it is to be used till you get rid of your Chakras, finished. Lo, something, some screw is to be put here; all right; now what you do – you put the screw till it fixes, you do not go on even when it is fixed. Are you going to screw it more and more so that the whole thing gets spoiled? Is better that use wisdom. And for this wisdom, we must know that it is Shri Ganesha or Jesus Christ who are placed on both the sides. Here is Mahaganesha, here is Jesus Christ. Both of Them help you to correct your vision, understanding and give you wisdom. So, the wisdom lies not in sticking on to something. Sahaja Yogis are not stuck-up people. If they are stuck up, they are not progressing. You are not to get stuck up with ideas and stuck up with things. You have to be all the time moving and in the movement, it doesn't mean that you should fall from somewhere and

people think, "Oh, we are earning such a lot, because we are falling down." You have to ascend in your movement, not to fall.

So, when you are achieving something in Sahaja Yoga, first of all you should see your health should be all right. Your mind should be normal. You should be a normal person. If you are still barking at people, then know that there's something wrong with you. Or if you are still sulking and still tantrumish and if you are still in a bad mood, then think you are not yet a Sahaja Yogi. You can judge yourself, if you are free like a bird then it's all right. But that doesn't mean on the road you start singing like a bird and jumping on a tree. You see, any analogy I give to a stupid man, he can behave in a very stupid way. But to a wise man, he discreetly uses it for a proper purpose. So, one has to understand, Sahaja Yoga is known by the discretion a person has.

Now, what happens actually that you get stuck with one thing, that is your Atma and the whole your being floats like a "patangas" [flying insect] does, or a kite that floats, goes all over the places, everything, but you are stuck to only one thing, that is your Spirit. And, if you could really do it, genuinely and honestly, not worry too much about your money and your families and other mundane things, just don't worry about anything. You don't have to worry, just give it a bandhan. If it doesn't work out, doesn't work out, finished. What's that wrong? If it works out, well and good! Not that your desire is important, but, "Thy will be done". First you say, "Thy will be done" that it is so surprising that your wills change, your desires change and whatever you say, is done. But when this also comes up, people develop an ego; so be careful. It's all done by the Shakti and not by you, by your Atma and not by you. You have to be the Atma and once you become the Atma, you become into "akarma" [without karma] where you don't know that you are doing it, it just works out. You don't feel, you are not aware.

I wish, after all these lectures, most of your chakras must have been opened. But this is all my work. You have to also do some homework. And, you have to also work and see for yourself. Be alert. Try to face yourself in the mirror and see for yourself: how far honest you have become? How far clean have you been? How far friendly you are in collectivity? Which is a very important point in Sahaja Yoga. If you are not collective, if you are funny, if you are strange, if you cannot communicate with others, then something wrong. And then you should face yourself as you are and try to correct it. Because you separate yourself from yourself like I separate My sari from Myself and try to clean it. In the same way, you separate yourself from yourself and try to clean it. This is the way Sahaja Yogis are going to ascend.

When the Sahaja Yogis will ascend, the rest of the things also will ascend. Many Sahaja Yogis of this kind will impress so many people that they will also ascend. So, the whole thing can ascend very fast. But you people who are rising higher should try to rise higher and higher without being aware of it – that's very important. Those who are also who think that others are higher than them are also sadly mistaken, because that's not so. It's the whole that's rising. Nobody should feel that way inferior or in any way low, or feel insulted that: "Somebody thinks me low". Let somebody think, what does it matter? Divine doesn't think so. So, all these little- little things you should be careful about, and otherwise it's very easy in this Krita Yuga to achieve the ultimate goal of "Atma sakshat kar" [Self-realization].

I think today I have told you quite a lot about Sahasrara but if you have any problem about Sahasrara you may ask Me now but only about Sahasrara and nothing else. It's better to ask Me questions about Sahasrara instead of all other things.

[Shri Mataji speaks in Hindi aside: Do like this, keep them both, keep this on top of the other.]

You can ask Me questions.

[Shri Mataji speaks aside in Hindi: Spread it like this. Just spread one and see. It's better now. The chair is not comfortable. The seat is... Ok, let it be. These plastic things...

What is the question? What is he saying?]

[The question in Hindi is about "samadha" and "bindu"].

Shri Mataji: Yes, this is the trouble with you. You read some nonsensical books "samadhi", "bindu", this, that, all that. Now please forget it, please forget all these things. "Sama-dhi", "samadhi" means, first is the nirvichara samadhi [thoughtless awareness]. First is nirvichara samadhi that you achieve and the Kundalini just comes out of your head. "Sama-dhi" means, the "dhi" means the "buddhi" [intellect in a large sense]. And when it has got enlightenment it means Samadhi. So, first of all, the buddhi gets enlightened – just now I told you about that only, the first enlightenment.

Now, the Bindu and this and that are higher stages [Shri Mataji puts her hand above Sahasrara]. Ardha Bindu, then Bindu and

then Valaya. But you should not be futuristic, just now if you have read some book no use trying to show off that. That's not a good thing. Just try to see what you are. Why do you want to talk about things which – which do not concern at this stage? Just now, supposing you are going by bullock cart, why do you want to ask about the aeroplane? Just now you go by bullock cart, then you get into the train, then you get into the airplane. All right? One by one, not like this. Because you have read the book, it's not -doesn't mean that you are supposed to know everything. All these books are written by some sort of prankish fellows who have read something here and there and have put it down. But you must experience. I'm your Mother, so I don't want to give you big ideas, this and that. I want you to do the way we have to move. As a mother would say, "Now, this is the way you are. Now you are in the first class, so pass your first exam. Then you'll go into the second class, then pass your exam". Everybody has to go that way to mature properly; there should be no immaturity in a personality. So, all these books that you have read you better throw them away, it's no good. But if it is by some Realized souls you can keep them and think that they are higher people and we have to be at their stage. Only by reading the book you don't become those personalities, do you?

[Shri Mataji speaks aside in Hindi: What next?

Sahaja Yogi: Similar question.

Shri Mataji: Similar questions.]

Shri Mataji: All such questions are there, one better than the other. I'll tell you it is such a empty thing, how can you be satisfied with empty things? You haven't got anything.

First of all, achieve a state. First of all, settle down, gradually you will know about it. By reading books you do not become anyway Realized soul, do you?

According to Mr. Kulkarni all questions are of this type, they are of no use. That only means that you have read some books, that's all, finished, nothing more there. And it's true. If you have just read some books you are just coming and quoting here, no use. Gradually come up. If you are honest and if you want to have it, then come up gradually. Just don't try to show off anything.

You better give him writing. [The questions will be written and a Sahaja Yogi will read them]

Sahaja Yogi: There are request that, You please give a part of your lecture in Hindi, because some people cannot understand English, they find it difficult.

Shri Mataji: All right. You see, now I've given My lecture in English. But I give my lectures in Hindi also in different places. Here I'm giving in English. So those who want to hear Me in Hindustani can come to other programs.

[Shri Mataji conversing in Hindi:

Where is it on the 7th?

Sahaja Yogi: 7th in Delhi University Mother, Gandhi Bhavan

Shri Mataji: Ah?

Sahaja Yogi: Delhi University – Gandhi Bhavan

Shri Mataji: Gandhi Bhavan in Delhi I'll speak in Hindi.

After that?

Sahaja Yogi: 7th evening. 7th evening.

Shri Mataji: Ah?

Sahaja Yogi: 7th in the evening

Shri Mataji: 7th in the evening, you come there. Will tell you in Hindi. I speak in all languages. Will tell you in Hindi. Then we are going to Kalkaji on the 10th. Then where are we going? Where are we going on the 9th?

Sahaja Yogi: On 9th Mother, Jangpura. Jangpura

Shri Mataji: On 9th we are going to Jangpura. There all speak in Hindi. Had recently gone to a temple and spoken in Hindi there.

Sahaja Yogi: On 8th Safdarjung Enclave

Shri Mataji: On 8th at Safdarjung Enclave. You take all the addresses. You come there. I will speak in Hindi there. And then these poor English people who have come, they just sit in meditation. They never say, "You speak in English. We have come from so

far, spending so much of money". No one says like that.]

Sahaja Yogi: One question is there – pustaki [bookish].

Shri Mataji: Ah?

Sahaja Yogi: There is a bookish question.

Shri Mataji: Pustaki?]

[Shri Mataji is laughing].

Shri Mataji: He calls it pustaki [bookish], pustaki questions, pustaki. You see, it is nothing Divine, it's all pustaki. This is true. That's why I used to wonder why Kabirdasa said, "Padi padi pandita moorakha whai" [on reading, the learned become stupid]. Now I know why he said it, because by reading people really become funny and they just try to test Me, my knowledge, or trying to show off their own knowledge. Ka pustaki? What bookish?

Sahaja Yogi: What is relation between Kundalini, prana and astral body and soul. Are they same, but different forms?

Shri Mataji: Astral body, prana...

Question: Kundalini and soul.

Shri Mataji: Soul. Now this gentleman who has asked the question perhaps has come only today. Otherwise, I've explained most of these things. But for your benefit I'll tell you.

First is Kundalini. Kundalini is the pure desire to be one with God and this energy is placed in the sacrum bone, which is awakened when some authorized person from God can raise it. This is Kundalini, is pure desire. Now, prana is the Shakti, expression of the Shakti of the right-side, that is Mahasaraswati Shakti, is created out of five elements, called prana.

Astral – what – Astral body?

Sahaja Yogi: Astral bodies.

Shri Mataji: Astral bodies in simple Hindi language are "bhoots" and they are the people who just come into your being and take your soul out. Never try these tricks, never. These tricks are tried in America very much. And I've told them not to try such tricks and horrible things are happening because a person living in Geneva had a child and in are you know English people don't keep their children sleeping with them. So, the child used to sleep in another room and the lady, her grandmother, who was fond of this child wanted to talk to the child through this astral body business. And every night she used to talk to the child.

Ultimately, so happened, that the soul of the child which she used to call out, could not return back to the body and got lost and the child died. It has so many problems, astral body things have, that it is nothing but a dead soul from the left or the right can come into you and can carry your soul outside your body and you can be lost, you can be dead. So, this is something going just the other way round than the Kundalini awakening. By Kundalini awakening, your Prana Shakti and your Mana Shakti [left-side] are integrated and you become one with the Divine so your Super Consciousness is awakened.

[Shri Mataji speaks in Hindi.]

Sahaja Yogi: I can feel the Kundalini reaching my head, but I can't feel it come out and I can't feel the cool vibrations.

Shri Mataji: That is good. Somebody is feeling the Kundalini on their head, that is what Kabirdasa has clearly said: "Shunnya shikhara para anahada baje re". So, the "anadahatha" is hitting the fontanel bone, but it is not coming out, that's it. Then, means it has not broken the Brahmarandra, as simple as that. Till it has not broken the Brahmarandra you cannot feel the cool breeze, it's absolutely spontaneous, it has to work out that way. So is correct, your Brahmarandra is not broken, that is your stage. So, it has to break and the reason for that is something wrong with your heart. If your heart is clean it will break, if your heart is strong it will break, but if you have a weak heart also it will not break, if you're suffering from heart trouble it will not break. It has something to

do with your heart. If you are a seeker of other things than Spirit also it may not break. So, there are many reasons various reasons why this Brahmarandra won't break. But what is a reason that we have to find out – yourself, you can face yourself and find out what's the matter.

[Conversation in Hindi.

Shri Mataji: Give them, give it to them.

Lady: About the vibrations, I wrote.

Shri Mataji: What about vibrations you wrote child?

Lady: Just now they told.]

Shri Mataji: Brahmarandra. We'll work it out; we'll work it out for you, all right?

Sit down, doesn't matter. We'll work it out, don't you worry, it will work out. It takes sometimes little time, doesn't matter. Why should you have fear about it? Just it will work out.

Lady: I have a headache, right away.

Shri Mataji: Yes, we'll work it out. All right? It will work out.

Who else, what else is there?

Sahaja Yogi: One man says he had met Muktananda, now he finally wants to be closely with your Sahaja Yoga meditation centre: "I fully believe that we will be able to achieve the main aim of life by this Realization. Mother please advise and awaken our Kundalini so as to get rid of all physical and mental ailments."

Shri Mataji: Ah! This Muktananda! "Are baap re baap"! [Oh God! God gracious!] Terrible fellow. Hum. There is a mantra for him. Who are the people of Muktananda? Just raise your hands please. Those who have written this letter about Muktananda, raise your hands please.

So now, we'll tell you the mantra how to get rid of the problems, all right? There's a mantra for that who he was in the past life and all that, I know and we know how to get rid of it. But you have to religiously do it, religiously do it and you'll get rid of. I know it has done lot of harm to many people. But if those who are not anymore into the clutches, we can work it out, alright? So, all those who are wanting to know about it you will know in our centres or if you can come on the sides, I'll ask somebody to help you, all of those of that kind. Now, what else is there?

[Conversation in Hindi.

Question: 10-year-old kid has given.

Shri Mataji: Ah?

Question: A 10-year-old kid has written. There is a 10-year-old kid. "I am a 10-year-old kid and I study in class 4. Can I be awakened Mother? If yes, then kindly awaken me".

Shri Mataji: Yes, yes definitely. If he is 10 years old, he will get Realization first.

Question: I am first in studies. Respect my mother and father. Let me be good in Sahaja Yoga. I am in front of you. Many salutations.

Shri Mataji: Ok you come this side. Everyone will get Realization.]

Those who have not got Realization should come on this side and that side and all of them should be worked out. We have lots of Sahaja Yogis from all over the world and everybody must get Realization, no doubt about it.

Question: Physically I am fit, no heart problems. My problem is that I think too much about myself. Result is that I have become a psychic case.

Shri Mataji: All right, those who are a psychic case also should come this side, I will tell them how it arises, from where, all right?

Sahaja Yogi: Kindly advise: "Being a new Sahaja Yogi, may I practice meditation in office keeping Your photo before me? During office hours some time we have spare time gossiping, taking tea etc. I want that time to be utilized in Sahaja Yoga meditation in

office. Although I started doing meditation in my house before going to sleep, kindly advise and give all alternatives.

Shri Mataji: No, not in the office, you cannot do meditation in the office at all. You see, you have to be very careful. Actually, you see, office people are so gross and they will never understand Sahaja Yoga. So, best thing is first to talk to them about Sahaja Yoga, not about Me, don't even show them my photograph, because it's very funny that some people who see my photograph are frightened, they can't see Me. If they are possessed, they even shake before Me. So, it's better not to tell them about Me, but about Sahaja Yoga, how you are helped. Gradually with great care, like a nice mother you must bring them to the position where they can receive Realization. And then gradually open the thing, but not in the office, please, no, not in the office. You have to do it at home and you have to do it in the group where you meet in the centres. That you must do every week, that is very important. And once a month in the ashram, once a month in the ashram.

Question: Man says should one do yogic asanas and pranayamas? Should one do transcendental meditation, second question?

Shri Mataji: Cha transcendental kakya? [What transcendental, what?]

Seeker: Transcendental Meditation.

Shri Mataji: Should we do?

Seeker: TM.

Shri Mataji: He's done. [Laughter]. He's done all that?

Now, about pranayama and about, I've already talked about it, but you might come now. Pranayam and all these physical exercises of Hatha Yoga now I've already told that in Sahaja Yoga we too do some exercises, it's quite a lot. For physical fitness sometimes, sometimes for adjusting our Chakras and all that and for improving the back bone, we do exercises. But we have to know what chakra is catching, there's a science. It's not done that your throat is bad and you are doing all the asanas for the stomach. All the asanas are not done. Like taking all the medicines at the same time. One is for cold, one is for heat, it's like that, all the medicines we don't take. So, according to need of the person we do pranayama also we do according to the need of the person. Gradually we understand what is wrong with us and that's how we do the asana. Not blindfolded. First thing. Then about transcendental meditation less said the better. You have to see for yourself what others have achieved, you see. When you go to guru you must first find out how much money he takes. If he takes the money, just don't go, first thing.

Secondly, how does he live, what is his style of life. Thirdly what others have achieved, what is their condition. Most of the disciples of transcendental meditations are now beggars on the street. And some of them are epileptic patients, I have seen so many getting epilepsy. So, if you have done transcendental meditation, it is not meditation but it is anti-God thing.

So you have to first neutralize yourself, come down to normal conditions and then you receive your Realization. We have a lady here who was a granddaughter of a Duke. She lost all her money and her husband was the director of one of these "flying squads" that he was having. He lost all his money and became bankrupt, this lady got epilepsy, he got epilepsy, her child got epilepsy, all of them got epilepsy. They came to Sahaja Yoga when they had nothing with them. Today, they are all right, all corrected and they are doing well. But we do not take a guarantee on anything because you have to also decide in your mind that you are not going to have these funny ideas, because some of the TM people who come are so arrogant so egoistical, that it is impossible to manage them. So, it is your need, not our need and that's how you should come to a doctor as a patient comes. Then only it will work out. Otherwise don't waste our time, please.

That? Now all the questions are over and for the last time, let us go into meditation here in this hall.

[The seat where Shri Mataji is sitting is being adjusted.]

Sahaja Yogi in Hindi: "There is a cushion under You also, that's why you are feeling uncomfortable" "There is a cushion under you also that's why you are uncomfortable" ...

Shri Mataji – "But, no I wanted that. It's a very, very – 'put it at the back', it's a very uncomfortable seat you see. Just sitting for such a long time, is impossible. [In Hindi] Have to raise all the Kundalini from the back. Need to put a lot of pressure from the back. Not able to put pressure".]

Please close your eyes.

[Shri Mataji speaks in Hindi: All of you close your eyes. In Sahaja Yoga you don't have to understand the language. Because for this work, it does not involve your brain. It happens with the movement of your hand. You completely close your eyes. But you don't have to close it tightly. Just close it normally.]

Keep yourself steady.

[Shri Mataji speaks in Hindi:

Steady yourself a bit. On steadying yourself, keeping the eyes closed, put your hands towards Me. And don't bend your neck backwards or forwards. Just sit steadily. Look towards yourself, don't think about others. Keeping your eyes closed, look at yourself. This is your physical state. The mental state should be such that it is not a very serious thing. It is a play to your mind – a game. That is why maintain a pleasant attention, pleasant attention. It does not mean that you laugh and sit. But be in joyous state. Don't be in troubled state. There will be no problem. You will not be troubled. Very easily the Kundalini can be awakened. That's why without any tension, sit very comfortably. Absolutely no tension.

Don't hang your head backwards or bend it downward. Keep your neck in the centre.]

There should be no shaking, nothing, be steady, be steady.

[Shri Mataji speaks in Hindi:

Stay still. No moving. The bodily gestures, nothing needs to be done. Be calm. It is a happening within. This is 'antar yog'. It happens on the inside.]

Keep your attention towards the fontanel bone area, towards the Brahmarandra. Keep both the hands strait towards Me, strait. Not towards yourself, but keep both the hands strait towards Me.

Now. Now see for yourself from your head with your right hand on top of your head, if there's a cool breeze coming out.

[Shri Mataji speaks in Hindi:

Hold it on top. Hold it on top, without touching. All of you can see. All of you see, not that some people are seeing and some are not. Now raise both your hands to the top towards Me, raise both your hands. Now ask one question, "Mother, is this the Brahma Shakti?" Ask in your mind. First time you will feel the Brahma Shakti on your hands. First time this subtle Shakti you have felt. Because you are subtle. Now bring your hands down. Now remain calm. Don't do too much of arguments. Because this cannot be taught through an argument and neither can it be understood by arguing. That's why all those who have felt it stay calm. And for those it did not work out, for them, if they wish to achieve it, then come to the centre. If you wish you can come this side. These people will see them.

After this there are three more programs. You should definitely come there. And next year I will come here again. Every year I come. Every year, you should be progressing more. You should grow. Slowly everything is growing.

Those people who did not feel the cool breeze, if they come this side or this side, these people will see them.]

Shri Mataji: Gavin? Gavin?

Sahaja Yogi: There is a small announcement...

[end of recording]

1983-0206, Marriages

View [online](#).

6 February 1983

Wedding

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Marriage Ceremony 1983-0206 Delhi India

Shri Mataji: Just tell these girls to open their veils. They don't have their friend behind?
Just bring it a little less.

Yogi: Mother, would you like grooms on the left or the right?

Shri Mataji: put it back, no no, take it out and put it here, but keep your neck down, so that the face can be seen.

Yogi: Some are sitting on the left and some are sitting on the right.

Shri Mataji: All of you should be seated like this, the boy should be on the right of the lady, the bride should be on the right of the bridegroom. The boy should be, bridegroom should be on the right of the lady. That is correct, that is correct, that is correct.

Yogi: All bride to be towards you?

Shri Mataji: No no right side of the boy. First right side later she will sit on(vaamang) left side. This is wrong, first, she has to sit on left, all right be careful, be careful. I think better than that outside. All right,

(Shri Mataji is discussing with other yogis regarding the placing of bride and bridegroom and mantras.)

Yogi: Mother do you need Coconut?

Shri Mataji: Coconut is not required now, later. You do one thing you announce. The parents of the girls should come forward please, parents of the girls.

The parents of the bride and the bridegroom and who else with you. To keep the sense of authority from husband to wife and from wife to children. Get the water. Do one thing use these bowls for water, these bowls. (Marathi). Bring bowls.

Yes, bring bowls, fill water from here. Enough, is there any towel?

Shri Mataji: have you got a handkerchief something? Wipe it from below also. Behave all right, if there is a virgin in the family they have to respect. They have to develop a respectable life. Give them water, give them as well. Did you give them water? Ok do one thing, for washing, this plate will not do, no not this. They are bringing one. Start from this side.

Leave this put this water in this. Done, don't put your hand in this. Put that water also, don't touch with hand, see this, drink this water. Do not touch it with hand, one minute. It the question of vibrations. Do not touch with hand. Ok, leave it.

(Mantras.....)

Shri Mataji: Ok all of you please go a little backwards, nobody will sit here, go backwards, there is plenty of space. Leave at least

6 feet space. You all are sitting like the Royal family.

Yogi: One person has some problem in his leg.

Shri Mataji: Give him some seat to sit, turn the seat, no don't keep very big keep a small one, keep a cushion He can sit on that. Keep only a cushion, this cushion can't come out. Keep a small chair the small one. He cannot sit, this is too big, bring a small chair.

Yogi: Mother we need two, Girl should also be seated high on a chair.

Shri Mataji: Yes both of them should sit on the chair.

Shri Mataji: The girls have to sit little back then the man so the man moves forward, yes the bridegrooms will move little forward and the girls should sit little at the back. Yes, it's better so that we can reduce that's better. The girls have to sit to the right side of the man and when the boy is giving ahuti, that is when he is giving it to fire the girls have to touch the right hand of the bridegroom so the girls have to sit at the back. All of you move backwards and now leave the hand it's all right. Leave the hand and sit at the back of the boy's little bit so that you can come closer, all the boys can move forward and the girls at the back, still further, close down, close down. Still, further, Manish come in front. All of you can come closer to the thing, the girls should move behind. All the boys should come closer to the Bedi (the Secret fire lightened for a wedding) try to accommodate each other, don't leave places between. Don't leave spaces in come forward this side. Give this that side Yes.

Tell them to move that side, just move to the right. The facing people move to right a little so these people can be accommodated to your right. All the boys come forward now. Markus again move forward, you have to move much forward. All of you move forward move to the right, now see that everybody adjusted, organise Manish move to the right please sit still, move. Now the girl should be on the right side of the boys. All the girls should move closer to the boys, please. Kishan you should use ghee and oil but wherever you like you can put it whatever you like but with a swaha when he says.

(A yogi discussed something in Marathi. Shri Mataji is laughing and saying that there is nothing give and take in this. There is no dowry system, most of a headache is off when you don't have a dowry system, no giving and taking the business.) That's the best way, isn't it? So relaxed, can you believe fourteen marriages are taking place and no tension at all, everybody is enjoying. Better give up you will all enjoy marriage

Yogi: Mataji what about us, when will we get married.

Shri Mataji: You can marry next year. All you can do, you should get remarried again.

Yogi: With whom.

Shri Mataji: with each other, those who are not married. Are you married or not?

Yogi: Not.

Shri Mataji: then it's all right. That's what I am saying. (Shri Mataji and yogis are laughing.)

So you will have to have another marriage, Sahaja yoga marriage, make it a blissful marriage.

Now tell you what he is doing one by one. First is Agni Devta because before the Agni, before the fire your promise. The fire has the capacity to cleanse everything. To bring it real value, bring it 's the principle, that's why you are doing it before the fire. So first we have to worship the fire so that the fire purified itself and that it's Kundalini is awoken and once the fire goes to its essence because you are saints and realised souls. It will burn away all that is bad and will bring the real value, the principle of marriage in

you. Yes! Start it so with swollen feed and serenity you have to know that you all are saints and saintly brides. Whatever you are doing you have to do it with full awareness. All the brides and Bridegroom should meditate in your heart inviting Her in your heart. Fold your hands and do naman to Her Holiness Mataji and invite Her.

Now the girls should touch the right hand.....

(Mantras)

Shri Mataji: Put the vibrations in the fire it will work out. Tell him to put fire all the four sides then all the people will put the samgri in it. Put the wood on another side also, keep some wood this side also. go, keep both the sides. The fire will catch slowly.

Do one thing, spread this till last. Brother, spread it till the last point then it will keep burning till last put some more samvidha in a row (the wood pieces used for havan). Put them in a line till last. I am saying that put some more samvidha till the end. Put them all the four sides, it will keep spreading. Don't worry about the fire, it will spread slowly, don't worry about that, only spread the samvidhas. Everybody loves to watch. Put them till last, up to all four corners, it will spread itself. Did anybody go to get samvidhas. The wedding is such a collective thing It took four to reach. We could reach in time because all the girls were ready in time and boys also got ready. Don't keep it up, keep it aside, keep them till the bricks, spread them in all the four directions.

54,45

Shri Mataji: "Mr Chandra keep the Bhasam (ashes of the havan) of the havan, I will tell you, first of all, you keep the basam in a bowl for puja.

Ladies must touch the hands of the boys when they are putting the aahuti.

Did you complete 108 names? Gavin has got 108 names. 108 names, Gavin you say that.

Now you all have to get up slowly, now put the knot, all the boys got cloth around them, some married ladies should do that, not unmarried ladies should do that. Take it around your neck, you see boys should take around their neck so the loose thing should fall on your left-hand side. Loose end should fall on the left side. Now the ladies who have tied have to open it later, so remember whom you have tied. (Mother is laughing)

In marriages, there are so many small small things which are very cute and they bring sweetness in the relationship. See there is no tension, nothing, everybody is getting joy. The boys who are not yet married should go as young brothers, all of them should join as brothers. Yes go, go there, give a camera to him. All of them have to stand next to the fire, boys have to stand next to the fire. All the young boys little boys or the once who are not married, not those who are about to be married, not that kind. Every couple should know which is the brother of the bride.

Shri Mataji: why did you do, just tell them not to publish anything we don't want just tell them. Where is? That see, you see people do everything offend without asking, very easy, this is something I don't understand why should have done. Just now I threw him out from taking, they are not to leak, without asking me. Please telephone him not to publish anything.

Yogi: All the boys should keep that paper bowl of kheer in their right hand. You should eat food that is cooked by the all brothers and sisters and if taken outside the home you will vibrate it. I will be loyal to you.

Shri Mataji: This is the first wow! You will be loyal to me. Again this is the first wow.

Yogi: Now you should go around.

Shri Mataji: Now first of all with your foot remove first wow, little bit strike it. All right now put the while going round put this lahi

(puffed rice) in the fire and then move it slowly. Put it first of all carefully. Move forward, move forward and put the lahi, let the boys help them to put the lahi in the fire, now it's all right. Now girls have to lead boys have to follow, the girls have to go forward the boys should help them now, start moving till you come back to the same position. Move move, move on. Somebody the boys should not move. Somebody Italian should also with this. The boys should not move, the boys should keep their places wherever they were, near the fire, the boys should keep near the fire, fireside, on the fireside. You keep reciting. Move, move move Marcus move, move move. The boys should stand at the proper places where they were, move move move move, the girls have to move first, move move move. Move move, go go fast. Let them move first, ladies should put their heads down, slightly more. Go round straight, you have to come back to your original position. Go on moving, can hold the hands of the wife to move faster, hold the hands of the girls. Now stand by, stop for a while. Again take the thing in your hands again the same way give it to the girl's hand and the hands must put Hena. Put your foot on the second one now. Say the wow now. The girls have to say this.

Now the bride says: I will do all household work with my physical and spiritual powers, I will live with love and affection and will obey you. You should help me in my work, I will help you in the work of Sahaja Yoga.

Yogi: the groom places his foot on the third, wow and again the bride says I will keep my Laxmi tatwa in order and you will respect my Laxmi tatwa, this will help your Laxmi tatwa to keep in order. You should give account to all the thing you bring home, nothing will be hidden.

Shri Mataji: Just say it loudly.

Yogis: Now the groom has to keep the foot on fourth wow, the groom would say.

Shri Mataji: Now the groom has to leave the girl after this.

I will give you happiness and peace with love and affection. And you will also think about my happiness and peace. You should not go outside without my permission and I will tell you when I go outside, I will not discuss the things about the past and you will not discuss the things about the past. Now this time the broom should leave, first you have to break the mount and groom should leave

Shri Mataji: They all are roaming in their dreams, they are in the dreamland I think. doing so slowly. Please move fast you are in a dreamland already, fast ! Faster than this. Move faster, move faster, in one mantra you should come round, not very fast, it should be little speed, so now.

Now the fifth wow, should place on the mount, the groom should say, You should take care of me and my children. You should respect other Sahaja Yogis for assistance who come to our house.

Now the bride removes the mount.

Shri Mataji: Now you have to move fast, I think you don't want to finish this moment, you are enjoying it too much. Markus there is gap move fast. Who is there, now stand, stand again, all right. Now don't move fast, that's all.

Yogi: Now the sixth mount.

Shri Mataji: All our children.

Yogi: Groom have to put on the sixth mount, the groom says if I do any mistake doing Sahaja Yoga you should excuse me and I will excuse me and I will excuse you. I now remove the mount.

Shri Mataji: Just go and put the thing in the fire. (Shri Mataji is discussing something which is not audible.)

Yogi: Our Sahasrara.... Shri Adishakti Mataji Nirmala Devi has put us in Holi Bandhan and this is a very great fortune, by this act of Mataji as MahayAgnya. We will offer everything to Her feet that is our health wealth mind and our heart. We will take an oath that we will be loyal to each other. We will work to increase Sahaja Yoga, we will bring our children up in Sahaja Yoga. Jai Mataji!

(In between a little bit of Shri Mataji's whisper can be heard but it is not clear.)

Shri Mataji: I think that will become controversial, they will have conflicts. Alright, bring it soon. I think it should catch. See they are saying that they will help you.

Yogi: Mataji Romil Sabab wants to go. First, call Mr Romil, tell him to eat food, his car has not yet come. Yogi: we will serve him first.

Shri Mataji: there is some time for that, you call him here.

Yogi: Mother what time we will give gifts.

Shri Mataji: let them eat the food.

(All the brides and bridegrooms are present Look at Shri Mataji and offer the salutation for Her.)

Shri Mataji: May God bless you all, may God bless, may God bless you all. Is it done, shall I get up.

You all can get up slowly and come back to your seats. Can you push back your seat properly? Slowly help your wife. We are having Salve and his wife and now we have also reached

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Because many people have written about it (inaudible) and a lot of people have been thinking that something should be done in this matter of finding the truth.

(Unclear) Now when human (inaudible) his condition would be such that he only believes this thing (inaudible) and he has no other means. Whatever have been the achievements of Science, we have seen only through the medium of intellect. But the intelligence that is, tells us only about what is visible in the world. It tells us nothing about what is invisible or can't be seen. And can't even tell what is the difference between the Truth and invisible. Then it should be thought first that when a person talks of the search for Truth then first of all he has to consider that whatever we have known through the intellect, have known nothing, even then we remained in illusion. What we have known through our intelligence, whatever we have known till now, that much has happened, we have known from what is visible (UNCLEAR) but have not known what is in the invisible or hidden. And could not even know that what we have to know from what is visible whether it is the Absolute Truth or not. Now when the achievement of Science is ours, then Science is on our heads, we have known a lot through Science. We have reached up to the atom and molecule.

The activities that we have understood are also of all that is gross or non-living. How it happens with everyone in the world, no one has any attention towards it. The first thing to be thought about in the search for Truth, that whatever man can do, is there any creation beyond that or not? For example, as we watch any living thing - a human-being walking, strolling, growing, becoming anxious, see everything, but we don't look this way, we don't visualize/pay attention to the fact, why is this man made - first thing, because we don't have an answer to it. The speciality of man is that he turns his face away from the fact to which he does not have an answer. And says that, he would like to stay at the point to which he has an answer. He thinks that it would be wrong to go beyond that point. But man came into the world, Science told us that man has been created/made from an amoeba. Then it should immediately come to our minds that such special events that have happened, and because of which they are all inferior to us, these are inert/inanimate things, we can make them. Man's vision reaches there, that okay we're making it, so we made it and we have become a very great person or we have done a very great work.

But even a stone cannot be made by man, not even an atom or molecule of it. Only if man could think with a little humility that, "Can I make this stone myself? Of all the elements, can I make even a single element myself? It's valances etc. are made so beautifully can I create something like this?" It's okay, that you've assembled a dead thing. But in it's creation can you have any intervention – you cannot have. You can't change anything about/in it. As it is, so shall it remain. You can make it's compounds, can make mixtures from it.

But if sulphur is burnt and if we make crystals from it, they will be made in the same way as they are made of sulphur. Now if you want to create your own style of crystals, you cannot create even that. You can not interfere in it's properties. Yes, you can use those properties but you cannot change their basic fundamental properties. So who has made this and in whose power is it that He can change it? Here also one should have a point of view. Living in the dark, if you say that there is no light, then this would be wrong. But if someone says that there is light, then, be it any scientist, any intellectual man, he should say that if there is light we should see it. There must be curiosity or inquisitiveness. There should be curiosity in the mind of man that, after all if he is saying that there is some light beyond it, so why not have a look?

But the way we are influenced by ourselves, there's so much autohypnosis, that we think that whatever we can work out only that is true and what we cannot work out, there's no need to look there. Thus you can understand how far away we are from Truth, that we haven't even touched it's basic facts. The first question is that the One who created the universe that is created, and Who has made such a beautiful arrangement in all the molecules, particles and atoms of this universe, Who has made it so systematically, Who is this administrator? One thing can be said that people are honest, that say, 'We can't go any further than this, so we'll stay here.' But if we say, you can grow, you can go further than this, and beyond this there is another area, another dimension, so why not open your eyes to all this? We have only an ego that, "We have done this, we have found this out, we have this, that, but whatever it is, it is inferior to you. If you want to rise above, anywhere, you have to hold on to something above. Wherever one has to climb - you must have seen that when people climb a big hill, then they hammer a nail up there first and then hold it. This is what you call hypothesis etc. in Science where an assumption has to be made. Nailed the nail of that concept, then holding up that nail rose higher, and then went forward to see what happens.

Whether the nail is actually nailed or not, whether we have reached there or not, a person can only see after reaching there in reality. But by turning away completely, this work is not going to happen. Now if we say that those who great saints and sages that have been, the great Incarnations who have incarnated here In India, in this land of yoga, who have done great deeds, whom till this day the world is worshipping and believing in, these people didn't lie, so you would say, "Yes, they used to lie, what is the proof of this?" If you say so, then we can't stop you. Whether there is God or not, this too if it is now a matter of debate, we can't stop you. But if we say that we prove it to you, then why not move in that direction. If you are a worshipper of Truth and you want to know the Truth, if someone says that you can progress in it, not only this but you can know that Truth completely, then why don't we most humbly accept that, "Okay, let's go and see, which is the path Mother is telling? Let's see whether it is correct or not." Accepted that this thing was not universal till now, was not collective and very few people knew about it That's why there were misunderstandings, but just like there are things of Science electricity etc., as many as/whatever are discovered, the way they are collective and global today and are used for the common good, when we want to get to something higher than this, then the things we have used till date to attain the things lower than us and acquire them, not only this, in order to have authority over them, we have to give up the use of those things. For example, if you want to move around in Delhi, then car is fine but if you want to go/fly up, you need an aeroplane. It's speed is also different, it's modus operandi or style is different, all it's projects are different.

The motor-car is a different thing, it moves on the ground and this is an air-plane flying in the sky. Similarly, when I am saying to you, that you have to know the Spirit, the Spirit has to be used, with the help of the Spirit only you can know the Divine, so it means that with the help of intelligence only you understand the whole world, you have come to know, then you will have to find something beyond that - that is the Spirit. If there is no mention of the Spirit in Science, then only this can be said that yet Science has not been able to move in that direction, it'll never even come to know because the limited area from which you want to know it, it is beyond that, you won't be able to see it. It's range is not such that that you get to know it. Thus the range of this machinery, has to be increased. And while increasing that range if I say that, until the light of the Spirit comes into it till then the work won't be done, you must accept it so that we attain it. As we see a person has a very good microscope that lets him see how each muscle is and how is the flow of blood in it, we see all this but when we see that another person has a good machine, even better than this one, so we want somehow to get it. Similarly, if a person sees that the other person has got something special, so he should have a desire to achieve that special thing, but it does not happen. This is not the case with the Spirit because man only wants to know that, "What I am today, I should get everything in it only. If I want to rise further, means it's a disrespect to myself only." In the case of Science, he doesn't think so.

In the matter of Science, if America did some research, he will rush there. Then does not think that, "We are Indians, why should we run after them." If Russia did something, then he will run after them. But if there's some exploration in some other area, then man is not interested in it. Man knows all about the outside of the tree but nothing is known about it's roots. And to know about it's roots, you have to become subtle and to achieve that subtlety, you need humility. If you want that on the basis of your intellect you achieve it, you can't. One simple thing people don't understand is whenever I give a speech etc., whatever/anything then I see the first question is, that it is written in such-and-such a book - (It's) done, then what to talk about? Okay, whatever is written (that) is not going to be judged by your intelligence. You won't be able to understand it. I'm saying that you will not be able

to understand.

Please understand, if we can't see without glasses then it's important for us to wear glasses - this point we understand. And, if except the Spirit we can't know/understand God, then you should get to the Spirit – this simple fact why shouldn't you understand! Will you be able to find the Truth by doubting it? If in reality you are a worshipper of Truth and you really want to know the Truth, so first of all there should be humility that till now we haven't found the Truth. This is a great virtue – humility. Man learns anything but can't learn humility. What do you do in humility? Some people get the idea that being humble means you have bowed down/succumbed before someone. This is a big misconception. Humility means that you have opened yourself up to accept - accept a new ideology, to accept something new, seeing, testing, understanding, getting deep into it.

Humility never means that you bow down before someone. No matter how high the branches of the tree may rise, till its roots reach the source after digging the ground, no power of any kind can enter that tree. In the same way no matter how much your civilization/ decency/politeness increases and no matter how much this mess of Science increases, but until you have found your Spirit, the whole of it, will be destroyed, will be finished, just like a bubble. None of this is going to survive and that's what has been happening all over the world. I just met a lady who said that they had gone for the disarmament of the armament, 'We worked so hard, told the people that there must be disarmament and everything would be fine with disarmament and there were many disputes and there we worked hard for four months and no one listened and we were great failures.' Tell me. This means that human-beings are not left with any intellect. There should be disarmament – even a simple person can understand that what is the need of one human going around killing other humans. Except man no animal kills other animals taking arms. It doesn't have the power even to hold it. God has given us hands, so now we kill others by taking guns.

Is this a matter of great wisdom? Science cannot treat this, can it? If scientists can fill wisdom in people, then I will think them to be great. Intelligence or wisdom cannot come inside anyone, through Science. If he wants to, he can make an atom bomb. And if he wants he can make one or the other good hospital but it is at his will. It is not a fixed thing, it is movable/transient. Today he will build a big hospital, a huge one. He will cure thousands of people there and later one day, can all of a sudden destroy it by dropping a bomb on it. You can't guarantee that.

Does Science guarantee it that the man who is doing good work today because of Science, will tomorrow not destroy it? Can you give any guarantee of man with Science? When Science is so incomplete then we should see why is it's light so dim? Why is it so, that in it's light a person is sometimes seen standing on the path and sometimes falls into the ditch? And as long as man is not capable or competent enough, till the motivation or inspiration for Truth is not strong enough in man, till then, whether you do any social work of the world, any political work or any work with your intellect, there's no stability for him. Today you will be high up in the sky, tomorrow you will drown in the river because Science doesn't make any human being capable enough and cannot make. No man can ever be competent or capable enough with ego. 'sam' 'arth' So must reach this result, what is called the logical conclusion and think that with the intellect alone we cannot find the Truth. By intellect we can tell that a white sheet is spread here, that it is a khadi sheet - just this, what else? How far can we go?

But can you tell from this khadi sheet, whether it was worn by a saint or a demon? With Science you can't even tell whether this person is a demon or he is a human being? And can't even say and don't know whether the one who looks like a human today, may tomorrow become a ghost and sit on your head. There is no surety of anything - everything is mobile/unsustainable, unstable. That's why nowadays in Kalyuga it is said that man is completely in delusion, in confusion. And in this tumult/uproar when man thinks that, "Hey, now Kalyuga has come, now what is Mataji talking about in this? Now this is what happens in Kalyuga, this is Kalyuga." It means that everything has become a guarantee. Now it is Kalyuga, now in this, if you don't do these things, so how will it happen? This has to be done, this Kali Yuga has come.

In this, if you do not move on this path, then no work is going to be done. This is the way. It is Kaliyuga. No matter how you keep turning your path in Kalyug, whichever way you go, somehow you keep on moving right-left, somehow you keep living. Such a person lives on compromises because the values which were stable, they finish off. When man becomes delusional, his constant/stable values definitely end. When the war challenged and when the war broke out in the European countries, when there was great plight of the people, so the values that were there, were greatly reduced, were over, almost finished. Because

when everything started to waver/stagger, then people could not understand that what should they hold on to now. If they hold on to this thing, it is wobbly if they held on to that thing, it wobbled. But then these thoughts should come to the mind of man, that we may be we have not caught the thing which is stable and immovable.

Such a thought must arise in the mind of every intellectualist - this thought must arise in the mind. Son, sit here, it is very cold there, come here. There is a lot of space here. It's cold outside, don't sit outside. Come sit here, don't sit outside. Come ahead and sit here. You people come forward. I can't talk comfortably if everyone will sit outside. Sit here, what's the problem? Spread something on it - this is a good thing.

Don't sit outside. And seeing all this, the heart of man gets filled with bitterness. His heart becomes very bitter - he wonders where is the sweetness, where is the love! If one has to live somehow then what is home? Some strangle themselves, some strangle others. And in response thousands of people will tell you thousands of things. Some will say that the reason for this is social disorder, some would say political disorder. Some will say Communism is good, some will say Capitalism is good, someone will say something good, someone will say something else good. And people will also stick to it. Some will become a Communist, someone will become a Capitalist, some will become Democratic, some Socialist, then someone will become poor, somebody will become rich - means by forming some or the other group will think that they can live as a group.

and struggle, complete struggle and this struggle also, they don't know what they want. There is a Dalit party, someone is a terrorist party a number of parties have been changed. But among ourselves we are all human beings - how did these parties come into being? There is a huge mystery behind this. And the secret is that we cannot see the love of that Supreme Father. We do not understand with how much love He has created this Universe. You people can't make a tree out of a seed, cannot make a fruit from a flower. There is nothing you can do. Just think, how much beauty God has given us and how much He has done for us. This, man has forgotten, that the One who made us, nurtured us - made a human-being from an amoeba, there is no gratitude towards Him, there is no attention there is no thought towards Him, that's why incompleteness has come.

And whatever was said by those people, whatever was told to the other people, either those who followed them, followed them wrongly. They made groups out of them and some people said that, "These are all useless things, there is no meaning in them - everything is false." In such a situation when a person is completely disappointed and desperate, and full of bitterness, and in his sight there is no glimpse of the love of God. Look in front of Me now, little-little leaves are visible through the fog - how beautiful everything is made. It's joy is pouring within. And all this beauty of creation has also disappeared from our eyes and we are burdened with a heavy life, then we do not understand, why is it so? If God made us with His love, cherished us with so much joy, He created this universe, then after all, why did we get trapped in such a big trouble? The reason for this is that we ourselves have got our necks cut/landed up in trouble. Having necks cut - in Sahaja Yoga, what we call as Vishuddhi Chakra, which is the place of Virata - having neck cut means that we have broken off our relationship with the Virata. From that Primordial Being of which we are part and parcel, which is known as God Almighty, we have broken off our relationship with Him and have gone astray in our own direction, and in our own notions and ideas and in our own thoughts, thinking that this is the only thing right, and the rest everything that is there is wrong. At this juncture only, today Sahaja Yoga has come before you as a Maha Yoga.

You cannot know it by thinking about it, because I already said that by thinking, you will find only the thing that is lower than you. What is higher than you, is the stuff of your imagination. In your imagination you can think that we are roaming in the sky, anything, but that is not the reality. That's not real, it is not reality, it is not real. It should be accepted that whatever we think, that we are such and such, and this will happen, that will happen, is not real. Then this must be understood that what we actually found, found only that which is lower than ourselves, and if we have to find something that is higher than ourselves, something has to be there in reality. And also what should there be in reality, the Creator has thought about it. Only He is the doer. He also has the idea/concept. The One who gave you these eyes, nose, mouth, everything, this body, mind, intellect, ego, etc all things are given in you, He will also give you that peg, upon reaching which you can come to a higher state than this.

With this thought only He has made you a human-being. But first of all, the intellectual has to think how far does this intellect reach? What a limited thing it is, and when it comes to the unlimited, it is not right to rub the intellect between. After knowing this infinite, after recognizing it, as Nanak Sahib has said 'after recognizing it' then you can understand what are you, why have you

come into this world, and what work does this living Power of the All-pervading Lord do, and how does It do it? Not only this, when the realization of the Spirit within you happens, then this Power flows from within you and is manifested. You must pay attention to this word. This Power doesn't speak, doesn't think, it acts, is manifested. To speak and to think, is the work of the intellect - useless – no work is done by it. Just as you sit in the car and start thinking about it - will your car move? Something has to be done.

But this Power is such that when it starts flowing from within you, then it is manifested, it works. As there is light, it is implemented. When light is coming from it, then light is visible, is working, is automatic. Despite doing nothing, being light it is giving light. Similarly, such a person, while doing nothing, can give light and is implemented. This thing, I think, is said in/for the university because because the meaning of university is Universal. But intelligence cannot be universal. If it had been, it would have happened by now. Everyone's intellect moves to the same place. one does not match the other.

So in order to achieve this thing, first of all, we must humbly admit that whatever we have known so far is limited, and in order to know the unlimited, some happening must take place within us, some sprouting must take place within us, because today that we seem so limited, we may become vast like the sky and cover everything. In many ways have the elders tried to explain that the drop should be the ocean. Now all similies that are there, also the analogies, are also with the lower things. It's a very big question from where to get that also because they can't even talk of higher things and those who give analogies will do with lower things. And whatever lower things they will give, will pull you further down. As soon as is said that, 'You become an ocean from a drop,' they will say, 'Sir, how can we become an ocean from a drop?' No matter in whatever roundabout way it is explained, it cannot be understood, because the one who wants to understand, is a type of the intellect itself. When understanding is possible only through the Spirit, then you tell Me, what can be explained through the intellect. Like many foreign Sahaja Yogis have come here, they don't even know the basic notes of your music - they know everything about their music. They don't know anything about your musicology, don't know the names of your ragas but if any pure Indian classical music is played, no matter how difficult the melody, they get engrossed in that.

They don't search it's melody, they don't talk about it's aalaapa, but its effect, its work, develops within them. Otherwise, if our Indians sit to listen to it, then first they will ask, "Who's the one singing, sir?" Then, 'Which melody is this,' thought comes in between. To which family does it belong, what is it's lineage, (which theka is being used), but the one who is not particular about this thing, is just experiencing it with his Spirit, enjoying it, and the reason for which that melody was created, that joy, is being absorbed by that person. The joy with which it was made, that entire bliss, is being absorbed in him and is manifesting. All this joy can be experienced by you all - it's our own. If you say, I will also accept this fact. If you say, "Why only I'm doing this work?" then I'll say, you do it, it's very good, you must certainly do it. Then I'm very happy that you people do it, it's very good - anyone may do it. What can be better than this, that someone else should do the work instead of Me, that's a very good thing.

But it is such, that perhaps I will have to do this work, for a few days at least. If you can do it, then you do. The work is complicated, it is the work of love. And love is Truth and Truth is love. This is such a deep love, that in it man immediately recognizes, what is the problem with others. There is not the other, it is such an intense love – everyone is part and parcel of our being. When there is not the other, whom are you going to oblige? And when this love shines on anyone, then the whole Truth of that person, the complete is visible (in front). The whole thing, the complete picture comes to the fore. In that light you come to know, what is the trouble in the one who is your part and parcel – it manifests.

(implemented) You must see in the light of the Spirit, clearly it should be visible, there should be no mistake in it. Not just one, everyone who will see, will say the same thing, that Mother is wearing a white saree. There can't be many thoughts in it, there can be no question of any quarrel in it - there can only be one Truth. And the only one Truth that is, in spite of being many, looks the same though. But no one has known this love till date. Very few have known, and those who have known, no one wanted to know. They harassed them, tormented them and after their death erected temples, churches, and set up various gurudwaras, and all other things, but did not know(feel) that love, which was the basis of all these things. In order to know that love, we will have to depend on the Spirit. Just as we rely on intelligence to know worldly things, in the same way we have to rely on the Spirit to know Supernatural(Divine) things. Now someone will say whether there is the Spirit or not.

Why have you already started quarrelling? Why is there such a fuss about it already? At least see whether it is or not. Now I have come to prove it. You could say about the people of the past whether they were true, or fake - you can say many things about them. But now I have come to prove it to you, that within you is the seat of the Spirit and the Divine, omnipresent Lord invites you to His kingdom. This All-Pervading Power is the wave of love of our Almighty Supreme Father. Our Almighty Lord has created human-beings only to enjoy it. Ego may delight a man but he can't have joy, bliss. Happiness can be followed by sadness, but in joy both the feelings of happiness and sorrow are broken and there is only joy, which cannot be described in words, can only be experienced.

But even it's experience is not from this heart which you call as heart. It should not be called the heart because if this is the heart, then it sometimes makes us cry, sometimes laugh. 'Hrid'- The one who knows - it is the Spirit. From the word 'Ri', the meaning of 'Ri' is energy. Ra, ra, ra, means energy, power. The One which gives this power of love, is the heart. Therefore the Spirit, which is giver of the power of love, or is the knower, should be attained. So far, if all of you intellectuals reach/come down, then I can talk of something further. First come down to this much - it is a very important thing - because otherwise your intelligence will stand up in between that, "But Mother, how is it like this." On the level of the intellect whatever reply I give, you will not be satisfied.

because it won't be a complete answer. Although logically I have brought you to that point where you will say that, "Well then, tell me Mother, how to get this Spirit?" I hope that in all of you there may have been such a feeling, that whatever Mother says, there is some truth in it. Now you've asked to speak in English, so if someone asks questions, I'll reply in English. Ask questions, ask anything, you people are very learned. Sahaja Yogi: What is the Spirit? What is the Spirit? Shri Mataji: What are you saying? Sahaja Yogi: What is the Spirit? Shri Mataji: Spirit is the shadow of that Supreme Lord.

The Spirit is the reflection of God Almighty, which may be visible in this human being. Is the reflection. It is a reflection of God Almighty in our heart. If the heart is a good ... [ASIDE - Yes this is better. If it's a little lukewarm, then will drink it. No tea.] If the heart is clean, like a clean mirror, the reflection is the best. It's just simple thing, is the reflection of God Almighty within ourselves. Seeker: Mother, please tell me whether Kundalini and the Spirit, are both different things? Shri Mataji: Okay child, sit down.

Shri Mataji: She has asked Me a question - Should I tell in English, child? Seeker: Please tell in Hindi. Shri Mataji: In Hindi, okay. She has asked, what is the relationship between Kundalini and the Spirit. Now I told you earlier, that Spirit is the reflection of God. This is one thing. And the power of God, is known as Adishakti, is called Holy Ghost, or if you like/want, you can call it 'Ruh'. The reflection of this power in a person is the Kundalini. As long as these two things do not meet, yoga doesn't take place. Yoga means union (unison).

And as soon as this thing happens, then as if, you understand, I'll give an analogy again in a very gross way - which is a very low/inferior thing - that as soon as this is connected to the mains, then just by plugging it into the plug, it's connection is established - so in this we can say, that Kundalini is this, and the plug is the Spirit. Now it is a very gross thing, but what to do? Whatever analogy is given, no matter how poetic it is made, even then it will be inferior. There is such a close relationship between the two/with each other. She asked me the question, what is the connection between the Spirit and the Kundalini? I said, I was telling them in Hindi language a point, that whatever we have to achieve or we achieve, or we describe, or talk about, is lower than us, is not higher than us, because it is done through our intelligence or through our emotions, so it's not higher than us, the whole thing is lower than us, which we can handle. In imagination you may think of some greater things, higher things, but this imagination that's not reality. So in reality when have to deal with something, in reality then you deal with things that are lower than you. That's why many people say that, "Mother, you are not practical." Many people say that, "Mother, you are not practical," because to them it looks as if I have a very impractical attitude towards things, because I must deal with the lower things.

Like I said in Bombay that, "I will not pay any black money or anything. If I don't get the land, doesn't matter." So they thought I was not practical. I must say that you should pay them. By God's grace, some man donated us one acre of land, without even paying a single pie. Sahaja Yogi: There's another question Mother. Why is man afraid of the dark? Shri Mataji: Not all human

beings feel. There's a question - 'Why a man is afraid of darkness?' Not all.... Darkness is sometimes afraid of some men. This thing is not right.

The question is incomplete son. But one is afraid because - the same thing has come, hasn't it? That a person is afraid of the invisible. And in the darkness, the mess that humans have done on each other, that's why they're afraid of it. There are many other things, but the main thing is this that, when there is darkness inside a man, then he's very scared. When he comes into the light, he's never afraid of the dark and darkness. It's dark inside, dark outside, so there's too much darkness. Man gets nervous that, 'Oh my God, as it is can't find the way and on top of it so much darkness.' But when there is light inside, the outside darkness is no longer visible. You think it's dark now, and I'm seeing very beautiful things in it also. Seeker: There are such big-big universities inside our country and even outside, and the Government also spends so much money and all the other people together and so many students are engaged in it, day and night work laboriously and achieve something.

According to You it is inferior, of a lower level? Shri Mataji: Absolutely. Seeker: So this system that You have made, for it's arrangement, if there's any provision or system, can it not be given? Suppose someone is curious, has a desire to know, and even if he's not, then curiosity/inquisitiveness could be created in him. And to turn people that way too, some ashram system or something of this type that was told before, such arrangement is there. Shri Mataji: I am telling about that condition only. that they went to buy land for the ashram, then the authorities started saying, "Give black money." Then they started saying, 'You give bribe,' - while doing all this, 12 years have passed. Now a gentleman has given the land. Your President gave us land because I cured him.

Thus they gave us land in the vegetable market where bulls sit. That's correct. You go and ask. Very peculiar, insane people roam around the world, tell me. Now they've given in the vegetable market. To this also four years have passed. From the vegetable market they took us here and there - this is what is going on. As long as man's intellect is not proper, till then I don't think even an ashram will be built. Ashrams can be built only when people think that they are needed. Otherwise only deserted universities will be made here and no one will come in it at all.

That's why, first it should strike a little in man's brain - it should definitely ring in, and that's why it will strike man in Kaliyuga only, otherwise, this thing will not come to his mind. By explaining like this, no one will understand. You tell Me, today so many of you people are sitting here, how many learned people of this university are sitting here, I mean, not professors but college boys are sitting Look, is there anyone - one, two, three, four, five, that's it. Six - six children are sitting - you tell what should I do now? This university, in this Delhi University for how many years I have been coming here, let me tell you - for about 11-12 years. Got six children in twelve years, now tell? What should I do, son - from My side I'm working very hard. Working tirelessly day and night but nobody comes here. Then if it's Delhi University, the condition is even worse. And that which is your Jawaharlal Nehru University, in that only one person came to listen to my lecture.

I just spoke to the walls. There is absolutely a great need. Unless these people are going to get into a lot of trouble, till then, wisdom will not come into them. Like, we have a lot of work being done abroad. At Cambridge University, New York University, in Canada people are writing our thesis on Sahaja yoga, at three places. Thesis is being written about Sahaja Yoga. Would anyone in Delhi University do such a thing? Would anyone here agree, that on Sahaja Yoga a thesis should be written. And even if they write, then such, so superficial, that the work of Sahaja Yoga stops permanently. They will say that Mother was sitting down wearing a white saree, or her so-and-so is this or that, anything, they will say things whatever superficially they understand with their minds, as newspaper things go.

Thus there's a little need that it should hit/strike the minds of the people here. Without that, they cannot become sane, I think so. Son, I've been coming here since twelve years, then this is the condition; From this you can understand. Now from this you can understand that I have not shirked from hard work. And there are many such people here who are realized. 130 people from abroad are also sitting here. The same number from here are also sitting. If people from abroad didn't come, then even this space would not have been occupied/full. It is true. What should I do?

People are not interested, there's no thought in this direction. They think that they have become great people. What to say!

Sahaja Yogi: There's a gentleman who writes Mother, "I failed to join your lectures on awakening of Kundalini on Mooladhara and Sahasrara Chakras. Sahaja Yogi: My keen desire to learn the same by tape recorder and I'm leaving to my native place by 2nd or 3rd of this month. Shri Mataji: Who's it? Sahaja Yogi: Some gentleman. Shri Mataji: Who's this gentleman? Alright. There is an arrangement, that you can take my lectures, which is taped and you can take from there.

Alright? But you see, My lectures are of no use, if you do not get your realization. It's a good thing, you see, because Mother speaks well, you see, She's good at speaking, so nice to listen to Her but you must get your realization first, alright? Seeker: (Unclear – I've taken?) Shri Mataji: You got it? Then you take it Then it's alright, then you are my son. Alright? You take whatever you like. Sahaja Yogi: This same gentleman writes, " During my 30 years of experience in religion and yoga, I have not seen such an eminent person who, who's got a vast knowledge of Kundalini. Before I left Delhi I wish to learn more about Sahaja Yoga and treatment.

I came to Delhi last December. Shri Mataji: To whom did he go? Sahaja Yogi: To whom did you go first? Shri Mataji: Which eminent person did you visit? Seeker: Mataji only Shri Mataji: Yes? Seeker: You only, Mother. Shri Mataji: What? Which Mother? Seeker: Went to You. Seeker: I'm telling about You Mother, I have learned from You only.

Shri Mataji: You learnt it from Me? Seeker: Yes. Shri Mataji: You learnt it from Me? Seeker: Yes. Shri Mataji: Then it's alright. Sahaja Yogi: He's talking 30 years of experience in religion and yoga. Shri Mataji: How did you get the experience of 30 years? Hmm? I started my work only 12 years back. Sahaja Yogi: He worked overtime.

Shri Mataji: It's alright, doesn't matter but you better take the taperecorder if you got your realization even today, you can take it, alright? That's all. You see, because without Self-realization it's just a tool in your hands, but once you get realized, it is a light in your hands. Alright, that's why. Give it to him. You can take. We have got arrangements. Those who want to take My tapes, can take it. but you have to be a realized soul, otherwise we don't give because what's the use of this cheap popularity. There's no need to have cheap popularity about Sahaja Yoga - you have to become.

Here you cannot be just a member, we have no membership, nothing – this is a living organism. So, if you become, you have every right but if you don't become, you have no right. Just like, you have to be an Indian citizen to have some rights in this country – I wonder if we have any! But here in God's, in the realm of God, if you just enter into it, you have all the rights and He looks after you with every support, with every help, so much so that you think you have now lost the meaning of miracles - every step you will be amazed. Sahaja Yogi: The same person he has asked, something about, how to cure insomnia? Shri Mataji: Kill what? Sahaja Yogi: Insomnia Shri Mataji: Insomnia, alright. Sahaja Yogi: and he says that, 'I did not understand last time because of 50% knowledge of Hindi.' Shri Mataji: Insomnia is absolutely curable. If you have attended My lectures before this, I have told you how to give balance to yourself, but in any case you come to the centre and they will tell you how to cure insomnia. It's absolutely simple.

Sahaja Yogi: A boy has written that, 'For the realization of the Spirit whatever formula or whatever we can do, please tell, so that that energy can synchronize or resonate with my body. I am attending this discourse for the first time. Shri Mataji: Huh? Sahaja Yogi: For the first time I have attended this discourse. Shri Mataji: Okay Shri Mataji: Whose question is this? Is it your son? It's a matter of great happiness. He asked the correct thing that, 'I want to have Self-realization.' It will be done. That's enough - it will happen. But when this energy starts flowing through you then you have to learn about it, you have to know, because the yoga has taken place but another meaning of 'yog' is deftness/trick/tactics – skill.

After knowing Yoga, you should understand, it's tactics, how is it to be worked out. Yoga does not have only one meaning. One meaning of yoga is that union has taken place and after that it's skill should come, it's deftness should come. Done? No? Seeker: You told us the Spirit, You have told us Atma(Spirit) is Parmatma (Almighty God), Atma is the reflection of God. Then why is it then somebody passes away, we pray, "May God grant peace to the departed soul." As if God and Atma are two different things. Shri Mataji: No Seeker: That is true God is Supreme, we have to pray Shri Mataji: Alright, I'll answer your question.

It's not difficult to answer, because when you die, that time what happens to you is the part. You just don't only become the

Atma, you become the soul, you become a Jiva. So with the Atma, Jiva is still with it and that's why there's darkness, because if Jiva is surrounding the Atma, we say that, "Oh God, please give peace to this Atma or to this Jivatma," to his soul, not to his Atma, to his soul, to Jivatma so that the person becomes a better person and when he is reborn, he doesn't hanker. Even when he's dead, if his Jivatma is not happy or peaceful, he may hanker around, he may hover around, and may create problems, that's why we say. Atma itself is shanti(peace) itself but it is the Jivatma, it's not the Atma. There are three elements still attached to the Atma. Only the earth element and water element drop out. The rest of it is still there. Seeker: Is it for this realization that You have told, can a man who's a householder's achieve all this? Shri Mataji: If a person is not a householder, then there will be no realization.

The opposite is the situation in Sahaja Yoga. In Sahaja Yoga if you do not stay in Grihastha Ashram (family life), then there would be no benefit of Sahaja Yoga. If there was a hermit, we would have told him, 'Please change your clothes and come.' Family life is not to be abandoned at all - don't know where all these ideas came from. This is escapism. Seeker: So much concentration, so much realization, man does need solitude for all this. Shri Mataji: Not necessary. Everything is within, son. There is no need of solitude. It takes place within, within yourself you find, and in that you know that wherever you are sitting, in that environment only that power has come. But if you go to the Himalayas, even after going there, you will remain worried.

And there too you would like to build something around your hut and keep yourself safe somehow, but here when you are awakened in the Spirit, then even being with everyone, you remain calm inside. Seeker: For spiritual growth, a man who drinks alcohol, smokes cigarettes, eats meat, and as in the Muslim religion there are four wives, there's only one in Hindu religion, then this, in that manner human being is the same in the whole world. So many of these scholars have different views, to enhance the powers of spiritual, spiritual development (inaudible), Shri Mataji: No sir, not different notions Seeker: No, what is the difference in this? It's said, that one who smokes cigarettes is not good, eats meat is not good, keeps five wives is not right - can't have spiritual development quickly - he himself Shri Mataji: I've understood, you sit down. I.... Seeker: What about eating, drinking, wearing, (inaudible) Shri Mataji: You please sit. See, those things which are against the Spirit, should not be consumed. That which opposes the Spirit, or consciousness(awareness), should not be done. Now when Mohammad Sahab came, he told, "Please don't drink alcohol," because until then cigarette hadn't come.

That's why he came as Nanak Saheb and said, "Please, don't smoke cigarettes now." So now some people come and tell me, these two have not said that, "Don't smoke Ganja." So I told them that, see, you make a list of all the things that can be drunk or smoked, and give it to Me - I don't even know what all can be drunk and what can be done - I mean, it's something like this, isn't it? ['Come bull kill me,'] this policy. Sitting nicely, all of a sudden started drinking, so what to say to them. But now supposing it may be, that I haven't mentioned one or two things and I left this world then people will say that, 'Mataji didn't disallow this thing, so do this only.' Just understand, that the thing which goes against our awareness, means that the alcohol you drink does it go against your consciousness or not - straight calculation. Isn't it, then don't do that. Smoking a cigarette, doesn't it cause cancer, it goes against your body. Now about eating meat nobody has said, 'Don't eat meat' No one has said like this, 'Don't eat meat.' These are made up things.

Didn't say so, but this they have definitely said that, 'Whatever it is, eat balanced food.' If you are vegetarian, stay vegetarian. But when people come upon eating meat, they eat fish, chicken, horse, etc. every possible thing. And when it comes to vegetarianism, then they go to such extremes that, they will save bed bugs, mosquitoes, there should be some point in doing so. Everything must have a reason. Does it mean anything, like you understand there are some people that to mosquito - now, can I give realisation to a mosquito? - a straight reckoning - can I give? can it be given to bedbugs, given to chickens - can't give. But a person should eat what he needs according to his body requirements. but if people want to eat only dirty stuff, what can you say?

One should eat whatever suits him. Now it means - Nanak Saheb was there, he used to eat meat. Kabirdas used to eat meat, our Mohammad Sahab used to eat, Rama used to eat, Buddha also ate, and Mahavira also used to eat. But it was not such with them that when they came upon eating, then only (thought of eating)ate. Because eating and drinking then affects the Spirit, when such tendencies come within you, that you become violent. And it affects also when you just become lazy - like cabbages. Some people are there, who become just as if they have absolutely no strength in them. Now you will see that diseases also

come from extreme tendencies. People who eat a lot of meat are oppressive, they are arrogant. And what diseases come in them?

Such people may have high blood pressure, can have a heart attack due to overactivity. And supposing those who live only on grass, they get all lethargies, they have(get) lethargic heart. A gentleman had come today itself - he was Agarwal. Poor thing, he said that he had lethargic heart, lethargic liver, lethargic intestines. So I said, see you can't eat meat because you've never eaten but what you should do is to eat more protein. So, "Where's the protein, Mother?" I said you can get it, look for it. You can't eat any more, you've eaten a lot of it. You shouldn't eat carbohydrates. This is a thing/matter to be explained.

Now someone has said that it is written in Gita. However, I would only say that in Gita, Krishna said right in the beginning, "Arjuna, you kill all of them." He didn't even talk of non-violence, means, don't know how He was brought/put into non-violence. He's told to kill a human being, leave alone an animal, and above it all, even to kill the Guru. So how will he say, "You don't kill this, don't kill that." He's said in the beginning that, 'Everyone is dead.' Such opposite things have also happened everywhere. In the Bible also they've done many mistakes. Such things have been done in the Quran too - this is everyone's business, because if they don't do this, how will they manage. They make something like that, that something or the other becomes a group. All these that are, have made groups.

A thing to understand is, that which goes contrary to our consciousness(awareness), all alcohol etc. goes against. That's why everyone has spoken against alcohol, even Moses. Now you will say that Jesus did not say, but it's not like that. Jesus Christ is born here, and at this place something else had to be done. Wherever what is to be said, that only will be talked about. Now if I have come for the awakening of Kundalini, then I will talk about it only to you. But this time is such that I have to talk about everything, otherwise I'm afraid, that whatever I don't talk about today, you will keep holding on to that only. Thus it's better I talk about all the things, but even then, those of you have to catch, will catch. Those who have only one work from morning to evening to point out/catch - loop holes which are called - like, now if someone goes to a thief and asks about a bank, then he will tell that how you can get into it - clearly.

But if you ask it's manager, he will say, see, there is strength in this, that is strong. But only a thief can tell how you can enter in, no matter how strong you make it, even then they will show you by entering it. This is the quality of man. Every religious preacher has tried his best to bring man to sense. Now Mahavirji has been taken to such an extent that now bedbugs ... bedbug - brought one, a Brahmin, told him that, 'We'll put bugs on you and will give you this much money.' Then when those bedbugs suck his blood, the Brahmin is allowed to go - thus a great religious work has been done. 'We fed so many bedbugs with the blood of a Brahmin.' Now is this any way? Man has a lot of sense but very less in the matter of religion. And to think too much of food is also not correct. You tell Me, the person who thinks day and night only about eating and drinking, how will he achieve the Spirit? Now if one is to fast, so the person will keep thinking about it only, as to what they will have tomorrow when they fast.

And there'll be so much commotion - as if Shri Hanumana has incarnated - that it's their fast. It can be known from a distance that there is someone fasting. God save us from such people. In Sahaja Yoga there's a rule that no one will fast in the name of God. If you want to do it for yourself then do it but the man who will fast, should go out of the village because no one should listen to them. Here, everyone has a sense of martyrdom, "I've fasted so much, so I can trouble everyone." "I've sacrificed so much for the country, so I can annoy/distress everyone." Why did you do, who told you? That too is a martyrdom, just a mental projection. Done is done - live in peace.

So the idea of excessive eating and drinking is also not correct. But get your realization first, then we'll talk. Because in doing now, you'll rely on the logic of the intellect, so first get your realization. There's no compulsion of anything for eating and drinking but don't eat the animals that are bigger than us. And in Sahaja Yoga it is not that all of you should eat meat or you have to eat this only - whatever you are eating is fine. Don't eat too much - eat less but not so little that you starve. Be in the centre, is the middle path. Don't take an extreme view of anything. You keep your diet according to the disease. I will only speak on this, who has to eat protein, who has to eat carbohydrates, and who has to eat fats.

Did you understand, and on this you decide whichever type of food you want to eat. Too much thinking about it, the attention and

mind of our Indians is only on food. This is also the matter. Indians think a lot about food. Don't know why all day and night they think so much of food and throw a lot of tantrums while/in eating. In no country have I seen people with so many tantrums as there are in India. And though, so to say, we are poor people, but the tantrums of Indians, you won't find such people anywhere, (as Indians) how much we fuss about it. The woman is, she is also smart. She too makes different varieties of food and spoils the tongue(taste) of man because it's a good way to call back her man home - first spoil his tongue. When he's under her control, then he runs back, for the taste of his tongue.

And so many tantrums with respect to food, that I can't tell you. As it is now in Bengal, they will eat Rohu fish. Rohu is not found there, then they will eat Rohu - they'll eat only what is not available. And that goes from Central India. Once Rohu fish was not found there - means in their place it can be found in small-small ponds - so they started dying of hunger. Then some people from our Bombay collected a lot of money and sent a whole ship full. They sent it back, that, 'We don't eat sea fish.' Look at their greatness! And all of the ships they came back - 'We cannot eat sea fish.' Go and see anywhere there's no one like this in the world, the one who doesn't eat sea fish - he eats this fish. Sitting down to eat, this is needed, that is needed, salt is not proper in it - all this does not happen anywhere.

This is in our own country only and so much are we fond of food, there is no limit to it. That's why, just for a while, you forget about eating. After a while it'll be dinner time - now is not the time. Sahaja Yogi: Is Truth beyond the sense perception or is Truth whatever we perceive and whatever we do not perceive? Shri Mataji: Yes, it's correct. This is a very good question - is Truth beyond sense perception? It is absolutely. Because if we perceive through our senses whatever we perceive, through our senses is the truth, then we don't have to seek any more. Whatever we perceive through our senses, is what is very apparent, gross - not the subtle. What is behind the gross we cannot perceive.

For example, we cannot say how to make an atom. We cannot say how an amoeba is made into a human-being. We cannot make one monkey into a human-being - can we - through our perception of the senses Through our perception of the senses we cannot do the subtle thing which is behind the gross. So we cannot perceive through the senses but once you have perceived it you can feel it through your senses. This is the second point. Done now? I think, let us have meditation first. What's the question? Seeker: What one shall do or practice, no.1, for purification of his mind of thoughts, no.2, for shedding complex within oneself Shri Mataji: Alright. Seeker: and no.3, for creating self-confidence in himself.

Shri Mataji: It's very good question. Sit down. Now, you have to just get to your Spirit(Atma). You have to become your Spirit. That once happens to you, the first thing that happens actually when the Kundalini rises, when She crosses this Agnya chakra, you get Nirvichara Samadhi(thoughtless awareness), you get beyond thoughts. That's first thing happens. Then, how to get your confidence? Atma is your confidence, because so far you have not known your properties, You have not known your wealth, you have not known your beauties, your glories. Only through the eyes of the Atma, when you'll discover how tremendous you are, you will know it. For example, till this instrument is not connected to the mains, it has no meaning, it is zero, it has no value.

But once it is connected, it has the value. In the same way, you are connected to the mains, you have your own value. When you know your value, your whole value system changes and you evaluate it yourself in a different way, that you know you are the Spirit. That's how you get your confidence. Now the purification part of it, that also without the light you cannot purify yourself. Whatever purification you do in darkness, one side you may be cleansing, another side you may be dirty. It happens very much in life. See, some people say, "I'm going to conquer my ego." You cannot conquer it. You go on fighting with it, you see. It fights with you and if you try to put down your ego, you get your super ego.

Means, you get a meek person, you become like a cabbage. Either you become this or that - you cannot be in the centre. Now with Kundalini what happens. When She raises, comes up here - at this point when it is awakened, this centre, it sucks in, it sucks in from both the sides, your ego and your super ego. both the things - your conditionings, your sins and everything and on the other side your ego, both are sucked in. Once it is sucked in immediately what happens, that your Sahastrara is open - this part, the fontanel bone area and the Brahmastrandhra opens in and you enter into that subtle awareness. So, all the so-called karmas and all things are sucked in. After all, who does the karma - is the ego. Once it is sucked in, there is no ego left. In that egolessness you become one with God.

So, it is a spontaneous, automatic happening. As a result of the Kundalini awakening, all these things happen immediately. Sahaja Yogi: What was the Soul before entering the body? Shri Mataji: Huh/What? Sahaja Yogi: What was the Soul before entering the body and what happens to it after death? Shri Mataji: Now he's wants to ask - he's asking that, what is the Soul before the birth and what is the Soul after? Son, just now you're a human being, alright? Just now you should not worry about these things. Everything you cannot know in one lecture, - can you? So now, don't worry about these things.

Why worry about the past or the future? because the past is finished (ASIDE - What? Having tea) The past is finished and the future doesn't exist. So we have to be in the present. Now, how to be in the present? Just now, if I say, pay attention to yourself - can you pay attention? That's why, let the Kundalini rise, you get your realization, then we'll talk of the past and the future. Just now you get the present. Sahaja Yogi: Last question, Mother. According to You, the Spirit and Divine unite through Sahaja Yoga.

If this happens, then why did our saints, sages etc. go to a secluded place on the Himalayan Mountains to awaken the Kundalini, and attainment of the Divine? Shri Mataji: He has asked this question that our – he's asked a question, that if the Spirit can be realized in this world, then why the rishi munis used go to the Himalayas? Nanaka has answered this, 'Why are you going to the jungles in search? Always residing, ever detached, is with you always Just as the fragrance of the flower is within, and our reflection is hidden in the mirror, In the same way God resides forever, search within. and in the end He says, 'Says Nanaka without knowing yourself, the illusion will not disappear' This is insanity, you go to the Himalayas or go anywhere else - what to say to these lunatics - there is no need to go. Another thing is, they probably didn't have a mother to tell them that, "Where are you going?" It is possible, this is all I can say. What else can I say, that they're going to the Himalayas uselessly. People have tried everything - it's done, now get it.

Everything done, went to the Himalayas - you people have gone a lot to the Himalayas, in the past life. Now take it right here in this life. If God could be found, in the mountains and caves, then what to say of it. Brother, living in the world is the biggest yagnya(sacrifice). To run away, is a very easy thing to do. Living in the world, doing household chores, and attaining God, this is the best method. This is Sahaja Yoga. There is no need to do these Dravidian pranayams (tough physical exercises) and the second thing is that if you have a mother, so she would never want that her son should go to the Himalayas, and sit in the cold. Just now these people are sitting here in little cold, so I got troubled that the children are sitting outside and sitting in the cold. So I won't allow anyone to go to the Himalayas even if you want to.

Saints and ascetics must have gone, so what can I do about it? I won't let you go, it's simple. I do not know which sages went to the Himalayas - did anyone go? Authentically, which sages went? Sahaja Yogi: In summers Shri Mataji: Huh? Sahaja Yogi: The Himalayas in summer..... Shri Mataji: Yes, go to the Himalayas in summer. It would be great, that's another matter. Sahaja Yogi: The Himalayas in summer..... Shri Mataji: Yes, go to the Himalayas in summer. It would be great, that is another matter. Sahaja Yogi: Do You know Truth?

If yes, then how? Shri Mataji: Huh(What)? Sahaja Yogi: Does one know Truth? If yes, how? Through senses, or super senses or without senses? Shri Mataji: A gentleman has thought that, that Truth how are you to know – through senses, supra senses Sahaja Yogi: or without senses Shri Mataji: Through Atma, through Atma, through your Spirit you will know. Neither by senses nor by anything, through your Atma because when the Spirit is connected or when the the light of the Spirit comes into your attention, your attention becomes, becomes - again I'm saying, it's not lecturing - becomes collectively conscious, so that you start feeling others through the vibratory awareness, through the Chaitanya, that is flowing through you. You feel them on the fingers and you can see that the chakras are on your fingers; Whether they are hot, cold or the breeze is coming accordingly it is decoded in Sahaja yoga to find it and you'll verify it and you'll find exactly that will be happening. Actually, Mohammad Sahab has clearly said that, 'At the time of resurrection your hands will speak.' The language of hands is a universal language but the feeling on the hands is universal but that time what feeling you get is not through your senses but through the enlightenment of your centres on your fingers, finger-tips. The seven chakras are five, six and seven.

Here is the picture of Kundalini, see in it. Son, you ask all these questions slowly(-)/at a lower pace. You are running too

fast. Just now you have entered the first class. How are you asking questions of degree standard? Alright? If anyone else has any other questions, then ask, otherwise you'll stand up in the middle. Seeker: Mother, I don't have a question, but Shri Mataji: What, son? Seeker: I have to acknowledge my gratefulness to You. Two weeks ago I escaped from an accident.

Seeker: You saved me from this accident. Just You have saved me. Shri Mataji: Speak again in Hindi. Stand up, stand up and speak. Seeker: Now two weeks ago I was crossing the road. There was a car coming at high speed from the right side. Actually, just I always carry Your picture always in my pocket. Just, I know not how I got through. Shri Mataji: That's what I told you, that God looks after you. For God what is miracle.

What is miracle, for God! I'll tell you another tale apart from yours. You please sit down. Thank you very much, you said and told how you came to Sahaja Yoga only two weeks back and how you got saved. But similarly many people have been saved, many - many people have written letters to Me. One person's, his bus had fallen eighty feet below and after turning around twice, had landed on all four wheels on the ground. And no one died in it, nothing happened and the driver was so scared that he ran away. So one said, "Okay, I know how to drive the bus." They said that, "How will the bus be saved now." He got down, he turned the key, and the key worked. and the bus came up and so did everyone.

So they said that, "Some saint is sitting in it." It about Maharashtra - people in Maharashtra know Me. One of our Sahaja Yogini was sitting in it - she had My ring in her hand. "Yes, she is a saint of Mataji." All started coming at her feet. "You saved us." This is nothing, but I'll tell you something else, that few days back, one day I was giving a speech in Bradford. Time must be eight o'clock - the speech started from seven o'clock. At eight o'clock, somewhere 4-5 miles away, a boy fell down from above. He fell off his bike and he landed on the side of a drain or say, on the side of the river. So everyone thought that this boy is dead now.

So immediately an ambulance came, which took about 15-20 minutes. When the boy was brought, he looked absolutely fine. None of his bones were broken, nothing. He had never seen us, had no concern with us. And he was absolutely fine but it was hurting at one place. So when he was taken to the hospital, they said, "Can't understand anything, neither do you have a broken bone, nor anything happened You were thrown just like a football and the way you fell down you are as you were before." So he said, "When I fell, it hurt a lot but a lady came in a white car, an Indian woman dressed in a white sari, and She came down and touched me and healed me. I got well with that." So the newspaper people are big - you know, newspaper people need something - So they printed that, "An Indian woman came, this and that happened." After that, on the third day he saw My photograph in the newspaper. So he ran to tell that, "This is the lady who cured me."

So he then wrote a letter to the organizers. The letter came to one of our gentleman, Mr. Gavin Brown. So he replied saying, "For our Mother it's nothing to be surprised. This has happened many times before in India. Once a gentleman, who is with us as our trustee, was sitting with us and we were having some conversation. He forgot that he had to go to the High Court to fight a case. When he went home, Asheel called him to ask "What happened in the case?" So said, "Okay, I will go and see tomorrow." When he went the next day, he asked, "Brother, what happened to that case?" Started saying, "What do you mean, you had come yesterday, and the case was cross-examined, and the judgment was given in your favour." He went and read the judgment, his name was mentioned thrice in it that, "This time Pradhan Sahib has spoken brilliantly, and extracted great intelligent points, and said something out of the way, and none of this is visible in this, and the case will go in his favour."

He was then sitting with Me and eight-ten more people were sitting there. It happened like this many times. But this is not surprising, because if I said God Himself is amazing, so why is it surprising to you. If God is there to take care of you, so you will get a little bit of this knowledge, by some experience only. So you keep getting experience, so that your faith keeps on increasing in God. But you will not get before realization. Now this boy who was, was born realized. Many people who meet Me say, "Mother, we saw you in our dreams, we hadn't seen you before." Many people - now how did this happen? Now this is a long talk - this is another machine.

Why are you laughing? Sahaja Yogis have seen this thing many times - thousands of such incidents have happened here. There will be no accident. If there is a Sahaja Yogi, the accident will be averted, and even if it happens, no one will get hurt. One of our Sahaja Yogis - at first we didn't tell anyone not to smoke or anything else. So he had a little habit of smoking - not much,

everything else was given up. But one day while driving he had a cigarette in his hand and the 5-6 friends with him were also smoking. Everyone forced to keep cigarette in hand. He said, "I didn't even smoke it I only had a cigarette in my hand. Meanwhile our car fell into the pit.

and immediately we fell inside it. Don't know how and when we came out, nothing had happened to us. Only this finger of mine, in which Vishuddhi Chakra is there, got hurt a little bit. Then I held my ears that now I will not smoke cigarettes. And it got hurt a little." He was telling that, "My finger got hurt a little." Then you see the play of God, you will enjoy. You have not known yet. When you will know, then see what games He plays. Son, His play is limitless. Now your faith is strong, that's why.

Just to make you believe He does all these things. If every Sahaja Yogi here starts telling you, you can write a book. Everyone's experiences are different. Our Verma sahib, he himself fell down so hard. See, no one will believe that he fell down so badly and that he's a person who was about to die. There are a lot of people, it's not such a thing, but you said it, it's your kindness. This makes everyone believe. Anyone of you gets up and says this, it's a big deal. Okay then? Now what explanation to give for this – your Science can't explain it.

Beyond Science, beyond senses. The gentleman who knows about senses, what explanation will he listen to, regarding this. This is a different machine, I told you. God's machine is something else. Well get your Self-realization, let's try, but it is such, as you've come this Monday, you should come next Monday too. Meditate. Here there'll be other lectures of Mine - you have to go deep into them. The first thing is to attain yoga and the second thing is, you should achieve proficiency and deftness in this and you will be completely blessed with God's Grace. Seeker: Is Karma powerful or Yoga? Shri Mataji: What, son?

Seeker: Is Karma powerful or Yoga? Sahaja Yogi: Mother, is Karma powerful or Yoga? Shri Mataji: Karma, is Karma powerful? Sahaja Yogi: Or Yoga? Shri Mataji: Yoga is the most powerful, son. Karma doesn't have any meaning - karma is just an illusion. What you are doing - this is also an illusion. What do you do? Make a dead thing from a dead thing. You cannot do even a single living work.

You can't get a fruit out of a flower. So what karma are you doing? You people, just a mental exercise that, "This bad I did, this good I did," in this you are troubling yourself. Seeker: All the rituals are karmas. Shri Mataji: What? Seeker: All the rituals(sanskars) that are, are karmas. Shri Mataji: So that too, if someone is ready to absorb all your karmas(deeds), then why are you upset? There can be Someone who can absorb(take away) all your karmas, can it be or not? Alright, you leave it on Me, just let Me see what your karmas are. When you know God, but don't understand Him.

The One who is God, He is the ocean of love, ocean of mercy, ocean of forgiveness – everything of yours He can finish in a moment. Don't think like this at all, even thinking like this is harmful. If you're thinking, "My past karma was bad, this was," then nothing is going to work. You think like this that, "I am the Spirit, and the Spirit is not guilty, and I want to be the Spirit only." Those who come with this thought will only be realized and those who think this way, "I'm useless, and I'm worthless, and my previous births are bad," nothing is going to work out for them. I am making you a temple, which is the kingdom of God. Alright? I don't believe that you are guilty - I believe that you are a temple. Yes, son, it's too much now. If I just keep on answering more than the lecture – okay, now one last question.

Seeker: What is the relation between the Spirit and the subtle body? Shri Mataji: Spirit and subtle Body – the subtle body that is, is the soul of the being; It is called subtle body. And the Spirit is absolutely aloof - did you understand? Just now I've explained it, then someday you listen to My speech, then understand it. Just now I have given it's explanation. Seeker: It is said, Mother,... Shri Mataji: Yes. Now again son? You've asked four questions. Sadhak: If there is permission. Shri Mataji: What is said - it is said, leave that.

What happens now, that I'll show you. Seeker: It's a very simple question. Shri Mataji: Hmm. Seeker: It is often said that whatever happens, happens by the will of that Creator. Shri Mataji: All right. Seeker: Whatever a human being does, whether he does a good deed or a bad deed Shri Mataji: No, this was not said. This thing is wrong. No, no this is wrong. This you are saying out of your own mind. Sadhak: My request to You is that You throw a little light on this, as to how far it's correct.

Shri Mataji: Okay, you sit, you sit down, you sit down. Whatever God does, it is by His will, but he has given freedom to man. He gave freedom to man and in freedom He said that, "You live comfortably." At first this is what He said – earlier He didn't say to man that you search. No, didn't say anything. He said, 'You now live comfortably.' You must have heard it's mention/description in the Bible - that gave them a garden, told them to live peacefully and stay like this. But how can man be at peace? Man thought, "Why did He say like that?" When man started on the wrong path, so now he has traversed such a long distance. Then for him Incarnations came, all this trouble was taken, otherwise this work would have been done long ago. So God definitely gave you freedom because without having freedom, you will not be able to know the meaning of your Self. That's why freedom is given.

You do good, do bad, it's all yours. Rest, the One who is God, He does everything – there's no question about it. If you want to ruin your life, you may very well ruin it, if you want to better yourself, you may, what can God do about it, because He has granted you freedom. And to take back what was given earlier - He's not man, He is God. Now go, now if you want to go to Hell, then go - what to do? And if you want to come to Heaven, you can come too. So he had to take such a long detour. The work that could have been done quickly that time, man had to wander for that, so long. Now come to the right path, alright? Freedom is yours, that's why I am sitting here giving lectures.

And if it wasn't for your freedom, then there was no need to give lectures, could have given you realization just like that. If you won't be free, then you will not be able to understand the Ultimate freedom. First you will have to be free. That's why you are free, and in your freedom only it is My request, that you get your Self-realization and accept it in your freedom. Is it okay now? Now close your eyes. Keep your hands like this. Close your eyes. Better take off your glasses - it also has a good effect on the eyes too. Just keep your hands like this.

Now ask your mind, "What are you thinking?" See what it is thinking. Most of the people are thoughtless at this time. If you want to think you can. But you close your eyes and ask your mind, "What are you thinking?" Take off the glasses, it will be better – it benefits the eyes too. Take it off. Please don't open your eyes. Now it's come to the same thing again - keep your eyes closed - your freedom. I can't violate your freedom.

I can't cross that. In your freedom itself you will have to say, "Mother please give me Self-realization." Unless you say, I can't force you in any way. At this point God stops because your freedom is your own. If you want, you may keep crying on for your deeds, keep banging your head, and if you want, you can get Self-realization - it's all up to you. Have to say, "Mother please give me Self-realization." Do not open your eyes, but keep your right hand on your heart. Right hand on heart. Place the right hand, to the left, on the heart. Raise the right hand and place it on the heart - keep on the heart and say one thing in mind, can ask a question, "Mother am I the spirit?"

Ask from your heart, "Am I the Spirit? Mother, am I the Spirit?" Now bring this hand down - keep it on the stomach, on the left side. One hand should be towards Me. Close your eyes and ask, "Mother, am I my own master?" Ask ten times. "Am I my own master?" When you have become the Spirit, the Spirit is your master, that's why you should ask, "Mother am I my own master? Keep the hand down on the stomach. Keep left hand on stomach which was on the heart.

The left hand which is on the heart, the right hand which is on the heart you keep that right hand on your stomach. Keep your left hand towards Me. The right hand which was on the heart, bring it down and putting it on the stomach, ask ten times that, "Mother am I my own master?" Ask with full confidence. Now putting this hand again on the heart, say twelve times - all these chakras, whatever petals are of the chakras, according to that I'm saying that, twelve times you say, "I am the Spirit and I am innocent." "I am the Spirit and I am innocent," say twelve times. Now keep this hand across on your forehead, as we sit holding the forehead, on the forehead. Forehead means, what we call head - forehead. Keeping it horizontal on the forehead, you say that "Mother, I forgive everyone," say from the heart. Forgive everyone, nothing is difficult.

Just have to say from my heart, because not forgiving means that you are creating trouble for yourself. You can't trouble others, just troubling yourself, thus say that, "Mother I have forgiven everyone." "I have forgiven fully. There's no sorrow/trouble in my

mind for anyone. I have forgiven everyone." Please forgive, forgive everyone. All your burdens will be removed. You forgive completely. By forgiving only can you say this to God, "If I've committed any mistake, please forgive it." But don't blame yourself for that. Don't take any blame on yourself and say, you say to God that, "You please forgive me."

But you don't take any blame on yourself. Now keep this hand on the fontanelle bone area. Heat is coming out of that area. Now press the fontanelle bone area with your fingers. Rotate the fontanelle bone area in the direction of the clock - I myself am teaching you how to awaken the Kundalini. Now lift your hand above and see if it's cool. Now keep your right hand towards Me and see with your left hand. Say that, "Mother, please give me Self-realization." With humility - you are asking for a very big thing. Change hands and see whether cool air is coming out or not - the cool air will come out of the head first.

This is the awakening of the Kundalini. Let one hand be towards Me, the other hand up. Change hands and see. Raise the hand above and then see. Not very high, normally, raise about four fingers up and see, is the cool coming? Change slowly, not quickly. Now raise both hands like this, right up, both hands. And now see, is there coolness coming from the hands? And ask within yourself, the question, "Is this the Brahmashakti, is this the All-pervading Power of God?" with both hands up, towards the sky.

It felt like as if something is going inside. Now put your hands down. Keeping both hands like this see, there will be coolness in the hands too - is it coming? Those who have come today for the very first time, probably they may not feel it because it is a very subtle thing. But it has happened to most people. Quite a lot of thoughtlessness has come. Watch Me, open your eyes and see, have the thoughts stopped? Look towards Me. Have the thoughts stopped? Any thoughts coming now?

Is there cool breeze in the hands now? Blow a little, blow your hands. Now work with your hands. Now keep your hand again. Are you getting the coolness now? It's a subtle thing, take care. Attention. Close your eyes, eyes. Inner peace, peace has been established. Now waves of Chaitanya will come in the hands as cool breeze.

If it is hot/warm, then it should be cool. How it is to be done, what is to be done, you come to the centre. By coming, with practice, everything will settle down and Sahaja Yogis will become prestigious/honourable, after that you yourself will become deft/proficient in it. We have some very good Sahaja Yogis in this centre and they will guide you very well. But have faith in yourself, make up your mind, take care of yourself, and one day of your life, every Monday, you must spend for your growth. In this way, the days to change the whole world will come. Come on. Anyone, who didn't feel coolness in their hands, raise the hands - let's see how many people are there. There are very few people, no problem. If you people come here, then these people will see/help you all - 3-4 people who are there.

Come here, come here, come. You may talk later, first come and get your Self-realization.. Seeker: I don't need to come, I am getting it. Shri Mataji: Huh? Seeker: I don't want to come there, I am feeling the cool. Shri Mataji: What is it then? Seeker: He is saying, from the time I am sitting here, since then it is coming. Shri Mataji: You have got it then what is it? Now you learn how to do it further. Then you are a good boy. [ASIDE - What are you saying?]

Sahaja Yogi: Tea Shri Mataji: I've had a full cup of tea. Just bring roasted gram, nothing else is needed. Yes?

1983-0208, Be the Spirit, slavery and domination

View [online](#).

8 February 1983

Talk to Sahaja Yogis

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Conversation and questions, "Be the Spirit, slavery and domination". Delhi, (India), 8 February 1983.

Speaker: What we would like you to discuss is the difference in aims and aspirations between India and the developed countries, how they have progressed, the way history has taken them, and also what they have to offer each other.

Shri Mataji: Aims and objects?

Speaker: Yes, the aims, and objects – how they have taken their own courses.

Shri Mataji: Apparently, India has the same aim as you had before. They are actually trying to follow you, apparently. In our political systems we are trying all your methods. In our economic development, we are trying all the paths that you have followed and faltered.

In our approach to education, we are trying to follow you. In our mental development we are trying to follow the West. Even the young people of this country are now trying to follow you, even copy you, in every way. So, apparently this is the condition of this country. Whatever you did about, say, twenty years back, we are doing the same now and we are getting into a state where the decline might start very soon. Apparently, I've seen.

But as far as myself is concerned, it was the other way round. I could see the future of the disaster of industrial development a long time back, and also where all such people were blindly following the West will get into.

So, my whole search personally was to go towards the roots, towards the Spirit, towards the subtler side of life which will, in any case, sustain the human race. Now you will be amazed that you go to any Indian University, you'll hardly find four or five people to listen to Me. Whatever you are doing there, like jazz, or say, all these discotheques, business, hippism, everything is now followed in our cities. So, we cannot say that India is very much towards the Spirit. It's a wrong idea.

All our leaders, all our bureaucrats, all of them still think that you are the happiest people living in the whole universe and they are blindly following your methods. They are going abroad to learn all your styles of disaster. And if I talk to them, they'll think I am absolutely out-of-date person and they think I am just talking because I have no sense in My brain. So, apparently, in this country today we are not thinking of saving the world, but following the world into the disaster into which it is made. We are joining hands, you see.

All the countries which are not yet developed – you see, we have two categories, one are developed and one are not developed. These brands have come from the West, that we are not yet developed; so, we must develop. Because if their tail is cut our tail also must be cut, and they are giving us money to cut our tail. So, the development they are putting in by giving us money, sometimes humiliating us, and doing all kinds of things and trying to develop us.

Of course, it is true that poverty anywhere is a threat to prosperity anywhere and that if you people are living well, or are having a schema, then it's different one. But overall picture of the west that I see is full of unhappiness, of darkness and hopeless conditions. At least, the developing countries have some hopes maybe of the disaster but they have some.

[Laughter]

So, now for you people to understand that you are facing a big shock is sensible because you are advanced in that direction. Now in the West, whatever you have done, still because of ego orientation, your leaders are not willing to accept that you are in a disastrous condition. Your political systems are not going to admit that you are no good, that you have harmed yourself. It is too much for them to admit that they have committed this mistake because they will not eat the crop. Under this circumstance who is going to convince the Indians that, "You'd better take to another course"? What has gone wrong with the west is that they have

never worried about their Spirit. They have neglected all that is Spirit, all that is subtler life, and have thought that it is better to master the matter, master all these things which they can master.

Yesterday as I told you in Hindi language that whatever you master is lower than you is not higher than you. So, if you have to go further, you have to go a little higher, you have to fix an aim to go higher, and whatever you think you can have or whatever things you can use for your purpose, are lower than you. But if you want to be higher, then you have to be useful to that height. So, you have to be humble and you have to accept that if we have to be higher, we should allow that higher thing to rule us. And surrender to that higher thing instead of dominating these lower things is better to submit yourself to something higher, because of ego this submission is an impossibility.

They cannot submit to the higher goal. But the lower goal, also they have submitted in a way, because the matter is now sitting on their head. Now in India, since ages, it's a traditional country. Since ages, we have been living a different life. When ancient times, you see, now even the climate is so good, that you can stay outside in a forest. You don't need so many things in this country. So, in the ancient times so many people whom we can call as seers and sage went into the forest to find out what is the basis of human beings, what is the meaning of human life, what is the ultimate goal of human beings. And they found out that it is the Spirit, and they based all the Indian laws and Indian philosophies, music, art, dance, drama, every aspect of life, on the basis that we have to become the Spirit.

But when we had the western influence and western education put onto us, everyone decided that give up what was traditional, what was old and take to this. And even if we really bothered at all about the ancient things in our country, it was more academic, so that you could write books, you could write something by which you can make some money giving some new ideas or giving some new samples so people might be attracted. There was not serious probing into the subject matter. It was just superficial way of dealing things and ultimately what was accepted in the West was tantrism. It's the tantrism that really has impressed the western people. Nothing else that they could see something better. Like, you can say, that if you go to the sea, you find lots of mud coming up on the superficial level, and that's what is being appreciated, not the depth of the sea where you find the pearls.

So, with that they are now thinking that, you see, Indians are the people who indulged into this kind of a tantrism, that kind of a tantrism and anybody who doesn't know tantrism is not sophisticated. At the same time in your so-called development, you had such horrible people there like Freud and others that you lost all your traditions, your ideas about Spirit, whatever it was, came through Christianity or any other source. Even the Christianity itself ruined the whole chances of going near God. But on the whole, what has happened is that the whole attitude of the human beings in the West now seems to be a sex point. They just want to be a sex point, I mean, it's absurd!

That's what they are reduced to on one side. On other side is, most surprising, is that with all affluence and everything, people are very stingy. They are extremely money-minded and very, very stingy and narrow-minded people. Despite, you have all the weapons with you, people are so frightened, they don't even allow a little baby to enter their house. With the atom bomb at your disposal, they are so frightened of others. See in the immigration laws – more strict, in the western countries than in the eastern countries. Where the people are really having a problem, they have no problem of getting any number of people are coming. You see how many are there. On the road if you walk, so many you will meet, how many are settled down here? But this fear has come into the minds of the mighty nations.

They are disgracefully generous. If they are generous it is disgraceful or they are extremely money-minded, money-oriented. Nobody can believe it that how people are so much money-oriented in the West. And Myself, you see, I was surprised that how could they be so much money-orientated? While in the East, so far, they are not. The advantage is, thank God, we are not developed! That we are not so money-orientated. Once we get money-oriented, you see, the people who have money in this country are just the same as you are.

But we used to look down upon that kind of a community, like Marwadies and all that, but I find in the West most of the people are just like Marwadies; their styles are like Marwadies. So, instead of developing all the higher qualities which are within, you have just got everything outside; inside there is no development. It's all outside development. So much load has been taken, so much has been put upon yourself, the norms you see, this kind of a glass is needed for wine, that kind of a glass for this kind of an alcohol, that kind of a thing. Only, you see, ultimately what is the goal? I just don't understand! You see, you get lost. What is

the goal of producing so many things? I just get lost. I don't find there is any goal. It is just a kind of a madness, a craziness to create more and more and more and like mad to run after from one want to another, to another want to another, and go on like that like mad. That's all it is.

What is the goal of a madman? I'm amazed the way people are money-orientated. It's most surprising and I asked somebody, I said, "Why do you need so much money? After all, you have so much money. Why are you so money-orientated?" They said, "Our lives is such, our life style is such that you have to have that." "What is your life style?" "We have to drink." "Must you drink? I mean, if you cannot afford why do you drink?" So, drinking is a thing, very sophisticated, not in India. In India, somebody finds somebody's drinking, nobody will marry the daughter in their family. Of course, not these westernizers. I'm not a westernizer. Normally nobody will have a relationship with them.

So, the virtues and the righteousness of life, which is the basis of life, the goal of life, is itself is in question. So, the goals they have accepted are all anti-life, anti-God, anti-human beings. Here, yet, thank God! We haven't developed that pressure of the matter on our heads. So still inside we are larger. I mean, there's a lot of rules for us to grow inside. But the outside rules are so much and the forms and the whole sort of ideas, you see, which flows from the minds. Like the other day they said, "Nowadays, you see, more fashionable is to have this kind of a dress." I said, "Why? Then what will you do to the old ones?" "We will throw them. This is the fashion." I said, "How did it come?" They said, "There's a fashion designer, somebody very well-known, in Paris, has brought in this fashion." But for what? I mean, there is no questioning. But for what? Your dress was comfortable, good, nice. If it was all right, say five years back, why today suddenly this dress is going to be so much? You see to the point. The sun is rising the same way, the light is the same, the rain is the same. Now why your dress has to change every third month?

These are all the problems, because, once you give up looking at your atma, your brain starts working. And the brain starts like a machine. It spins, goes on spinning, spinning, spinning ideas and these spinning goes round and round and you become nothing but like a spindle, completely covered with these strings. So, you have nowhere to grow. You just don't grow at all.

Inside there is no growth, it is only outside's growth you see. When people walk along, you find lots of plastic hanging around this side, lot of tins jingling that side, and lots of steel hanging that side, you see, they're walking very proud. But inside there's not an elephant. There might be just an ant carrying all these!

[Laughter]

But thank God, in this country we are not yet developed, but I can't say that it will be like that, because we are very- feel inferior that we have not developed outside. The inside development that nobody thought of, that when you try to develop outside, you must have inside development. To carry all this junk, also, you need an elephant whether it is a junk or anything, you need an elephant. So, the inside elephant, if you make it into an ant and carry all this junk, then that junk becomes more important than this little ant inside, isn't it? And that is exactly what has happened in the West. Now in India, so far, people still have some room to grow, because they haven't yet developed so many nonsensical ideas.

The first time we had people here from the West, and all the time what they were seeking was comfort, crawling into the corners of comfort. Anywhere they got comfort, they just crawled into it, you see, and nothing but comfort and nothing but comfort. So, I thought another goal they have is comfort and the comfort is nothing but domination of this matter on you. You are not free birds. Your body always needs comfort. If you allow your body to lie down in one pose all its life, it will be very happy. It will say, "All right, it will grow. I am eating my food. I am doing everything here. Only one bed is the house for me. I don't go out. It is always attached, to it, very nice bird." But if that is the goal of human life then I think you can't help.

So, to get to comfort also is so much that they have lost the power to see that this so much comfort has made us slave and that we have no goal left; we have become like cabbages.

Such lethargy! Nobody will believe that these are the same people who came in this country and fought us. Such lethargy and such heavy being they have become that unless and until somebody rouses them, they cannot give up their comfort. To them comfort is the last end of happiness.

So, first comes the sex point. Second is the comfort which is another slavery. Now third comes the ego. Ego is the goal or expression of ego, is the goal of the West in every aspect. How smart they are, how they have be-fooled everyone, how they have been able to get rid of others, to out-wit others, to laugh at others, to make fun of them, make a joke out of everyone, and think that they are the wisest fools, is the goal of ego because you know ego makes you stupid. And so, the goal of ego to make you stupid is so much that small, small things that the Western people do, even an ordinary villager in India would roar with laughter to hear. "Oh! Do they do like that?" which the Western people might think, "Oh! We are great."

So, this is the trouble is that when the stupid people start laughing at others, thinking, "Oh! These stupid people and useless people," then how to tell them? You cannot talk to them because they think they are the wisest ever known because they are the best ever known. You can't tell them that this is stupid.

The wisdom lies in knowing your Spirit, but yet it is hard to find yet an Indian. He may be the most westernized, a great miserly, useless fellow, or maybe a very narrow-minded westernized fellow in India. You were just like him, to begin with but then you ended up into something else and now Indians are becoming like you. So, I cannot say Westerners are just people who are to be sort of like a caste – no. It is we Indians can become like you, exactly like you, even worse than you.

But still because, you see, we have our roots rather deep we cannot uproot ourselves to that extent. So, most of the Indians, even today, believe that a saint is definitely higher than they are. And to become a saint is a great thing. The aspiration of an Indian is to become the Spirit. Most of them think like that. But there are escapes of the mind that, "How can we become? We are householders. See, we can't help it. How do we have to tell lies in this country? Otherwise we can't exist. We have to do a lot of hanky-panky. Otherwise you can't exist." All these excuses they can give. "How to feed our children unless and until you are dishonest?" So, the other side of it is that the goal of Indians, now, apparently, again, is of course, I mean as far as the morality is concerned, is all right, they want to look at another man's wife, they will give their daughters an education of remaining a good wife, creating a good society. But as far as the other moral side is concerned, is keeping the honesty of money and all that, that they will not do.

So, one side the people are miserly, because they think they are honest. You see, if they are honest, they are martyrs naturally, because they think if they have remained honest, they have done the greatest favour to God. So, they are martyrs. So, their money is very precious. Every pie they spend they must ask for. Indians believe in earning money some way or other and then spending it the way they like. So, I do not know which goal is correct. They are lost on this side and you are lost on the other side.

But still in India, because of traditional training, parents still holding fort, better society is here. You will hardly find an Indian who will believe in absurd thing, in absolutely obtuse, absurd, and also anti-God things that you believe it to be good. That's one. They have not reached that material development [much of no brain?]. I mean, it's like, you see, your brain developing so much that it goes the other way round and you become just a person who sees everything in a different angle, in an angle which is just the opposite of that. So, yet that much development has not come to us, you see, from concave to convex. You see, they have not become.

So, there is still some space with the Indians. But because you have seen the disaster you are facing, some of you, more thoughtful people, who have not reached that height of idiocy, are very great seekers, ardently seeking, working it out. But Indians are not that much of seekers, I must say, because they still think that, "All right, we are to believe in the Spirit. All right, good idea. We have to be the Spirit." But partly the Spirit and partly the other side of it, because they are better off than us. So, still they want to go halfway this side and halfway that side. So, Indians are not such good seekers. You are very good seekers but there is a convexity. There is concavity but there is no seeking. Can you imagine my situation?

[Laughter]

Indians have no goal as far as Spiritual life is concerned, mostly. If they have it, it is so limited that it should help them in their family life, in their relationships with others, with their body, or with their jobs or with their marriages or little more and little more. That's all. But very gross, the goal is extremely gross of Indians is, that they want to achieve a kind of an affluence that you have in their heart of hearts, you see. But they do not know the backs but they think we can keep the Spirit as well as have the other side of it. You cannot. You cannot serve two masters. So, now, what to do? They would prefer to choose this side then to choose

the Spirit. So, the goal of Indians today is some way or another to make money. If somebody knows that you know a certain minister, then, they will be after your life! Tell the minister like this, will you tell your brother like this, your father like this, everyone, all of them will be just coming out with. I mean it is a very common feature with Indians. It's nothing. For them it's an everyday affair. To them to tell somebody to get thither, it's all gross. It's all absolutely materialistic. But that is what their goal is, not the goal of the Spirit.

To believe that God Almighty is the only One who is going to deliver the goods. He is the father, who is the most generous father you could think of and He looks after our material side so we don't have to worry about it. It just happens that He looks after it. But they will come and complain, "My material side is just the same. I don't know what to do. Mother, do something about it," and then I will never do. On the contrary, if they say, "My Spiritual side is not all right," that's a better idea. This is the difference between the goals, aims and objects.

As far as I'm concerned, I look at this side and that side, and I don't know what to say, because all of you must have only one goal and that is to rise in Spirit. Not related anyway there, that they have to accumulate some wealth or they have to do some sort of a material progression and on your side that you have to do some material regression.

Like, you people believe if you become hippies, you will go nearer to God. You will not because your brain is beyond hippism, beyond everything. So, you cannot. Your brain is ultra-modern. How can you become hippie? You become primitive outside. So, in your dresses and all that, even if you reduce this – all this hair style and all that – inside the brain is a modern brain, you must know, extra modern. So, you must understand that unless and until you bring the Spirit into your brain, all these outside things are not going to help.

So, it's a big confusion. That is the modern times are the confusion that the Western people are confused. They have seen the value of this material affluence. So, they are trying to give up the material affluence style, that style. They are changing the styles, alternate styles. But by changing the styles also, you don't achieve much that's another means of something else. While the Indians think that they are poor and God should help them to make them rich. This is another alternative style. This is also outside. Or they have no children; then they'll come, "Mother, I have no children." If they have too many children then they will have no job. You get them the job; then they'll say, "Marry my elder daughter to someone." Then you do that; then they'll say that, "Do this." But nobody says, "What about my Spirit? What about my atma? Mother, what about it? What is happening to it? Where is it? Am I all right? Am I clearer?"

So, to say that Indians have the aims that are correct is wrong. Or to say that you people have correct aims is also wrong, because your aims may be that you want to become, meet God and you want to become the Spirit but it goes wrong because the methods you employ are all wrong. But as far as the value of Spiritual life is concerned, I would give the Western people more marks – those who are seekers, forget all the dirty people. I'm not talking about the idiots. But I'm talking about the saint people, the Spiritual value is much higher, while the dharmic value of the Eastern people is much higher. So, it's like somebody who has a lot of property and doesn't want to gain and somebody who has no property and wants to gain.

So, this is the situation today I find in the East and West. But basically, from the ancient times in this country, people have been seeking; some of them not all, because seeking has always been done by one person or two persons or three persons.

The first fish must have come out, and then shores of fishes must have followed. So, the goal of the fish was to come on the shore and many must have followed. So, in this country, the search within, actually started a long, long time back. But in the West, it was never done that way. They had people like Christ who never needed any search, like Me. I don't have to go searching, searching. He brought all the truths of life to you, but you made a complete mess out of it. Here also, we had great saints, and great incarnations, but the saints are the people who told that you must seek, you must seek – not that Christ didn't say you do not seek. But nobody's bothered on that point, whether you should seek or not, but in the East people know we have to seek, we have to get to God. But to get to God for what? Just that we should be benefited in our material life. So, this goal is of no use.

"Mother, you are very kind," some of them say. "Be kind to us." "Mother, be kind to us," for what? Now what kindness more do you want? I have given you the Spirit, finished. Now what more kindness? "But that doesn't mean you have give us our Realisation, but now look after my bank balance."

[Laughter]

It's a very poor show. It's a very, very poor show, and that's why I get disappointed when I come here. I find this kind of an aspect of Sahaja Yoga, I feel, very disappointed. But I go to the West and very seriously, they have problems which I just don't understand, because these are no problems because materially, they are all right. So, they have emotional problems, and absurd

emotional problems they have! And these emotional problems, also, have no meaning at all, they have no basis at all. They just try to find out a way and method of not living together. Somehow, somehow, you see, their brain is so clever. First, we were all right, but now suddenly we have become bhoots. How do you explain? We were doing well. Now fourteen people are married. I'm just worried about the Western couples because the brain is still thinking, "Now what should we find to quarrel with the other party? What is the difference between the other party and myself? Now, how to ruin the image of each other? How to ruin the joy?"

Because if you cannot live together – two persons – how can all of you live together? Not only that you two are human beings but you are saints. You are Sahaja Yogis and you have no tolerance from each other and you are just analysing each other, when there is no fundamental problem. I can understand if somebody has a fundamental problem. Just with your brain if you start doing like that, then how can the whole world live together? Just think of it. Here the husband, wife will stick, no problem. They will live. Children will stick together, no problem on that point. But the problem that comes to Me is collectivity, that I must solve now, not the problem of one person, but all of them. Even when they are sticking together, they do not become a powerful unit. On the contrary, they become a powerful problem.

[Laughter]

So, the aim as it should be, whether East or West, should be to be what you are made for. You are made a human being to be the Spirit. So, the aim should be that you should be the Spirit. You have to think through the Spirit. You have to understand through the Spirit. You have to be satisfied through the Spirit. You have to be certified through the Spirit and not through your brains. For both of you people, the aim should be the Spirit. This I'm talking of the new race that is going to come. So, the Western problems are that they do not recognise Spirit and the Eastern problem is that they recognise the Spirit, but are materialistic, and the Western people do not recognise the Spirit but are materialistic. So, they are keeping a balance on that.

Now, what I have to say is this. This matter is produced for your joy and happiness, but even the essence of the matter you are not enjoying, because you are not the Spirit. Even the essence of the matter, you are not enjoying. So, what you have to do is to become the essence yourself and enjoy at least the essence of matter. The essence of matter is not comfort by any chance, is not, is not possession that it gives you, or the surrender it gives you, neither the ego that you receive by having a big car and this and that, but the essence of matter is the joy one receives when you part with it. If you don't have anything with you, you see, if I don't have any money, then I don't know what the joy of parting with it, giving it to someone. But supposing I have the money, then only I'll enjoy. So, you must have money. That's the only reason why you must have money, so that you can give it to others. Actually, this is the essence of it.

That way Indians are carrying on more of the essence part. The first part of gaining money is wrong. But giving money is all right. They enjoy giving. You see, somebody goes to their house, they would love to give them tea, coffee, serve food. All that, they like. Anywhere you go to their house they will not [?] you on that, they would like to give. But how did they get their money? You don't ask.

[Laughter]

That's a different point, but when it comes to giving, they are using, so they know the essence part, I should say, that giving is the way. While in the west, the more important thing is that how you get your money, you see. Otherwise, you are middle class, or this and that. How you get money, you see, that part of thing is there. But you get to it, through that kind of an idea, then you just stick onto it. It doesn't pass your hands. You are literally frightened to part with it. So, you miss the point.

That's why the Indians look so generous, so happy, that they are keeping to the essence of the matter. Sharing, they love to share, and that is what is keeping them so happy and joyous, despite their poverty, despite their frugal life and this is what I just don't understand and that once you don't have you want to give and when you have it, you don't want to give it.

Human beings go on changing their goals, depends on what level you are. If you are a poor man, you want to become rich. If you are a rich man, you want to become poor, but poor in the sense, poor inside, not outside.

Now, actually the goal of every human being is to become the Spirit, nothing but the Spirit. That is the goal of every human being, and if you don't become the Spirit then whatever you are doing is against your goal. Once you become the Spirit, no more this human being, but the Spirit, then the whole thing changes in a different way. You act in a different way, you use your telecommunication, you use your television, you use your things in a different way, at a different level, at the Unconscious level.

So, you have to reach to that Unconscious level, where everything is available for you, everything. That's how these miracles take place. Like, the other day, you see, you wanted to buy some saris, and I just stopped and I said, "Now, here." Now we got the saris for one-tenth of the price, we should say, or one-eighth of the price of the whole of the saris that you get in the market. So? So, when the Spirit guides you, you get everything. There is affluence, and you are generous because so much of affluence, in the real sense, is flowing.

What I can only tell you is what goals you should have. And the goal, as I told, you is to be the Spirit. That's what is your goal. To Me, east, west, north, south, doesn't count. I don't know the directions. I only feel that if every human being in this world decides that he has to be the Spirit, and Spirit alone, all other problems will be solved, because he lives with the absolute, not with the relative, he doesn't compare. He's in absolute state. He doesn't compare. There's not relativity. The relativity creates a problem. Like developed, underdeveloped, all these are relative terms, isn't it? But if you are the absolute, then there is no relativity, there's no problem, and you become the goal itself.

And this is the message of your Mother. I have to give you the message; I have to give you the right thing. It is not that the western people have less quality, or the eastern people have less intelligence, it's only that, they have no idea as to have only-
[Cut in the audio. End of main talk.]

Once you decide on that, the problem is solved. A day may come when Westerners will be more Easterners than Westerners. I mean, you see in the West when Indians go there, they have put advanced, they are much more Westerners than you people are. They can't understand Indian classical music, they don't like Indian furniture. They don't like Indian paintings, nothing. Because they have lost that subtle side of life. They just see to this superficial side and then you like it. While you are coming subtler because whatever was there hankering in them, a little bit of the Spirit, is lost as soon as they went down here.

They got mixed up with the West. They just got transformed into Western life and they have accepted it while now you are transformed into your Spirit. So, you like the life of the Spirit. But to say that Indians today are great people of Spirits, I must say, to be honest that they are not at all.

Because of their past traditions here, because of this Yoga Bhoomi, of course, they cannot approve themselves. But they are trying very hard to get themselves uprooted. All of them are trying very hard to get uprooted. Even Sahaja Yogis, you see, when they come to Sahaja Yoga, they are still not trying to go downward towards the Spirit but try to use Sahaja Yoga for building up so-called their complexes about their material life.

So, it's a very sad thing but that is what happened. It is meant for all the Westerners, all the Easterners that don't be on the [cut in the audio] this, a firm opinion about yourself.

Today, those who look to be lost may be the people who might guide you. It might be one day that it is those people who think to be - thought to be absolutely gone cases, will have to fetch you out of [inaudible] own powers. So, everyone of us must honestly decide that we have to be the Spirit that is the goal of life.

Then all problems are solved. But when I say this, you fix it like that, "Mother has said all problems will stop, so take to them". It's again relative. No, take to Spirit. "Mother has said 'take to Spirit' all right, better do it". Even while Mother has said, I say I will take to Spirit". Better take that point.

So, by birthplace[unsure], all the humanity will rise at a higher level than what they are. The, actually, levels at which human beings are, are called as "laukik" style [human] with the gross type. To go to the subtler or "alaukik" [divine], you have to give up using this brain but you have to use the Spirit. And if the Spirit is not available to you, then what will you do?

Anything that Sahaja Yogis are doing today, let's say, a marriage; now you are Sahaja Yogis and you are married but you are married in Spirit. So, that is to be kept afloat. One must understand: if you keep that afloat, you'll be amazed, you'll enjoy that marriage, enjoy the whole thing and you'll have the best of children born to you. But for that, you do not seek the Spirit again.
[Laughter]

This is how the Mother tries to tell you that, "Do this and I'll give you one bit of it!"

[Laughter]

But if you are mature then you don't listen to these things. You just say, "Mother, whatever You decide, that's what I have to do. Because I'm here to do the right thing. And I am convinced that You always tell me the right thing to do. So, I will do the right thing". Such a decision, anybody who says or thinks that there is no South, East, West, any side, he is the Yogi! He is the one whom God is going to bless. But again, for that, you should not – The goal should be a higher goal. But the higher goal should not be seen relative to whatsoever are the lower goals. Accept the higher goal in an absolute way. Otherwise, ascent will be stopped.

Shri Mataji: Now what is the second question.

Sahaja Yogi: I think, Mother, You have answered it.

Shri Mataji: I think I'm going to give another lecture.

[Laughter]

Sahaja Yogi: I think, Mother, You have answered the second question which is: what is so important about Self-realization.

Shri Mataji: No, but that I've not given. Importance of Sahaja Yoga I've had.

Now, what is so important for human beings to become human beings? So, the importance we'll have not to see not from your own angle, but from the Creator's. Because you don't understand your importance [inaudible]. Human beings never think, "Why have I become a human being?" So, they have no sense of importance about themselves. So, how can they have the sense of importance about Self-realization?

From human point of view, I would say, because you have to ascend. But why?

I would say so that you'll get your [inaudible], your well-being. So, for what?

When you'll become your Spirit, all your problems will be solved. But why?

You see, human beings are like that.

But it is important because the most important thing is your Creator, and He wants you to get

Self-realization, it's the absolute thing. If you want it, all right. How many are there who will survive if God wants us to do it will do it? Just for God, "Thy will be done".

He had arranged it. He has made us human beings, let him make whatever He wants out of us. This absolute again, surrendering to God has to be there before understanding this problem.

"Thy will be done" should be your first attitude before attempting to understand his answer. Why? It's the will of God, God who has created us, God who has made us human beings, God who has given us everything. God who has given us Sahaja Yoga. So, it's the will of God that we should be the Spirit, so we will be.

What have we given to God so far? We have been extracting all his energies. We have been extracting Mother Earth. From the soil we are getting this, from everything, and we are creating problems for him, we are troubling him so much that He has to solve our problems. So, let us be surrendered to him so that his will that He wants us to be the Spirit, so let us be the Spirit. This is the greatest importance of getting Self-realization.

But if you cannot stay to that state and you come down at a human level, then I can write a book saying that, "Self-realization is very important because without Self-realization in these days of turmoil and all kinds of problems, there is no solution, the man has to be transformed".

But God has no problems. He has no problems. If you do not want to get to Self-realization [Shri Mataji snaps her fingers] He solves the problem just like that. [Laughter]

He has many treatments but which He can just solve all of his problems. So, [inaudible], one should understand that the importance of this has to be because God won't save [Shri Mataji is laughing] I will not tell why, [unsure]. He might be doing something else. So, it's better get to it.

This understanding is that of a child who surrenders to his mother, knowing that mother is doing everything for his good. With your brain, if you start thinking about the importance, your brain will give you the other side of it and will start telling you that, "If you get Self-realization, then you will have to surrender to God". Then, there won't be any individual left. You will all have to move in the buses [unsure], in the dust, wherever God takes you, you'll have to go there and live with great discomfort.

You may have to hug people who may not apparently look that sophisticated. And you may have to lead a style of live which is not suitable to a sophisticated Western personality. All these problems would arise. And when such problems will arise your brain will have no way to answer. All importance will be finished. The best is just to say in a surrendering way, "That is the important thing to establish my Spirit, I will do it!" Because when you are on the brain level you are always in a relative state. Everything has a double [inaudible].

I mean you talk to Ira [?] . The other day he was talking to somebody about the Israelis being cruel to Bielos [?]. So, they said, "What about Bielos [?] ? They have been cruel". I said, "But there were two angles". He said, "It can be ending late on when Bielos [?] are finished". How he said? Everything has a second state. Whatever you may say, it has a second idea, because this brain has a great capacity to produce waves on both the sides, because it lives in relative terminology.

To overcome this, there's only one way is that to forget this and that and you just say: it is! Then only you will know the importance of it. Because any number of importance I may give, you'll neutralize it. That's why Sahaja Yogis fizzle out, you have seen that. Why Sahaja Yogis, they get Realization and still they fizzle out one by one? Because this brain has a great capacity to produce anti-Sahaja yoga understanding.

So, what importance should I tell you which is absolute for your brain? I just don't understand. Because you are very clever and you will find out an antidote of that also!

It is possible to convince certain people, but one thing one should know that God All-mighty is an absolute Power. It will do what it likes. So, better be surrendered to it. That's what a mother can tell to her children that this Power of love and beauty is to be surrendered. [In Hindi] The one to be accepted. The one which is to be surrendered.

That's the one [which] is to be surrendered. The beauty of the whole thing is that this is the Power one should surrender than to the power of your brain or of your mind. And once you realize this, then the importance of the whole thing is done.

Now if you want to tell the people who are not seekers, you are in for troubles, I must say. It's not easy to convince these people because they want to escape. And the idea that we have that we should convince everyone, you are sadly mistaken. On brain level, you cannot convince them. So, best thing is that you can take them to a point, see for yourself. Otherwise, you give up. They are the losers, not you. What can you do? You have tried your level best. But we think that we should have more people with us, you see. I don't know how many we can accommodate there; it's the other way round. Like when you have to go by the plane, you have to ask the company to give you a ticket. If the ticket is not available, you can't travel. In the same way, we have to see if the tickets are available there. When we think of God, also, we think that He is lower than us so we can use him. You cannot push people into it. Only those who will be allowed by God will join [unsure]. It's the other way round, we must understand this, this is what He is that if you wants you can push as many numbers as possible, we can get so many people to God. It's a very, very wrong idea. You cannot force God. He is not under you. You have to take his Graciousness with prayer, with great aspire. And then you can save these people. He is not interested. He can create many more.

So, those who are not wanting, you should not try to sell, you cannot sell Sahaja Yoga. You may think that more quantity is the sign of credibility, not to God. So many will be just dropped down, I must warn you. You have to be careful as to see that, even if you bring one person, you must consolidate. That's a better idea than to get a big quantity of people who will not get even a ticket, leave along the seats. So, one should be satisfied.

All right?

Shri Mataji: What is the third question.

Sahaja Yogi: What are vibrations?

Shri Mataji: Vibrations. Vibration is the pulsation of the All-pervading Power within us which we can feel in the central nervous system. The Spirit doesn't pulsate. It doesn't pulsate. The pulsation exists in the All-pervading Power. But through Spirit, when you get connected, then only the flow starts and you then start feeling the pulsation on the central nervous system. And this

pulsation of the Holy Ghost are the vibrations.

Sahaja Yogi: We did have one more question Mother, which is related to the historical importance of the occupations of India; was there any relationship between the development of the third and the way the Moghuls and the British occupied India for long periods?

Shri Mataji: That is the saddest part of Indian life. Because, absolutely very gross people came. Those who came to rule us were absolutely gross. And there were very nice people in those days because from the way they have written poems and poetry, we can say. But none of these people came down to India. Only very gross people came to rule, to begin with. So, the life was coming with grossness and people gradually started seeing that the grossness overpowers the subtle. And they accepted it.

They brought guns. Indians did not have guns. And with guns they destroyed so many civilizations. They used these destructive powers which they had achieved and destroyed also Indian faith in God All-mighty. And they brought a new concept of God that you have to become a church member to be godly. And thus, they destroyed our faith in the Spirit.

Moreover, their education and the whole thing doesn't have God in their books. English language also doesn't have books written about Spirit and "atma". And so, whosoever was studying English became more addicted to grosser values. Then came the science later on as one would give to slaves something. And the whole attitude was to put down Indian beings lower than human beings. So, the self-respect was hurt. But Indians are too gentle and kind and they would not like to say things, what horrible things they did to human beings here. Even chastity was challenged every moment of Indian women which is the dearest thing to them.

Muslims did the same and Westerners people also did the same. And thus, like a cold war going on for three hundred years in this country, people became absolutely weak. And in that weakness, they injected human minds, or say, Indian minds with the Western ideas. That's how they deadened Indian culture of spiritual life. The British have really never tried to understand the spiritual side of Indian mind, that time. It's a sad thing that the beautiful people like Blake never went to India. Actually, I never heard his name till I went to England. They taught us Lord Byron.

Of course, we had some working on that people, beautiful like that. But mostly, it was shown that it's a different culture. And gradually, people resisted in the beginning. But gradually they accepted this culture [unclear] and broke the relationship, connection, with the heritage that we had, no doubt.

But everything is to be forgiven now, we have such great English Sahaja Yogis that everything should be forgiven and they are so good and so great that they have proved beyond doubts, that if the English had not come here, I would not have learnt English.

[Laughter]

And I would not have done it [doubted?]. So, we have to be grateful to them at least for the grosser life that they have introduced, whatever it is. But in the subtler way, I should say that our ideas were changed, they taught us materialism. And innocence also was a little bit harsh.

But in all Grace and the Mother's love, I would say that it was the stupidity of Indians also to accept the domination of these people.

Indians are real copycats. They have no personality of their own. They have no self-respect. For them, you see, you'll be amazed even today, if somebody speaks bad English, then people laugh at him. But if he doesn't speak Hindi language, nobody laughs, you see. Many people are proud, "I don't know Hindi". "I don't know Sanskrit, but I know only English". As if they are all English people. We are very slavish people, very slavish people. One thing has been showed, that India is a country where you need a person to dominate you. Anybody who dominates, they like it. So, I thought I'd better dominate now.

[Laughter]

And believe Me, we are [unsure] very, very slavish, I tell you, even in every aspect of a life. Even today, we are slavish. We are very self-conscious, we are not proud of our traditions, we are not proud of our books, we are not proud of anything. Somehow, the slavishness is still lingering. Though the British have gone, they have still left their dole [unsure] here for us to worship them. All our bureaucrats are absolutely slavish, absolutely. All our politicians are absolutely slavish. There is no end to slavishness. I

mean, you feel so agitated to see this slavishness of ours. But it's there, built-in in our character, three hundred years, if you are told, "you are slave, you are slave, you are slave, you are slave", you accept it, it becomes your second nature.

And what do you accept, accept that from a slave? I mean in England, people used to think this Indian lady, this wretched Indian lady, what is She going to teach us? That's what it is. If I wear this mark [bindi] they all used to laugh at it. Even today, they laugh at Me.

It's objectionable, but if I wear lipstick, it's all right. But here, [bindi], not allowed!

They have their own norms and another style is, the Western style is to brand somebody. This one is this, you see, they have Victorian. We never had Victorian [inaudible]. Still, they caught [unsure] it Victorian, I mean, we never knew what Victorian was. This is the middle class, this is this- absolutely, they are people who know how to make slaves out of others. Make fun of them, have no respect for them, have no respect. And that's how they lived.

This is given as a very big backward movement, no doubt. And I don't know how far Indians are going to come up, even today! They are sailing the same boat. Not easy trying to break all these traditions, but as soon as Gandhiji passed away, they are back in the same way. If you go to any politician's house, anywhere, you'll find they all drink, they have the same kind of parties, very particular about the different tumblers they have to use and the three-piece suits. Everything just the same! They cannot get out of it. They are so slavish that their personality cannot express itself if they have to wear anything else but the Western [no sound]. Our women are such things that if their husbands do not wear three-piece suit, they won't look at them.

But still I would say Indian ladies have kept to saris. Maybe because now, Western people are appreciating the dignity. It's all reflected understanding. If it comes from you, they will accept it. But not on their own, they have lost that self-respect.

Villager, poor things and thank God, have not touched, but in the cities, you find this. So, this slavishness which they have put into us, has gone against the fiber of this country and in the fiber of the philosophies of this country that you must seek your Spirit. So, only you Sahaja Yogis can re-establish it. You can't blame British only, I blame all of them. All of them were supporting. Nobody opposed, did anybody oppose? Any European country opposed? Nothing. They were all enjoying the use. The Spain will have this, Portugal will have that, let English have this. They were all sharing the cakes. So, you can't blame any one person, the whole thing is like this. Even today, Europeans are like that. They are like that, extremely money-minded, very miserly, they are still like that.

That way, I would say that America is the one who came out with new ideas, smart, [unsure] of liberty and fighting the slavery and all that. I must give them that credit. And they are the ones who talked of it.

These higher values of the Spirit, Europeans never understood till lately. It has come from America. French could never have understood, none of them. So, I must say that they try to bring us to this grosser level. Not only that, but enslave us with their domination. It was horrible.

But, what can you do? Whatever has happened has happened.

And you know, your Mother, in 41, 42 with other people and I've suffered a lot, everything I've done. Because I knew, as long as these British's rule will be here or any Western's rule will be here, we can never come back to the original thing, to our heritage which is being suppressed completely. So first, get rid of this nonsense, you see, and then get your heritage. Otherwise we could never, have never had, you can see. Under slavery, what can you do?

So, you don't blame any particular nation or anything, but it's the blame of the whole Western mind to dominate others and think they are the wisest, mock at everyone, laugh at everyone. I mean, it's a sign of the greatest stupid fellow. You see, a person who does not understand classical music, if you take him to a show like that, he'll just laugh like a stupid, idiot and will think everybody is an idiot. It's like that! It's so bad! But it was so and it has brought lots of problems. That's why I decided to go to England and to create Jerusalem. They tried to finish the values, we have to re-establish the values there: that's real forgiveness and the real love.

Even now, they are going on like that, you know that very well. But they will [inaudible] the situation.

All right. What more?

[End of the recording]

H.H. Shri Mataji Nirmala Devi

[Also in 'Nirmala Yoga' no.29]

1983-0208, Public Program and Debu Chaudhuri plays raag Kambhoji on sitar

View [online](#).

8 February 1983

Public Program

New Delhi (India)

Talk Language: Hindi | Translation (Hindi to English) - NEEDED

Debu Chaudhuri plays raag Kambhoji on sitar, in the presence of Shri Mataji in a public program in Delhi, Feb 8th 1983, (part 2)
Followed by a Hindi talk given by Shri Mataji.

The sitar represents the Sahasrara chakra.

Sahaja Yogis want to give a cushion to Shri Mataji but She refuses.

Then they want to garland Her and She asks them instead to garland the artist.

Everybody applauds.

But Debu Chaudhuri refuses to be garlanded in place of Shri Mataji so he puts the garland around the head of his student (who is playing tempura). Everybody laughs.

A senior Sahaja Yogi makes a small speech: My dear brothers and sisters, music is the nearest thing to God on earth. Mataji has often said the way to please God and His devotees is through music sound of devotion...He introduces the tabla player, an equally renowned artist.

Shri Mataji seems to explain to Debu Chaudhuri that it is not a puja but a spiritual event.

Shri Mataji: Now, I must say, that artist himself being a Realized soul, I'm just working on your Kundalini, I need not speak much. It's working out. So don't get impatient, this is also, is a silent speech of God's music. So you just don't get impatient about it. I'm also enjoying very much.

May God bless you.

Since Kambhoji, he's going to play just now.

Debu Chaudhuri: Well, it is my great pleasure, in a way, I requested Mataji to give Her blessings to all of you, instead of playing. [Shri Mataji is laughing.] She refused and She said I must play.

Shri Mataji: No. I'm giving blessings to your music, I've said.

Debu Chaudhuri: It's a great honour for me and I have no words to express my gratitude to Mataji. So I'll play, She has requested a particular raga called Kamboji, which is a mixture of Jhinjhoti and Kalawati.

Shri Mataji: Oh, a blend [? not clear].

Debu Chaudhuri: Yes.

Music starts.

[Talk Hindi translation missing]

1983-0209, Sickness and its cure

View [online](#).

9 February 1983

Talk to Sahaja Yogis

New Delhi (India)

Talk Language: English, Hindi | Transcript (English) – Draft | Translation (Hindi to English) - NEEDED

Sickness and its cure. Jangpura, New Delhi (India), 9 February 1983.

I wanted first of all to tell you something about the sickness of the people which perhaps I have not elaborately told you about, how to cure people and how people suffer from different sicknesses.

As we are now on the principle of the being, we must understand that sickness also comes if there is something wrong in the principle that builds up the human beings. So now basically there are two principles which affect the body, and the third principle affects the evolution.

So the first principle of the left-sided Iccha shakti or the Desire Power is if in danger we develop lots of diseases due to lethargic organs. Left side is the tamasic [guna] side, is the side where darkness is affecting people. Those people who live in too much darkness, or in the past, or in a sly way, in a hidden way, who are introverts, we can say in short, who spend their life mostly in a very closed waters, or live with people who are extremely cautious and afraid of others, all people who do not talk much or who avoid meeting people, who shun people, all such people are left sided, have got in 'tamas'. Such people, in their spiritual awareness or spiritual ascent, try to take to Bhakti [Devotion]. They take to Bhakti more. They worship God from their heart, from their emotions. They work through emotions. There are twenty-four types of relations they establish with God. That is called as Bhakti Relationship, we can say, and they dwell upon it, and all the time weep and cry and say, "O God, when will I meet you." Such people are the ones who take domination from others, suffer, sacrifice and lead a life of great suffering. But in their expression, in their achieving God, they start doing Bhakti. And they think, that through Bhakti they will come to God. But with Bhakti, God comes to them. Because of their Bhakti, God comes to them and He incarnates for the Bhaktas, the ones who cry for God, He incarnates. So there is nothing wrong with those people.

Now these people eat extremely imbalanced food as far as proteins are concerned. And in proteins, they are so weak that they might suffer from all lethargic muscles, in every way. So you can see that these people suffer from cold, they suffer from diarrhoeas, because the muscles are weak, they will eat the food and the whole food will pass out as diarrhoea. They will have lethargic hearts by which they will get a heart which will not pump the blood. Swellings in the body. Also they might get this gout and these troubles of the joints. They also get the lethargic liver which gives them allergies. All kinds of allergies come to these people through their lethargic liver. So now you have to base all these troubles of lethargic organs, of any kind, on the left side. For example a person whose eyes are open but he cannot see, is also suffering from the same type of disease.

These people are affected by the subconscious and the collective subconscious. From where the spirits attack them and they become involved into the spirits and they have a very bad sympathetic attitude towards themselves. They are themselves miserable and make everyone miserable. Because they get their ideas from these miserable sly people, and they cannot see anyone happy nor do they keep happy themselves. They will make a big fuss out of their so-called troubles and sickness and problems, and try to create as much problems as possible for others. But the problems are not aggressive looking. It is more by appealing to the sympathy, appealing to the weaknesses of others. And a person who stays with such people can also get affected if he tries to show sympathies with these people.

Cancer and muscular discrepancies and weaknesses in which the muscles become extremely weak gradually and Osteo myelitis, polio myelitis, all these lethargic things that makes your even lungs lethargic. If your lungs are lethargic, then you get diseases like T.B., tuberculosis. Tuberculosis comes from the left side.

Now those who are strict vegetarians, who do not eat any even garlic, or don't eat even onions and all that are very vulnerable to left sided business. On top of that if they are going to a Guru who is left sided, they are even worse. So one need not lead an abnormal life. One has to be a normal person, eating a right proportion of proteins, carbohydrates and fats. So this is one side of Sahaja Yoga in which you see that left-sided people have to be very-very careful and not to just assert themselves on that side.

Many people come and argue with me because they say that in Gita it is written they said so, I do not know, -that tamasic people eat lot of meat.-it is not true. Is not true. Tamasic people are the people,-they are not bad people by any chance, they are one type,-are the people who eat too much of carbohydrates, Because left side is hydrogen, and carbon comes from Ganesha on the left-hand side. So it is more carbohydrates, no question of eating too much of meat.

But the right sided people now, have a very-very overactive, extremely overactive personality. Such a right sided person is eating too much of proteins. All the time meats, this, that. And he becomes an overactive person, and such an overactive person receives a blessing of their ego, and a big ego develops. Such a man aggressively destroys others, the images of others, pulls them down, criticises others, jumps on them, can be very hot tempered, can be absolutely demonic. As I said before, Hitler is the example.

Now this type of people who eat too much of meat, and too much of heavy food and develop muscular capacities too much, more than a human being, should I say, they become like horses. Then they start behaving like horses, worse than horses also. And that is why a person should not take too much of anything, you should keep to the centre.

All such people have over-active organs. Due to overactive organs, they develop a very bad heart, which is overactive. In which the heart pumps fast, palpitations take place. In lungs he develops asthma. In his intestines, he develops constipation, he develops a very-very bad liver and a very unhealthy skin. The skin is extremely sallow. And such a person is very-very quarrelsome and aggressive.

A person who leads a very ascetic life and of martyrdom ; for example, many government servants think that they are doing a very great work of martyrdom for their country. But such people also become so conscious of that, that they are hot bricks. You just can't go near them. They are extremely hot tempered. Or any person who leads a life of asceticism of a severe type like Vishvamitra, Durvasa. All these people, they, all become so hot-tempered that you cannot talk to them. They are very snappy and their language is very sharp. And when they talk, you can feel that it is not a person who has any balance in him. But they look very brilliant and consider themselves to be very intelligent, but they are actually stupid people. Because they do all kinds of stupid things. They do such stupid things that anybody who is wise can see that they have no sense of proportion in doing anything that is against the whole.

Such people are vulnerable to many diseases, like as I said, the heart, liver, cirrhosis of the liver. Also diabetes, leukaemia kidney trouble, high blood pressure, uterus troubles. Such people can become barren women, they may not have children at all, such women cannot have children. Specially women who are very-very flirtatious type and who think they are very beautiful, and also they are having a very active life,-can become completely barren. Also men can become something good-for-nothing people, if they overdo things. If their attention is spent all the time in fulfilling their ambitions, they can become like that. So those people also who indulge too much into life and so-called enjoy life, and waste their time in drinking and being with women and all that. They all can be ruined not only by money, but also by their very bad health.

Now on the level of right heart, you know that such people may have very bad time with their children, may have bad time with their parents, and may have very bad time with their wives. At the level of right Nabhi they will have problems of digestion. They may have money. But they can never enjoy that money or can never think of living a life which is complete. At the level of the brain they become ego-oriented. The ego can go to that level, that they can develop paralysis. Paralysis is possible in both the cases. Even the left-side person can get it or the right side person can get it. But mainly people get the paralysis on the right side. It comes from left side but affects the right-side of the body.

So there are two types of paralysis. One is the paralysis caused by too much of ego another by super ego. Those who have lethargic temperament develop clots in their blood, and low blood pressure. And these clots cause the paralysis also on the left-hand side. The another one on the right-hand side is caused by the damage to the brain by the over development of Mr. Ego within you.

That is how we can summarise on the whole, that the diseases of the physical side are caused by these two imbalances.

Apart from that we have the mental troubles with people. Like a left sided person will have a mental problem, like he will be a sly person, he will be a frightened person, he would not be talking to others, he would be nervous, he would not have self-confidence, he will be running away from public. And also then, he becomes schizophrenic that he hibernates sort of thing in the house, becomes like a cabbage. You can say like that. That kind of a lunatic he becomes.

Another side, of the right side, is that such a person, becomes a very hot tempered and obnoxious person absolutely. Such a person can be so cruel, he can be so troublesome that he would be a really a challenge to the whole family, to the whole society, and he would be very disturbing. So this is the second problem, also is a mental case. Now such a person may not look mentally upset, the right sided person. But when they grow old, they just talk. They will go on talking so much that nobody can talk to them. You cannot even open mouth before them. They go on (Hindi), they go on jabbering all the time, everything they are telling you. And quite relevantly they will talk of God, of Atma, this that. But just they are talking, because they are so egoistical that they just go on talking, do not allow anybody to speak. And such horrible characters, if there is even one, you are in for trouble. Because you get headaches from them and you get other problems, that you don't know how to manage them, how to keep them decently in their proper places. So they are also in a way mental cases because they are not normal.

So on mental side also we have problems of people who are egoistical or who are accepting domination from others and becoming sly. Sly people are good at spoiling their relations of each other by saying something, by carrying stories, by being sly. And so both of these kinds, extreme type are very injurious to a proper social life.

Now, ego-oriented person has another very big problem, that he asserts his idea about everything else. So always such a man, because he is stupid and idiotic, the idiotic ideas survive. And because of idiotic ideas, every planning that is done by such people is a failure. That is the reason, our Planning in India has failed. Everywhere it fails. Because the idiotic people, they are stupid, they are ego oriented, just to assert their ideas, they are trying to plan something, and that is how the plan goes out. Everywhere, where the administrator becomes much more than what he should be, then his behaviour itself is so idiotic and so much away from reality that everyone has to suffer, if such an administrator is asserting itself in the planning of any programme of a country or of a nation. The worst and worst are the rakshasas (, demons) who are so egoistical that they think of capturing even the Adi Shakti, the primordial Mother. It's such a stupidity, is the greatest stupidity that they indulge into!

So, stupid man is very big problem to the whole society though he never realises. He thinks, "I have managed the show, I am the most successful person." But when the history is over, people talk about him as the greatest stupid person ever born on this earth. Like one Mr. Idi Amin who is supposed to be - now he is not there, but he was Prime Minister of Uganda. Now he was a real idiot. I mean, you could see the way he used to talk and all that, he was an idiot. And he said that, "The people of my country should be called from my name, because, you see, I am the one who represents this country." So somebody suggested that, "It is alright, but how should we call them? Like from Cyprus people are called as 'Cypriot'. So if we call your name, it will become 'Idiotic'!" So the people refused to accept this solution, though he was so dominating. There was another one who made shoes out of pearls, you see horrible non-sense - for his marriage. I don't know which was the number of that marriage. But he wanted to make shoes of pearls. All sorts of idiotic things they do.

I mean these people who are such extremely ego-oriented surprisingly become very miserly. Extremely. They are so money oriented that they are extremely miserly. They spend all that money on themselves. But none on others. That they will try to save. Any good work has to be done, they will keep back their money. But on themselves they will buy the best wines, they will buy the

best things. For themselves. But for others they have no money. Even where it is their due, they will try to save money. They will not pay where it is due.

Which we see among so many people, even in Sahaja Yoga. That they have to pay something which is their due, for something which is very important, but they will not pay. They want even free sometimes the books, sometimes-whatever it is, for which people are paying. For example this pandal is raised now. It needs money. Who is going to pay for it? I paid for at least 3 to 4 years myself from my own pocket and my brother helped me to do all this work. And they wanted me to go on with it all the time. Imagine! For your Self-Realisation, I have to pay. I travelled on my own, I had my own things done. They would not even pay for what is done. I mean, it is required that the people who are organising this programme should put-up the pandal. I am supposed to give you the realisation free, but not to pay for your pandal. Tomorrow, you will say "Mother, also pay for us for coming here and going back, our fare." I am not surprised, you see. Such people are 'extremely' miserly. Every pie they pay, you see, they think that we must get the money back. And if anything is done extra for them, that is not counted. Only thing, because whatever you can get, you should get. But while giving they are zero. And these money-oriented people are horrifyingly surprisingly are rich. One cannot understand how are they rich. Because there is nothing like generosity in them, no priorities, nor proprieties, as to where you have to spend the money. And there is no self-respect about it. There's no self-respect. It is very surprising.

You will be surprised, if I tell the Indians, that I have seen in the West, sometimes you go to a Hotel with other people. I have never seen anybody offering to pay except for my husband or me. They start looking this side, that side. If somebody can pay, very good. It is most surprising. Even in countries like Sweden and Switzerland. Switzerland is another (Hindi). The greatest miserly country you could ever think of is Switzerland. Europeans are 'extremely' miserly people. Most surprising it is, how miserly they are. And Indians in Delhi are, Sahaja Yogis, are very funny. I must say. I was surprised to hear that people just come for food free. I mean, am I supposed to pay for your food also? Pay for your food, pay for your taxis? Tomorrow, you might even say, "Pay for our house rents". It is absurd.

All this comes from ego, which does not allow you to see the propriety of things. It is very surprising. They will spend money on themselves, buy this, buy that. But to do the proper thing, they have no money, most surprising thing is. Every time, I come, I find Mr. Verma or somebody tells me that, "Look at this Mother, this is the money they have given." So every time I have to pay out of my pocket to fill-up the gap, all these things. Every time. May be this year also. Now I have told him this time, "I am going to give you my Kara [golden bangle]. You sell it and..." This is the situation in this Delhi, where the Sahaja Sahaja yogis are so wretched that they do not want to pay even two hundred rupees per year. Don't learn things from European yogis. They have to learn from Maharashtrian Sahaja Yogis. They are poor people, but never have they taken a single pie from me. They say, "Mother, it is sufficient you are doing so much for us".

Other Gurus take their money, extract all the money. Here the Guru has to spend the money all the time! Can you imagine Sahaja Yoga of this kind? Have you heard of such a Guru anywhere? That the Guru is spending the money for Sahaja Yoga. I have been spending, not this year, twelve years I have been coming to Delhi. I think till last year I have been spending my own pocket money. And I don't know how to answer my husband. He just cannot understand. He said, "What is this Sahaja Yoga that you have to pay for the disciples?" I said, "Thank God, they don't ask for their house rents !" It is a very shameful situation. I must say it is a very shameful situation. That, where the money is needed, they have no money. There is no budgeting at all, of a priority. You are Sahaja Yogis, you are Saints. What are your priorities?

But in Maharashtra you must come and learn, They are poor people. They have not got so many riches. You wouldn't see many cars in Maharashtra. There are hardly one or two people who have cars in Maharashtra. But never such a problem comes up there, whether you go to villages or to the cities. Nobody makes up an account because the whole account is, you have to pay for this electricity, this, that. All has to be paid through my pockets. That is why, I am talking to Sahaja Yogis today.

So European Sahaja Yogis also I have to tell them. That they have to behave themselves a little better. This is not the way to behave towards money. It is a shameful way that I have heard that European Sahaja Yogis, some of them, are behaving in a very shameful way. It is not correct. It is not a good thing .

So this is the right sided stupidity. You know, any 'kanjoosa' [miser] man you meet, you just laugh at him, isn't it? They are so many stories of kanjoosas. So the kanjoosa and the lazy, which one would you prefer? I do not mind a lazy man. But a kanjoosa, God save Me ! Whatever you may do for them, you see, a kanjoosa has no sense of shame. No sense of shame left in him. He does not understand what he is doing. It is so surprising sometimes.

You cannot save money where it concerns self-realisation organising. It is most surprising that these people when they behave like that, all these countries one by one are becoming poorer and poorer. The more you are worried about money, the worse it becomes.

Of course, I don't need any money. You know already I don't know how many thousands I have spent out of my own pocket so far. But the problem lies that nobody understands that it is a shameful thing that a Guru has to spend for you.

Now that is why I said today I want to talk to the Sahaja Yogis of Delhi. I was ashamed absolutely to hear that Sahaja Yogis here cannot even give eighteen rupees per month! Eighteen Rupees; per month. Those who cannot afford, it is alright. Those who are retired is alright, children is alright. But you cannot even give eighteen rupees per month. It is not even eighteen, less than that. I don't know. This is the minimum you can pay. We have to run an Ashram, we have to run these things, you want to have a place where to go. How can that be? I just cannot believe it ! With Sahaja Yoga if you do not even have this much of generosity, it is better you give up Sahaja Yoga. Better give up. You are not the one who can go on with Sahaja Yoga.

Look at your Mother how generous She is. I give you realisation, work 'morning till evening'. Today, I didn't have a single minute free. I was working. Whole day, I have been going doing this, doing that. Even for buying things for you, all the Sahaja yogis. How far I go. I work so hard, and you cannot even give eighteen rupees. I cannot believe it ! I heard about the Sahaja Yogis.-Now you are sitting under the pandal, who is going to pay for it? I should pay? And these carpets, I should pay ? Is this the way to behave? Next time, if anybody does not pay like that, I am not coming to Delhi, I'm telling you next time I'm not coming to Delhi. I cannot afford it now any more. Coming to Delhi means I have to shell out my own money, every time. Those who have not paid the money please pay, otherwise I will not come to Delhi. I am telling you. I don't like this kind of thing, that you cannot even pay eighteen rupees to maintain that Ashram, to maintain all these things. This is too much.

Now will you please try to understand that you have to be of a calibre to be a Sahaja Yogi. You cannot be just a raddad, a person from the road. Who can become Adi Shakti's son? Can you? I do not want beggars to be my children. Will you please, now all of you, decide today, that no more of this talk, I will have to do. This is the last time I am telling you. It is a shameful thing and in the History it will go down, that Mother stopped coming to Delhi because every time She went there, She had to shell out money from Her pocket. The History of Sahaja Yoga will be written in Golden letters and remember that every body's name I am going to put-down there. And those who do not pay, please give me their names. That is it. I want to know who are these culprits,

(Hindi.) [And those who are miserly, with them God can also be very miserly.]

So now we come to the Centre, the Central path of Sushumna. The Central path of Sushumna is for the people who are in the centre. The people who have their proper understanding and who have got their wisdom. These people are 'extremely' generous. You take any Guru, Satguru, take any one, take any one, take Nanaka, take Kabeera or take Tukarama. Tukarama, his children asked him, "You get us some sugarcane." So he was walking and one gentleman, who was his master, whose field of sugarcane he was looking-after, gave him lots of sugarcanes. So he was coming home and all the children started asking, "Give me one sugarcane, one sugarcane." He gave everything. He came home, he had no sugarcane for his children!-They suffer from over generosity. They are so generous, you can't imagine. You should ask people who have known me in that aspect.

Generosity is the only way you can express your love to others. I have told you before also. All your material wealth, and everything has no meaning unless and until you show generosity for the people. But it should be quiet and it should be 'absolutely' silent. I have seen that it is nice to oblige somebody who comes to your house. Indians are very good at it, "Please have your food, this, that." Because just to impress. Later on they will take out some work from that person, or something. But

there is no genuineness about it. Anybody who comes, just help, doesn't matter. Any great cause. What can be the greater cause than this work of God that I am doing ? And there I find you people behave like this. Now where are you going to spend your money ?

So the centre people are extremely generous to begin with. They cannot retain food if they have it at somebody's house. Either they vomit or they will have diarrhoea. If they eat at a place where they should not have eaten, if it is not properly vibrated. If the food is not good, they will not eat the food. Even if they eat the food, they will vomit it.

They are extremely kind and generous. They do not suddenly jump on people and say, "Oh ! You have a food that has got this and that." If it is so they try to avoid, not to eat. But sometimes they are crucified, "Alright, does not matter." They think, "Alright I will eat and throw it away." They are extremely wise and tactful, 'tactful'. They know how to deal with people. They are extremely diplomatically-gifted to please others and somehow or the other bring them to the temple of God. The whole attitude of such people is to clean themselves, to keep them clean, to keep them alright, to get more and more people to this great work of realisation. They never show off. I never see them before. They don't stick on. They don't show off. They are not in front. They do not want to show their faces. They are quiet. I know who they are. But they are dynamic and they work it out. Only when they have to consult something important, they will come and see me and talk. I know the way they work out. Extremely silent and beautiful, gracious people they are. And they also know how to handle others. They can sometimes get into temper which is necessary, if they have to protect the protocol of their Mother, or could be protocol of Sahaja Yoga, and of God.

Normally they are very quiet and silent people. Their presence is blissful. Whatever house they enter, it is auspicious. Whatever shop they enter, prospers. Whatever person they talk to, is benefited. They are auspicious. They are blissful. They give blessings ; automatically. They do not have to say, "I bless you." If they are there, they bless you.

They never think of making money out of God's work-never, Not a single pie. They are so truthful. Not because they are afraid that, "If we make money thief will come and take away all our things." Not with the fear.

But with the full confidence that what they are doing is the greatest happiness and joy.

And their health-wise, they are more on the fatter side, I should say, because they have gas in their body, lot of gas, the Prana Shakti [Air Power] is in the centre in the Prana, enters into Sushumna. That creates the gaseous body. The gaseous body is not heavy, it's very light. They walk very fast, they are active. But, to look at, they look plump. Normally. If they are not, they try to be plump. They want to be plump, they want to find out what is wrong with their liver, so that they could be plump. They are rather on the plump side.

Their main disease is their excretion, and their all kinds of vomiting and all that. For example, a person who eats a wrong type of food or a wrong type of liquid has to immediately go and vacate it. This is their problem.

Another problem they may develop that if they have taken too much vibrations, they may develop a swelling on their body. Under these circumstances, first of all they should find out if they are in the neighbourhood of somebody who is anti-God. Because such swellings are developed when the vibrations are fighting an anti-God activities of the person who is with you. Say your wife is negative. Then such a person might develop a swelling because his vibrations are fighting the woman. He should not mind that fighting. But he must know how to correct the woman. He must know how to put her right. Or the man you feel like that, the woman might develop an anti-devil force within her which will give her that swelling. Different types of swellings might appear, with the vibrations jetting out with a great speed. They might develop arthritis, if they do not give vibrations. Or pain in the joints.

The other problem they may have, is of very low breathing, low blood pressure because of para-sympathetic activity. And when they are fighting with the anti-God activities, they might feel tired also sometimes. But again they recoup and they feel alright. At every centre, if the vibrations start flowing too much, then all these people may develop -may develop, I am saying- a kind of a suction or emission of vibrations, depending on the quality of the person who is facing them. And when such a thing happens, they can easily correct it by giving a bandhan. And in case they find the vibrations are too much, then they can ask another

Sahaja Yogi to take out the vibrations from a particular chakra and give it to the atmosphere.

They may suffer from the throat-trouble. Also may suffer from the drying up of the liquid in the body if they have to fight the anti-God elements very much. So a kind of a dryness can develop in their peritoneum or may be in their tracts which are covering them. That is why it is nice for them to eat some ghee or butter. They must rub their fingers and the hands and all these places with ghee or butter to soothe it down. Because the heat from other people can also make them dried up.

At the Agnya level, they may sometimes develop a headache with people who are very much caught up on the Agnya, on the right side. It is important at this time to give a bandhan to yourself and to the other person who is very egoistical; and don't listen to them. Just close your ears and the person will stop talking. Also they might develop some pressures on both the sides of the head. Sometimes when the Kundalini cannot rush upward, there is an obstruction on the Agnya then you might feel the pressure on this brain plate. At that time they should try to bring the Grace on top of all the sympathetic systems, bring it down, could stand on Mother Earth. Ask Her to suck it. So the Kundalini's pressure is reduced because when the Grace comes on the body, then all the chakras open up and also Agnya opens up. If they have problem with their Agnya, they should use a candle at the back, if their eye sight is getting weak or short sighted. If their Agnya is too much here [front] there are mantras which are to be used like, "I forgive every one", and all that. On the subtler way, you know all the mantras that are to be said.

If a Sahaja Yogi finds his Sahasrara catching, then he should take a bath in the sea, I think, I don't know where he should take a bath. Because Sahasrara is my place, as you know. And to catch the Sahasrara is a very serious thing for a Sahaja Yogi. He might develop an Ekadasha with that and, he will be in trouble. And then he will come and tell me that, "Mother, though I was a Sahaja Yogi, I was praying on Your photograph and all that, still I got this trouble." The reason is, when you are a Sahaja Yogi you 'have' to recognise Me. That is the condition. So far you have never recognised any one, but now you 'have' to recognise Me. It you don't recognise me, you will develop this Ekadasha, and I tell you that if you try to do like this, then it is not possible to allow the Kundalini to come up. So Sahaja Yogis who are very doubtful and still like this, should not be called as Sahaja Yogis. They should be kept out, as far as possible. Let them learn that they are not worthy. let them know that this realisation has been given by Me and by nobody else. Like once Venugopalan told me that "Krishna did not give me realisation. Rama never gave me realisation, Ganesha never gave me, Shiva never gave me, Parvati never gave me, Adishakti did not give me, it was Mataji Nirmala Devi who has given me realisation So She is the one I know." Unless and until you understand this, all - Rama, Shiva and Brahmadeva, Vishnu, 'everyone' is going to get angry with you. Because they will not understand. Because you have got your realisation, still you are denying me, that means something wrong with you. And the whole plate can be covered and you might develop Ekadasha. That is the beginning of the end.

Taking too much advantage of me is also like that. Too much sticking on to me also you might get this Ekadasha, you must keep out. Too much pressurising me you will get it. Answering me, not listening to me. When I say, "I want to do this", you will say, "No, no, let us do this", you catch.

I know what to do, when to do, where to do. I know that. I know when I should reach a place, when I should raise the Kundalini, where it will work out, I know everything, you have to leave it to me. And if you start challenging me, you will catch on Sahasrara, And then don't blame me.

Only in Sahaja Yoga if you could rise and ascend and try to recognise me, I will have no problem, you will have no problem. If there is anyone-say your wife, or husband and anything, who talks against Sahaja Yoga, close your ears, close your eyes. You are not to hear any ninda [criticism] of Me at least. If you don't understand, you don't understand because after all, you are not Me. But know that I have given you realisation. And you should not try to challenge Me, because God Himself will be against you. This is very ungrateful of you to behave like that.

So first thing you must do, is not to trouble me much by any chance. You have to keep Me prasanna [pleased]. This is what we always say that, "Keep the Devi prasanna." Yesterday the music was on, I was very prasanna, you should have been happy that music was on, "Mother is prasanna, that is all." But no, you wanted it to be your way. You hurry Me up. You say, "Come along now, we have to go." That is all! Then your ascent is not going to be alright. If you are a big administrator anything, that is in the office.

Not here. Here I am the one. You have to leave things into my hands.

Don't try to play tricks with me. Because apart from My Mother's heart, there are many other Ganas, you see, many other Deities, many other great things which are waiting, and they may try to trouble you. So as Sahaja Yogis I have to warn you. New people wouldn't understand this. For them it will look like egoistical and all that. They wouldn't understand, forget it. But there are very few new people, that is why I am talking to Sahaja Yogis and telling them the truth. Because so far I have had no chance to tell them all these things. So it does not matter. As Sahaja Yogis you are saints. And you 'must' have that dignity of a Saint, and that generosity of a Saint, and a sense of priority and propriety. I hope Delhi Sahaja Yogis will begin from tomorrow a new life in their behaviour.

(Hindi) [Bring it into practise. By talking about it, nothing is going to be achieved. Bring it into practise.]

And try to be good Sahaja Yogis, to begin with.

You cannot compromise on certain things. In Sahaja Yoga, you will be amazed it is 'such' a great science, 'even' one line here and there - they are finished. The other day a gentleman came and he told Me that, "I don't believe in such and such Saint." Say, a Muslim may say that, "I don't believe in Guru Nanaka." Immediately his vibrations must go down. Finished. But much worse when you say about Me or think about Me. If there is even a thought coming, see that it goes. Because Guru Nanaka is a person within you, but he did not give you realisation. He and Me are one, there is no difference at all. But what He feels when He has become Me and given you realisation? You do not want to recognise Me, then alright. He is the one who will be angry, not Me. You have always seen people who worship Shiva, in the hand they keep there Shiva. They catch in the heart, it's the Shiva's place. Because Shiva Himself is angry.

Sahaja Yoga is a very dynamic thing. And for that we do not need these people who are good for nothing. Kanjoosas [misers] are out. Absolutely. You should be extremely punctual and anxious - atur - to do the needful for Sahaja Yoga's work. It's a 'tremendous' work. While we have people who are so anxious: they are willing to stay here, they are willing to go anywhere, they are willing to do any work in Canada, want to go to America, work it out. And here we have people... It is surprising ! In the Yoga Bhoomi! This is Jangpura . Just imagine this is Jangpura! May be here the jang [battle], I don't know of who, which people took place. In Hastinapur a great jang took place long time back, where evil forces were fought. But was there anybody like 'the' people we have here? Can you hold the Sword of Righteousness in your hand when you do not have any righteousness in your behaviour ? We cannot be like these ordinary politicians and these business people.

We are Saints! Understand you are Saints. You cannot behave like them, cheapish way. I never take anything free from you. It is very difficult to give me something. Unless and until, there is a purpose or some sort of a reason, I would 'hate' to take it. You know that. So I should be your ideal. You will be very much respected, if you behave like a Saint. Saint has to be Saintly within and without. One person who behaves like that, shines, and everybody knows, "Oh here a great Saint has come." You don't have to become a very wealthy person for that. You don't have to be a big politician or a big minister ; nothing. An ordinary person can manifest the whole thing.

So I think one way of improving this would be that all of you should take up responsibilities. You should try to travel around. Now some people should travel around. Go, establish some centre, look after that. Then go somewhere else, establish that centre and look after. Now establish a Centre in Jangpura or some place. Try to come, bring in, distribute some handbills in the market places. Get some people, establish it. There are hardly few numbers of people who are organising, it is not the way. Every one of you is part and parcel of the whole. So now I have to tell you, today again I have to go somewhere, so you have to excuse me. I hope you don't mind today that I wouldn't allow, it wouldn't be possible to make you touch my feet. It is alright. There is no need to touch my feet at all.

I will tell you a very sweet story of Shri Krishna and Radha and then I'll go away. Once it happened that the ladies who were married to Shri Krishna got very jealous of Radhaji. And they told Shri Krishna that, "You don't love us." On top of that Shri Narada came to put more oil on the fire. That he said, "He really, I believe, He 'never' cares for you, He just likes Radhaji, He is not

bothered." So Shri Krishna, as diplomatic as He was, He started saying, "Oh God ! I have terrible pain in My stomach, now what to do ?" So they said, "Now what to do?"

He said, "It is very simple. You know any one who is my bhakta [devotee], if you can give the dust of your feet for Me to eat, then I will be alright." So they got a fright of their life, you see. As it is if I tell you anything, you just want to give your solutions every time. Nobody listens to Me. If I say, "Go here", "No, no, it is better to go that way." "Come here." "No, no, this way is better." Everybody has a brain wave about it. Does not matter. So there they had brain waves. They said you see, "Why don't you take some medicine?" Then somebody said, "We will call the vaidya [doctor]. He said, "No, I know for definite that I cannot be cured by anything else but one thing, that you have to get the dust of one of my bhaktas, and I will eat." So everybody started looking at each other, you see, as some of the Sahaja Yogis do when it comes to paying I (Laughter.) They never heard it. Some of them. Never heard. Better. You see, it is very tricky nature. So they said, "Now what to do? If we do not cure Shri Krishna, He is just wailing, and what to do?" Shri Krishna said, "Have some pity on Me, give me some dust of your feet." So He said to Narada that, "You go and ask Radha to send dust of Her feet." So he went to Shri Radha. Shri Radhaji was in Vrindavan, and the soil of that place is yellowish in colour like keshara, like saffron. So he went and told that, "Shri Krishna is very sick, He has got a terrible pain in His stomach." So She got a fright. She said, "Really ! How can that be? I cannot believe it. So what does He say? What treatment can He take?" He says, "Anyone of his disciples, anybody his bhakta, if they send a little of the dust of their feet, He will be alright. He has to take that as medicine." So She said, "Alright, take the dust of My feet." He was amazed! He said, "What are you doing ? You understand, if you give Him the dust of your feet, then all your punyas [merits] will be lost. He is playing some trick, you know. Just don't try this thing." She said, "Nothing doing, you better take it." But he said, "What about your punyas and papas?" She said, "I know one thing, it is He, who looks after My papas and punyas. I have not to think about it." So he took the dust of Her feet which was absolutely yellow like a saffron or like a pollen of the flower. And he went and gave it to Shri Krishna. Shri Krishna said, "I knew Shri Radha will send, now let me eat it." He said, "You can eat, but you have to answer the question that Shri Radha has said that you look after Her papas and punyas. How is it? How can it be? What does that mean? That you know what is punya and papas are? And She is not bothered about it, She has not to worry about Her papas and punyas." He said, "Alright, now let me take the medicine." He took the medicine and He said, "I better sleep." And Shri Narada saw the heart of Shri Krishna opened and in the Heart was the lotus of a very beautiful pink colour. On that lotus was lying Shri Radhaji. And Her feet were rubbing against the pollen of that lotus and the yellow of the Vrindavan clay was the same colour as that. And then he realised that when She is touching that lotus with Her Feet, what does it matter if She gives the dust of Her feet to Shri Krishna to take. She is in His heart. When Her feet are in His heart, what does it matter ? And that is how they realised that Shri Radhas' love was so great that for Her She did not think of Dharma-Adharma, but just to be at the command of Her Lord, She acted, and that is how She had a place in the Heart of Shri Krishna.

May God bless you!

1983-0210, Questions and Answers About America

View [online](#).

10 February 1983

Talk to Sahaja Yogis

New Delhi (India)

Talk Language: English | Transcript (English) – Draft

Questions and Answers About America, Delhi, India 1983-02-10

Yogi: We'll be asking pretty much the same questions as we did the other day. We'll need answers that are one or two minutes long.

Shri Mataji: Two minutes only? That's a large country like America.

Yogi: If it's too long then we can edit it. (Shri Mataji looks at the questions.)

- What is the importance of self realization?
- Why is it important to receive self realization?
- What are vibrations?
- What can the West learn from the Indians and Indians from the West?

Shri Mataji: This India vs. West is too controversial. Learn from India nothing and India should learn nothing from you. They're all in the same melting pot.

Brian, did you hear me? Nothing to learn from the Indians on the gross level and nothing to learn from the west. Both are in the same melting pot. One is developed and one is developing. What do you say?

Yogi: On the spiritual level, then, Mother?

Shri Mataji: What do you think about Indians' spiritual level? is zero? What is it?

Yogi: Well the aspirations, what is still preserved in this country?

Shri Mataji- If I have to talk to Americans, they're ego oriented. They'll feel hurt. Better not say India is anything greater than they have.

Yogi: Mother, you're being the diplomat of the diplomats.

Shri Mataji: Our main object is to get them into Sahaja Yoga, isn't it? Not to blast them. So let us avoid subjects which will challenge their ego. Why to challenge their ego so they just get out of...

Yogi: What we are trying to answer, Mother, is the question of why do 130 westerners come to India and undergo the discomforts of India. What is it that they are looking for that they feel they can find here, from that point of view?

Shri Mataji: Then don't put learn. You can put that, "What is the difference between an Indian seeker and a Western seeker?" That's a better one. As long as they are seeking, they are at a grosser level. We can compare. What is the difference between the two? But if you come to the subtler things then there is no difference.

Yogi: This last one, what we thought was the suggestion you made to us that you also talk a bit about the guru. What we are going to ask is that there are so many paths. Why does only Sahaja go to God and what is the aim of the other gurus? It's all so controversial..

Shri Mataji: Oh, all right. What I will do in this I will choose. This way will be better. This will be about the gurus. I would like to put

it separately.

Yogi: It's really up to you, Mother, however it works out.

Shri Mataji: It will work out. But what you said was what is vibrations you have put it?

Yogi: That's there, yes, that's the second thing.

Shri Mataji: Tell you what. Let an American ask it – with an American accent. Alright, let's see what you have to ask me? Better remove Ganesha otherwise they may question this. No? All right.

Yogi: What is the importance of receiving self realization?

Shri Mataji: In the evolutionary process, a human being has come out of a small little unicellular animal called amoeba. What is the purpose of becoming a human being? The purpose is that he has to become the Spirit. This vehicle of a human body and mind is to express the Spirit within.

Self realization is the epitome of our evolution so we all have to become self realized. Without Self, we are in darkness. We are not aware of the all-pervading power which is doing all the living works which we cannot do. What we do is the dead work or the mental projections which recoil back upon ourselves and enslave us. We must get to self realization. That's the goal of human ascent from amoeba to this stage.

Yogi: What are vibrations?

Shri Mataji: Vibrations are the feeling of the all pervading Divine power within yourself on your central nervous system. You can feel the Divine power for the first time after self realization on your central nervous system ending up into your finger tips where the sympathetic centers are located. So you start feeling on your hand the universal language which is spoken by the hand, the different centers and thus you know a rapport is established between the Spirit and yourself because when you ask a question about any fundamental problem, you either get a cool breeze blowing into your hands or you just stop it. Sometimes you might get some blisters. Also if the person is suffering from some sort of very great maladjustment. You might get numbness if the person is on his way to death or could be freezingly cold. So the hands start speaking as said by Mohammad Sahib, that your hands will speak when the time of resurrection will come. This is the time of resurrection because Kundalini resides in the sacrum which is the Aquarius. This is the age of the Aquarius. This is the age of the Kundalini.

Yogi: So this is the double question. The West has received from India a lot of gurus and each with seemingly a different path and its believed in the West that all the paths lead to God. Many people believe that it doesn't matter how you go but you are going to get there. Is that what India has to contribute to the West, to the seekers of America?

Shri Mataji: India has to give the knowledge of the roots, while the West has the knowledge of the tree. But those who are exported from here I wonder how many of them are really genuine or if they know anything about the roots? So I just can't say that those who are going there are the people who can deliver the knowledge which is not yet known to the West. Whatever is unknown is not Divine. To understand logically the difference between India and the West is this: that India has still retained the fundamentals as the goal of life and the fundamental is that one should get self realization, that one should try to lead a life of balance of dharma. Because there is so much of knowledge of the roots in this country, people can become very hypocritical, they can be very dishonest and can misuse that knowledge to exploit the Western people who are naïve about this knowledge.

My idea of bringing some of the sahaja yogis from the West to India, in the villages of India, was to make them understand that comfort is not the goal of life. Because we have villagers who are realized souls, who do not have any comforts which are so

important to the Western people, but they are very happy, satisfied and peaceful people and are extremely good yogis. That does not mean that you give up your comforts and you become godly. It's all a mental behavior if you think that by negation you can become godly. It's not the way. But when you come to India you understand that this habit of seeking comfort must be given up. If you have any it's alright but don't let the comfort sit on your head. Let your Spirit rule you and not the idea that you should be comfortable or affluent. That idea should not rule you.

Yogi: The other thing we wanted to ask you is 1 or 2 of the questions for the American Press, the shorter American press.

Shri Mataji: But I haven't said anything about the guru so far. As I have said that many fake people have gone to America because they know you are all naïve and anything bombastic will impress you very much because American life has now become very money oriented and ego oriented. So they have developed all the methods of pampering your ego and getting money out of you so that you feel that you can purchase the guru. I was the first to go to America and then all of them followed and so many Americans suggested to me that, "Mother, why do you not get some money for yourself and also ask for money for what you're doing for these people because you are doing the real thing."

Because Americans will not understand anything that is free and is precious but I said that money can only buy whatever is lower than you. It cannot buy something that is higher than you. They said, "You will never be successful in America. You have to fix some money." I said, "I don't want this success. I want sahaja yogis. I want yoga to work out. One day will come that they will realize those gurus whom they have purchased have exploited them completely and have used them for their own purposes and have run away. Let them realize because if I tell them they are not going to realize it. One must know whatever is vital for life you cannot purchase. In all humility human beings also must realize that you have done nothing to become human beings. God has done everything. How much have you paid to Him?"

But still they have to learn the lesson and once you get into the clutches of these gurus it is very difficult to get out till you get into big problems like heart attacks or lunacy, epilepsy, all these things. But even if you get it you cannot connect that with this. You must understand that if you have a real guru as your master then at least your health should be alright, your wealth should be intact while they are only interested in the purse. Americans have lots of money and I think they are more interested in Americans than Indians because Indians don't have any money. It is as simple as that.

Yogi: Mother, can anybody gain their realization?

Shri Mataji: Yes, most of you can. I would not say I can give realization to Hitler. That "anybody" means even Hitler will stand before me and say that I will shave my mustache, now give me. That's too much for me. You must see truthfully, honestly if you have your own preconceived ideas about yourself. Then God says alright, go ahead, try your luck. But if you think that you haven't yet found out and that you have to see then if you're humble about it it works out, it does. I think in the West all those that came to me got realization except for one who is not married, who doesn't believe in marriage, who doesn't think that women are anyway good or something like that. But he will also get married and get his realization.

Yogi: Why is it dangerous, Mother, to experiment in the occult? Aren't we learning something when we do those experiments?

Shri Mataji: Because it is unknown to you. You don't know what you are up to. We can divide this occult business into 2 sides: one is the right and one is the left side. The movement of your attention to the right or to the left is achieved by many blockages put into the chakras. Because if there is a blockage then the attention cannot move upward. It starts moving sideways and they can block your Nabhi Chakra or Agnya Chakra, any one of them and can take advantage of your position when you are not in the center but either on the right or the left. If you go to the left then you run into the area called subconscious and then into collective subconscious where all that is dead from the creation is there.

Now it is said that cancer is caused or triggered by proteins. They don't say dead souls as we say. Proteins 58 and 52 could trigger cancer, and these come from the area which is built within us since our creation, meaning collective subconscious. All kinds of these diseases like myelitis and leukemia come from the left side.

The right side movement only the physical problems I've seen. Right side if you move, then you get very ego oriented and you meet people who are in the supraconscious and then into the collective supraconscious where all the ambitious people are dead and still hovering around.

Doctors do not know about them much. But these people can work out these spiritual centers where they can cure people, do operations and all sorts of things through these dead spirits. They can also work out things like Hitler did because he used supraconscious forces from the lamas. He learnt all this from the Tibetan Lamas and they used them to entice people with this idea of a superior race and he killed so many Jews.

So the supraconscious or the collective supraconscious has forces which are extremely dominating and they take you away from your heart and give you a very bloated idea about yourself. Such a movement could be very violent and injurious to the whole society.

Such people suffer from heart attacks from the over activity. Then they can suffer also from diseases like diabetes, liver and all those diseases which look very simple like cirrhosis of liver.

But the worst is that they are extremely harmful. They become very powerful, gathering such ego-oriented people and try to put very aggressive ideologies. They are mostly at the helm of affairs. Their only ambition is to be at the heads where they can take countries into disasters.

So anything is possible if they are into collective supraconscious state where these dead souls act on them and give them sinister ideas and all kinds of dirty politics can come out of it or political problems may come out of it, where they have no control over themselves and they get lost into

that and the people are harmed who cannot control it. That force acting on them as what has happened in Germany is a very good example.

Then fanaticism also could be leading you to the same area, so its not only the occult that takes you to supraconscious area but fanaticism or any some sort of over martyrdom idea of "The nation is mine and I can dominate anyone" as Americans definitely believe in freedom. They must know that they are rendered absolutely slaves by these souls which attack them either from the left or to the right.

I must give you an incident to explain this. Some people came from America to see me, three of them. They told me they were scientists – I don't know their names, it was about 10 years back –and they asked me that they have come to me to learn how to fly in the air. I said, "Who sent you here, of all the places?"

They said, "Would you please tell us how to fly in the air?"

I said, "I don't want to tell you that. Its not proper because this is only done through souls which are dead, ambitious, who try to give you a feeling that they are taking out your souls and it's a very dangerous thing. Tomorrow they will take some child's soul away, talk to the child and he will feel what a communication he had with the child. The next day the parents will find the child is dead because the soul can't return back to the child. It's a very common phenomenon these days. People find suddenly the child is dead while asleep. It is because of these tricks people are trying on so many souls that they try to take out the souls and use them and then the souls cannot return back, so the child is dead.

But they would not be convinced when I told them they would be enslaved by this because they said Russia is doing the same. I said, "If Russia is doing something wrong why do you want to do it? You will be enslaved. You believe in freedom so why do you want to do it?" They said, "No, because Russians are doing it and we must beat them."

I said, "This is a very short sighted policy. You must not think in those terms because it's very dangerous for them. They will get possessed and you will get possessed. We'll have a set of 2 nations possessed. What is going to happen to this world? So why do you want to do it?" But then I asked them, "You have to tell me who sent you here."

They told me the name of one, Patanjali. He is a journalist in Bombay who came to see me because he was suffering from a disease like this. His body use to go out and his soul use to fly out and his wife was so much worried. She gave me lots of proofs that what he was talking was true. Then I had to treat him for a month regularly, everyday to get rid of that problem. I said, "He could not have told you to come here. But if he has I don't understand. If I can't remove the disease, can I put back the disease into you?"

But they would not be happy with me because if I told them that I can teach you flying, I am sure they would have been very happy. But it is rather difficult for me to tell lies, even if I want to please you. I don't want to tell you lies because ultimately it turns out to be a horrible thing.

Now the worst thing that can happen to human beings who get into occults is they get epilepsies. All mental diseases are from occult practices. People can commit suicide, people can become violent. You can make the complete mob a very violent mob, like you know an organization call Anand Marg tried to kill people. We have many disciples from Anand Marg who are coming to us and what you find, even them, they built in a kind of a system within themselves that violence is the way you worship God.

In occult you can take people to such wretched state that you can teach the people that sex can take you to God. Imagine, Christ who said, "Thou shalt not have adulterous eyes." The people who start teaching you that sex will take you to God, you have to accept. It's against Christ, which is anti God. How can people accept such a nonsensical thing which is not religion. If they read any traditional book about God they will know this is not religion.

So occult can take you to these things, but the worst is that it's dangerous for people in America, that they believe that we should get traditions and if they do not see to the subtler side of the tradition there are very great chances that they may fall prey to occult because apparently occult seems to be the tradition to them. Or sometimes it depends on certain gurus who were here about 50 years back or so who talked about Upanishads, about Gita, this, that. They talked but were not realized souls and they established themselves. Some of them even went to America and talked about these big things with big mouths and people believe that they are traditional. It is not true.

Tradition of Indian life has been to get self realization, is Kundalini awakening. That's what Adi Shankaracharya has repeated in the 6th century and I am repeating it again. So the tradition of this country has been throughout that a person must get his second birth which is a tradition of Christian religion, tradition of Islam, a tradition of Bhuddhism, of Jainism, of Tao and of Zen. I can't think of any traditional, real religion who has not talked of self realization and even when they talk of Kundalini, they say such horrible things about Kundalini that one can't believe it has anything to do with Divine things. If it is the Kundalini which gives you self realization, how can Christ talk about a Kundalini which was harmful, which was troublesome. Because these people don't know the way or method and they have no right to the Kundalini. They are doing something else which is occult.

Occult is the most dangerous thing because it is coming from the satanic forces. When a person dies if he is a normal person he just dies and lives in the other world till he has to take another birth. But if a person dies and if he has satanic forces within him, one of the sadism, he takes back at the supraconscious area and who is a machoist stays in this collective subconscious area. So there is satanic forces, so going to a cult is just enslaving yourself to satanic forces. There was a guru who went to America, who died there, and was very much influential with parapsychology and all that. If I tell parapsychology they're satanic they are not going to believe.

Dealing with spirits is not allowed in Christianity at all. That is correct, not only in Christianity but in any religion. If you read Kabir Das, he has written pages after pages about it. But this guru has collected 6 crores worth of diamonds and the 2 disciples are fighting for that.

Another guru has collected 6 thousand crores by telling you that he will make you fly. You must use your brains. Americans are supposed to have brains but I don't know what happens when it comes to human machinery. They don't understand. And this is what it is: that if you want to ruin yourself you take to occult. It sounds fantastic to begin with. It sounds very well to go there but it's all advertising department of the hell.

Yogi: We'll be asking them to go along on the Australian tour, so we'll have them in different settings.

Shri Mataji: Australians to ask me?

Yogi: It's all right. The questionnaire won't be on the film, just your answers and the commentary will be over the top. We'll put the film together in America.

Shri Mataji: All right. Done now? Happy?

I'm sorry I have to say the truth. As a mother, already I see that people are drowning themselves into trouble – all your problems of vandalism, hooliganism, of drugs and things that you take, of violence, of bad marriages. All your social problems come because you have allowed the occult to grow there, and ultimately it comes to power, also. So be careful about it.

Yogi: Mother, I would like to ask a question about Shri Krishna, about devotional songs and when we sing praise and it opens our Vishuddhi. What is the right way to have devotion and using our Vishuddhi, so its related to America?

Shri Mataji: You must know that it is the Virata. Once you become one with the Virat, then if you sing any praise to Him it goes to

Him directly. Any praise is sufficient, but you should not be one sided – all the time singing praises, one gets tired. So what you have to do is to also meditate and

sometimes when the heart is full you must sing. But specialization is not the way we have in Sahaja Yoga. I would suggest that some people really sing horribly, so they should not sing. They must try to improve their Vishuddhi and try to have a better voice. Christine had a very bad voice and after realization her voice became very sweet. So please try to improve your Vishuddhis so that whatever you sing is melodious at least to the ear. That's the best way. You are alright, you are melodious, but your voice should not sound with aggressiveness to God but with surrendering. You see sometimes this music is sung in such a way that you are just drowned inside and you don't know how many are on top of you. It should be sung in such a way that there is no aggression of the music but a kind of a soothing effect, for everyone, and every style should be sung, every style is good, and try to find out better styles if possible. It should not be pleasing to you but pleasing to Gods. And the best judgement comes through vibrations.

Now we have one American lady with us, I would like you to give her realization. Is she there?

Yogi: She's gone, she had to go at 12.

Shri Mataji: So she's gone away. Alright, she'll come back. She's worried about the women of India.

Yogi: Mother, a question from Tokai. The Michelangelo statue in Rome of Moses, as the adiguru... has two short horns...

Shri Mataji:[UNCLEAR it means that] the open Sahasrara and that a guru always uses these horns to hit the disciples to clear out the left and right. That's why a mother guru is a simple thing. She cannot get angry more than 10 minutes. They have 2 horns and they go on pushing into your...

[Shri Mataji starts talking about travel arrangements.]

1983-0211, Mahashivaratri Puja: Shiva Tattva Within Us

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11 February 1983

Shiva Tattva Within Us

Mahashivaratri Puja

Universal Sahaj Temple, New Delhi (India)

Talk Language: English | Transcript (English) – VERIFIED

Shivaratri Puja. Sahaja Yoga Temple, Delhi (India), 11 February 1983.

I am happy that you all have adjusted yourselves in this small space. When there is love and understanding, little space can occupy many hearts. But when there is no large heart then whatever one may get is just never sufficient.

Today, we are going to worship Shiva Tattwa within us, principle of Shiva. For all Sahaja Yogis it's very important, because Shiva is the ultimate we have to achieve. Shiva is represented in our Spirit, so to become Shiva is the ultimate aim of everything else. The rest of it is all created, like Vishnu Tattwa and Brahmadeva, just to create human beings, to evolve them and then ultimately lead them to Shiva. That's the ultimate. But human beings get so involved into the Brahmadeva's Tattwas that even to get into Vishnu Tattwa is difficult.

They get involved into the five elements which have created us. That is the outermost being within us. All the chakras have the outermost, we can say the, just the vessel, but the desire to be the Spirit is of primal importance in Sahaja Yoga. So, we have to see inward towards ourselves as Sahaja Yogis, "Do we have that desire entirely, or we have still many desires hanging around?"

You see, the greatest problem is of the Nabhi chakra, whether it is in the East or the West. Some people still have hankering for the baser search of food, which is very surprising, even in Sahaja Yoga, of Nabhi chakra. Then, still some people have sense of possessions and money quite a lot. And subtler and subtler they grow, still the detachment doesn't develop within them. It becomes subtler. As you grow subtler, the attachment becomes subtler and difficult to get out.

Specially people who come up as leaders in Sahaja Yoga, or closer to Sahaja Yoga, are always under attack. They are attacked maybe by their husbands, wives, brothers, sisters, sons, children, something like that.

And that makes it worse because all such leaders who are attacked try to displease all the deities by small things here and there. The whole behaviour has to be understood that you have become a subtler person and you are rising higher, so naturally the negative forces are going to attack you. Always the front line is under attack, not the back line.

So, those who are in the front are always under attack and they have to be very careful as to how they are behaving. For if there is a sly person, he will become sly, but subtler sly. He will not just become the other way round, his slyness will become subtler. If he is a miserly fellow, then he will become miserly in a subtler way. Or say, if he is an ego-oriented fellow, then he becomes ego-oriented in a subtler way.

But to get rid of these things within you, you have to go to the other side of it. Say if you are miserly, you become absolutely generous; give up everything that you have. Don't be calculated, don't talk of money, don't worry about money. If you are extravagant, indulgent too much, you should go the other way round. Unless and until you become juxtaposition, you cannot get rid of these things.

Like if you are hot-tempered man, very hot-tempered, then become so mild that even if somebody beats you, it's all right. Whatever one says it's all right. That's how you get rid of your habits which become subtler and subtler.

There's another way of dealing with it: being alert. When you are alert, you start seeing yourself as a separate person with the habits that it has, and then you start understanding why you are behaving, "Oh, I understand, I knew you before, ten years back, before my realisation. I know Mr., you are like this." And then take the juxtaposition against that personality and just shoot it off.

Like a person who is a negative, left-sided person, whatever you may do for that person, he will become subtler and subtler. Suddenly, if it's a girl, she will start just crying for nothing at all and feeling miserable. If it's a boy, if he thinks about, analyses he will become analyser of Sahaja Yoga also, in a subtler way.

Then what they should do is to stand before the photograph and see the reflection, "That's the other one who died." And just try to make fun of that or shout at it, depends on. If it is an aggressive stuff, it's better to make fun, because it's stupid. And if it is that one that takes aggression, then shout at it, "What do you mean, by taking aggression like this?"

All these things, you see, are keeping you away from reality. Your being has to be cleansed. With your help only I can do it. Many people say, "Mother, You are all-powerful." All right, I am and I can do everything. But only thing I cannot surpass your freedom. That's a fact, I cannot cross over your freedom. And when I cannot cross your freedom, you have to cross that.

If in your own freedom, you come inside, then I will bestow upon you all the blessings. But if you want to stand outside, I am not the one to put you in with a pistol. No, that's not the way it will work out. This is one hurdle that Sahaja Yogis must know that at every moment you are free, and freer, and freest. The more free you become, the worse is your situation, as far as the facing of the negativity is concerned. Say, if there are four persons are around you, they will be first attacked. Naturally, you can understand the front line is always under attack, not the back side. Though according to the law, it should be the back side because all these horrible, negative forces should come from the back. But they are very clever, they know that the back sometimes drop out by themselves, so no need to go that side. They try the front line.

And those who think they are in charge and responsible have to be very careful as to how they behave, how they are responsible, how they work it out, if they are keeping their old habits at a subtler level or they are just fighting it out. It's very important. And this is how intelligently you can manage yourselves, very well.

Then once you become detached, you know, from all these things - only at mental level. The spiritual level I'll look after. But at mental level, you must come to logical conclusion that, "I have to fight this nonsensical stuff. I have to be alert about this nonsense that exists within me."

Shiva Tattwa is innocent, absolutely innocent it is. It is very powerful and extremely innocent. And the secret to achieve it is only just to please, just to please Him. If you please Shiva, then you may be a rakshasa or anything, He grants all kinds of boons. But to a rakshasa He can only grant the boon of longevity, of long life. But to a saint, He'll grant the Sat-Chit-Ananda state.

So, even if He grants anything to a rakshasa, one should not ask questions about it. He can give him longevity, what does it matter? Even if you live for thousands of years and earn nothing out of it; you never get your realisation. So to a saint, He gives that eternal longevity which comes through Spirit. This is the blessing of Shiva Tattwa.

While Vishnu Tattwa, He gives ascent to a saint and light of wisdom to see and understand everything in collective consciousness, and to a rakshasa He gives death, He kills. So for people who are not so deep, it seems that why should Shiva give any blessings of longevity to a rakshasa. These are the characters of these different deities.

Now for example, if a rakshasa wants to live long, he goes to Shiva, pleases Him by praising Him, singing songs to Him, by asking His blessings, by doing the tapas for Him, talking about Shiva's innocence, he gets longevity. Sometimes, these rakshasas are better on the earth than in the subconscious. They can be horrid. They can gather some more bhoots to torture human beings. So it's better to keep them in the eyes of Vishnu. He manages them better here than to send them into the subconscious.

But Shiva's style is very different from that of Vishnu's style. You have to have all kinds of styles because you know there are so many permutations and combinations in human beings. If you have one style, what will you do with the other style of human beings, you see? So the style of Vishnu is that if you are trying to be funny, He plays tricks and puts you right. Say, a Sahaja Yogi – He (Vishnu) is not interested if you [see], so much in other people, but in Sahaja Yogis.

If Sahaja Yogi tries to be funny; say he wants to drink wine, "All right", He says, "Drink wine." He drinks the wine, and then he gets sick somewhere, his car falls off, or he is insulted somewhere. Something happens to him, he is punished so badly that he says, "Oh God, what have I done?" That's Vishnu tattwa.

But Shiva is the other way round. If you see Shiva's style is this, that if you drink, He just disappears from your heart; you have a heart attack and you die. He also kills. One kills directly – in a positive way, He definitely kills; the another one by recession. If Shiva disappears, how can you exist? That's one way.

Second way is that those who are born with Shiva tattwa, like our Sainath was, Shirdi Sainath, or people like that – even the Devi sometimes can do that – they drink away all the wines of the world, all the poisons of the world, like Shiva did.

So, when Sainath found that so many people were smoking this tobacco, he smoked all the tobacco of the world, tried to smoke everything in Maharashtra so that nobody should get it. That's the style of Shiva to take all the poison into Himself, and to absorb all the poison within Himself. He can deal with the most difficult things. So, the one dealing comes through the brain, because Virata is in our brain, acts through the brain.

So, He plays tricks on you. And that appeals to us because we can see that He's killed someone. So, we think, "Very nice Mother, You have punished that person, it's good." But Shiva Tattwa gives you the problems which normally you cannot see but works out in a short time like that, like heart troubles; or a person who has a very poor Shiva Tattwa can have all the incurable diseases of the world. There nobody is killed, but it's every minute the person is suffering. That is the way Shiva corrects.

In us, when Shiva Tattwa is awakened, our priorities change absolutely. I see now that those who have come, say, to India from the West, have changed quite a lot in their priorities, but still there is not so much change as it should be. They are, of course, thousand times better than their fellow beings who are not Realised souls. But still, attachment to things, attachment to money is quite a lot. This detachment must work out. See, things are not correct in people and the alertness is not there.

To give a very, very gross example of this, I'll tell you that, a gentleman, say, came and he was told that, "You have to give, say, eleven rupees for puja." He said, "On principle we are not supposed to give." So I mean, you are only paying, even on principle, you are only paying for your food and lodging, not for puja.

The other side of it, they will not even see that, "Mother is spending so much for us extra for which we are not paying anything." It's not all found. Like the other day, I said that people are now asking me to pay for this, then tomorrow they will say, "Pay for our house rents." It was so. It was such a condition, once upon a time in London, when I started the ashram, that they asked for all the utensils in the ashram, I paid for the rent, paid for everything. And ultimately, they said, "We don't have an ironing board, please send us."

From that, it's not so bad now, I mean, of course. But still, if they have to pay 5 rupees for taxi, they will think that, "Oh, we have to pay for taxi, Mother is supposed to pay." But if I pay 7000-8000 rupees for you to go to Haridwar, that's all right, that's good, that nobody wants to find out how Mother is paying for us. It's surprising and this disturbs me very much that what is your attitude towards me? The pleasing should be done with full heart. Say, if you have to buy any presents for your friends, or anything, you don't mind spending money for that; but for puja you have objections.

For your laundry you used to pay always, I mean, I have seen the laundry bill, I was amazed how much money was spent. But 21

rupees, the principle was involved. Imagine. Look at it. If you look at it, you will be shocked at yourself. But that shows despite all this, you have got your realisation. See the generosity. It's very, very, you see, it's very, very gross. It's very gross. So the detachment from this gross life must go away.

But an ordinary villager understands better because he is innocent. He is innocent. Because you are not innocent, that's why you see everything from your mind. You think with it, "How much we paid, how much this is, this is that, this, that." But an innocent villager, even if he has four 'annas', he would like to do something, "Mother, that's all I have." We have a parable in the Bible. And this is what it is. One should see our detachment starts at a very baser level of money. You need not have any friends. What is the need to give to any friends? What are these friends for? Except for Shiva Tattwa, what other friend you need? Think of it, without God, what is your life?

So, the detachment must start. The priorities must change, and you must know that God is the One who is your Friend, who is your Father, who is your Mother, who is to be worshipped. There is nothing else. Tana, mana, dhana – everything is for God. Of course, I don't want anything from you, you know that. But that should be the attitude of a person. So the first – this attitude comes in a person.

Of course, in Sahaja Yoga, you have a great advantage that those who have developed this attitude, have been helped so much materially that you find the proof of it, immediately. The proof is there and those who do not take to this kind of a thing, suffer. So the proof is there.

I must give you an example of a goldsmith. I had given him something to be made for the puja. A lot of gold was given, everything, and still, stupidly, he tried to make money out of that. And he got cancer and he died. I didn't do anything, but I knew he had made money. I knew that all; I know lots of things. I didn't say anything to him, nothing, never, never even mentioned. He got cancer and he died; he is no more because Shiva Tattwa disappeared. This was for a puja, the money of the saints, something was to be made and he should not have done it. The proof is just there. Now, those who knew him got a fright of their lives, "Oh God, now no more of this from us at least."

But those who have been surrendered about their money part also – not that I take anything from you, nor do I want anything from you – but still, the attitude I am saying is different. They have gone up, they have made money, they are very rich, they are very well to do, they are all right, they get so much blessings, everything. This is the first Nabhi chakra's detachment.

We should start by putting Shiva on top. Every attachment can be attacked with Shiva Tattwa, because Shiva Tattwa is brilliant like a diamond, brilliant. Every facet can be cleansed out, very simply through our Kundalini awakening and through our alertness. And one after that you can see there are other attachments we have. This is friendship, sympathies, friendships. Sympathies always go to a person who is in need or something like that. You have known sympathies have tortured so many people.

The other way also could be that you hate someone too much, you love someone too much, some sort of a thing like that. So, detachment comes that you do not hate, nor you love anyone. You leave it to God to decide. That's a kind of a detachment that you leave it to God. "God, please" – that is His exploit. "I am not going to judge. Only thing I judge them on Kundalini, I awaken their Kundalini. If it works out, well and good, if it doesn't work out, well and good."

So, you have detached yourself from the responsibility of judging others. Only your judgment is on Kundalini, if it works out, all right. But you are just like a barometer that's all, or like a machine that cures. You are not involved into it. So, this involvement into personal lives and personal relationships like mother, sister, brother, every sort of a nonsense, must be taken out.

Now say, if your mother is not all right, you must just get after her and see that she is put right. That's very important; mother has to be all right. If she's not all right, you tell her, "I'm not going to eat food from your hand, finished. You get your vibrations all right." You tell her that, "You better take to Realisation, otherwise I will not have anything to do with you. I'll just come, see you, talk to you, go away." Show that detachment to her. Be strong. You must cure your mother. Very important, because mother is a

part of Sahaja Yoga, it's very important. But many people I have seen just do not know how to resist. You must protest, go on protesting one after another because that's the greatest thing you are doing for your mother. What else can you give it to her? Anything you give, the whole world, has no meaning, except correcting your mother for the better life, an eternal life, life of God.

Then your wife – the wife is a very dangerous situation. If the wife is negative, she will go on putting into your head things, which will work out at a odd time, and you will be amazed how you slipped out these things and how you said these things, why should you have done it, why did you do this. But the wife is to be told that, "You have to behave yourself, you have to get all right, nothing doing, and there is no compromise. You be in another room, I will be in another room. You should get well. I am not going to have." Because that is even much more dangerous, because you know if the woman is catching, then there are very serious diseases who develop with the Mooladhara problem. So you have to be strict with your wife.

You should make her, you should say, "I'll not eat any food with your hands. I'll have nothing to do, I'll not talk to you, I'll just come and sleep in another room and go out. You better not touch my clothes. If you don't listen to me then I have nothing to do with you. You better... I'm your husband, and whatever dharma I follow, you have to follow, if you don't want to listen to me, then I have nothing to do with you."

The wife can also do the same thing with the husband. Gradually showing indifference in a way that he understands that it doesn't bring love. That's how women corrected men long time back.

Nowadays, of course women, if you give them something, they are get pleased. Even if there is a keep, as long as they are giving diamonds to the wife, she is quite pleased with the keep. Still in India it's not accepted. But I have seen in the West nobody minds. If the husband has ten keeps, doesn't matter, as long as he is giving you the money, all right, nobody minds it. That's very funny.

So, wife's relation, mother's relations, husband's relations, close relations must be corrected. And children must be. You shouldn't allow your children to go away to the wrong things. If they are doing wrong things, they are not coming to Sahaja Yoga, you are duty bound; you should say, "I'm not going to pay you any money, nothing doing. I'll not see your faces, if you do not take to Sahaja Yoga." What else are you going to give to your children, but God?

You can do it. You all can do it. But one should know I need not do it. So many people say that, "Mother, Your husband is not so much a Sahaja Yogi." That's all right. I know where to bring him in; I know when to bring my children in; because if they were in, everybody would have said, "They have floated a family enterprise." [Laughter] As long as they are out of it, it's a very good idea, specially in India. So best thing is if they oppose me, I keep all of them out; my brothers...

Imagine, my own brothers, my own – I mean, they all have tremendous respect for me, no doubt. Even my brother said that, "Thank God, You are staying in my room now, so the vibrations will be very good for me. And what do You think of my vibrations?" Everything he says, but he is not a Sahaja Yogi. I have given realisation to all of them, everything is there, but they are not Sahaja Yogis – a part of this. Otherwise, they will be in charge of money, you see. "What money you get? Now, come along, this is the money we have", all the problems. With all these relations around, you don't know.

Somebody will go and say, "Shri Mataji said so." "Oh, that's the daughter of Mataji has said" – so that becomes rule. I don't want all these pressures on my head. That's the best way; I wish our politicians understand that: never have your relations around. That's the best way to administer. If you have your relations around, then you will never do right things. Or even if you do right things, your relations will spoil it.

So, all those who are Sahaja Yogis must know that you should not try to help your relations in a way that they take advantage of Sahaja Yoga. Like, if you are a Sahaja Yogi, then you bring your mother and make her sit in front of me. First correct her vibrations. Put her right and then bring her. "Correct my father, correct my mother..." is not Mother's responsibility, it's your own. When they are all right, then as you bring flowers to me, bring your relations as a very good present from your family.

That's a much better thing than to be like this that, "I have to clear". If one is a Sahaja Yogi, all his three generations up and down, this side and that side I have to cure; that is done. Like Malhotra made me do. So one should detach from these family ties and these emotional imbalances we have, emotional problems we have, by understanding that the only thing that these people should have is Sahaja Yoga. And some people should not be in Sahaja Yoga.

Like as I said my own husband, and my daughter and my relations, I keep them out. All such people if there are any, you should not also have them anywhere near Sahaja Yoga. You should be discrete to find out. Although, all these, my relations are very dharmic people, extremely dharmic, very good, very self-respecting, all qualities they have got – everything, readymade, but they are not in Sahaja Yoga. So, none of you can say, "Somebody said so, so one said so." It has to be: "Mother has to say."

This detachment has to come. It takes time, especially with Indians. All the time they are worried about their children, or a mother or a father. Go on and on and on and on and on, see, years together, "my son, my daughter, my son, my father" – all the time. Now by God's grace so many have got rid of all their responsibilities somehow, through Sahaja Yoga, or whatever it is. So they are now settled down onto themselves because you are your own responsibility.

So, this detachment must be brought, those who are coming to Sahaja Yoga, that we are here to get Sahaja Yoga blessings. We are going to be blessings. With that pride if you'll be in the family, "All right, if you want to have Sahaja Yoga, you have it", but not to force them on Sahaja Yoga. But you can force Sahaja Yoga on them; the stage has come that you have to talk about Sahaja Yoga to them. In the beginning I used to say, "Don't talk to them."

But those who are useless, if they are not to be brought in Sahaja Yoga, tell them, "You are not good for Sahaja Yoga, better not ask me." Then they will come. Some people, you should show complete indifference, "You are incapable, you are no good, you are too materialistic." Then that person will say, "I will prove that I am." (Laughter) All these detachments take place and then the detachments are at Nabhi chakras, you rise up to your emotional side at the Heart chakra. And then you have to have the detachment even of a kind of a collectivity, that we think it's collectivity. I call the fraternity of the bhoots, not collectivity.

Always all the useless Sahaja Yogis will form a group; and they'll have a very strong objection to everything that is sensible, and they will have suggestions for everything. There has to be no suggestions at all. There are no alternatives because Shiva is absolute. Once one said is said. You just do it and see – that's the best. Alternatives will be second best or third best or maybe useless. But there is no alternative for Shiva Tattwa.

I'll give an example, I told Delhi people that, "You organise, say, programme for seven days outside, with other people." It was sensible because I knew it was to rain. And it has to rain also. Rain can be stopped, but it was to rain for all the other villagers, you see. We cannot stop them for only Sahaja Yogis, can we?

Of course, Sahaja Yogis are important, so I said, "Let them be with other Sahaja Yogis." Now they started an alternative, only thinking that you see, they won't be comfortable and... I mean it was good, but on a other level, that they will not be comfortable with Sahaja Yogis, another level.

But there has to be understanding if Mother has said it, it must be done, whatever it is. Even if She says, "You kill somebody", you have to kill. Keep it like that, to that extent. Keep to the maximum. Even if She says, "You have to die now", you should die. If She says, "All right, you tell lies", "All right, I'll tell lies."

Like Radhaji, She said, "What is my punyas, what is my papas? I am in His heart. What can I do?" Whatever He does, She just does. That is Shiva Tattwa. When it is awakened, you see, it at least recognises this Shiva in me. And it sees that this is Shiva Tattwa. It understands because at Shiva Tattwa you don't commit any sins, you are sinless. When you are the Spirit, you are sinless; there is no sin in you.

If, supposing according to human understanding, if Shiva leaves a person dies, then it's sinful. Why to leave anybody? It's sinful,

isn't it? For all common purposes, common understanding, we'll think that it is sinful for Shiva to leave the person and make the person die.

For example, a lady dies, her children are left behind, then one can blame Shiva for that, that, "See now, You went away, and these children are now without a mother or without a father", something like that. Because Shiva is sinless; whatever He does is sinless. So whatever you do is sinless. The idea of sin is finished because who commits sin is your ego. Ego commits sin. But if you have no ego, there's no sin, because you are not doing anything, you stand in akarma.

Say, the sun is shining, is shining sharp, and somebody wants to stand in the sun, then he gets burns. It's not the fault of the sun, the sun is shining, that's the job of sun. Whatever is the job of the Shiva, He is doing it. He is not sinful. It's our mental attitude makes us think, "This is sin", "this is not sin". But when we have ego, we are committing sins. If you ask a tiger, "You are committing a sin because you are eating a cow." He will say, "I never knew what a sin was. I don't know what sin is."

It's a story when some missionaries were going away from a village, you see. So, the villagers, poor, innocent you know, they just got up to thank them. They said, "Thank God, when you came here, you told us there is sin. We didn't know what sin was." (Laughter) For innocent people, they don't know what is sin. Because Spirit is innocent, it has no sin. It obeys the other source of innocence. So, there is no sin for a person who is the Spirit. For Shiva there is no sin, whether He wants to give His blessings to a rakshasa or to a saint. There is no sin for Him because He is Bholenath. He is beyond, He is beyond sin. Whatever He does, He is beyond sin, because ego cannot envelope Him. There is no ego. Because we have ego, we commit sins.

Once ego is finished, we are no more there, so who commits sins? When we are not there, who is committing the sin? Shiva can't commit sins, so we are the Shiva, so we cannot commit sins. So, all these ideas of giving alternatives at the mental level, is also wrong. I give any – anything I say, immediately there will be ten suggestions. I try all these tricks with you, because you are used to conferences, you see. [Laughter] So I said, "All right, Subramanian, what do you have to say about it?" Because after all, lord Subramanian is there, must ask him. Then I ask Venugopalan, then I'll ask Gavin, Warren, all these people, "Now, what do you have to say?" And then they give their suggestions.

But if you see, in the conference of all the divine Deities, there is no suggestion, no suggestion, no alternative. No alternatives to your Mother's ideas, nothing. Absolute, it's absolute. Nobody gives any suggestions to me, never. No question. They won't listen to you, they won't listen to anyone. There's no question. Such harmony; complete obedience. And not only, they are fixed with their qualities. They are told that, "You have to do it", they'll do it!

This is a difference. Then try it. Sometimes it appears, you see, if I say, "All right, go this way and you will find that place". But you won't find. So, you will say, "See, Mother, You said to go this way, that's why we went this way and we didn't find the church." Now there it is not that I'm saying that you will find the church, it is I am trying to see what you think. I am telling you my own tricks, all right, so be careful. [Laughter] I'll tell you although, "Go this way. Now, you didn't find the church, I'm sorry. I should not have told you. Or you should have gone that (way)." But that's not true. I must tell you, that's not true. What I am trying to see, what you are saying about this. Now if you are clever, you would say, "I went there, I didn't see the place, but I saw something else, Mother. That's the reason You sent me there. Now I know why You sent me there." That's it! Then I know that he is Sahaja Yogi.

But if you say, "Oh, I went there because I thought I will find this thing, but it was not there, and You sent me, You sent me", [laughter] finished. If you say that, "You said so and it happened." Oh, I did say, no doubt, but what I said was just to play a trick on you, because one of the natures of your Mother is Mahamaya. So, be careful. How you react is very important for me to see how far you have gone. This is one of the ways you are judged.

But for a villager, it's a different thing if you see. If I tell him, "Now if you want me to go to that village, see, take the cart, or take the bullock cart this way", he'll take it. But there will be a ditch, so I'll get hit. So he will say, "Mother, I'm sorry, you got hit. But I could have avoided it." You see, so he takes the responsibility upon himself. He takes everything upon himself. "Because you asked me, so I had to go that way, but I could have avoided it if I was careful."

So, this is the difference you know, not to put responsibility. It's a common human nature is to put responsibility on somebody else. Best is to put on Mother. But in that you lose all your punyas. So, "The responsibility is mine. I must have done some mistake. I must have done some mistake somewhere or else maybe that Mother wants me to learn something in this." Every time you do something, I tell you something, it's just for you to learn something. I don't have to learn anything. Do you think that way, that I have to learn something now anymore? Not anymore. So you have to learn something. And that is what if you understand, then a kind of a detachment will build in you and a surrender.

You will be amazed that you will be so much relieved of nonsensical headaches that you have and the burdens you carry. If you understand that, "The whole joke, the whole work, the whole drama is done by Mother and I am just playing into it." It's so simple.

That is to be felt, to be understood. And the enjoyment lies in that, not in judging or finding alternatives. You try it.

Those who have tried it have enjoyed it very much and so many things. Every minute, I'll give you an example of that. I'll give you an example of Gregoire last time I went to his house. He tortured my life for his wife. "When will she have her delivery? How will she have, who is going to stay with her?" Morning till evening, he had one talk. "All right", I said, "something will be done. You can have this lady to stay..." "But then how will I go to India?" I mean, "I" was so important. Then he didn't realise that time, you see. He thought it was so important to do that way. Ultimately quite before going, I told him, "Gregoire, you troubled me too much this time, but it's all right." So he said, "I'm sorry."

Then he telephoned me one day saying, "Mother, my wife is in for abortion. She has gone to the hospital, there is no chance." I said, "Forget it. You go back to the hospital, she will be all right." So he went to the hospital, they said, "A miracle. She's perfectly all right, there's no problem. She's all right."

So, it came into his head, as he told me, "Oh, Mother is looking after it, why should I worry? Why should I have worried her?" This is first thing. Then, the child was born earlier than time and he came to India.

So, also I convince you that what I say, what I do, you know that, that I look after you. But when you take up responsibility upon yourself and start thinking about it, then I cannot help. So just know that, leave it to God. It's all for your good, for your 'hita'. Everything is for your 'hita', whatever it is. Sometimes I have to shout at you, sometimes I have to correct you, sometimes I have to tell you that, "Don't come here."

Some people who touch me, you see, can give me horrible sensations. Then I say, "You just don't come here. You don't stand before me, you get out from here." That helps them. But if they stand there, the bhoots will never leave because the bhoots want to trouble me.

So, this point if you understand, you will get completely detached and we'll know that for our good, for our betterment we must keep Mother pleased and these things if we do, by displeasing Her, we are going to be finished. Now to understand this, what you need – not age, not position, not your qualifications, nothing – you need a wise mind, deep personality.

I've seen very young people are so sensible though their parents are stupid, absolutely stupid people. So you just need a wise, deep personality to do it and that you should try to develop.

That comes only sticking onto Shiva tattwa, which is a solid thing, which is Shiva, Achala which doesn't move, absolute. It is not relative, it's not relative at all, it's not related to anything, absolute. That gives you the depth, that depth which is required to settle down, to go deep into you.

Shiva is your guru. Guru is the one that gives you the gravity to go straight down deep into it.

[Aside: Marathi]

That is very important. And all this I hope with the puja today we'll try to settle you into that great principle of Shiva.

Let your attention, every particle of your attention be filled, sparkled and rejoice by that blessing of Shiva Tattwa.

I bless you all. May God bless you.

So, to begin with, we are going to worship the Devi first of all, and then the Shiva.

[Aside: Hindi for some minutes]

So first we will have Ganesha's Avahanam, means we have to establish Shri Ganesha, that is important. And then, after that we have to say the names of Vishnu, whatever – because His names are to be said which are the ascending names.

And after that we will be having the location and everything described where we are doing it, why we are doing it, the puja. Then we'll worship Devi. We take 108 names of the Devi.

I think you all should remember these 108 names by heart.

Have you got printed Devi's names? Gavin, have you got copies? You have got them? Have you got these with you? Do you have booklets?

Sahaja Yogi: No, Mother.

Shri Mataji: (Hindi) Only one.

(Hindi)

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I bow to all the seekers of truth. This is the time when so many seekers are born on this earth. This time has been predicted in all the ancient scriptures, perhaps we are not aware of it that this is the most important time in the history of creation.

We are seekers of truth, that's why we are dissatisfied in life, because we do not know the real meaning of our life. We do not know why we have come from amoeba stage and have become human beings. The scientists must ask this question to themselves: Why have you become a human being? What is the purpose of the nature, because they don't like the word God, to make this beautiful thing called human beings. But such questions which cannot be answered, they cannot ask either.

The truth is that within us lies the Spirit, the Self. Dr. Warren has mentioned about many great people but not about Buddha and I would like to tell you about Buddha also, because there're lots of Buddhists in this area. Buddha Himself did not talk of God. The reason was that when He found the people who talked of God were just talking about Him. That was the second stage where one has to reach. Instead of that they were just talking about God, God Almighty, His creation, His kindness, His compassion, all these things. But it was nothing to an ordinary person. Everybody took up a note from others who were talking, they were also talking the same thing, and they were only talking, talking, talking about God Almighty. So He decided first of all let them have self-realization. That is the first step. Because without self-realization you cannot understand God Almighty at all. By talking, it's only your mental projection that takes you somewhere which is limited, while God Almighty is unlimited. So He did not talk of God, it's called as anishwara, means He did not believe in Ishwara, people say He did. But He did not want to talk of God, same thing we do in Sahaja Yoga.

First you get your self-realization. Why? Because the knowledge about your Self is the knowledge of the roots, while what knowledge you get in these modern times, the Western knowledge that is coming to us is of the tree. The people who have progressed in science have done some good, no doubt, but in totality it is coming to a destruction. The reason is whatever they have progressed, they're not bothered to find out the Spirit behind it. The roots if they're not looked after, the tree will grow, no doubt, up to a point and then it will die. Automatically it has to die because the roots are not looked after. In the same way the roots which are within us, if we do not see to that, we'll go bizarre, we'll go mad, we'll not know what to do, and all kinds of destructive forces can be set in. That's why today we find all kinds of funny diseases coming up, one of them is cancer.

Now, I have told this long time back when I came to Kuala Lumpur before that cancer cannot be cured by anything but Sahaja Yoga, and it is a fact. I will tell you later on tomorrow how cancer is cured through Sahaja Yoga, or any such diseases which are supposed to be incurable are cured only by Sahaja Yoga.

Now the problem is we are so much enamored by the knowledge of the tree that we are not bothered to find out about the roots. Now to find out about the roots also is not an easy thing because you have to become a subtler being. You are a human being, all right, but still you have to be a subtler being, the being that is your Spirit which is a reflection of God Almighty within you. Unless and until you become the Spirit which called as pir, in the Koran it is called as the pir. You have to become the pir, even Mohamad Sahib has always talked more about resurrection than about the doomsday. He said the resurrection day will come; what is that resurrection?

The resurrection is the day when we become something more than what we are. In our human awareness we have achieved

some things. For example, we're very particular about cleanliness, specially I've seen Singaporeans and, say, Kuala Lumpurans are very, very particular about cleanliness but an animal is not. You want to take an animal through a dirty lane, he cannot pass through, he can pass through but a human being cannot. Like this we have had many types of awareness within us which are higher than animal awareness. It has happened to us through evolution that we have become human beings.

But, now why, why are we human beings? Why this special instrument has been created. For example, I create an instrument like this, you'll ask Me, for what? What is the purpose of this? But unless and until I put it to the mains you will not know the purpose of this instrument. In the same way, this instrument of a human being is created by God Almighty with very great care, with very great understanding and the whole thing is within us. Now it has to be just put to the mains, that's the point.

If you tell a villager who's never seen a computer or electricity that this is a television and if you put to the mains you can see all kinds of music out of it and all kinds of pictures, he wouldn't believe, he said, "This, how can it be?" But if you can somehow put that into the mains the instrument works. That's how Dr. Warren when he told you that when he got realization he would not believe that he could give realization to another person because he did not know that his instrument has started working. When this instrument starts working it has to produce results. The knowledge of the root has to be known once you become subtler, means you get your realization. So first thing is that you must get your self-realization.

Now it is absurd to believe that you can pay for it. How much did you pay to become a human being? As simple as that. What effort did you put in to become a human being? Did you stand on your head? Did you do any jumping or anything? You just became a human being, in a spontaneous way, in a living way. Who has done this work? Who has made you a human being?

There must be God's divine power, all-pervading power that must have done to you. We see the working of this all-pervading divine power which is called as Ruh. Everywhere, everyday but we do not want to believe into it, we're not aware of it. We human beings cannot even transform one flower into a fruit, one flower into a fruit. And there must be some power that's doing it. Moreover if you plant a mango seed you get a mango tree. Who does this work? Who does this complete sorting out on such a great permutation and combination basis? Who is the computer? Who is the one who works it out? It's easy to deny God, to deny all these people and say, "No, there's no God." It's very easy to say that because human beings can do what they like, they have the freedom and God cannot take away their freedom; if they want to go to hell they can go very quickly. But if they want to go to that awareness which is being promised to them of self-realization also all arrangements are made within you. It all lies within you, it's all your own, it's all your property, only I'm here to give you the keys.

So you cannot pay for it and you cannot do any exercise for it, you cannot sort of make a physical effort about it. Many people think that unless and until you cleanse yourself how can you reach God? Of course those who are clean people achieve it much faster, no doubt. Those who are frivolous, cheap-type people, they cannot get it; it's one thing true. If there are people who have no balance, if they're not balanced people, who are not dharmic as they call it, or the people who are very much extremist, anybody who is an extreme personality is difficult. But those who are leading a balanced life get this realization very soon and that's why balance is important.

But Sahaja Yoga today, we call it a Mahayoga because it doesn't even bother about your balancing, your past, your sins or anything. It just works. It works so fast that I'm Myself amazed at its own working. Because I think the time has come, this is the blossom time and you all are ready for it, that you are deserving cases who are born on this earth and it is what, it is your own that you're achieving it.

It's an impossible situation before this, if you think of any incarnations who came on this earth, what difficult times they had. You read about Buddha, you read about Mohamad Sahib, you read about Rama, you read about Krishna, anyone of them, how people tortured them morning till evening when they lived. And they had to face such a tremendous opposition all the time that they couldn't even talk fully about what they had to say. You know Christ was crucified for what He said. It's very nice for people to crucify such things which are the most divine personalities on this earth. But then they have to suffer was the point; one has to suffer for that and whatever they have done we have to forget about it because now the time is of complete forgiveness, of complete compassion, of complete love.

God has decided perhaps that the time has come that all of you must get your own meaning. And your meaning is your Self. We always say, "I think." Now what does that, what is that, that thinks? What is that which feels? It's not your Self, it's not. Because you say, "My book," it is away. "My thinking," is not you. "My house," is not you. "My mind," is not you. "My ego," is not you. So what is that which gives you this "My"? That "I" is your Self. But by doing these acrobatic things in the head, you're not going to reach there. There has to be some arrangement within yourself. You are all paying attention to Me. If I say, "Pay attention to your Self," you cannot, you just cannot do it. Something has to happen within yourself to attract your attention and that's why this Kundalini which is placed in the sacrum bone has to rise.

You can see with your naked eyes in some people the pulsation of this bone, just like a heart and with a stethoscope, if you use a stethoscope you can feel the sound of the heart, "Lup, dup, lup, dup," going upward coming to the head here and breaking it through and you can feel then the cool breeze coming out of your head. This is something you can't do. Some people think if they're jumping, if they're singing, if they have got some money because they pray to God, they have got God. That's not the way.

What have you got in your own awareness is the point. As human being you understand what is dirty, what is not dirty but as a higher personality what happens to you? You become, again I say you become, it's not mental, it's not brain-washing, nothing, you become collectively conscious. That means that your hands start speaking. The language of hand is a universal language, if you know, otherwise also for people who can't speak they use their hands to express themselves. But here the language of hand becomes an awareness in the sense now if somebody comes to Me and if I have ten children who're realized souls and I ask them, "Tell Me, what's wrong with this person." They will all raise one finger, like this, say, or like this, or like this. Now all these are to be decoded and to be understood, what does this mean? Even if you tie their eyes they'll say the same thing because truth is the same. It cannot be two and when they say it, if you ask the person, "Are you suffering from heart trouble?" He said, "Yes, I'm suffering from heart trouble." How do you know? It's a little child also knows that he's suffering from heart, because he's rubbing this little finger of his. And that is how it does not require any language, it's a language of sensations, what we call as the bodha. It's the one from where the word Buddha has come, from where you know the sensation that you feel on your hands.

This is something so universal. Now today we can say Dr. Warren is an Australian. Now I have worked in about twelve countries and we had about hundred and thirty people representing every country, who came to India to work out Sahaja Yoga. And they all speak the same language, they speak the same language, not only that but this rebirth, what does it do? It makes you a person of a new awareness. Now this new awareness, you can imagine if all of us are born again, in Sanskrit language a born-again person is called as a Dwijaha, means born again. And even a bird is called a Dwijaha because a bird is first born as an egg and then as a bird. Now see the difference between an egg and a bird.

There's absolute transformation and this is exactly what happens to a person who gets realization that he's completely transformed; he becomes a very different person and the whole priority changes and all the ideas that we have of conditioning, that we have had and also the aggressiveness that we have developed, everything disappears and we become one with our Spirit which is the giver of joy, which gives us joy. Not only the joy but it gives us the truth.

And what is the truth? The truth is that you are an instrument made by God Almighty and that once it is put to the mains you start working it out. The energy that flows you can feel it, the energy that comes in, you know how to maneuver it. With this energy you can raise other people. From one light that is enlightened you can enlighten another light. Like this, this movement of realization starts. If, maybe, some of you become lethargic after getting realization but after some time again the same feeling comes back into you, you feel compelled that God has given you this, such a great thing and why shouldn't you give it to others. Christ has said, "An enlightened light is not put under the table." So when this happens, it is such a pleasure to give realization to others and cure them of their ailments, cure them of their conditionings and give them that eternal peace which is promised to them.

The whole world has to achieve it, as many as will achieve will receive the blessings of God and they can enter into the Kingdom of God. But those who refuse, what can we do? We cannot fall at their feet that, "Come along, receive your realization." It has to come from within. You cannot force a horse to drink the water, at the most you can push it in the mouth but he has to drink it. In

the same way it has to happen within you, through your own asking, nobody can force you because this freedom is given to you and nobody's going to take this back. After getting realization you have to understand how to use these powers. They are within you and you can work it out in such a manner that you can really help people in the real genuine way.

We had one gentleman realized, he was a farmer from Maharashtra state. He came to see Me in My house and he got realization. And he got such a tremendous feeling, a compulsion that this is the living work and we have to do this work, that so far he has transformed more than ten thousand people. Even I would say, Dr. Warren who was quite, in the beginning, shaky about it, has now given realizations to so many people, have cured so many various diseases that I won't be able to tell you in three lectures. And he himself has started seven centers in seven cities of Australia.

Everywhere there is a seeking, no doubt and that's why in the market there are people who are very false who have come up. They have to be there because after all, everything that is real has to be followed by something that is false. But we must use our brains and we must use our reasoning to find out how can this be a true thing. For example, somebody says, "You give me money, I'll tell you how to fly." Now that's not the way. You don't want to fly in the air anymore, I mean, already there are so many aeroplanes that people are finding it difficult to have the proper traffic, and why do you want to fly in the air? Just think of it that people are paying thousands and thousands of pounds just to learn how to fly in the air. It's an absurd thing that people are asking for or somebody says that, "I will give you a power by which you will become something extraordinary." Now what power he gives is nothing that the person becomes lunatic or he becomes out of normal personality, some sort of a funny person and also he might become an epileptic patient.

Now what should happen to you is that you should become absolutely a normal person, a deep normal person, that your life is normalised. You don't have to have all these announcements outside saying that, "I'm such-and-such, I'm the one who is a yogi." Anybody from your face can make out because your face beams with that light, there is light on your face, nobody has to certify for you. We can see that a person who is a realized soul is a very gentle and a very kind and affectionate, compassionate person. Of course, it's true that everybody who gets realization doesn't come up to that level, does not, because if they have some diseases they have to work it out. If they have some conditionings, they have to work it out. But you have to get after yourself to know that this is the truth and, "If I miss it in this time when am I going to get it? For anything at all, I'm not going to miss the truth and I'm going to be truth."

If there is a determination, it does work out. It works out better with the people who are simple villagers, who are simple villagers. The simple villagers are very straight-forward, they're not so complicated, they don't have so many conditionings, they don't have firstly, such a lot of big fat ego which is very difficult to combat. If you say something to anyone in a city that you have to do such-and-such thing immediately he comes on you like a snake and he says, "Why?" It's for your good you've to do it.

Supposing if somebody is suffering from a cancer, and a gentleman who was a big fanatic and he was suffering from cancer and I told him, "You cannot be a fanatic, you have to understand that all these are great incarnations came on this earth to save us, so you don't become a great fanatic, that's not a good thing, you believe in one person, all right, but you should not be a fanatic and hate others, it's a wrong thing." But he said, "I can't do it because I've been conditioned like that." His cancer grew worse and worse and worse and his wife told that, "Listen to Mother." He had to do that because if you want that you should have physical, mental, emotional equanimity and that you should have the blessings of God you have to understand there're certain laws and regulations of God also. If you do not follow those laws and regulations in your lifetime, doesn't matter but after realization you have to follow them. But there is no compulsion of any kind, no compulsion, automatically you do it.

For example, in London, first six people who met Me were all drug addicts of the worse type, and when they came to see Me they were all like patients in coma. They couldn't even look at Me and they were staring to see who's the person in front of them. This was their condition and I worked with them for four years, you won't believe that they became absolutely first-class Sahaja Yogis. They got realization, all right, but the day they got realization, they gave up everything, just gave up. Because when you become the Spirit, you become the master. Then nothing can master you, nothing can enslave you because you become the master.

To give you an analogy I'll tell you because you understand the car. As in the car we have got the brake and an accelerator.

Tomorrow I'll tell you how we have these two powers within us. So when you are learning how to drive, you first try the accelerator, then the brake, then the accelerator, like that and you start adjusting your speed and your driving accordingly. Then you become a driver, you become an expert and you don't think. You become thoughtlessly aware. That's what happens in Sahaja Yoga. When the Kundalini crosses this center you become thoughtlessly aware, there's no thought. And you become an expert as far as the driving is concerned but your master is sitting behind which is the Spirit which is watching you. After some time you become the master, you become the master. When you become the master, you become so powerful, you laugh that you understand your own value, you understand what you are. You are the temple of God, you are the mosque of God, you are the gurdwara of God and you start feeling, "Oh God, what have I done to myself."

Today while coming by plane I read a very nice article by a lady who was a Russian lady and she was describing her experiences when she went back to Russia. And she said that, "I feel that everybody is thinking that what about God? What about the Spirit?" And I have been to Russia, many people ask Me, "What about the Spirit?" Because this matter cannot give us joy, cannot, it's a principle of economics is that, in general, wants are not satiable. In particular, supposing you want to have a house, all right, you go for a house, you just do everything to get a house. Once you get the house then you want to have a car. But house is finished now. So then you get a car, when you get a car, and you know what you want, again you go on running this rat race for getting this, getting that, getting that. But if it was satisfying then you would not run from one to another, so that is proved by economics itself that generally the wants cannot be satisfied with matter; matter cannot satisfy. On the contrary matter enslaves you. For example, those people who are used to the chairs, they can't sit on the ground; the chair is sitting on their heads. Wherever they go they have to carry a chair with them. Like that the matter is always trying to overpower the Spirit. But I don't say that in Sahaja Yoga you do not develop materially, you do not develop materially is not the point at all. On the contrary you become dynamic, absolutely dynamic.

It's said in the Gita, Krishna has said, "Yoga kshema wahamyaham," that is, when you get your yoga, when you get connected, once you become one with the all-pervading power, then God looks after your kshema, means your well-being. It's a fact, you won't believe that even materially you improve, so much so that you just forget about your material and financial problems but you don't become such a rich man that it's a headache, because possession is a headache. Supposing I possess this, thank God I don't possess this instrument, otherwise I would have been worried, "I hope I'm not shouting too much loudly, I hope I'm not breaking this instrument, how will I carry it, have I got the insurance of it," and all that. But if I don't possess it, I'm enjoying it and using it, so the possession, the idea of possession is itself very much killing, so you get over that and you see the matter as an enjoyment, a source of enjoyment. And that the greatest of all, the enjoyment of matter is what you give to others.

Then you become a different personality altogether. Say, for example, some communists came to see Me and then said that, "You see, how do you talk of God." I said, "All right, I will not talk of God if you don't want Me to talk of God," but I'm the greatest communist and I'm the greatest capitalist. He said, "How?" Because I have the capital with Me and I can't live without distributing it. I'm going from places to places everywhere just to distribute this. So you combine both these things at the stage when you become the Spirit.

All these becomes, if you understand why, all these creations of UN and all that, is coming from our unconscious that we want to have people living together in complete peace and happiness and all the countries have to live with understanding with each other, keeping up their individuality and all that. But we can't do it. Why? Because the thing that is unifying is the Spirit and we have never bothered to find out the spirit of everything. Without the Spirit whatever we do has no meaning, has no pulsation, has no life. And whatever is done is all dead. We think, think, think like mad and being for something, what's the use? After some time it becomes useless and of no value to anyone whatsoever.

Now tomorrow I'm thinking of telling you all about these chakras and these centers and how they're placed within you, these are all subtle centers and also I'll tell you about the medical terminology, how it is connected with the medicine. I Myself studied medicine just because I have to talk to doctors also and now we have many doctors who are Sahaja Yogis, who are practising Sahaja Yoga and who're trying to translate it in medical terminology. As you will see that if you grow the tree outside, as it grows, it becomes specialised, you see, we have specialization and we start analyzing everything. For example, you may have a doctor for one eye and another doctor for another eye, it's so much of specialization goes on, and things start becoming complicated

and complicated and complicated. But when it comes to the roots then it is simplest, it's the simplest. So when it comes to the Spirit the whole principle is very simple and you can manage it very easily. How? You can cure diseases and all that, when I'll tell you tomorrow, you won't believe it but it's better to do it and see for yourself if it can be done or not.

Now the simplicity of the principle within us is existing there and is working out all our autonomous nervous system functions. But it is for us to be aware so far the Spirit is not in our attention. The Spirit is watching us all the time. If we try to deceive ourselves it knows it is this way. If we try to deceive our own inner understanding it is all right, it is watching you all the time but once you get realized then the Spirit comes into your awareness and when it comes into your awareness, the light, the light gives you the truth by which you know the truth about every person.

For example, I went to a place called Miakitakli, in a village, you see, and I said, "There must have been a great soul living in this place." They said, "Mother, how do you know?" I said, "There're such vibrations. It cannot be that it could be without some great soul living here." So they tried to find out, they said, "Yes, there was a Muslim called as Mia, who was a pir and who died and buried here in this place." So I said, "All right," I asked for the Sahaja Yogis to go and see his grave and they felt the vibrations. When they came back I was just giving a speech and at that time suddenly a ray of light started falling from the sky and it just fell on Me, six times it came and seven times, then I just stopped it, and it stopped. And people have photographed it. It's surprising how these people are working it out. There're many like this who are great souls born on this earth, who came on this earth to help us and we have though denied them, rejected them, have died, but still their spirits are working for our emancipation and they're all helping us.

There are many children these days I find who are born realized, who are born realized, great souls are taking birth, very great souls are taking birth, and if you are not aware of their capacities of their value system, you are going to harm them. You have to become a self-realized person to get the new value system where Spirit is the most important thing, because it is the absolute, it is not relative, while we live in the relative world and when you live in the relative world, you're confused, you're unhappy. That's how you get all these problems like tension, this, that. But when you know the absolute then there is no problem because absolute says the absolute truth and there's no confusion. All your problems are solved, only by knowing your Spirit that resides within you which is your own, which is there all the time and this Kundalini, the power which resides in the triangular bone and is just waiting to rise and enlighten you.

Now it is described in the Bible also that, "I will appear before you like tongues of flames." And these chakras that you see here really look like tongues of flames, very beautiful in different colors but at this point, the Sahasrara at the limbic area you see all colors but very mild and pastel colors and beautifully shining, crystal, you can say that when I see your jade it reminds Me of those different colors that you see in your brain. Inside your brain where the limbic area is you see the Sahasrara like this spread out and it starts showing you that color.

But many people also believe that if you see colors then you are becoming God, it's not true. If you see something you're not that, you have to be that. For example, when I came, I saw the hall from outside but when I come inside I don't see the outside. In the same way when you become you don't see anything, you don't hear anything, you just become. And when you become it acts, your realization is. Like a socialist came the other day and was arguing with Me. He says that, "Why did you cure the president of India, why didn't you cure a poor man?" I said, "To Me, both are just the same, I have to cure the poor as well that I have to cure president, I've cured all sorts of people, somebody must have told you that I've cured presidents, all right I've cured him, so what?" So I said, "To My eye it's nothing, it's not that way," but I said, "What about you, do you have real compassion?" He said, "Yes I have real compassion." I said, "The compassion must work." My compassion just works, it doesn't speak, it doesn't say that, "I'm compassionate, I'm this, I'm a socialist, I'm a communist, I'm a capitalist," nothing of the kind. It just works, it works automatically, which is just flowing, just flowing. It doesn't have to say anything, it just works out.

By God's grace today I'm again here, I'm very happy that after such a long time I've been able to come back to Kuala Lumpur and I hope you will take to Sahaja Yoga in a serious way. It will improve the lifestyle, the quality of your life, quality of human beings. This has to happen to all of us. I hope you will all agree with Me and try to get your realization today. And tomorrow we'll try to establish it properly. It has to be established, like a seed it's first transplanted and it's a small little primule is coming out of it.

You have to look after that, very gently, carefully and respectfully. And once it grows, starts growing it becomes a big tree. That should happen to all of you, I pray that you people take your realization today. May God bless you.

If you have any questions I would like to answer them today, if you have any questions please ask Me.

(Warren: He's a practitioner of Bhakti Yoga and he wants to know what relationship it has and can he reach self-realization through Bhakti Yoga.)

But we don't understand because He was the incarnation of diplomacy. What He said about Bhakti Yoga in Sanskrit language is that , "If you give me any fruit, any water I'll accept it," but when it comes to giving, He said that you have to do ananya bhakti. Ananya bhakti, means when there is not the other. When is this situation, when you are self-realized. Without self-realization what bhakti can we do? We are not connected yet to God. What is self-realization is connection with God, all right? So first we should get connected, then you definitely do bhakti. Then you understand that this connection is established, now whatever you do has a meaning, otherwise it would be like telephoning without the connection, how the telephone being there. So the Bhakti Yoga only matures after realization, not before realization.

(Question inaudible)

You see, first you start getting the cool breeze in your hand, that's the power of God flowing through you, that's first thing happens, all right? Then you have to see how you use it. Now this is a new awareness which we call as a vibratory awareness. Now when you have got your eyes you use your eyes, isn't it? To see what is the color of this room, or what is the color of say, this sari or something like that. In the same way when this new awareness comes into your hand, when you start feeling it you use your vibrations to see whether it is true or not. For example if you want to know: Is there God? You can put up your hands like this and ask the question, "Mother, is there God?" You say it thrice and you start getting a cool breeze flowing into you. That's how you judge. Gradually when you start doing all this, then you become a master, and you don't have to even ask, immediately you'll know because the vibrations start flowing. Immediately you feel the vibrations are flowing through your hand, that means this is the thing that you have to do, this is the one, that's the correct action. The connection and inconnection is only possible if you receive the absolute, isn't it? Otherwise you are thinking with your mind and if thinking by your mind was a correct action there would have been no problem at all because we are all thinking. But it is not, it is let your spirit manifest and when it comes into your attention, it gives you the power to discriminate because you can feel it on vibrations. For example if you want to ask about somebody who is not a true personality or who is not a true divine person, you just ask the question, "Is this a true personality?" immediately you will find the vibrations will stop, if he's a evil person you might even get heat coming out of him or maybe that you might sometimes get little blisters, for a short time to indicate that he is a horrible devil. It is all there because you develop a new awareness, this is what I'm trying to say, all right?

(Question inaudible)

You can use this everywhere, in daily life, even your food and everything you can use it there. It's a new awareness, you see in daily life, we use our eyes, isn't it? In the same way you start using your vibratory awareness and once you start using it, it becomes part and parcel of you, you just know, you just know.

(Question inaudible)

I'll tell you one thing, if you are following Sahaja Yoga nobody can harm you. That's one we have seen. Miracles after miracles I can describe to you. Now I'll give you one miracle which is very, very extraordinary. If you sit down I'll tell you one miracle. Now he said about the safety part. It's very important to know how miracles take place. There have been so many miracles in Sahaja Yoga that people have been saved from accidents and from deaths and all kinds of things, but this is something very remarkable and happened in London, so we will believe more because it has happened in London.

In London, I had gone to a place called Bedford where I was giving a speech. About seven o'clock the meeting had started and I

was there. And a boy about eight o'clock fell down from a bridge from his motor-bike. And when he fell down the ambulance was sent for and when he was taken to the hospital they found that he was perfectly all right, nothing had happened, while he had fallen down very badly. They couldn't understand, so they said, "How is it that you're not at all hurt?" So he said that, "A lady came in a white car and in a white sari and she came down, she was an Indian lady and she touched me all over and I got cured and a little point she left saying that you come and see me and I'll cure this point also, because you'll have to lie down so you'll come along later on."

So they could not believe it and they published it in a newspaper that there was a miracle that happened to this boy and all the doctors are surprised that he's in such a good shape that he walked out. So the whole thing was so surprising. Now he saw My photograph after two days in the newspaper and he telephoned to the hospital and to the newspaper saying that, "This is the lady who cured me." And actually at that time I was with about six hundred people in Bedford talking to them and I was there till ten o'clock. So that's how God looks after you. There can be many such incidents where you'll find how you are saved.

So many times it has happened with so many people. There was a lady who was coming from Rahuri, a place, and there a big bus fell down. And it fell down about eighty feet down and rolled once and felled on four legs, you see, so it was the whole four wheels were there, and nobody was hurt. There were children, other people, nobody were hurt. Now the driver, you see, ran away with the fear and he didn't know what to do. He thought that something must have gone wrong, so many people must have died, but one person who said he knew how to drive came to the seat of the driver and he started the car and they came out. And then all of them started saying that, "There must be some saints sitting here, otherwise how can it be, we cannot be saved under these circumstances. Nothing happened to the bus, nothing happened to the people, how can that be?" So there was this disciple of Mine, or My child, she was wearing a ring with My photograph, and in Maharashtra people know Me very well. "Oh," they said, "This is the saint sitting here." And she came and told Me this and then people from that bus also came to see us.

So God looks after you. Once you are in His domain, in His empire, He has so many ways that He looks after you, so many ways you have to just see and the miracle word loses its complete meaning. You are amazed how you're looked after. After all He has created this creation not to be destroyed, especially you, you are a special creation of God which is not going to be destroyed. But human beings are such that they take time to take to God and to believe in His domain and to remain in His domain. So you don't have to worry about all these mundane things about which you worry. It's all taken over by God's angels. It looks like a story to you but it's a fact because for the first time I'm talking all these things in Kuala Lumpur. But now it's a fact for thousands and thousands of people all over the world. You have to just see whatever I'm saying, you need believe in it but you have to just see, keep your minds open and see for yourself if there is God or not, whether He has His own arrangements, He has His own telecommunication and everything much more efficient and absolutely perfect than what human beings can create.

Is there any other question please?

(Question: How does one forgive?)

Now I'll tell you one thing. It is a myth we don't forgive. What do we do? Supposing I say, "I don't forgive," then what do I do? I'm doing nothing. I'm just playing into the hands of the person who has harmed me, isn't it? All the time thinking about it, how much he has harmed me, how much pain he has given me. Do I do anything about it? Nothing, I'm just killing myself, I'm playing into his hands. But when you say, "Forgive," means you take it out of your mind, that's the point. You see, in practical way if you understand what Christ said is absolute truth. You don't know it's a mantra. At this point if the Kundalini doesn't rise, I have to say you forgive everyone, it rises. You won't get your realization if you don't know how to forgive. It's true, because not forgiving is just a myth. What do you do when you forgive or don't forgive. Nothing, it's just a myth. Now think about it, all right? Whatever is said is absolute truth, no doubt about it. I am here to explain all of them, whatever they said I'm here to explain every word, whatever they have said it. And to prove that they were all right and they were all truth.

(Question inaudible)

You see, what happens within you that your awareness gets enlightened. For example, now I'm sitting down here and I want to

know about a particular person who's far away. Take a simple example, I've to just put My hands towards that person, thinking about him, or just wishing to know about him. Immediately My fingers will tell Me what's the problem with him. This is one small little thing that happens to you. But actually what happens to you that your awareness becomes, again I say, becomes aware of the whole, of the akbar, of the virat, of the whole primordial being of which you are part and parcel, like a microcosm becoming aware of the macrocosm. It's the little cell becoming aware of the whole body. For example this finger is aware of all My body, isn't it? Supposing I get hurt, I feel hurt here isn't it? But when you become aware of the whole then you become collectively conscious, means you become aware of everyone who's around you. You are aware of yourself because there is light within you, you can see yourself and there is light around so you can see others, in the true sense, in the absolute sense, in the subtler sense.

But what happens to you that I would say in a very gross way, you become ten years younger, in a very gross way. Now I'm sixty years of age and I'm working so very hard, I never feel tired and I'm just doing everything. I was telling the other day to a lady that you don't have to go to beauticians anymore, your skin becomes so soft with Sahaja Yoga, your expression becomes so soft and you have no physical problem, emotional problem, mental problems, nothing. You become a person living in the seventh heaven, it's a fact. The whole life becomes a witness, you start witnessing it like a drama. You're no more involved into it but you're dynamic because you're not involved, you see it clearly, as a witness. Gradually you mature into self-realization, absolutely. Then you become an expert. One by one, we'll be moving to that point, all right? Everything we should not know about the future; the present, we have to be in the present, just now you all get your realization. Because you're futuristic, you always think about the future, future doesn't exist, does it? What exists is the present, just now to have the realization. Once you get the realization you live in the present, not in the future, not in the past.

(Question: What is the purpose of initiation?)

The purpose is that you have to become the Spirit, otherwise you are just . You see like if I make this instrument but do not connect it to the mains I have no purpose. The purpose is to be the purpose.

(Question inaudible)

In Sahaja Yoga? Have you seen in Sahaja Yoga? No, I don't want to talk about others, as far as Sahaja Yoga is concerned once Kundalini is awakened, it's awakened but as I told you it's a little seed which is sprouted, you have to look after it. As the parable of Christ is that some fell on the rocks, some fell on the wastelands and some fell in the right places. So you have to look after it, you have to look after it, you have to allow it to grow.

There is nothing like initiation in Sahaja Yoga, we don't use that word at all, we call it the Kundalini awakening. First the Kundalini is awakened, passes through your various centers and crosses through this. This we regard as the beginning of the self-realization. But if you have problems it is again sucked back and goes and attends to that problem but you can always raise it again and again and look after it yourself and that's how you should start growing. It's a living process, it's a living process, like a seed, how it grows, in the same way it matures, but the sprouting has to be done first.

(Question: Is this connected to Kriya Yoga?)

Oh no, not at all, it is akriya. What kriya can we do? You see what akriya can we do? People take out their tongues in Kriya Yoga, cut their throats, push it back. By mechanical things can you do living things, can you? Supposing you have to sprout a seed, if you stand on your head or cut your nose, is it going to sprout? No, there's no kriya, it's akriya. We have not to do anything, sahaja, saha means born, ja means born with you and it's spontaneous. For all living things we don't do any kriya, we don't read anything, nothing of the kind. Supposing our breathing, if we have to do some kriya for it, none of us could exist. If we have to read some books how many would exist if we have to know by reading how to breathe, it's all spontaneous within us. It is not, on the contrary it's just the opposite of it.

(Question: Whether you could you explain your life story, how you came into this.)

I think you better find out about Me, if I tell something you may crucify Me, so I'm very careful. It's better not to talk about yourself, you see, that's the problem. If you tell about yourself, they all get on to your throat, you see, and also not only that, but one gentleman told Me, "Why you?" I said, "It's very good, you come along and sit in My seat and do the job, I'll be very happy because I'm a happily married woman with a happy life and actually I have to give up lots of things of My family to come down here and under the circumstances it will be a good idea if you can do the job for Me." So, you see, I don't want to talk about Myself, it's better we talk about self-realization. Because that you can discover later on, gradually, one by one. That's a better idea, isn't it?

(Warren: I think you'll all be very anxious to experience self-realization, so why don't we have it? I think it's the experience that you've all come for, so just place your hands out towards Mataji, ask sincerely from your heart that you get the experience, ask in a humble way. Just close your eyes and just allow it very simply and very sweetly to take place.)

Now you will know later on that the left hand is the one that represents your desire, is the power of your desire. So put your left hand towards Me like this, first of all. And the right hand is to be used to suggest the desire, the kriya, means the action, the power of action is on the right hand side. Now what you have to do, just through your hand, you have to express your desire that you want to have your realization. And it's very simple, you have to close your eyes, please don't open them, because when the Kundalini is rising if the eyes are open then it won't go higher because there's a dilatation of the pupil and the Kundalini will just stop. So please don't open your eyes. You can take out your glasses, will be good and it is also good for eyesight, so better take out your glasses. If you have anything tight on your waist or anywhere, or a tie or something, just make it little loose, that's all, be comfortable.

Sit with your left hand towards Me just like this and please close your eyes, please close your eyes, all of you. Now put your right hand on your heart, please close your eyes. Right hand on your heart on the left side, full hand on the left side, just left side. And now in your mind you have to say, not loudly, ask a question that, "Mother, am I the Spirit?" Just ask the question, "Mother, am I the Spirit?" Sincerely you must ask the question, "Mother, am I the Self? Am I the Spirit?" This you have to ask these questions because as I told you, I cannot cross your freedom. I am requesting you that you should ask this question to Me thrice, with sincerity, "Mother, am I the Spirit?"

Now please put your right hand, without opening your eyes, below the heart, on the stomach, on the left hand side, on the stomach on the left hand side. Please put your right hand on the stomach on the left hand side and little lower, lower than the ribs and press it. Now at this place you have to ask another question, ten times you have to ask this question that, "Mother, am I my own master?" Because the diffidence that is in you can also stop your realization. So just ask the question, for the future you have to ask, "Mother, am I my own master?" Please ask ten times the question, "Am I my own master? Am I my own guru?" Because your Spirit is the master, is going to teach you. Once your Spirit is enlightened it is he who is the master and you have to go according to the guidelines of the Spirit. So you have to ask the question, "Mother, am I my own master?"

Now again you have to put this right hand on the heart, it's important because of the tensions of life, I feel your heart is rather weak because of our attention outside, our attention on the heart is much less. So you have to ask a question on the heart, a simple question, again the same thing, "Mother, am I the Spirit?" Or you may even say with full confidence if possible to say that, "Mother, I am the Spirit. Mother, I am the Spirit." Just assert, "Mother, I am the Spirit." Please say this twelve times. You have to accept that you are the Spirit. You are nothing but the Spirit, the rest of it is just an outside, outward things. You are the Spirit and you are the glory of the Spirit and not a person who is enslaved by anything else but your own Spirit which is God Almighty's reflection within you. Now as you are the Spirit you cannot commit any mistakes, you cannot commit any sins, so you have to forget about the so-called sins you have committed and all these things, because God Almighty is the ocean of love, is the ocean of compassion, is the ocean of forgiveness. In His presence what mistakes can we commit? So you are not guilty at all. In His presence your guilt has no meaning.

So raise this hand higher at the base of your neck on the left hand side. The right hand you raise on the base of your neck, base

of your neck and please say, "Mother, I am not guilty." Because you're the Spirit and how can Spirit be guilty, because it is a detached thing, it cannot be guilty. You have to say that sixteen times. It's very much more with you people. This is the very big problem I think that people unnecessarily feel guilty. Because we have created so many norms out of our ways that, "This is good, that is bad, that is you have done wrong, that is I have done wrong." Nothing of the kind. Just say, "Mother, I am not guilty." Say with full confidence, you're not. Sixteen times, say with full confidence, "Mother, I am not guilty." This guilty feeling has come through various conditionings for nothing at all. There's no need to feel guilty about anything. Also what do you do about it? Nothing. To say that, "I'm guilty," itself is an escape, I think, just from yourself. You're not guilty and when you say guilty you don't want to do anything about it. Just say, "I'm not guilty," you're not.

Now you have to put your right hand on your forehead across, forehead across, here on the forehead, put it across but keep your eyes shut. Now at this point you have to say, "Mother, I forgive everyone." Just say it, just say it, "Mother, I forgive everyone." Because if we don't know how to forgive others, how God is going to forgive us. So we have to ask for His forgiveness, but first we have to say that, "Mother, I forgive everyone." Just say this, so that God can forgive us also if we have done any mistakes but don't feel guilty, again I would say, without feeling guilty you have to say this, without feeling guilty you have to say that. Don't feel guilty.

Now put this right hand again on top of your head, on top of the soft bone which you had in your childhood. Just press it with the palm, that area. And now at this stage you have to ask for realization, nobody can force on you as you are free people. So you have to say, "Mother, please give me my realization." Or, "Mother, I want my realization."

Just put your hand down, up there you'll find it's lot of heat coming out. It's all coming from within, lot of heat is coming out, try to press it. Press it, little bit and the heat will go away, we'll see that gradually. Lot of heat. Just say that seven times please. Why all these numbers I'll explain to you tomorrow, while seven times you have to say that, "Mother, please give me my realization."

You can change your hand now, you can put right hand towards Me and see with your left hand, you just hold it little higher and see if there's a cool breeze coming out. Don't open your eyes please. Just you can change your hand. Put your right hand towards Me and see if the cool is coming out. Raise it higher, about four, five inches higher and see, just move your hand and see if there's a cool breeze coming, you can change your hand and see for yourself. Put your both the hands towards Me. Now just watch Me without thinking, you can do it, just watch Me without thinking.

Are you getting cool breeze now on your hands? It's a very subtle thing, it's very subtle and so one has to be careful about it. Close your eyes again please, close your eyes. (Shri Mataji blows in the microphone.)

Please raise them very much higher. Please raise them higher and just ask a question, "Mother, is this the cool breeze of the Holy Ghost? Is this the cool breeze of the Primordial Mother? Is this the cool breeze which is called as Ruh? Is this the cool breeze of the all-pervading power of God? Is this the cool breeze that is Brahma?" Just ask a question. Get the cool breeze in the hands? All right, just put your hands towards Me now. Now be comfortable. Now you have to respect yourself because now you have become the temple of God. You have to respect your realization also and you have to know that God has selected you to be His vehicle, to be His instrument. So one has to know about it, the whole knowledge about the roots that we are in reality. I hope tomorrow you'll make it convenient to come to see Me and here.

We have got books about Sahaja Yoga but the problem is if you give them to read to people they just start thinking about it. I think today as you have got realization just go home, don't think about it too much, just don't think and discuss because by thinking you're not going to reach there. So just don't think about it and when you come back tomorrow I will give this book and tomorrow I'll explain to you what are the centers, what are these chakras and how to work it out and then you can take the books from us.

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This morning when we met together, I told them how to come to right conclusion about the right guru because unless and until there is an enlightened personality you cannot be enlightened, that's a fact. Also it doesn't mean that there is nobody who can enlighten you. There are many, many fake gurus and many, many fake things. But we should come to right conclusions.

I will repeat what I said this morning, how we come to right conclusions, first of all you must know that we must use our brains. You cannot be a brainless person when you try to come to God's ways because we are human beings and God has given us a brain to come to logical conclusion and not to a rational conclusion.

Now what is the logic? First of all we must know that God cannot charge you any money; first, they cannot charge you. That's one first principle of God is, He doesn't understand money. He doesn't need your money. And the person who is godly or divine can never take any money from you for his or her maintenance. Of course it's all right this hall, these people if they want to pay for the hall, all right, it's they've paid for the hall but for realization or for anything because those who are living on your money are parasites. You're retaining them, you are really retaining them by paying them and parasites cannot be gurus.

So this is one thing very sure, anyone who takes any money from you for the maintenance of the personality then of course he is not a godly person. You might even say that then, "Mother, how have they to live?" They live as they have been living; I'll give an example, there was a boy whom I gave realization, he was an Indian boy and he went to America and he started charging money for "intensive treatment" of Sahaja Yoga. And when he came to America every Sahaja Yogi told Me, "Mother, something wrong with this fellow because whenever we put hand towards him we get a reeling feeling." So I asked him, "I would like to see the brochure," and when he showed Me, it was written, "For ordinary vibrations," so much, and "for intensive vibrations..." like this. So I asked him, "How did you get your realization, did you pay for that?" "No, Mother but you have money." I said, "Whatever money I have is all right, how did you have money yourself?" He said, "I used to work as a teacher." I said, "You should work as a teacher, because I'm a housewife I've got money, My husband pays for Me all right. If I were not a housewife I would have been a maid-servant, all right. Why should I take money from you for My maintenance, it's first thing I should have My self-respect."

Secondly, absurd ideas should never appeal to you, like the one you have mentioned that you should not get married and you should stay in a place and become Brahma Kumaris and self-appointed people. That's not the way it has to be done. Why should you not get married? All the people who were great people got married. Christ died very early; there may be some did not marry doesn't mean that everybody should not marry. It's against God not to marry because after all, the children are to be born. This is the work of God that children are to be born, so anybody who tells you, "Don't get married," and then live in a very unnatural way and do lots of perverted things is a wrong idea. It's absolutely wrong. This has never worked, one should never do. Now you see we had nunneries and this and that and these monks were there. And recently if you hear about them you'll be amazed that they are demanding now so many things, they've formed unions. Not only that but they're leading a very bad life and so many have confessed that, "We couldn't live like this." So why to make a person absurd and obtuse, for God's sake it's not necessary, God never wanted you to be that way.

Thirdly you must understand that the miseries, people tell you that you must go through miseries. Many gurus I've seen when they try to initiate and all that, they take lots of money, of course the first is always there, the taking money part. And the second is people start suffering. For example these Mahesh Yogi people, they started suffering a lot. Now the explanation was given that

these are your sins you're suffering for. So they asked then, "And if these are our sins what are you doing there? Why are you our guru? You can't look after our health." So what's the use of having such a guru? If you have a guru, at least your health should be all right. And if they cannot even look after your health then such a guru is of no use. They said, "You must suffer."

Now this is very out of date idea about which I have to tell you that the suffering was up to the time when Christ came in. After that it was not true. You see, the Jews refused to accept Christ because they believed that without suffering you cannot go to God. It's not true. But they believed in such a thing, they refused that Christ should be the one who can lead them to something, better life. And that's how you know how much they suffered. They got Hitler, you want to suffer, all right, have it, have all the sufferings of the world. Now the Jews then suffered a lot and suffered so much that they didn't know what to do, they could not control it, it's beyond them.

Afterwards when they came in charge of the thing like a state of their own they started behaving in the same manner as Hitler behaved, same manner, so there's no transformation within. Suffering doesn't give you any transformation. Just imagine how much Jews have suffered, to what extent they have gone of suffering, can there be a greater suffering of human beings and the Jews have suffered. I mean, if you read a book like, called Exodus, you'll be thinking that, "Oh God, what's happening to this world."

But in modern times very recently how Jews have behaved towards human beings, you can't believe it because there's no transformation of nature. They're not at all transformed; it's just an idea they had that they have to suffer and they made others suffer. Now how will they explain this, they cannot explain. So we have to understand logically those people who are going to all these gurus, is there any transformation in their character, in their temperament, in their behavior? Then we have to know if these people have got some powers of their own of love. Have they got any powers of love?

Like now you have got here Warren, Dr. Warren came to Bombay with a telephone number about Me and he was given all funny ideas about Me that She doesn't meet anyone, and She's this and this and that and that, and he just telephoned and came to see Me. And I knew that this is the person who is seeking, he's a true seeker. He got his realization, still he was going like that for some time. But then he settled down and today here he is, he is doing so much you can't imagine how many people he has cured, how many people he has given realization to, you can't imagine. If you see his lifestyle you'll be amazed and say he's one of the saints that you have ever seen. He is not attached to anything, he's so much detached about things and he's doing so much good to the whole world.

And he travelled with Me to America and he..., you see I'm all right because I'm like this, I can live under any circumstances, I can sleep on the street, I can sleep everywhere. But he too, I've seen so many Sahaja Yogis, they have so much adjusted themselves, they have really become like great souls. They adjust themselves anywhere I go, wherever I sleep because, as you know, we do not take any money, we don't have big palaces and air-conditioned places to live in. We have to go in the villages of India, we have to travel by bullock carts, we have to live under all circumstances, we don't feel the sufferings at all because then you become so much adjusted to yourself. When there is adjustment absolutely achieved, you don't feel that.

So you must also see what is the achievement, the people who are there, they've got. If they just talk talk talk talk talk, it's no use. See their character, see their behavior, how they behave, how their attitude is towards money, towards women, towards all these things, like temper, if they're hot-tempered, you can find out from the character of the person if there has been any transformation or the people have been bettered.

I have seen people who were called to be the worst of all, they said, "Oh this man is the worst of all, you cannot do anything about it," it's completely changed. They leave all their habits, they leave all their funny behaviors and funny ramblings and they come to a settled position of peaceful behavior. So this is also another logical way of seeing. We should not jump into anything like that. When you see that somebody is being benefitted you can come to them.

In Sahaja Yoga, for example we just say that you have to achieve your Spirit, you have to achieve your Spirit, nothing else. Now when I say that you must know it's the other way round. You do not have to give anything to Me, I have to give you something. It's

you who have to receive something and the reception is only this much that an enlightened light enlightens your light. This is all your own, it's all yours, just I have to enlighten your light. Once you're enlightened you can enlighten another person's light. It's so simple and logical to understand. But if somebody says, "All right, you do this kind of a penance, you do this stand and that kind and all that," and that leads you nowhere then it is better not to have such a guru.

There are so many ways by which you can judge people. Like one gentleman wanted to have fifty-nine Rolls Royces, he's got fifty-eight Rolls Royces and he's going to have the fifty-ninth and he's supposed to be coming here also. Now imagine with any sense in your brains you can understand what is it for a realized soul to have fifty-nine Rolls Royces; to Me even one Rolls Royce is what, what is the need to have a Rolls Royce, I mean, just imagine, little bit of your brains you can understand for a realized soul what is the need to have all these?

This lifetime I am born in a very rich family, My husband is rich and I really live with a great style, I should say as far as My husband's life is concerned. It's true but I can live anywhere. I don't know what is the importance of all these things than to think of God and just do His work. So those who are doing God's work should not be interested in Rolls Royce and things like that. But people are so mesmerized that in London people starve themselves, ate these potatoes and all that and they gave a Rolls Royce to this fellow. Perhaps he might beg one more from you, one more Rolls Royce. Is he going to carry all these Rolls Royces with him? If you just think about them you'll understand this is all nonsense, it has no sensible background and as you ask the question, everybody should ask the question that you have asked, there's nothing wrong in such asking, I don't mind but only thing is that, you see, if I say this things, sometimes people get very upset.

For example, about, in the year 1970, I think, in a big hall like this, bigger than this, before thousands of people I told about all of them by name, I told them this is this devil, that is that devil, I told them very clearly and everybody's so frightened that they said they're going to shoot Me now, all the gurus and all that. So I said, "Let Me see if they're going to shoot Me." But nobody listened to Me. On the contrary they didn't like, they said, "She is criticizing, you see, this' not good." But today they're all exposed one by one, you can see everyone is exposed. You must use your brains. You should not be a naive, stupid fellow to follow these things. You know the whole money is spent, it's all a ego trip, sometimes they give you, they pamper your ego, sometimes they mesmerize you, they do all kinds of tricks and what do they make out of you?

You are seekers of God, you're seekers of truth and when there is no truth why should you accept it. There is no need to accept but also you must keep your open mind to the understanding that if there are so many plastic flowers, there has to be some real one. And the sign of the real one is that the real one gives you your own powers, talks of the higher things. It's only worried about your own ascent. The real one is not worried about all these nonsensical things like a Rolls Royce and all these foolish stuff. So one has to understand that so many of them, it's so surprising that those people who have been elevated as something great, even if sometimes they make a drama, you see, they can be very dramatic also, they will wear a dress like a big guru or just wear a small loin cloth, you see, and also may have punctures in their hands and pours something into their noses and do all kinds of these things just to appeal to your pity side of it, you see, and they may try to do. But that's not the point. One should understand that it is not in the exterior that you should see a person. The way the whole thing is conducted, the way it delivers the goods and what is the thing, that is the Spirit. You must get to your Spirit.

Now you'll be amazed that these are the modern times when there are thousands and thousands who are seeking. You are a seeker, you cannot think of this happening about thirty years back. Now there are so many seekers I find of this age group, say, thirty below and thirty above but at My time when I was born, I didn't find anybody realized except for My own father, I didn't find anybody who was a realized soul. And nobody had any seeking, instead they were worried about other things because that time we're fighting the war of independence, they were worried about the independence, was a good idea, that time it was necessary they fought it.

But today the time has come to seek God because we have got this svatantraya, the one that is in the awareness. Now we have to have the freedom of the Spirit, the svatantraya, we have to know the mechanics of this sva, that is yourself, your Spirit. And this is what one has to take to and when there is a demand, people know, these negative forces also know, they come from everywhere and create all these false images and come to you.

Somebody will come with a big hairdo, you see, and stand before you showing some diamonds coming down. Are you asking for diamonds? Think about it, do you want diamonds? What is this? Somebody is giving you diamonds, for what, why to have diamonds? Just ask, do you want diamonds? Then you go to the market and buy the diamonds. God is not bothered about diamonds, what diamonds you have got, how many diamonds you need. He's bothered about one diamond which is your Spirit. You have to get to your Spirit, that's what God knows. What is diamond for Him, is not even equal to the dust particle of His feet. Why should He give you something that is dust? He should give you something that is great, parama, supreme, and that's what one should see.

And your question is all right, I mean, they're all questionable, most of them who are in the market, I tell you. I'm not in the market, I'm sitting at the backside in a temple, waiting for all of you to come to know your own temples. It's a definitely different style of thing, is Sahaja Yoga, is that Sahaja, saha means with and ja born. It's born with you. Sahaja is spontaneous, it's born with you. This Sahaja becomes a yoga, means union with the Divine and as I told you today, people think they have become realized souls, suddenly they self-certify themselves, born again and this and that. I said, "How are you born again?"

If you're born again you have to have collective consciousness. And when you tell them, they don't want to believe it because it's an ego-pampering to believe that, "I'm a realized soul." But even if you're really realized soul you don't feel that way. There is no pride or no vanity about it, you just feel the other personality within you on your finger tips. You don't feel that pride and that ego within you, "Oh you are a realized soul." On the contrary you become very humble, you become very kind, you become very compassionate and you start thinking, "Oh how will I do it?"

Like I would say, Betty Hubbell who was in Houston who called Me there and when she came here, she was to be transferred to London, she wanted to be there with Me. But I told her, "It's better you be there in Kuala Lumpur, they need you very much." And because she came here, she just felt that it must be brought to these people here. It must be given to her, she's very well-off in life, she lives very well but she felt that, "What I have got I must share it with the other person, it has to be done." And she said, "Mother you must come, even for two days, you must come because here the people are seeking." And that's how one feels, there's no pride, there's no vanity, nothing, you become extremely humble and when you meet them you're surprised.

We have a Sahaja Yogi who is a president of the Hague high court, he's a judge there and now he's the president of the world high court. Once he was sitting like this and when somebody came and talked to him and he asked him, "What are you?" "I'm a Sahaja Yogi," that's all. Nobody could make out who's who, because what is important that you are a Sahaja Yogi, it's not important what you are in life. Such a personality has to develop within you through the Spirit because Spirit is the highest. And that's how gradually you come to right conclusions.

The trouble is there are so many things floating in the market that you definitely get confused. I know it is so but that's why you must get your realization. Without realization you will not know what is the truth and what is not the truth. For that you don't have to pay anything, you don't have to do any exercises, nothing of the kind, you have to just get it in your being, in your awareness and you start feeling it.

The only trouble is it is so smooth and so simple that when you get it you don't understand the importance of it. You don't understand that how you have to grow it and look after it. This is the only point where I would request you that to settle down within yourself and see for yourself and work it out. You must spend this, give realization to others, try to develop that and then you will realize that you are a realized soul. Because you become so humble that you don't want to accept that you're a realized soul. You become so meek and so simple that you can't believe, people just can't believe it, "How can I be a realized soul?" They just can't believe it, it's too much for them to believe that they could be realized souls.

But you must have faith in yourself. Like, say, a computer is there and the computer has no faith in itself that it can do all the work. Once you put it to the mains you see the yoga takes place, it starts working. When it starts working it has to believe in itself. You must know that you are made with very great care by God, very great care. See now how beautifully He has made you,

you're not even aware of it, you don't know these things exist within you, that these are the subtle centers which look after your physical side, mental side and emotional side.

These are the centers which guide all your movement in life. You have no idea, you're not aware, and these centers exist within you and these must be known and found out and felt within yourself and by that, bodha, by that awareness, the new awareness which gives you the vibrations but the vibrations are cool breeze, there's not heat, there should be no heat in the body. If there's heat that means there's some sort of an opposition going on.

They experimented with helium gas and they found that the helium gas when it is cooled down, it starts going in a way that is very collective. All the molecules start moving in a way as if they're collective following a pattern. But once it is heated it becomes and all the molecules start fighting among themselves. So some people believe if there is heat, it is God, how can that be? It is said that it has to be a sheetala, sheetala bhavan, is described in all the books it is true, is described, it is described as the cool breeze of the Holy Ghost in the Bible, it's described in all the books like that and when that starts coming, but it's not very, very cool. If your hands become very cool and sort of you feel that you're numbed out, then there is something wrong. But it is a cooler type of a wind that starts flowing in you and then you feel it all over, the wind is all over and this is the wind of Brahma, it's the wind of Ruh which is working out every living work, every living function is done by them.

Unless and until you become the Spirit you are not going to stop your seeking, so better become your Spirit, that's the main thing is. It's a very different thing, we have no organization as we don't have members, we don't collect any money, there is nothing like that. What we have is a living organism, it's a living organism. Some people who join it become one and those want to give up can go away. There's no compulsion on people who do not want to stay but mostly when they come, they find such a lot of good coming to them that gradually they get attracted and then they settle down within themselves. They meditate and find their depths and they think this is where lies the Kingdom of God.

Is there any other question? Yes please, we'll have two questions.

(Question about children)

Oh, they're the best, children are the best. You see, children are the best to be realized no doubt. They get realization just like that. I went to a village in Trishul, a place little away from the city and they had a residential school and we had about eight hundred children, the professor and the principal of that school was a Sahaja Yogi and he said, "Mother, will you give realization to these children?" I said, "All right, let's see," and they all came down. And when I said, "All right, now let's see, is there any cool breeze?" tremendous breeze started coming and it started coming back on to Me. Normally I never get any breeze from anyone. But it started coming waves and waves and we were enjoying among ourselves.

They are the best, no doubt but I find that, you see, sometimes we pamper our children's ego very much, sometimes they can be really very ego-oriented. We had two children today in the program when we're sitting and they had such a terrible ego, I mean, I was amazed for little children of say, ten years old, he had such an ego that the Kundalini would not rise at any cost and they were very egoistical. I don't know how this ego was built in these two little children, one was, I think, about fourteen years of age and another boy of eight years of age and I was amazed that they were so ego-oriented, so much ego in the little boy and the girl, how they got it we just couldn't understand. They thought no end of themselves and they're behaving in a manner that one can't understand.

There could be some like that but most of the children are innocent and simple and above all there are so many children these days are born realized, so many children are born realized. You don't know what they talk, how they talk, what they mean. But once you get your realization you start understanding them. The way they talk about things it's so surprising. In England, a lady wrote a book about what children have to say about grown-ups and she wrote a book and the book was finished within no time and she wrote about..., three thousands copies she had and all the three thousand copies were finished in one day and she had to republish and republish. Because whatever they're saying, they're so wise you can't imagine, they're extremely wise.

Luckily all My four grandchildren are born realized and they have all the knowledge of Kundalini, they're great people. And they were very young and I'll give an example of how they were used to behave towards Kundalini and this and that. One grandchild, one grand-daughter went to Ladakh with her father and mother and there was a lama sitting, his head was shaved and he was wearing a big robe and everybody was touching the feet of this lama and she was looking at him like this, she didn't like it and then the mother and father also, because everybody was touching, they went and touched the feet of the lama. She was very angry, she went and stood, she was only five years, she went and stood before him like this and she said, "What do you mean? If you have shaved your hair and wearing this long thing, do you mean you should ask people to touch your feet? You're not a realized soul." Just she told him off and the parents were so embarrassed. They said, "What are you saying?" She said, "I will say it because why did you touch his feet, he's not a realized soul." You see, the children are like that.

Then we had one program of the centenary of Brahma Shri Raman who was a realized soul, no doubt, and I was called as a chief guest there and one of My, another grand-daughter had come and she was sitting in front and there were lots of Sahaja Yogis also sitting and the program was about to start and she stood up and she said, "Grand Ma, the one who is sitting next to you with a maxi," because he was wearing a big thing, this big robe thing, so she didn't understand what to say, "The one with a maxi, please ask him to get out, he's giving all heat to us, please ask him to get out." And he was the head of one of the missions of a mission is there and I didn't know what to do, that's how they are.

But we don't understand them because if you're not a realized soul you don't understand. And once the little one, she was only three years, going to a kindergarten school and she brought a paper and she showed Me that this is the paper they gave in the school, imagine the school also is funny to give this to a three year old child. The writing was that if you pay hundred rupees and go to a particular hotel then they can transform your life and can change your life. So she said that, "How can that be possible unless and until Kundalini is awakened, it cannot be possible." The little one three years old also said and the elder one said, "But there cannot be course in Kundalini, how can there be a course in Kundalini? My father has done fourteen courses, his Kundalini is not yet risen." So that's how they are, you see, they're so much there, they're so much there. They understand each and everything and they know how to do it and they express themselves in such a good way that you can't imagine. But the trouble is we ourselves are not realized souls then can we understand these children? It's a very good point you have taken up, I mean, without the children I can't work out. But if you have such ego-oriented children, then it's a difficult thing, it's a difficult thing but if you have children who are sensible it works out much faster.

All right now should we start the program in a way that I must tell you about these three.... Whatever I'm saying to you I would suggest that you should be an open-minded scientist because as I told you yesterday this is the knowledge of the roots and you have to be an open-minded person. Now it's like a hypothesis you must listen to this, you need not believe Me what I'm saying. It's not necessary but you should keep your mind open as you go into a university or something, you keep your mind open, see for yourself and it works out, you have to accept, even then if you don't accept then you're a dishonest person, you're not a seeker definitely. Once it happens to you, you have to accept that this is the truth.

Now here we have one power within us which is on the left-hand side, you see, the blue line. This is the power of our desire. This power comes to us first because first it is to be desired that we should exist. So this is the power of our existence also and also it gives emotions. So the first thing that comes to us are the emotional ideas, the emotional feelings, the emotional memories. So this represents also the power by which we collect our past. For example, a thought rises in our mind and then falls off, and another thought rises and falls off. The thought comes either from the future or from the past and then it disappears into the past. All these thoughts, all our doings, all our experiences, all our conditionings are managed by this power of desire. In Sahaja Yoga language this subtle channel is called as Ida Nadi or the moon nadi, Chandra Nadi.

Now there is another power we have got here on the right-hand side which starts from this center is called as Pingala Nadi. This is the channel from which we get our power of action, physical action and mental action and it looks after the future thinking, the future managing and it goes towards the future side. So this is the Pingala Nadi and these two express outside, the left one in the subtle is the Ida Nadi but expresses itself as left sympathetic nervous system and the right one expresses itself as the right-sympathetic system.

Now in the center we have another little one, there's a void in between, but there's a little one inside the channel which is not yet fully developed ready to receive the Kundalini from down below which we call as Sushumna, Sushumna Nadi. This is the channel by which we ascend. We've ascended so far to be a human being, as being told that we came from amoeba to this stage. This ascent came to us because we have this power within us to ascend. We never think how did we become human beings. Even Darwin, I was told, has said that, "Now the man has come so far, so he has to go further." But he has not indicated where he has to go but Jung has very clearly said that if man has to rise anywhere higher, he'll become collectively conscious. It is Jung who said that because Jung was the person who got his realization in his lifetime and he was a changed personality and he talked about it.

So you have to become, again I say it's actualization, you have to become collectively conscious, it is not just saying, "Oh now we're all brothers and sisters," it's not so. It is the awareness within us, the chaitana within us has to become enlightened with this new awareness. As human beings we have so much awareness, as I told you the other day, higher than that of animal and it has to be a higher awareness and unless and until it works out on that level, it is not a self-realization. So you have to feel your Spirit on your central nervous system, that you have to feel it in your hands, to feel it on your feet, to feel it on your back. You've to feel it on your central nervous system as you can feel anything like this wood or anything.

So the awareness has to be such that you must feel your Spirit flowing through you. Now this first power is important for many reasons because through this we try to express our seeking through bhakti. We worship God, we ask His help, we say, "God, please come and help us," or we pray to Him, we have churches, mosques, all these just to pray to God so that He descends on this earth to help you. This is the bhakti on this side, left side. The right side is by which people did homas and yAgyas in India and all the intellectual treatise people wrote about ascent and all that, is on the right side.

But human beings as they are normally they use the left side to express their desires and this desire that is the purest desire, the desire that is uncontaminated is the only desire which really we seek, is sitting down there called as Kundalini. It's the purest desire within us and the desire is that we have to become one with the Divine. This is the only desire that is within us and which we should express, otherwise we're not going to be happy. As I told you yesterday that material gain or material advantage goes up to a point and you're not satisfied, it's not satiable. So this desire which is sleeping because it has not yet manifested itself, you have not known the all-pervading power, your yoga has not been worked, the yoga has to take place.

Now these three powers are within us out of which, I told you, these are left and right sympathetic but this one is the parasympathetic nervous system and if you ask any doctor he'll say, "I have no idea as to what this parasympathetic is like." Moreover if you ask a doctor why the behavior of a particular chemical like adrenaline or acetylcholine is so different in a human being at different places, he won't be able to explain. But they're honest, whatever they see is the science but whatever they do not see is no more there.

So to know about the science of God's work, one has to become a subtler personality to be the Spirit. Without becoming the Spirit you will not feel these chakras, you will not feel these sides and you will not understand. So now what happens with people who are extremely emotional? They go too much on emotional side, then they start moving gradually that side, that side and beyond that lies the subconscious and beyond the subconscious lies the collective subconscious. Most of these gurus use these methods of pushing people into the left-hand side. "Now do your bhakti, do bhakti." They go on doing bhakti, bhakti, bhakti and they go to that side. Now by going to the left-hand side in the collective subconscious, resides all that is dead since our creation.

Recently I saw a very nice film on cancer, the recent research on cancer and they said that cancer is caused by the triggering of cancer and this triggering is done by some sort of a protein, which they call Protein 58, Protein 52, all sorts of things, they give just the names because they don't know. But one thing they definitely said that these proteins are built within us since our creation, means from collective subconscious which is correct. And that's why I said that cancer is caused by this triggering within us.

Now I will explain to you how when we are too much on the left-hand side, how the diseases are caused. For example now we have in the center is the chakra here, the center is the chakra and on the left-hand side and right-hand side are these two powers. Now when we work too much of sympathetic nervous system, the chakra starts working like that and then suddenly they break. When this is broken then the connection with the whole is broken. When the connection with the whole is broken you become on your own, the cells become on their own, means they become malignant. A person who has broken connection with the whole society can be on his own and can become malignant to the society. Thus the cancer is caused within us. Once the cancer is caused within us there's no way you can bring it back, and that's why people cannot control the cancer.

But Sahaja Yoga can not only control but also can cure it because what we do is to just give vibrations to one of the centers there so that they get the energy that they've lost and they come back to that central point where they get the connection to the whole and the whole thing is controlled. In the cancer you know, one cell grows so much that the nose will start increasing more, the ear starts becoming big or something and they start oppressing other cells and that's how cancer is very dangerous and according to doctors it is incurable, but not according to Sahaja Yoga. We can always cure cancer, you can cure cancer and if you get to Sahaja Yoga it's very hard for you to get to cancer.

Now we have on the right-hand side, there are many diseases like, what are the names, like mellitus and all that; on the left-hand side what are the diseases, poliomyelitis and all sorts of these diseases which we do not understand, this Parkinson's and viruses and all these diseases, polio, all these come from left side and they can be easily cured if you know how to get rid of these proteins that are invading you and how to make you relaxed and endowed with energy so that you go back to your normal condition. It's so simple to do it.

Now we have on the right-hand side another power as I told you by which we think for the future and when we start thinking too much what we do, actually medically that I don't know if the medical science accepts this thing, but it is so, that when we use the brain cells which is replaced by the fat cells of the stomach. It is all the time replacing the fat cells from the stomach and when this action takes place what this center, the center you see there, the Swadishthana which has to do this transformation of the fat cells for the use of the brain. Also it has to look after your liver, your pancreas and your spleen, your kidneys, your uterus. So when you start thinking too much the energy of this center is devoted more for the work of the transformation of the fat cells, and these organs suffer. That's why people who think get diabetes. Normally the people who are working in the villages, they take so much of sugar, they never get diabetes because they don't think, they don't worry about tomorrow, they don't have insurances, nothing of the kind. They just live for the present, they live happily, they don't have to worry about, "What is going to happen to me tomorrow, what is this, what is that," they are just doing what they have to do, so they don't get diabetes. But those people who think too much always get diabetes. Now the nature is trying to give you a balance because it is working so much, on one side it has to be balanced and just to indicate it gives you a disease called diabetes which only can be cured through Sahaja Yoga if you know how to give yourself a balance.

Another disease which comes to you very often the disease of high blood pressure and tension and kidney troubles. This comes to you because of the same thing, if you think too much then what happens that the energy that is to be used also for looking after the kidneys is completely neglected, it doesn't get that energy which is required by the kidneys and so you get the problems in the kidneys and the blood pressure and tension rises and you suffer from blood pressure, high blood pressure and hypertension and ultimately it results sometimes into all other troubles like, hypertension leads you to paralysis, to things like paralysis and, you see, you get complete paralysis and you can get also a temperament where you have no memory, amnesia. Amnesia, absolutely you forget the past, absolutely you don't remember of the past, that can also happen to you.

So all these things happen because when this is working too much, as a by-product it produces a yellow thing as you see like a bile, is the ego. This one produces the superego on the left-hand side and this one produces the ego. And when this ego envelops your brain all these things happen that you forget the past and you get hypertension, the whole ego collapses. I've seen people getting balloons and balloons of ego on their heads. And then they come to Me that, "I'm suffering from this disease and that disease."

Then you have another disease of the liver. People have two types of liver, all organs are of two types, one is lethargic, another is over-active. When you're over-active you're on this line, when you're inactive you're on that line. So over-active liver can be creating nausea and all these things, what you call, the biliousness in a personality and can lead you to horrible diseases like cirrhosis of the liver. It's a very serious disease and can come to you without doing any harm to yourself. Now this is an important thing to understand that doctors always give medicines, general medicine like you should not have sugar, everybody's told not to have sugar, whether you have diabetes or not.

But the people who are suffering from liver must take sugar, it's important. If they don't take sugar then liver cannot be improved. I'm talking about liver because I found that in Kuala Lumpur many people are suffering from liver trouble. But there can be a liver which is also lethargic. If it is a lethargic liver then you have to take calcium or things like calcium, which give you..., the lethargy is removed and you get more active.

This is another trouble that comes to you is a very serious trouble, comes to you from the spleen. A person who is a very hectic person, who is very tense, who is all the time working, like eating your breakfast in the morning in the car, then rushing about and shouting at everyone and who's a hectic person, always in emergency gets the problem called as leukemia, blood cancer. The reason is this spleen starts getting hectic itself because it has to produce red blood corpuscles for the use of this emergency. Now the emergency's so hectic that the poor thing goes mad, actually it becomes crazy. When it becomes crazy it starts producing blood cells at different points with different frequencies and with different sizes.

That is how we are vulnerable to leukemia and if there is triggering, immediately you get leukemia, and leukemia is a fast moving disease and it kills people in no time. You'll be amazed that Sahaja Yoga has cured leukemia of many people and it settles you down with the proper speed and proper understanding, because we are human beings, we're not machines one must understand, we should not try to move like machines, otherwise we'll become machines. Those people who've used machines too much, they don't even recognize their fathers, their mothers, their wives, their children, they've become just like machines.

You'd be amazed that in a place like London it's a fact that two children are killed by parents every week. Can you imagine? And they don't mind it, they don't mind, "What's wrong?" Everything, "What's wrong?" you see. It's like a machine, they have no feelings left. Thank God you're not there. Sometimes I feel that these people have lost all the contact with their heart, there's no heart, only the brain, the brain is thinking all the time, all the time the brain is thinking. But the heart is not working. So when you become like a machine and you're so hectic and all that, these problems come to you, like leukemia. And we have to understand that if there is no energy left within us, if we have exhausted all our energy then what's going to happen to us? If all the petrol is finished then what do you do? You get tense, isn't it? In the same way if all your energy's exhausted in this kind of hectic work you get completely exhausted and that exhaustion brings another problem also of another nature that you might get a heart attack.

Now heart attack is a very interesting thing, one has to understand. Heart attack comes to people who think too much, who plan for future. Because they're outside, they're extroverts, they have no attention on their Spirit and the Spirit resides in the heart and under these circumstances when the ego develops so much it covers the whole head, it also covers the heart. And when that pushing takes so much pressure on the heart you get the heart attack. So the heart attack person is not to be pitied at all because he's to be told frankly, because he has to be an aggressive man who gets a heart attack, he's to be told that he should take his life easy, not push others, not push himself into this rat race. This rat race is a maddening thing and this is the balance that the nature is giving you. The interesting part of it, those who suffer from heart actually have worked with their brains. They have worked very hard with their brains so heart goes out. But those who work with their heart, people who are hysterical and all the time crying, weeping, their brain goes out, they become, what you call in American language, gaga. They just become funny. That's what is the balance of the nature that comes to you. A doctor told Me that in a lunatic asylum you never use anything that is connected with the heart because there's no problem of the heart, heart is always sound. And a person only gets problems in the head, not in the heart. It's surprising, when he's working with his heart, he gets the head problem.

So one has to understand that one has to be balanced and that is why all these primordial masters came on this earth to tell you, "Be in balance. Keep in balance. Do not go to extremes." You have to be in the central path and you are not to do anything extreme, has been told by everyone because a balance must be maintained. Everything has to be in balance. Supposing your car is going on one wheel, will it move? It cannot, you have to balance it, even if there are two wheels to a bicycle you have to sit on it to balance it. So if you have to ascend you have to balance and that balance has to come through understanding of religion and religion doesn't mean by any chance the religion you think of, which hates others, you have a clubbing, which makes another group and which fights with others. It's not that, religion is within us, is the capacity, we can say it is the valency of man, as the carbon has four valencies, the man has ten valencies. He has to keep his ten valencies and these are the Ten Commandments. In every religion these Ten Commandments are regarded as the highest goal for any human being.

But for a Sahaja Yogi the highest goal is the Spirit. Why this balance, is for your resurrection, for your rebirth. If there is no balance within you then there is a problem. But that does not mean that if some of you are not in balance it will not work out. Kundalini has such a sense now, it has become such a sensible thing now, all of you have this Kundalini, your Mother, She's become so sensible in these special times of resurrection that She really gives you balance, everything, She corrects you and She just comes up.

Today we had somebody who had a liver problem, the Kundalini was just going and pushing at his liver, all the time. You could see very clearly the pulsation, you could see the pulsation, first it started there and then it went to the liver. It was pulsating there and you could see its working and then when I soothed down the liver, then it went up, very slowly it came up. It was suggesting that, "Look after the liver of this person, he's very sick," and he was a liver patient.

So this is how the Kundalini is, She's your Mother, She's very kind and She's the one who looks after all these centers when She goes up and pierces through. What happens, She links up all these centers. Now all these centers have their seats in the brain, all these centers have their seats in the brain, for example, this is Agnya chakra, is there and the seat is also here. Now you have got here is the Vishuddhi chakra, then here is the Heart chakra. Then you have got the Nabhi chakra and round it is the Swadishthana and in the center is the Mooladhara chakra. All these chakras are in the limbic area that you see there, around the limbic area there. Now this is the cross-section but I'm saying if you cut it this way then you can see all these seven chakras lined up on a line up there. So when the Kundalini goes through the Sahasrara, it penetrates through all these chakras and there She arrives at the top of the head, our head and what you find that you are completely integrated, means your physical being, your emotional being, your mental being, your spiritual being all is integrated. There's no problem, there is no question.

You see, like some people want to drink but they think, "Oh drinking is not good, I should not drink," but they just can't do it. They're empowered to do it, they just want to do something, they just can't do it. But here once you become realized and you develop yourself whatever you desire works out to that whatever is desired, and the whole being, whole being is so integrated, so beautifully integrated there's no struggle left within yourself. And you work out the whole thing in such a manner that it pleases your Spirit, not only that, but God Almighty Himself, God Almighty Himself helps you in every way possible as I told you yesterday. But this is a serious work, I must say, Sahaja Yoga is not possible in people are frivolous, who are cheap, who have no respect for themselves, who are people who are wavered, who do not care for the realization and for higher life. You see, that's how Sahaja Yoga spreads very slowly, it doesn't spread so fast.

You will not believe, this is the third year I'm in Kuala Lumpur, this is the third year I'm trying. Last year we had few people, very few people. I started with very few people and gradually it is going to come to you but a day will come when there would be many in this Kuala Lumpur who'll be joining you. But of course, those who are frivolous, cheap type, egoistical and those who think no end of themselves, those who don't want to seek, we cannot force on to them. Remember that never discuss Sahaja Yoga with people who are not interested in it, no use breaking your head and breaking your neck with these people who are so useless, like Christ has said, "Don't throw your pearls." In the same way, we cannot convince a person through reasoning to that extent, we can logically bring it to a point to say that we must seek and we must seek the Spirit and nothing else. But if somebody doesn't have seeking, he has no desire to it, you cannot force him, even if you force him, he cannot digest it. So the most important thing is to find the Spirit and as he said, it's Sat Chit Anand, it's the nature of the Spirit.

The nature of the Spirit is so beautiful that first thing it gives you the Sat. Sat means the truth. Through the Spirit manifestation within your attention you can find out the truth. For example, the gentleman asked today about somebody. Supposing he gets realization, he doesn't have to ask, he just have to see the vibrations and see that he'll get burning on both his hands, maybe blisters from these people, the so-called Brahma Kumaris. He'll catch it, it is true that these people have such horrible methods that they really burn you sometimes and sometimes they give you blisters. So that's how you will know what is right and what is wrong. You don't have to think about it, you cannot rationalize it, you just have to feel it through your hands, so it gives you the truth. Sitting down here if you want to know about somebody, how is that person, you just put your hands like this and you can feel what sort of chakra he has got, what is he catching, what is his problem, how to do it. We knew about so many people like this sitting down here. So in the attention it becomes collective consciousness. In the attention it becomes the chitta, the attention becomes the collective consciousness and the chitta comes, the attention comes through your liver. So through your brain you know the truth, you know about every person, where is the Kundalini, how it is moving, where it is going, through your brain you understand everything because the brain is enlightened and you start seeing much more than you have seen before. And then through your liver you start getting the collective consciousness because the attention becomes enlightened by collective consciousness.

For example if you have come in the room and there is no light, you cannot understand, you may say, "This door is the room, this chair is the room, this rod is the room," you'll go on fighting on that. But once the light is put, you see the whole thing together, you see the relative position of each other because now you see the absolute. And that's what happens to you when you know the Spirit, means Satya, means the truth, the truth comes to you and everything that you know through it is the truth. Then it is the chitta, as I told you, becomes collectively conscious, the chitta itself the attention becomes so sukshma, so subtle, you can feel others' Kundalini, you can feel their problems, you can understand them and you can understand each and every problem of another person and of your own person because your attention has now become subtler and can enter into that subtler position when you have to know about others. Normally you will never know about the chakras of others sitting down here. So by that you can diagnose a person's disease.

I told a person that, "You have such-and-such disease," he could not believe it. I said, "You go and check up," and he had that disease. He said, "Mother, how did you know, I never felt the symptoms." I said, "Only on the fingers, anybody can feel it." So there's nothing to go to the library or to go to any laboratory to find out and put... Imagine these people have such horrible methods of finding out the diseases. By the time they find it, you're half-dead but here you don't have to do anything like that. Just through your vibrations you can find out what's wrong with the person and you treat the person and get the best out of it. So that is what it is that your attention becomes enlightened and that's how there are so many things that it is not possible for Me to tell you in this short time.

But when you come to Sahaja Yoga you yourself will be amazed how things are working out. Like a lady was there, a Sahaja Yogini and she was wanting some Sahaja Yogi to come and help her and suddenly somebody walked into his room. He said, "How did you come?" He said, "I don't know, I just felt I must come and see you, so I got into the bus and I came here." Like that, so many things will happen and you'll be amazed how this attention works out.

Then the third thing that you get from the nature of Spirit is the joy. Joy is not duality, it is not sorrow nor unhappiness and happiness. It is just joy, it has no duality. You just start seeing, seeing the play, the drama and whether it is a tragedy or a comedy you see and the joy is a state of mind in which you are absolutely relaxed. You just feel your peace within yourself, you enjoy that peace, abide in it and give that peace to others. Even such a peaceful person is sitting next to someone, for example, in Singapore I used to live with a gentleman who was a drunkard, drink a lot and I had to live with him. The other day he came and told that, "I was a wild man and she never told me anything but now I've become all right." Because I was just then I was not just not saying anything to him and he just, he's all right now. He's very normal, he's normalized because the atmosphere that is created out of the waves of your personality just settles down upon a person and he becomes a normal person, absolutely settled down. And this is what it is.

It's such a joy-giving thing, it's such a fun, the whole thing becomes such a fun, half of the time the Sahaja Yogis are only laughing and enjoying the jokes and it's so wonderful. There's nothing to be serious, one feels and that the way God manifesting within us. This is God's work and God's work has to be treated the way it is. It's a dignified thing, it's a glorifying thing that is the work human beings are supposed to do. That's why you have come on this earth. You have come on this earth to know your purpose and the truth is your purpose is to serve God and to serve Him with your Spirit. May God bless you all.

I hope I'll be able to come next year again and stay here for a longer period and we'll have more people and more people. But first of all you who get realization today and those who do not even get should work it out. Now we have given you our address, you can always go to Mr. Lum and his wife is there and we have other Sahaja Yogis also, as I told you, Betty Hubbell is here. You all should work it out and see that you achieve that perfection within you of a Sahaja Yogi, that's important. This transition is a dangerous thing. In this transition and only many people drop out and then they appear again every year, so what's the use? A month if you work it out seriously it will work out so beautifully that you'll be amazed.

Now as far as the workshop is concerned we had it this morning but if you all have any problem you may write to Me and I would like to help you. Even if you write to Me I may be able to help you. If there's any personal problem you must write to Me and you must get My address from these people.

I hope we'll again do the meditation and awakening of the Kundalini today and let us see if it works out. If it works out, it's a very good thing. Those who got yesterday, some of you might have lost it also because you must have started thinking, doesn't matter. Now today again we have to re-establish it. It happens that you just start thinking about it and you lose it but it will be established very easily if you just go on progressing with yourself. First you must have respect for yourself, must understand that it is you who is getting it. It is your own power that is getting it. It's you who are important and that you must look after yourself and you must not be illusioned about cheap things and cheap publicity of people. It is you who should respect, who should have faith in yourself, have confidence in yourself, because you are great, no doubt, you have to only discover how God has made you so great.

May God bless you all.

1983-0301, Shri Ganesha Puja: He is the tremendous purifying power

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He Is The Tremendous Purifying Power

Ganesha Puja

Perth (Australia)

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Shri Ganesha Puja. Perth (Australia), 1 March 1983.

I think it is the quality of wisdom which is still lingering, or is manifesting in many Australians, wisdom part, which many have lost because they have taken to the gross side of materialism. Shri Ganesha is a tremendous purifying power, tremendous purifying power, because it cannot be contaminated by anyone. Whatever you may try, it cannot be contaminated. Only thing is, it may recede back. It may not manifest. But wherever it is, it is in its absolute form. If you know how to use it, you can purify everyone—you and yours, everyone.

So the responsibility of Australians, one must understand, is very great because they are living in a country which is ruled by Shri Ganesh. So first they have to maintain their purity. Purity of their being. Many people sometimes think that purity is only limited to the gross side – that you lead a sensible sex life is sufficient. It is not so. That's why Christ has said, "Thou shalt not have adulterous eyes." Meaning, your eyes should be clean. And as you know, eyes represent your ego and superego both. So when He said that your eyes should be clean, He meant that your thoughts should be clean.

Now, what is the generator of your power? We have to go deep into it and see how thoughts are generated. The brain of human beings, as you know, is like a pyramid. It's elevated through a central point in a conical way. It's the epitome, it's the Brahmarandhra. And when this mind elevates to that state in human beings, it goes into a tremendous change of its reactions to its environment. For example, an animal, if it sees a thing, it doesn't think about it. There's no reaction created. But only in human beings this reaction takes place because of its conical brain, we can say; that this attention that's coming in goes into a parallelogram of forces because we have two types of densities in our brain.

There is also refraction, and because of refraction, this parallelogram of forces acts in such a way that your attention goes out, and the attention that goes out reacts. And when it reacts, the thought waves start coming into us. You must have seen a lake: if you drop a stone in a lake, the waves start and they come to the shores of the lake, and then it is the shore that gives it another wave which goes back. In the same way, when human beings look at anything, they put attention to it, there is always a reaction that comes to you.

Now according to Christ, we have to have non-adulterous eyes. There should be no adultery. The word adultery in the pure sense is not so bad. Adultery means there should not be any mixture of what it exists, simple as that. When we say there is adulteration in the milk, we mean that it's not purely milk but there's something else in it. So when you look at things—say, this is a wall. A wall is a wall, that's all; what is there to think about it? But a person who is not a realised-soul will immediately start thinking about a wall.

Now depending upon the conditioning of a person, if a person is a very perverted soul, I don't know what he would think of the wall because I can't go to every limit of thinking also. I'm sorry, I have certain limitations. But a person who is, say, a normal person also may start thinking about the wall: how much it will cost and what will happen and this and that – all sorts of conditionings according to the money point of view, if he is money-oriented. If he is ego-oriented, then his thoughts would go reacting that same way. This is the adulteration. That when you look at things, there is nothing to think about. What is there to think? Whatever is, it is. But we think that by thinking we solve the problems.

Also this kind of a myth exists among human beings, that when you look at something or you think about something, then you solve the problem. It's not true. It's a myth, because thinking is just an empty process of the mind. It's like a wave passing toward the shore and thinks that it can just engulf it or dissolve it completely. So the thought is just an empty vessel which carries nothing. It cannot do anything; it cannot bring forth any fruit whatsoever.

Sometimes this statement might look very big, and you might think: "How can that be Mother? We've done so much by thinking" and this and that. But you've not. Whatever you have done is through spontaneity because the Unconscious has helped you, has given you the ideas, the inspiration. You have done everything through inspiration and not by your own thinking. Now there, we do not want to agree, because then we have to give up our ego because we think we have achieved it through our thinking. But when you think too much, too much, too much, like that, then what happens? The Unconscious gives you the necessary information, because it has compassion, it has love for you, and suddenly you find something there. You are just pushed into that corner where you find it. And for this, we must know Einstein is the person who says that the theory of relativity dawned upon him from somewhere unknown, because whatever is known is already there. And whatever is unknown, you cannot find out by this brain which is thinking but by the brain which is enlightened.

Now when He said, "Thou shalt not have adulterous eyes," of course the adultery as we understand is that we should not have lust in our eyes. But I would go still further to say that our attention has to be so pure that we should not have any idea of return coming to us from a particular thing, but just enjoying it, just the joy part of it. If I see a beautiful thing, then I am just enjoying it – not that I should possess it, nor should I think about it, nor do I need that I should repeat it. Just enjoy it as it is. Maybe if you just enjoy it, you will just create it again. That's the capacity one should have of purification.

So, sometimes people think that Sahaja Yoga is a very Victorian sort of a system in which you can't lead a life like this and the freedom we have achieved and the abandonment we have achieved we cannot enjoy in Sahaja Yoga. But this virtue, or this righteousness that we have condemned so far is really the sustainer of life—is our quality, is our gold, is our wealth, is our property, is our security, which we have lost. And we have to just again have a cleansing. It is there because if it is fundamentally eternal, it cannot be lost, it cannot be permanently destroyed.

It's like, you have seen a brass metal or something like that gets covered with atmosphere – black, red, yellow, every sort of a colour – and ruined. But again you polish it out, it comes back. But if it is gold, it is untarnishable. But if gold is allowed to rust in the dirty gutter or something, you cannot see it. It's covered with all kinds of things and you think it is just finished now, it's not there.

It exists, all the time our innocence exists within us. It's not lost, it's there—only, it's covered. Just like the sky can be covered with clouds, it is covered now because of the atmosphere, because of the way we try to dent it and do all kinds of things to it. That's why I say don't feel guilty, because if you feel guilty, then you have a hand which is weak, a mind which is weak, a mind which is wobbly, and then you don't want to cleanse yourself. But it exists all the time within us – untarnishable it exists within. You have to just get to it.

Now Shri Ganesha is the one who does that job for us. He is the one who cleanses it. That not [only] He is the embodiment of purity, but He does that job. Only a person, or only the Deity which is the embodiment of purity can do it. As like, you can see a soap: Soap is the one which in quality is a pure thing, and it purifies too. Supposing it is not pure, it can become contaminated. In the same way, our innocence is absolutely pure. So it is our innocence itself [that] cures ourselves. Just see this. The one which is lying under, which we have always repressed, which we have undermined, which we have not respected, comes to our help, and shines within us.

It's such a great blessing that we have so many eternal things existing within us, otherwise human beings would have been finished a long time back. There would have been no trace of human beings, the way they have been playing about with their chastity, with their real power of their character. So when it is very much always impressed in every religion that you have to lead a proper life, a sane life, the reason is: this gold that is within us must be made to shine. And the brilliance of such a face, you can

see. You can see a person who leads a very fast life, as you call it: this sallow face, the sad life, and all kinds of unhappy lines on his face. But a person who starts shining one's own being with that wisdom and that purity, beams. Absolutely beams with the lustre of Shri Ganesh, the innocence of Shri Ganesh, His playfulness, His joy, the way He enjoys joy, the way He manifests joy. He is source of all the joys of the world.

Now, in the English language, there are no names given to joys. There is only one word "joy" and I find it sometimes difficult to describe the different kinds of joy that you can have at different levels of our evolution. But when you get to your Sahasrara, the joy is called nirananda. Now Nira is my name, you know that. Ananda means joy. Nira means: where there is nothing else but joy. There is complete joy, no reaction, nothing. Just submerged in joy. That quality also evolves through the quality of Shri Ganesha. It's the Shri Ganesha who evolves that quality of nirananda within us. He goes into evolution gradually, as you see up to Agnya Chakra becomes Christ. That doesn't mean that He goes into evolution, but we can say, a seed growing into that tree. And ultimately what we find, that we are sitting on top of that tree in joy like children—the joy that our heavenly Father has bestowed upon us at the Sahasrara.

Now, the puja part of it one should understand: It is very important in Sahaja Yoga, but everybody should not be exposed to puja to begin with, from two points of view. Sometimes the people who come to puja actually are not really worthy of it. Not worthy of it. And then they react, they react to puja. They think: why this puja? and: this is subservient, and all sorts of things, because they are not worthy of it; they have to find out some excuse to justify their unworthiness. So we have to first find out if the person is worthy of puja or not. If the person is not worthy, it is better to leave the person alone till he becomes worthy of it, because doubts and all those things can obstruct the flow of vibrations to other people, and such a person can create a problem for others. So it is not civil of that person also to be in the puja if the person has not got an open heart and an understanding of what puja is.

Doing puja to any Deity as such is not an easy thing, especially to Shri Ganesh. Those people who do puja to Shri Ganesha should know that of course it has to be a swayambhu – means the one that is created by Mother Earth. No other Ganesha should be worshipped. And if they are not a realised-soul, they can never worship Shri Ganesha. They cannot even think of Him, they cannot even take His name. It is so difficult to reach Shri Ganesha. But after realisation, the first thing you have to do is to worship Shri Ganesha because that's the basis on which you got your realisation. He's the one, first, who got His crucifixion then His resurrection, and He is the one who opened the path of realisation for you. So you have to worship Him before any other Deity.

With the greatest sacrifices, the greatest evolutionary ascent He achieved for your sake to become a human being, to die, and to suffer like a human being so that you should not find it difficult to get your realisation.

Today when we say that, "Oh, it's so easy, how do you get it?" we forget that people have done a lot of work to achieve it for you, to create the path. Like, supposing I come to Perth. Say, when I was studying in schools, I used to read about Perth and I could not imagine that Indians could easily reach Perth from – say, just fly out and you are just there. But it's possible today that we have achieved this kind of an ascent from India to Perth so easily because people have worked for it. People have sacrificed. How many people must have died, creating an aeroplane? How many must have had shocks and things like that? We are so privileged to use their sacrifices for our benefit. We take it all for granted.

In the same way, in spiritual ascent, when we say it's easy, it's not so easy as you think because it has worked out since ages in a very deep way, and even your Mother has worked very hard to achieve it. So somebody has done the job. So if it is easy, you should thank your stars that it's not difficult for you, instead of doubting it: why is it so easy? That you want to contribute something to it, all right you can, but first take advantage of what is available and then you can contribute also something more to it. If you have not known an ordinary aeroplane, how are you going to build a complicated one?

So first know that whatever is achieved is Self-realisation and the cleansing power of Shri Ganesha. Establish Shri Ganesha within you. First of all you must establish Him, and then you can use it for others, for yourself, and for bettering and bettering the methods of Sahaja Yoga that you have learnt. That's how Shri Ganesha is so important for all the Sahaja Yogis, to be understood in all its aspects. But this principle is very enormous, I should say. The principle is very spread out. It's very subtle. So to understand it in all its aspects, is not an easy thing. The only thing you can do is to become one with it, like the ocean. If you

become one with the ocean, you become the ocean. Just become one with it and that's how it works out.

But if you use your brains to understand it, your brain cannot even capture a wink of it. So the best thing is that you just be humble about the whole process, just to try to become one with it. And those who can achieve that will realise that they have become joy themselves and they have those joy-giving qualities. They have those qualities by which they just give bliss and peace to others. Just they being there itself is sufficient to create this feeling.

I always had great hopes on Australia, and I was sure that one day it will happen here in a big way. And when it happens here, we'll achieve greater results in other places. I have to work hard, and you all have to work very hard to understand the importance of this country, your importance as Australians.

Just before puja, I would like, anyone who has a genuine question you should to ask Me, because I don't want that at puja time, you should have any problems, if you have any problems...

You are in thoughtless...because Shri Ganesha Himself is sthitadhi (), means the one [who is] 'stha'. He is the one who makes you settle down, the word is 'stha' like 'Grhastha': the one who is a householder, is the one who stays in the house, who makes you stay or makes you.. stick.

Warren: Establish.

Shri Mataji: Established, established, established in that place. Established also...We can say it's above.

Establishment and all those words more have no 'sthita'

Warren: Settled?

Shri Mataji: Settled is a better word. You can say, settled...all this..Or we should say 'rooted'.

Keeps you rooted, is a better word. Rooted.

So, My great message to Perth: this centre is the door. This is the door of Shri Ganesha, and you have to find out more people who are true seekers. And don't quarrel with people who are doubting Sahaja Yoga, just don't quarrel. Gradually all of them have to come, and if they don't come, don't despair, that's all right, that's their luck. So you just don't argue on that point. Don't waste your energy arguing with them. We have other methods of convincing them: of giving them bandhan, of all the Nirmala vidyas that you use.

So you don't get despaired and you don't get angry with them, because they're ignorant. And you must know your past also, how you behaved towards Sahaja Yoga in the beginning, and then you will be kind to them. Be kind. Gradually everyone has to come, those who are seekers. We'll see that they're all in before we close the doors.

Is your last chance.....this must have come from Shri Ganesh

Yogi: We would have like to have taken you to Ayers Rock to...

Shri Mataji: Yes, I would like to see, but how far is it?

Warren Reeves: It's quite a long way and it means one air journey to Alice Springs to the centre and then another smaller plane to the place, we could do it, if you wish. (Unclear) It's such a beautiful place full of vibrations.

Shri Mataji: I'll see tomorrow (unclear) so if you could have some things. I've seen in the photographs. We should get some more photographs for people to see it. You see, Indians, when I tell them they say they haven't seen the photographs.

Yogi: (Maybe Warren Reeves) Actually we could put together a little exhibition.

Shri Mataji: Yes, you can see the trunk going like that, what more you want?

Yogi: (Maybe Warren Reeves) And it's exactly on the parallel latitude of Chhindwara

Shri Mataji: As Chhindwara, In Capricorn?

Yogi: Exactly, not within a few degrees but exactly!

Shri Mataji: What is the latitude?

Yogi: It's 22 or 23 degrees

Shri Mataji: And altitude?

Yogi: I think it's on a plateau about 1800 feet or something like that!

Mother asks some other questions maybe longitude

Shri Mataji: We should find out what is on the other side!

Yogi: Should we begin with Your Mantras Mother or Shri Ganesha's

Shri Mataji: Shri Ganesha's Mantras is alright, take shoes of washing my feet please (unclear)

*(Shri Mataji refers to what is happening in India that people make a statue of Shri Ganesha, worship it and at the end submerge it in the water)

1983-0302, The attention can be enlightened by the Spirit

View [online](#).

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The Attention Can Be Enlightened By The Spirit

Public Program

Dalkeith (Australia)

Talk Language: English | Transcript (English) - Reviewed

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...the Hindu Scriptures, the experiences described in more detail than in Christian Scriptures. And we are told that you should be able to feel vibrations emitting from the crown of your head once you have the awakening, like a cool wind, and you should also feel them on your hands. And in Muslim Scriptures it's described as the Ruh. And Mohammed said, "I believe that at this time people would become enlightened and their hands would speak". And once you have the experience of the awakening, your fingers become sensitive to the vibrations in yourself and in other people and you can tell exactly what the condition of each person is and how their chakras are working or if there is a problem there. And because the vibrations flow through, through our hands and through our body and emit through our head, and if you sit with your hands in this position, you'll probably start to feel the awakening coming while Mother's talking. And it's something that takes you beyond thought. You won't, you don't have to think about it or have a great intellectual understanding, to appreciate it. In fact children probably appreciate it more than rest of us and always at first and because it is such a true experience. So if you would just be receptive and not try and think of, worry about any words that seem a little bit different to what you are used to hearing, just enjoy the experience. Thank you. I won't keep you any longer. Shri Mataji has arrived in Perth, from an, what is an extensive, overseas tour, and I've been with Her now for the best part of two months and we've been visiting many, many countries and at last She has come to my own country which is Australia. Perth of course is the gateway to Australia and.. I never see it, although I am from Sydney, I never see Sydney as the gateway. To me the West is where so much begins today. There are so many seekers here. Perth has very beautiful vibrations because we feel these vibrations and Mataji Herself has commented what beautiful seekers there are in this city. There is seeking in each one of us and Linda has spoken very sweetly about that seeking, that that urge, that we want to be something higher, that we want to achieve something beyond this human existence, the confusion and the frustration, that we face from time to time. Not only from time to time but probably most of our daily life. Shri Mataji is the One who can take you beyond this. And She said "beyond thought", but the experience of Self-realisation is something which you begin to perceive in your central nervous system. You become an enlightened being and the process is one of growth, from that point onwards to the full experience of Self-realisation. It's an actualisation in other words. It's a spontaneous happening that occurs. She often says that on the tree of life at first there were just a few flowers that turned to fruit. Now it's the blossom time and the flowers are everywhere and all of them have to turn to fruit. This is what it is now and the grace of God is overflowing in such a way, that all of us can achieve that next step that, that last jump in our awareness. We can become a spiritual being. We can be beyond thought and yet we can use thought. We can be beyond emotion and yet we can still enjoy, and feel emotion. In other words we become the Spirit. And this is the purpose of Mother's visit. We call Her Mother, Mataji means "the Divine Mother". She's known throughout the world as that being who has come on the earth to just do one job, that is to awaken the subtle energy that lies in the sacrum, at the base of the spine. And when that energy rises, very sweetly and very painlessly, the actualisation of your second birth takes place. Christ has spoken about it as She said, Mohammed spoke about it. All the great prophets and saints have spoken about it. And now the time has come. It seems too hard to believe, but this is what is happening to thousands of people. Already in Australia on the east coast, near the cities Sahaja Yoga is well established. I can see from the audience here that it's going to be well established from now on in Perth. So without any further introduction from me, I'd like to introduce to you, Her Holiness Shri Mataji Nirmala Devi. I think You are connected to the mains.

Shri Mataji:

I bow to all the seekers of truth. It's very nice to come back to Australia for the second time. And last time I could not come to Perth. I did not know that it was such a beautiful city, with such beautiful, spiritual vibrations. What Linda has talked to you or Dr.

Warren has told you, is the knowledge of the roots. Now what we know through science or through our human senses, is the knowledge of the tree that we see obviously before us. But this is the knowledge of the root and if you have to nourish the plant, you have to water the roots. No use just plucking up some flowers, or some leaves and treating them with something artificial. This knowledge can only be achieved, if you can somehow or other go to the roots. For example you are paying attention to Me just now. But if I say, "Please pay attention to yourself", you cannot do it. You say, "How Mother? How to do it?" So something has to happen within you, which should attract your attention inside, so that you can get your attention which is outside, in connection with the Spirit. And the attention then can be enlightened by the Spirit. So to know the knowledge of this root, you have to become something more than a human being. Even Darwin, who did not believe in God, did say very clearly, that if man has come so far, he has to go little further to explain himself. But as he did not try the knowledge of the roots, whatever he said, was about what he saw apparently, outside. To become the subtle has to be something very spontaneous. Has to be something very spontaneous. It cannot be done by thinking or by reading. Some people believe, that if we read, we will go to God, or if we think about God, we'll go to God. It's not true. If it was so, why did Christ say that you are to be born again? Why did all of them say that some transformation has to take place within you? Even Buddha has said that you have to get your Self-realisation. Without that He would not talk about God. So something has to happen within us to transform us. The other idea people have, is - beg your pardon? Sorry, we have to leave early. All right, you come along tomorrow. All right? May God bless you. So something has to happen within us which is spontaneous. Because if our spiritual ascent has been the result of a living process, the further movement has to be living again. So we have to understand first point, logically we should understand what we should expect about Self-realisation, that it has to be spontaneous. You cannot work it out, you cannot become. You became human beings spontaneously, from amoeba stage to this stage. And if you have to become something more it has to be spontaneous by the force which resides within you. Like the force that resides in a seed, which spontaneously becomes germinated when it is put in the Mother Earth. If you read a book, you cannot do it. If you stand on your head, you can't do it. If you jump, you do what you like, it's not going to happen. You have to put it in the womb of the Mother Earth, so that the seed should be germinated. Is the capacity of the Mother Earth, is the quality of the Mother Earth, that gives that spontaneous germination to a seed. Now every day in life we see so many living things happening, like a flower becoming a fruit. But we take it for granted. We don't understand that we cannot transform a flower into a fruit. We cannot do anything that is living. What we can do is the dead work. If a tree dies, all right, so we make a beautiful furniture. Or something dead is converted into another form of dead, which also deadens us with habits. So the work of the Divine or the All Pervading Power of Love of God, is living work of the living God. And that power we know it exists but we are not aware of it and we cannot feel it on the central nervous system. When people talk about the All Pervading Power, it's a mystery. They talk about the Holy Ghost. This is another mystery. Everything seems to be a mystery before you have got your Realisation. For example this instrument is made and is not connected to the mains. It's a mystery. Nobody knows what it is for, what's the purpose of this instrument is. But once it is put to the mains, you start seeing how fantastic it is, how tremendous it is. One can't believe when they say that in Sahaja Yoga you receive all these powers of your own. One can't believe it, because they think, "How can it be possible?" But for your information, you are a fantastic being made by God. And this is the instrument, that is lying within you in a subtle form. Now when I'm talking to you, you have to know one more thing, that you should keep an open mind to listen to Me, like a scientist does. It's a hypothesis for you and it's truth for Me. All right. If it is proofed to be truth for you then you should go forward with it and try to understand, how the truth is being established logically within you. At the very outset I've seen people have doubts about the Divine. They start asking, "Mother how is it possible, that we can get it so easily? How one can get realisation so easily? We have to cleanse it, we have to suffer, we have to do this." Perhaps you do not know, that when we use an electric switch, we do not think, what has gone in the history, what people have suffered in the history in creating that little switch. It has taken ages for this switch to come up, to discover the electricity, the working of it and the whole, whole development of electrical appliances, till we got the switch. Now we only know we have to switch on and we get the lights. But when I say that you don't have to do anything else, you are not to suffer, you must know somebody has suffered for you on the cross. Somebody has done the cleansing part of it, and you cannot cleanse yourself unless and until you are out of it. If you have to cleanse your car, you have to get out of it. That is why first of all you must get your Self-realisation, the light of your being, the purpose of your life, the absolute. She has already explained to you the chart, that is the instrument, the subtle instrument that is within you. Now here the chart is showing you all the different centers, but these centers are manifested also in the gross as plexuses. We have first of all the Mooladhara chakra. This chakra is the center which controls actually the pelvic plexus, through which all our excretion takes place. It's a very important center, Mooladhara, means the support of the root. Is the support of the root, is the center of the support of the root. Is a very, very important center, because this represents our innocence. In the subtle it is the innocence in us, which looks after this center. Through our ignorance or

through our naiveness, we loose our innocence. But actually innocence can never be lost, only it is tarnished or covered by our stupidity maybe, by our wrong doings to ourselves. It exists all the time, and when the Kundalini rises which is above that, which is coiled up into three and a half coils, this chakra becomes aware of itself. The deity of innocence within it gets awakened and one starts feeling the innocence within one's personality. The Kundalini itself, this residual power of desire, is placed in the triangular bone. The triangular bone is the bone called as sacrum. It's a Greek word, meaning sacred. So the Greek knew that this triangular bone contained something sacred. And when I went to Greece and asked them, "How is it you call it sacrum?", they said, "There has been a report, Indo-Aryan report, much before Alexander, where we came to know about this bone, that it is a sacred bone and it has a special power within it." Now this Kundalini is a power which is the pure desire, is the power of pure desire. While the other, if you see the blue line, the left side power within us, which starts from the right at the back and goes to the left, is the power of desire. But not pure desire, because this can be made impured. And all other desires but the desire to be one with the Divine, are corruptible, can be wrong, can be confusing. As you know in economics it is said, that no desire is satiable in general, because you want to buy a house, you want to buy a car, then you want to buy that and you buy another thing. You are never satisfied with matter. So this desire which is lying in the sacrum bone absolutely in its pure form, the pure desire to be one with the Divine, is the one that gives you ultimate satisfaction and joy. It is so spontaneous, that if people ask Me, "How You do it?", is going to be difficult to explain at this level how it is done. As you cannot explain how a seed germinates and how it becomes a tree. All living things cannot be explained, only to be seen and to be felt within yourself. I will be able to tell you tomorrow more about these centers, what are these centers and what are they related to you. In any case I hope you have the books now and when you go, you can take these books with you and read them at home and see for yourself, if you can understand, what's written in those books. But here today as an introduction, I would like to tell you certain questions all these people have in their mind. For example there have been many fake gurus coming from India and they have been enticing many people abroad. And most of the newspaper people ask Me about them. So I have to tell that you of course can blame these fake gurus, no doubt, that they are sinister, they have been devilish, they have been money oriented, I agree. But also that a seeker has to use his brains and must understand, what he is seeking. If we just blind folded go to these gurus, then what can one do about it? It's very sad, because they are so naive, they must understand what we are seeking, what we are expecting, and what should happen to us. Now, some people don't understand that you cannot pay for God. You have not paid anything for becoming a human being. He doesn't understand money. Money is created only by human beings. God has not created money. He doesn't understand money at all. You cannot purchase God, you cannot purchase this knowledge, you cannot purchase your realisation. None of the things that are related with God, can be purchased with money. Anybody who tries to take money from you, in the name of God, is a parasite. Not only a parasite, but I would say a person who is anti-God. Because that is how he is maligning the name of God. It cannot be purchased, it cannot be sold, it cannot be organised, it cannot be manoeuvred. We cannot have an organisation of God. We cannot organise Him. He is the way He is. We cannot tell Him now, "You come along every Sunday to our church". He won't. It is His desire, if He wants to do it or if He doesn't want to do it. The only thing that binds God is love, dedication and truthfulness. If you are truthful, if you are dedicated, then God is interested in you. If you are not, He is not at all interested in people, who are seeking not God but something else. But what is most unfortunate, that the people who are misled, are all seekers of God. They are all seekers of truth, they are true people, they are honest, they are dedicated and they are exploited. So again I would say, anybody who takes money in the name of God, please see that, that is not God, please! As a Mother I'm warning you, that one has to understand, any saint who takes money in the name of God is not a person, who is to be regarded as a divine personality, by no chance a saint. Now secondly, as I told you, you cannot put in an effort, it is a spontaneous happening. Now one of the arguments people have, that in such and such book, X, Y, Z this is written. In the other book so and so, this is written. Another fellow who was such and such has said so. It's very easy to dwell upon such sayings and on such books. I would request you to be here at this moment with Me, to understand what I have to say. If you bring in other people, I'll have to tell you the facts about them, which you may not like, which will not be palatable. We'll create a controversy for nothing at all. Because we are not here to create any controversies. We are here to achieve our goal of Self-realisation for our betterment. Once you understand this, that the main interest is of the Divine and that is, that you all should get your Self-realisation. We have known that we have become human beings. But we have never asked a question, no scientist has asked a question: Why have we become a human being? Why are we on this earth moving with these two legs and two feet in this fashion? What is the speciality, why God has made us in such a beautiful way, that we are called as human beings? If you ask this question to yourself, you won't be able to say that there is any purpose in what God has done to us. But I say, there is a purpose! The purpose is that you have to become the instrument of God. You have to become the carrier of His power. When the Kundalini rises and breaks through your seventh chakra here, then it is amazing how you feel this All Pervading Power as cool

breeze in your hands. But that's not sufficient. If you feel the cool breeze, supposing I give you a car or any instrument and I don't tell you how to drive, it is useless. But if you learn the complete decoding of this feeling of this All Pervading Power, you can do great things, because God has put these powers within you, only the light has to come in. Without the light as you cannot see anything properly, you cannot integrate anything, correlate anything. In the same way, when there is no light within yourself, you are not integrated within, nor you understand absolute things. What you understand are relative things. With our mind projection whatever we do is all relative. That's why we are having problems about our politics, about our economics, about our every sort of thing that we are doing. Our development also has been very one-sided in the sense, that our material development has taken place without the Spirit in it. Anything without the Spirit is something like a tree growing, outgrowing its size much more than the roots and that's how sometimes we always are worried and shocked at the destruction, that is facing us from within and without. We see diseases like cancer and other horrible diseases, which we cannot combat. We see the problems of the nations and political, economic crises, and we don't understand how to control it on individual basis. All these things can only be solved if you become the Spirit. The Spirit is within you the link with the whole. Like the microcosm, the whole, you are a part and parcel of that. Like my finger is part and parcel of the whole. Now, if there is pain in my finger, I can feel the whole. In the same way once I become aware of My Spirit, I can feel the whole, I become collectively conscious. I do not talk about it, I do not say that 'You are now brothers and sisters', but it just happens that on your fingertips you start feeling others, very clearly, their centres, their problems, your problems and also you know methods how to clear it out. Compassion people talk of, of giving compassion, looking after people and doing good to them. But this compassion talks, it doesn't solve the problem. But the compassion that flows from you, works. It works out. It helps people in a way that they are not aware of it. For example in India we had one Indian, who got realisation in a village. He was a farmer, he went back, and he gave realisation to so many people, and it is unbelievable, how he could manage such a lot of population to come to Sahaja Yoga. But he told Me that certain incidents like, 'A man came to me and he was an alcoholic, and he came to me and he was about to beat me. But I was very quiet. I just told him, "Now don't beat me, you sit down for a while". He sat down and after some time, I awakened his Kundalini. Overnight he gave up alcohol! Overnight he gave it up. He became like a king. He said, "What? I'm not going to drink anymore". It's not mental, but just he achieved his supreme thing, the highest thing, his purpose and the whole being got glorified. So you start feeling your own powers. Actually when you go to any guru, you must also find out from the disciples, if they have achieved any powers or not. It is not important if a guru says, "I am such and such". For example, the lady who came to interview Me, she said, "Do You think you are the highest saint of India?" and all that. I said, "I never said so. But the saints in India do say so." All right. If you believe in it or not makes no difference. It is for you to find out. But leave alone Me, why not find out about yourself, what happens to you. Supposing you become the saint, supposing you have the powers, supposing you manifest that compassion which I am talking of, then you have to believe that there is something about yourself. First of all you all must have faith in yourselves, that you are capable of becoming that Self, which is collectively conscious to begin with, which is the source of all the joy, health, wealth and all kinds of satisfaction, and the one which is the witness of the play of Divine, the one that allows you to transmit this Divine power to others. After realisation, for example Dr. Warren himself was very reluctant in the beginning. He was a difficult person to begin with. Then he got his realisation and after realisation he was quite satisfied. Because he had been to so many gurus. There's no guru he had not been. And he was so angry and aggressive when he came to Sahaja Yoga. When he got into realisation, he just felt that he has found it. Now, through him in Australia we have established so many centres, and so many people have got realisation. It's a surprising thing that one man, who reluctantly came to Me on a telephone number, has suddenly become such an enlightened person, that he has given realisation to so many people, and to whom he has given realisation, have also given Realisation to so many others. Apart from that they have cured diseases like cancer and all kinds of serious diseases we talk about. It's a fact. For this you cannot pay. That's one thing for sure. You cannot pay for it. It's all free. As this nature is free to give you everything that is essential and vital within you. In the same way this knowledge has to be without any effort. Supposing if we have to learn about breathing, going to a library, how many of us would survive? It is so vital that it has to be the easiest, the simplest and everything that is living is so simple, that we don't also bother to think about it. We take all this for granted. The subject is very wide. It has many aspects and dimensions. First when the Kundalini rises, it crosses through this center, which is called as the Agnya chakra, which is the chakra of our Lord Jesus Christ. Tomorrow I'll be telling you the names of all the deities, who reside on these centers. Now it is difficult for a scientist to accept, that there are deities who are sitting on these chakras. But Socrates and Confucius who were such ancient people, have talked about these Gods, that we have to keep them pleased and you have to keep them all right. But those realised souls perhaps you don't know. That's not easy to convince human beings who are not realised souls about these deities being within you. And they are all just waiting there. As soon as the Kundalini rises you start manifesting your grandeur, your great personality that awaits you. This is something not

fantastic to Me, because I've seen thousands of people getting realisation, thousands of them feeling the cool breeze, thousands of them transforming. Another thing one has to see in a person, in a guru, when you go to a guru, that 'Is this the man giving any transformation to another person?' Here they are, they are smuggling, they are telling lies, they are killing people and they have a guru. How can you have a guru, when you are doing all these anti-God activities? All kinds of anti-God activities they are doing: They are hot-tempered, they are liars, they are intriguers, all sorts of things they'll be doing and they will be saying that "We have a guru". What's the use of such a guru, who allows you to do these things? It's better not to have such a guru who allows you to do that. Secondly, a guru if you have a real one, he has to look after your health, minimum of minimum. But if you go to a guru and if you get epilepsy or if you go to a guru and you get a bad head or some sort of a headache, then he says, "All right, these are your sins, you better suffer". So one should ask a question to such a guru, that, "Then why are you there? Why are we paying you for? If you can't even look after our health, what are we paying you for?" There could be a guru who can teach you something, like he'll say that, "I'll make you fly". So you must ask the guru to fly himself. If the guru can fly, then you pay him. What's the use of paying a guru who just says, you can fly. "All right, you give me six thousand pounds, I'll make you fly." Better ask the guru to fly and see that he flies. But people are so identified with the gurus, that despite they become absolutely bankrupt, finished, gone cases, still they are sticking on to these gurus, because they are mesmerised. They don't want to have their own Self-realisation, they don't want to have their own powers, but they want to abide by the so-called powers of their guru and all these things. They become absolutely hopeless cases, gone cases, good for nothing, lost people, but still they'll stick on to these people and will continue with it till they are perished as useless cabbages. It's a very common thing, I've seen of some of the people who teach that you must starve now, you must starve. And the guru eats well, but all the disciples are starving and suffering. There's one thing more in Sahaja Yoga, you are not supposed to suffer anymore. There's no need to suffer. Christ has suffered. He has suffered for us. Now, no more suffering is needed for anyone of you. Tomorrow I'll tell you how, when Christ is awakened, you can feel your so-called karmas and your so-called egos and all that just are sucked in. Here as you will see, ego is created with this right side power called as the kriya shakti, is the power of action. And when it moves further and further and touches the other side which is the superego, then in the center here, on the fontanel bone area, a calcification takes place. And when that happens you develop your I-ness. You become "I", Mr. "I", Mr. "Second I", Mr. "Third I". Now, this is like an egg we can say, which has to be transformed into a bird. In Sanskrit a realised soul is called as 'vijaha', means twice born. And also a bird is called as twice-born. In the same way a human being which looks so insipid, so boring, so useless, sometimes he also condemns himself for nothing at all, sometimes you find him so bombastic, so egoistical, so horrible, so aggressive. All these people are nothing but these little eggs. Only thing what one has to do is to transform them into the bird. The bird, that is a free bird, which understands what is wrong with you, what is wrong with others and how to correct yourself. Because the Spirit is the master, is the guru. Your Spirit is your master. You are your own master. You become your own master and you start understanding everything one by one. I am just your Mother. I'll decode for you, I'll tell you what is what, what is this. Once you understand that and you start finding it out, you yourself will be amazed, that not only that you can cure yourself, you can raise your own Kundalini, you can work it out on yourself and keep your transformation moving further and further, but you become entitled, endowed with powers, that you can give realisations to others, you can do all these things by yourself, and it is such a remarkable thing, which must be achieved. Because if you see the condition of this world today, it is in a very big mess. I don't know if people understand it what we are facing. We are just like the tree as I told you, which has lost his roots, and anytime it can be destroyed. It is very important today that all of us must seek and find the Spirit. Everybody who has told this, they were not liars, they are not telling us wrong things. Traditionally everyone has said the same thing. Now these gurus can also start some untraditional stuff, and people believe it, because it is something new. This is the higher evolution of a person where you arrive at a point, where you become the witness of the play of the whole game. For example a thought rises and falls off, another thought rises and falls off. Between these thoughts there is a little space and this space is the present, while we live in the present or the past. But - we live in the present, we don't live in the present, but we live in the future or in the past. Now the past doesn't exist, because it's over, and the present (should be FUTURE) doesn't exist at all. So our thoughts are all the time moving like that. If somehow you can stop yourself at the point that is the present, then you start enjoying the dynamics of every moment which you live. And that's what is achieved through Kundalini awakening. As I told you this subject matter is very great. In an introduction I have tried to cover lots of points, which people have been asking Me all over the world. And if you have any new points to ask Me, I'll be very happy to answer you. Tomorrow I'll tell you actually what happens, when the Kundalini rises. I would like you to ask Me questions and after that we will have the session of realisation, which may take hardly ten to fifteen minutes. May God bless you all. Can I have questions from you? You have a question? Anyone with questions... This is the best way to openly talk. Did You say the mind is the Spirit? Did You say the mind is the Spirit? No, tomorrow I'll tell you the difference, but if you want I tell you mind and Spirit are two

different things. In English language what we call mind it's a confusing thing. But it's simple to understand. Now here you see is an institution, which looks like a blue balloon in the head. That is the mind. It is created by the action of the power of desire. which we call in psychology as superego, which is the result of all our conditionings, is the mind. You can call it manasa. In Sanskrit language is manasa. Now on the right side, the yellow coloured line, you see, ends up into another yellow coloured institution, is a result or a by-product of our activity, physical and through our brain, which we call as mental. This creates an institution called ego. So we have got superego as well as ego. Supposing you tell somebody, "Don't do like this. It is not to be done. You have to be disciplined like that." Then, if you go too much with it, then conditioning takes place in a person. And these conditionings are expressed as a balloon there, which is a by-product of conditionings. And the another one is the by-product of our activity, which is mental as well as physical. So we have two things, one is the manasa, is mana. I don't know, in English it is called as mind, but it is confusion, because they call a mental case to a mad man and when you work through your brain, you call it a mental activity. So I would suggest, that if the confusion has to be understood, has to be understood properly. What happens to a man who works through his brain too much, gets a heart attack. It's surprising, he should get something wrong there - but no, he gets a heart attack. A man, who works for the future through his mental capacity, gets a heart attack, means a balance. And then a man, who works with his emotions too much, gets this brain which is degenerated, so you call it mental. So because of this the confusion is there, because of the balance. It's surprising, that in a mental hospital you don't need anything to find out about heart, electrocardiogram and all that is not needed, because a mental case never gets a heart attack normally. So because of this confusion people call a mental case to a person who actually uses his emotional side. So for all our purposes we use a pure word called superego and ego. Now apart from that we have got the Spirit and the Spirit is in the heart. It is the reflection of God Almighty. Another thing we have got down below, is the Kundalini. Kundalini is the reflection of the Holy Ghost. And Holy Ghost is the All Pervading Power of God's Love. So that's how we have these four things separated. Another thing we have got, which is the attention, which is sustained by our liver. So now you understand we have a heart, we have an ego and superego, and we have got that power which is sleeping, which is to be awakened within us, which is called as Kundalini. In the Bible also it is said that, "I will appear before you like tongues of flames". And what you see is, are these centres, when they are enlightened, they look like tongues of flames of different colours, as shown you the picture. But ultimately the thousand petaled lotus here has many colours, all the seven colours of the rainbow. I hope it is clear to the subject. So far our Spirit has not come into our attention. Yes, speak. Is there any danger in Kundalini path being awakened too quickly? I'm sorry I should have tackled this question everybody ask, it is true. Because so many books have been written about Kundalini, which are horrifying things and there is no danger at all. Kundalini is your own Mother. She bears all the things, She bears all the problems for you. She is your own Mother. She's just waiting for the moment to give you realisation, so there is somebody who knows the job! But those people who have written about Kundalini - I've seen one book which was written, I was amazed how these people, could write about Kundalini, all this nonsense in such a big book and selling it, which has no relevance at all to the state of Kundalini, to the nature of Kundalini, even to the seat of Kundalini. They are so confused, but the realm of God, everybody tries to handle, is the sad part, that everyone tries to handle that realm and they can say whatever they like. There is no danger at all, we have given realisation to thousands and thousands of people. Of course, when the Kundalini is rising, if you have any opposition within yourself due to a disease or trouble maybe little bit, you might feel hot in the hand. But nothing more than that, or less than that. It is a very beautiful experience, very pleasant and great pleasure to Me. Yes. Is this Kundalini energy active at birth? Is it there at birth? Is the Kundalini energy present at birth? Yes! About two months or so, when you are in a foetus, it enters into your being, which is present there throughout. Is it present before birth? No, not before birth, how can it be present? You see, in the sense that in the womb it is present. It is in the womb of the mother, as the foetus it does, but before the foetus is formed, how can it be present, there has to be something to be present in. So it is there when the foetus is about two months of age, it starts expressing itself there, it is there. All right? Should we do any practice for tomorrow? For? Should we practice anything? Should we practice anything...? For tomorrow at this level. I see. Should they practice anything for tomorrow? Could I make an announcement about the workshop? All right. We haven't told you but tomorrow during the day we've got a workshop for those who would like can come along. May be a little inconvenient but for those who would like to come along, there's a place for your coming. Today we'll work it out also. You can come along but we'll make an announcement at the end of the program, and the answer is yes. But Mataji will show you at the end of the lecture after you have the experience. He seems to be a great seeker. Is there any other question please? Is this spontaneous awakening, as opposed to the more dangerous awakening that occurs some, by some people, due to Your Power? It's very embarrassing. It is not due to Us at all, that's all I can say, but you have got your own power. Now say for example if there is a light, a candle that is enlightened, all right, and if it has to enlighten another light - is it the power of this candle that you will say that has enlightened? Because the candle itself is ready, this candle is

enlightened, it just touches the other candle and that candle gets enlightened by itself, because it is just ready. I understand, from the nature I think that You have so many of the yoga teachings. What's it? Periods of starving and endeavour hopefully with Kundalini (...) and sometimes, it's told, it will be in the next life. He said, from the reading and traditionally it's said that Kundalini rises slowly and it has to be the result of certain things and I think he's a little puzzled, how it can be now in Your presence. Have you read Shankaracharya, Adi Shankaracharya? He's the master of this, all right? What he says that, "Mother can do it", that's it. You have to find out about Myself. All right? I'll better not tell you. To be tactful, one should not talk about oneself. It's a dangerous thing. Christ has said, "I'm the life, I'm the path", and people crucified Him. Just see! You dare not say anything about yourself. If you say, they will just trouble you. It's better to keep quiet. I'll do what I have to do, then you find out about Me. All right? I don't want to say anything, because if I say anything, you feel hurt. But please, please don't misunderstand me, I'm not questioning You. I cannot... I'm trying to find out the balance, thinking that spontaneous comes to me. I personally am endeavoured to the Kriya Yoga. Yoga? Kriya Yoga. All right. All right. I understand you. Now, I'll tell you about. Kriya Yoga is against spontaneous. (...) completely. And by Kriya Yoga you cannot get realisation. There is no Kriya Yoga. In no traditional book it is there, no traditional. This is a new thing started by people, they used to even cut the tongues of people, say that you put it back here, put the tracheae, do all kinds of things. There are many people in India who have their tongues waving like dogs, who have been to Kriya. There's no such things needed at all. It is spontaneous, it is within you, you don't have to do anything about it. That is what it is! Absolutely! You don't have to do anything, you don't have to stand on your head, or nothing at all. It's just simple. So Kriya Yoga is not sahaja. 'Is not sahaja' means 'saha' means 'with' and 'ja' is 'born'. It's spontaneous. It is a spontaneous thing, you don't have to do anything about it. Nothing. But once you get it, once you get it, you can give it to others. It's like if you know how to swim and if there's somebody who does not know and he is getting drowned. What you tell that person, that "You keep quiet just now, I'll take you to the shore". Then you are brought to the shore and you teach him how to swim, and then he can save others also. But the one who does not know how to swim, has to do nothing for the time being, just to get his realisation, mature in it and then give realisation to others. No Kriya is needed at all in Sahaja Yoga. Actually it is not at all traditional. It is a very recent stuff that has come out. If you read from the past, if you read Adi Shankaracharya, the sixth century, if you read other people, Markandeya like, fourteenth century, you'll be amazed, that they have said the same thing what I am saying; this is traditional. But these new gurus came up, they started talking about this and that, but it is not so. Nobody can achieve realisation by Kriya Yoga. I've not met one. On the contrary they come to Me as patients. I must say, I'm sorry to say, but it is so. People have spent so much money, from India they have gone all the way to America to do Kriya Yoga and they are just suffering. Nobody has achieved anything. So now whatever you have done, it's finished. Now you be interested in yourself and in your seeking. Just forget it whatever you have done. Now what you have to do is, to just get your realisation and work it out. Forget it whatever you have been doing, because you have not yet achieved the result. So forget it! And see for yourself without any Kriya you receive it or not. It is all described but the trouble is, all the Sanskrit books which are authentic are not being translated. So it's not traditional at all. Christ never said you have to do anything like that. Nobody has said it. Everybody has talked of spontaneous happening. Even Martin Luther, when he tried to change people from Catholicism, he talked of spontaneity. He was also a realised soul, but later on his followers tried to make a mess of everything. In the same way Christ also talked of the same thing. Did they say that you have to stand on your head, cut your tongues, put them back, push it back? All these things are absolutely not to be done. It's very harmful, one should never do it. So let us have now the experiment, all right? All of you are seekers. Now forget what you have been doing, what is done, forget it. Because you have been - you have to be kind to yourself, to be truthful to yourself, you have to be your Self. I'm the only person who'll say that you have to get to it. If you don't get it, I will not rest and you should not rest. If I have patience for you, you should also have patience for you. Don't be angry with anyone, don't be angry with yourself, don't be angry with your gurus, whatever has happened has happened, doesn't matter. You'll be amazed, I Myself get surprised the way Divine is working. Whatever you may do it, whatever may be the problems, it works, it works, really it works. It's something so amazing. It is better that you see to it, that you get it. Because you are seekers of ages. This is not a life you are wasting, you have been seeking for ages. And today the time has come, that's why you are here to get it. So please just get your realisation. Forget the past. May God bless you all. I would request you for a simple thing: we have to take out our shoes, because the Mother Earth also takes away our problems. She's very helpful. Even the light is helpful. Now some people ask, "Why the light?" Even this little light is so helpful, if it is there. Just take out your shoes. Just to take help from the Mother Earth. It's very simple. Now you have to put your both the hands towards Me like this in a very simple way. First of all you should be comfortably seated. There should be no discomfort, so that when it is happening you again get distracted. Just to sit comfortably, have easy sitting, no, no tightening in the neck or in the - I mean uncomfortable tightening. It's all right, if you can feel comfortable.

1983-0302, Workshop

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2 March 1983

Workshop

Dalkeith (Australia)

Talk Language: English | Transcript (English) - Reviewed

Workshop in Perth (Australia), 2 March 1983.

Sahaja Yogi: God the father, God the mother and if she recognizes you as God the mother is Sai Baba, this fellow in India God the father?

Shri Mataji: No.

Sahaja Yogi: But on the whole, is there, I mean

Sahaja Yogi: She answered your question.

Sahaja Yogi: You do need a father.

Shri Mataji: I'll tell you how you should understand, all right, that's better to see you [sounds like sa].

Sahaja Yogi: Do you want to all come a little further.

Shri Mataji: Come along, I will tell you, how to recognise, to see a right person.

Sahaja Yogi: Before you ask a question, you kindly just come forward so that Mother can speak to you directly and so She can hear you.

Shri Mataji: I hope you have explained to her about the center heart position.

Sahaja Yogi: Just a little, I said this is the center...

Shri Mataji: mother, She's the Mother of the universe at that point, all right? In the center of – it's all right, let her be comfortable – is the center heart, as you call, we call it center heart. But, is this center, this is a very subtle center within us which manifests the gross plexus, which is called as – thank you – which is called as the cardiac. There is any doctor here? This subtle center is bestowed upon by the deity of the Mother of the universe, all right, She is called as Jagadamba Now Her position is such, if you can see clearly? That green, big thing, that's the place She resides. And She's alone there, She comes alone because the people are trying to get over this round thing that you see here, we call it as Void or you can say Bhavasagara means the ocean of illusion. So the seekers are trying to get out of the ocean of illusion because we live in illusion, we have not yet felt that subtle thing, all right? So the Mother there, is to protect, to guide, to counsel and bring them out of that illusion, all right? Now, I have not told you the story of the creation. That's why there's a confusion, that the Father, the God does not do anything but to witness the play of his power. He is just witnessing the play of his power and His power is the Mother, the Holy Ghost. In the Bible it's a mystery, they have not talked about Holy Ghost so much because that time the Mother of Christ was playing the part of Holy Ghost, so they didn't talk because they thought the attention will go to Her and She'll be killed. And then as Christ has got eleven destroying powers He will destroy the whole world. And that is why they never said about the Mother. All right? So that is the Mother, who is, we call as Mahalakshmi, is the power of ascent, as She was. So this Mother, who is the one who is the protector, the Mother who looks after you, who kills all the demons and all the devils in you and outside is the one who is called as Jagadamba in Sanskrit language, means the Mother of the Universe, all right? The Father about whom Christ has talked or about everybody has talked as Allah and all that, this Father is the witness of the play of the Holy Ghost, all right? And He's reflected within us in the heart as the spirit. So the Mother has to do it alone. Now as far as this particular gentleman you asked Me, we can see that instead of taking us out of illusion he puts us in the illusion. He gives you diamonds and diamond is a very big illusion. He gives diamonds to people who are very rich, I mean for example he'll give diamonds to My brother who is a very rich man and he gets a heart attack. Most of the people whom he has given a diamond get a heart attack. Can you imagine? On the contrary people think he is going to cure. So many people have got heart attacks from this man. Now if somebody is a godly person and a divine person he'll not give you diamonds, because what is a diamond? You can purchase it in the market, isn't it? What is so special about diamond? He'll give you something that nobody can give you: that's your spirit. All right? So this is what it is: they create an illusion, all kinds of illusions are created. But Sai Nath, the first one, the real one, who was on this earth real Sai Nath, at Shirdi, who was, He was the one, who was a real prophet. He was the Primordial Master, who came on this earth.

And He was the last of them, so far, who's done lot of work for Me and it's helping Me such a lot in that area only our work is doing very well because he's talked all about Sahaja Yoga, about all these things to people so people are just prepared in the villages and all that, just to get it. It's much easier to do it, when He has already prepared people for that, they are ready. They know what to do, how to discriminate, how to find out, who is the right person. In that area he never goes, he never goes in that area, nor people have any respect for him, even in Bangalore people have no respect for him. So to understand a person first of all we must know that does he, does that person takes us out of the ocean of illusion? Now if I say we are in illusion just now, now I must prove, then, isn't it? If I say something like that, I must prove then what is not illusion. This is illusion because we haven't got our awareness yet, of that level by which we will know, what is not illusion. For example, supposing we are blind, we can't see things, there is darkness, then no use talking to a person about the color who cannot see, because whatever you may talk he won't understand. For him his dark life is the reality and enlightened light, enlightened life is an illusion – for him. But supposing by any chance you can open the eyes of the person then he can see that this is not an illusion, that one was an illusion. In the same way something has to happen to all of us, by which you achieve that state where you become the spirit and you feel this all-pervading Power which is around us. First time you feel it when you get your realization. So one should not talk of diamonds, pearls, gold which has nothing to do with a person who is a divine person. Now it's all right I am a married woman, My husband has a big position I have to live with him as a normal human being, I'm living. So I have to dress up the way his status is in life. It's all right, makes no difference to Me, I can sleep on the road, I can go by bullock cart, I can go by Rolls Royce also. Makes no difference because I'm so detached about it. So it's nothing important, what is important is that we should know what is reality. And to know the reality, we have to become something more than what we are. And that is what a guru should tell you – always – that you must get your Self-realization. But there are much cleverer gurus than this one is. There are many cleverer ones, who tell you, all right, you become something else. So we have four types of awareness within us, we can say. One is at the lower side, where we are just animals. At the stage, where is this red mark, we are carbon. Just a carbon, carbon gives you life, without carbon you cannot get life. So this is carbon is here. Then the orange one that you see there, is the one that goes round and round. There's a mistake in coloring. This is a yellow one, this is yellow and that is green.

Sahaja Yogi: This is green.

Shri Mataji: And that is blue, blue and that one is, is a wrong name, it's just now noticed, it's all right.

Sahaja Yogi: That's green, that should be blue.

Shri Mataji: Blue, and that should be what you call dhu, dhu means smokey, smokey color.

Sahaja Yogi: that one's correct.

Shri Mataji: It's a little mistake, doesn't matter. All right, so the other gurus can do other tricks, is to put you to another kind of awareness, like they can make you into an animal. Like some people I've seen seen pictures that they make you jump, jump, jump then you start shouting and screaming like animals, you start barking like dogs and behaving like frogs and all sorts of things you see, Rajnish does that. He's done that to people. Now that's one way. Some can drive you to the left side. Left side people are those who go into clairvoyance and use spirits. Left side is our collective subconscious, where everything that is dead is lying there. And that's a very dangerous zone because, so far, I have noticed that all people who suffer from diseases like cancer and you name all of them.

Sahaja Yogi: Poliomyelitis, osteomyelitis, all these, muscular dystrophy, multiple sclerosis.

Shri Mataji: All these, these come from the problem of the left side, can you believe it? From the left side, means if you take to clairvoyance or if you go to a guru, he practices the left side, means he uses dead spirits and all that, then you get these diseases. Then there are some who put you to the right side. For example, they make you extra intelligent, and extra clever and there's another spirit that sits on you, very ambitious person and all sorts of things. They also, after all, after some time you'll get tired, you can become like a cabbage and you just don't know, you can't face life, you become a recluse and you are away from the society, you are good for nothing. So there are two types of people, in the left hand side people people make you feel very small that you are a sinner and you must say, like confess, or something like that, showing you down that you are good for nothing. The other ones pamper your ego and take you to the other side. So you have two other areas also, one is the collective subconscious and another is the collective supraconscious. But where we have to go is the super consciousness. This is the ascent, we have to, not to go sideways or downwards but we have to ascend, to ascend means what? What have you to achieve as an ascent? It means you yourself develop powers of giving ascent to others because you become a higher person than the rest of the people. Like one fish first came out of the water, then two, three fishes came out, then about twelve might have and then many shoals of fishes started coming out because these are the few fishes which pulled them out. They went ahead and they pulled them out. In the same way, you have to become a higher personality, and as soon as you become higher personality, I

don't have to tell you that you should be virtuous, you must do that, you just become, just become. What is the difference between a great man and a small man, is just this: that the great man has already achieved that state, where his virtues and his qualities are part and parcel of his life. You see? And the others are still fighting within. But by becoming the spirit you become so powerful that you don't have to fight anything, you become completely integrated, you fight yourself actually all the time. For example, somebody would say: "Oh, I love to take drinks, I like to go to pubs, I like that, of course bad for my liver I have a bad liver but what to do, I like it, how can I give up?" That doesn't happen after realization; you just do what is good for you, what is going to give you complete joy. So this is what one should ask for, not for anything like diamonds and things like that. But this is more serious than that. It's not only diamonds, I don't mind, you can give smuggled diamonds, blue diamonds, makes no difference but it's much more serious. If it were only diamonds I am not interested but it's much more. Much more than that, it's very injurious, very injurious. And the serious matter, gradually as you'll grow in Sahaja Yoga and sensitive you will become, you can feel it, who is the real and who is the unreal and then you'll be amazed at what sort of people are going about as gurus. They are nowhere near God, they are all anti-God. They are anti-Christ, anti-God people.

Sahaja Yogi: Last night you were raising the kundalini of the people in the room. Last night in the hall.

Shri Mataji: Ya.

Sahaja Yogi: Why didn't I feel a great feeling of bliss?

Shri Mataji: You did not?

Sahaja Yogi: No.

Shri Mataji: You will.

Sahaja Yogi: Why when everyone says if the Kundalini comes in you have a turn of heart.

Sahaja Yogi: It's a incredible feeling.

Shri Mataji: You got it?

Sahaja Yogi: No no, I didn't. I'm wondering why, if that happened?

Shri Mataji: You see there can be many reasons but I need not tell you, should I, why to make you nervous about it? I'll just get it done.

Shri Mataji: Doctors don't tell you had this trouble or that trouble, do they? Why should he, if I know how to cure you? I'll just cure you, finished. Why should you worry, why you didn't feel or anything. you should feel it, all right? That's between you and Me. But not to worry, why I didn't feel, what happened. There must be something, no doubt, but doesn't matter, it's nothing important, is it? To you, is it? No no, later on you will know. First of all you get your realization. You see, first of all you must get your realization, that's more important. Then, you will know yourself, what was wrong with you, why you didn't get it. Now if you ask Warren he will tell you that he was arguing Me all the time within himself, you see, but he wouldn't say that to Me. You are doing the same but there are some other things also... Yes, my child.

Sahaja Yogi: How would one of your disciples...

Sahaja Yogi: Could you speak up for Mother?

Sahaja Yogi: How would, or how could a disciple or a seeker deal with a person who is possessed? who has difficulty, who has blockages within himself, how could a disciple of yours deal with a person like this? What would be a good way?

Shri Mataji: Oh, there are so many ways. Mother: Yes of course, there are so many ways by which they deal. That is what I have to teach you, that's why I am here, to counsel you on that, isn't it? That I'll teach you how to do it. But. First of all you must get completely strong enough. And you must know all the ways and methods of protecting yourself. So the main interest of the Mother is in Her own children, to begin with, and then once they are so well equipped they can go to other people, no harm. Then they can look after. But there are other ways also indirectly helping you, so I'll teach you all those things one by one, all right?

Sahaja Yogi: That's what I'm more interested in. Mother: Yes yes yes.

Sahaja Yogi: Indirect way.

Shri Mataji: Yes indirectly it's, we will tell you.

Shri Mataji: That can be done. Indirect ways should be used first of all. Then direct ways because indirect ways are easier and you are not sort of harmed by that. To begin with. Later on then, once you are strong, you are never harmed but you have to be strong person because you get involved into situations, you see, specially if you have to treat your own mother, own father, own brother, then it's even in worse, you see.

Shri Mataji: Is that the case?

Sahaja Yogi: No, I had been pointed out that I had certain possessions and things and in fact when it was pointed out to me, I

became very frightened.

Shri Mataji: Yesterday?

Sahaja Yogi: No it was some time ago, six months maybe, I am not sure.

Shri Mataji: Who told you? Yogini: Friend of mine.

Shri Mataji: She is a realized soul?

Sahaja Yogi: I think so. She is My disciple?

Sahaja Yogi: I am not sure.

Shri Mataji: How can she say that? That's not allowed in Sahaja Yoga to say to anyone like that. Unless and until that person becomes aware of it, you don't say that. Because why frighten a person, for nothing at all? If she has done, if she is a disciple of Mine, I am surprised, you are not to tell people like that. But, slowly you can introduce and tell that this is to be done to get well, all right? Have you been to some guru?

Sahaja Yogi: No, I had certain visions and things that just came to me, when I was a bit younger. What sort of visions?

Sahaja Yogi: Little people, I saw little people, and what I was led to believe were nature spirits. I didn't want to see them, it just happened.

Shri Mataji: But you've been to some clairvoyant person or someone?

Sahaja Yogi: I think he claimed he was clairvoyant, but I knew he wasn't.

Shri Mataji: Must be something like that.

Sahaja Yogi: So I didn't believe him.

Shri Mataji: You see they're all like that. Clairvoyance is not a very great thing. If he says he's clairvoyant, then he must be. See if you go to these people, they push you to the left or to the right and you can see like that, you see they can they can go to any extent. Those who go to left side can see lots of things. Example I'll give you: a gentleman, who was one of our trustees, he was bringing another fellow who was mentally disturbed. He went to the station and this fellow did not arrive so he was rather upset. So he went to the post office to telephone. The phone was out of order, so another gentleman said there's a house there, you can go and ask them. They'll allow you to telephone. So when this telephoning the fellow came out and he said, "Why do you want to telephone to this man?" He told that, "I know you want to take him to Mother but you should not because Mother is doing a very great work, why do you want to take this fellow to her? Why do you want to trouble her?" He was surprised, how did he know all about this. They can read your minds. And he said, "No it's better that you go. Take this man to a temple somewhere outside Bombay and go and take one coconut and see the person who is in charge of the temple." So when he went with that coconut there, with this gentleman, he started telling all the stories without... They all were amazed both of them, how did they know all about it? So he took that coconut from him. And he said, "With this you have to give hundred rupees each." So they gave hundred rupees first to him. And it started off like that, you see. Till one day I came back from London. And I saw this and I said, "Where have you been?" He was just shaking before Me like this. So he said to know one, there was one gentleman in the temple, thing this that thing, I said, "What ? How did you do that? Why should you go to that place?" You see they can read minds and things. And ultimately that fellow never got cured, they lost all their money and this one died of heart. So it's a very common practice in India, everywhere, everywhere I find this a very common practice to use these spirits. Here also I find lots of people are going to these clairvoyant women and clairvoyant men and all that. It's very dangerous thing, one should not deal with that area which we do not know. Is a very common thing and apart from that you see like this – we have pentecostals, and that's all this same thing. We have pentecostals doing that ho ho ho ho ho ho stuff. Is nothing but that, because after all, if you have to get realized you become a decent person, isn't it? You become a sensible person, a saner person, a wiser person. You don't become a stupid fellow or you don't become an absurd and obtuse personality you don't develop, isn't it? We must also know that all such obtuse people cannot be realized souls, you see. They are funny faces, funny looking eyes and they are so greedy and they have no virtues, nothing, how can they be godly people? You should judge them by the way they live, by the style they live. You see a good man lives in a way that is very decent, decorous. Isn't it? Is the smallest thing that we should understand is that when God resides within us, when there is light, you see in every walk of such a man there is light. You should have compassion, love, if he's a hot-tempered fellow, furious style then how can, how can he be claim to be godly? We must use our brains, but when they come to Me only that time they start using in the other direction. Because you're free to use. It's all right, I am happy in a way that you use it because you should be free to use it. But not to great extent also because you miss the point. And we are still worried about your realization, isn't it?

Sahaja Yogi: No it's just that, so, you know all the different gurus

Sahaja Yogi: and all the different writings of gurus

Sahaja Yogi: say that, you know, when Kundalini rises –

Sahaja Yogi: if it rises – that when this happens is a, you know

Sahaja Yogi: great [?] or whatever you want to call it.

Shri Mataji: They are all,

Sahaja Yogi: It just happens, that happens.

Sahaja Yogi: If it rises.

Shri Mataji: You see, because they don't know the job, they don't know the job.

Shri Mataji: How can they claim they can raise the Kundalini? They don't know the job, not only that, they are anti-god people, How can they raise Kundalini, you just tell Me? A person who has no authority from God, how can he raise the Kundalini? It's a very recent thing, all also this is about fifty years back only people have started writing all this nonsense. And ancient books nobody reads, that's the trouble is. If you read Markandeya, who wrote in fourteen thousand years back. He never said such a thing like that. He said, "Mother can do it." Adishankaracharya in the sixth century said. I think Kabira was about, must be sixteenth century.

Sahaja Yogi: It's fifteen hundreds, yes.

Shri Mataji: Ya, sixteenth century Kabira was, he said it so clearly. Nobody said all these things, but if you read a German you see writing about Kundalini or if you read some other gurus these pseudo gurus, they will say it because they don't know the job at all. There are not supposed to do it, so they are frightened to talk about it. And those even who say, even Muktananda, for example, said that he can raise the Kundalini, but look at him now. He has got, he's died with leaving sixty thousand crores. I don't know the Indian. 60,000 crores worth of diamonds he has left. and both of the disciples are fighting among themselves. There was a fellow who came to see Me who has been with him for sixteen years. He's here now, where is he? He's somewhere, Melbourne he is, he's in Melbourne. Poor man! You see, he he was buying a ticket from a agency, who the owner of which is My disciple. And he said "I am going now to India to meet this another lady, Anandamayi Ma." So got such a fright, he said "Why are you going see her?" Because this gentleman Mehrotra's parents are ruined because of Anandamayi Ma. He said "don't go and see her, why do you want to go?" He said, "No I was with Muktananda for sixteen years and what I am left with is no money, no brains, nothing. I am a cabbage. I am good for nothing." Sixteen years! So he said "all right, You go to Mother and you just go and see her." And he just walked into My house. That day I was having a very big dinner in My house, he just came and he said "such and such a person has sent me, Mother, I have been sixteen years with him and I have to catch a plane in the evening." I said, "Now. I have to cook for so many people, what am I to do?" "All right," I said, "I'll talk to you." And I was amazed, the way he was ruined, you know. He was a rich man, he lost all his money, everything. But what people are enamored with, I just don't understand. He said, "what does he do, he used to make everyone jump." Now to make you jump is it, is it difficult? Anybody can jump. You should see his own lifestyle. All those gurus who have talked and you have read are mostly these modern pseudo ones, who know that there is market; also they have taken their birth. What will they gain? Nothing. They will go to hell, that's all I can say. They have made money out of simple seekers, who are truthful, who are honest. What's going to happen to them? But say, supposing it is, I say it is so simple, so why not accept it? What's wrong in it, all right? Because they have said it is difficult, so must you accept that? But because I say it is simple you should accept Me. On the contrary. isn't it? If I say there's a diamond free for you, absolutely free, easily available. Will you stop not taking it? You will. That's what it is, it has to be simple. You just logically you understand, you are intelligent people. Anything that is vital has to be simple, has to be easy. God is not going to make your life miserable, will He? Why? He's trying to make you so comfortable, so happy. Why will He make you miserable? Logically you reach that point. These people do want you to be miserable and them to be happy. That's a different point. All right? So first you get your realization and then we'll talk about it. Hm? Now don't oppose it with your mind, just forget it. Whatever you have read is of no use, just now. You should think that I have gained nothing out of that. I mean if they cannot do it why are they talking about it? First of all ask them this question. You better shut up then, if you don't know the job better keep quiet, isn't it? Like a doctor who says I can't operate. I can't do anything about you, I can't cure, it's very difficult. So why are you a doctor? Nobody will do that, in a profession. Only in this horrible profession, people do like that. To make everything look so horrid and so difficult. It is not. As I told you that people have worked for you, have done the job for you. They have done it for you. Christ has done, Rama has done, Krishna has done. Everybody has worked it out in you. You are just ready to receive the result of their work. All right? So don't worry about what others are saying. Better have it yourself. Heh? Now who else is there? Any other question?

Shri Mataji: Who?

Sahaja Yogi: Who are the Sat Gurus?

Shri Mataji: There are many, there are many Sat Gurus in India. And what they tell Me is this, that "Mother it's difficult to convince people. They always take to falsehood, they're more fond of falsehood than of reality. They have always tortured the real people and even now they torture us." With very great difficulty I sent one to America. He ran away within three days, because he couldn't bear it. He said their brains are placed the other way round, you see. They don't understand God, they understand money. They understand dollar. To them, dollar is their God. So he ran away within three days, you see he wouldn't stick on to the place. Because they just have no patience with people, they just don't understand what quality of human beings these are, that they can't understand God and things like that. Because they have achieved a very great height of purity. They can't bear impurity of others. You need a mother to have that patience and love. There are many. And I meet them, they come and see Me. There are many like that. If there is somebody who is a real guru, you can make it out from the disciple also. The other day I met someone, who had a guru called Shantanand, who knows about Me, already told them. They all know about Me, even in Rangoon. There was a fellow, whom somebody went to see and he, he knew about Me. It's surprising. They know, because this is all predicted. All has been predicted. Very ancient times, say Bhrihu Muni was there, who lived about twelve thousand or fourteen thousand years back. He has written about this, that this is going to happen, that this is going to work out, the Kundalini is going to be raised. Have you got the book of Yogi Mahajan?

Sahaja Yogi: No, we don't have it Mother. We, they couldn't find another copy.

Shri Mataji: Is he got only one copy? But he sold so many books, he was saying.

Sahaja Yogi: "Really?"

Shri Mataji: Yogi Mahajan.

Sahaja Yogi: That publication?

Shri Mataji: Yes, yes.

Sahaja Yogi: I didn't ask him actually, I asked in Maharashtra.

Shri Mataji: Oh, of that, of that. Yes the original book is of course original book is only one copy they have, but yogi Mahajan has written in his book at the end of it.

Sahaja Yogi: Oh, have we got the copy of that book? Yes, we've got that. Now this Yogi Mahajan is a person who was not a realized soul. But he felt for people and tried to organize an ashram and all that, and he was calling people to his ashram. But once he got realization he changed himself completely. He knew that this was the truth and he just changed. And now he's a great Sahaja Yogi. He has an ashram in Dharamshala.

Sahaja Yogi: There are a number of other books which you can pick up later once you get established in realization. This is one of them.

Shri Mataji: At the end of it, he said he's put something. Gavin has put or someone?

Shri Mataji: Out of that book, can you read it out.

Sahaja Yogi: Nadi Granth.

Shri Mataji: Yes you read out. Now the whole chapter is also on this subject.

Sahaja Yogi: OK.

Shri Mataji: It's

Sahaja Yogi: OK.

Shri Mataji: You see it's a very small chapter.

Sahaja Yogi: Yes yes OK.

Shri Mataji: Yes, just see this.

Sahaja Yogi: In the period of distress about the fiftieth century B.C., Lord Krishna came to uphold Dharma, and He stated in the Bhagavad Gita: Whenever there is a decline in righteousness and a rise in unrighteousness, then I send forth Myself. And indeed in the age of darkness 2000 years ago Christ came forth to save mankind. He too said, I will pray to the father and He should give you another comforter, that He may abide with you forever. What could be a more troubled period than ours, when there is a crying need for the savior? Will He not come? But the divine blessing is on mankind, and as promised She has come as Shri Mataji Nirmala Devi. It was prophesized. The manifestation of the spiritual reality in the modern world has been foreseen by realized seers and sages since ancient times. In America, Jean Dickson predicted the birth of the coming Avatar or divine incarnation in about 24...in 1924. Shri Mataji Nirmala Devi was born on the 21st of March 1923. In England, William Blake prophesized very clearly in his poetry the coming age when men of God would become Prophets, empowered to make others

Prophets. Sahaja Yogis giving realization to the guru tattwa in others. Many of the places specifically mentioned by Blake have proved to be closely connected with the development of Sahaja Yoga in England, especially the Vale of Lambeth, where the first Ashram was established, and other locations connected with the various residences of Shri Mataji. Among all the ancient writers of astrological prediction, the greatest master is Bhrigu rishi, who lived more than 2000 years ago. His two great treatises...

Shri Mataji: 2000 years ago! That's wrong.

Sahaja Yogi: It's incorrect is it? Yes, it should be twelve thousand. ...His two great treatises, The Bhrigu Samhita and the Nadi Granth, written on the leaves of lotus palm describe respectively the horoscope of the man according to the combinations and permutations of stars at his birth, and the future world events of spiritual significance. At the present time when so many are seeking the new age and so many self-certified teachers and masters are floating enterprises of all kinds, to attract the seekers, it would help if we tallied the descriptions given in ancient prophecies against the modern reality. Thus. we should be able to recognize the incarnation, described by our Lord Jesus Christ, as the redeemer, the counselor, the comforter, who will instruct in all things concerning sin and judgment. Many have predicted that this incarnation will be an expression of the female aspect, The Holy Spirit, or Adi Shakti of Indian tradition. These ancient writings are replete with proofs of the advent of Shri Mataji as the saviour of modern times. Her person, her teachings, and the Nirmala Vidya, which means pure Knowledge, which She teaches, are the fulfillment of these prophecies. The clearest of these indications are contained in Bhrigu's Nadi Granth, which was edited with Marathi commentary by another sage, Bhujender?

Shri Mataji: Bhujender.

Sahaja Yogi: Bhujender, about 300 years ago. According to the Nadi Granth, it stated that in 1970 a new transformation in human consciousness will commence.

Shri Mataji: It will start.

Sahaja Yogi: The [] period, the period preceding Kali yuga, and Kali yuga itself will end. Kali yuga is the age of darkness. That period will end after the death of a yogi in 1922, and that was probably Sai Nath.

Shri Mataji: Ya. A great Maha Yogi will take birth. This Maha Yogi will be an incarnation of the Holy Ghost and will embody all the divine powers of God, or the Parabrahma. That is, She will be the one that controls the divine power. That yogi will have the Shakti, or the power, of doing or not doing. In previous ages, seekers of truth had to take had to take to devotion, or Bhakti, or knowledge, or gyana, Patanjali Yoga and all such different method and disciplines in order to achieve the joy of Moksha, or liberation. Thus they could achieve the fulfillment of their heartfelt duty of life and get their hearts' meaning. In those days, one had to undergo a very severe type of penance in order to awaken the sleeping spiritual energy of Kundalini and to make it ascend through the different subtle centers.

Shri Mataji: Your question is answered, all right?

Sahaja Yogi: But by the grace of the unprecedented method introduced by this Maha Yogi, the seekers will be able to achieve the joy of Moksha in their own lifetime, spontaneously, and they will be able to see the rising of Kundalini. There will be no need to give up the body by living Samadhi, but... which means a method adopted of shutting oneself in a cave and dying there while in meditation... but by the capacity of the yoga, one will even be able to achieve victory over death. There will be neither need to leave the body nor to think of your rebirth. The realized soul through this yoga will not have to worry about food, clothing or shelter. In other words, you'll be well cared for. Diseases and mental sickness will be completely destroyed and such people will not need the institutions known as hospitals anymore. They will have a power to develop a subtle body and the other powers that will be given to them. And that's the end of the quotation, and this was written 12,000 years ago.

Shri Mataji: Nadi Granth. That it will start in nineteen... because you see, the whole thing was in Sanskrit language, so it had to be again translated to be brought up to date. Because, if it was written so old as that, in our way of saying that what year it is, he, so he brought the whole calculation and he said it will start in 1970. And it really started in 1970, this work of Mine, started in 1970. I mean there are so many ways by which one can understand. But in the intermediate period of this fifty years, all these people came up, they wrote books and things like that. Writing books takes nothing. I have not written any book so far. I mean this is, I'm hearing for the first time, what they have written. But I have seen this Nadi Granth before, with My own eyes.

Sahaja Yogi: But only a couple of years ago, they showed it to You.

Shri Mataji: Yes, they showed Me about two years back. And I saw this book only, when we were in Sholapur.

Sahaja Yogi: I think it was last year, last year.

Shri Mataji: Yes, last year. Last year they showed Me this book. But I've read this in Marathi language. But this one is done by another, that Yogi Mahajan, who has put few things... William Blake was another...

Sahaja Yogi: I'll just finish, because it's interesting about your birth, Mother. Every one of these predictions is fulfilled in the life

and work of Mataji Nirmala Devi. She was born at the geographical center of India, in a hill station known as Chhindwara exactly at noon on the 21st of March, 1923, the day of the spring equinox when day and night are equal. On the 5th of May 1970, in fact, Shri Mataji introduced the method of Sahaja Yoga, by which realization is achieved effortlessly and without any penances or fasting, let alone living death from the part of the seeker.

Shri Mataji: En masse, is the point.

Sahaja Yogi: The spirit manifests as the the witness state and man conquers his appetite through detachment. Thousands have seen the rising of Kundalini and the pulsing of the different Chakras when Shri Mataji awakens the secret powers of the seven centers. This happening is one which happens to people en masse, and we have seen thousands of people at one time gain their self-realization. C G Jung spoke of a collective unconscious common to all mankind, when he himself had glimpsed through his own dreams and insights, and those of his patients. He also knew and taught that this collective realm is only to be attained by a maturing process of self-realization, casting off illusions and imaginings which hide the collective reality and hinder its realization into collective consciousness with the dawning of a new awareness. Sahaja Yogis know that this describes how Kundalini herself records her own history and carries the scars of our self-inflicted injuries. All this knowledge becomes an open book after Self-realization and aids the recovery of the subject. It is true also that as one establishes one's realization by giving it to others, so also material problems of income, food and shelter all miraculously are solved. This we have seen and experienced, it's a fact. The vibratory knowledge is an absolute knowledge. Shri Mataji Herself never consults any books but radiates innate knowledge on every subject with astonishing insight and understanding. Nirmala Devi Sahaja Yoga is beyond rational thought, it is like the sprouting of a seed into a great big tree, you cannot explain it. Now we have to proclaim that this is the fulfillment of the ancient prophecies, this is the revelation and the testament of modern times.

Shri Mataji: I didn't even have time to read this. All right. So, that's it. All right? Now. Yes?

Sahaja Yogi: Excuse me would you like to comment on books like Yoga Vashishtha.

Shri Mataji: Yoga Vashishta is, you see Yoga Vashishta and all these books are written at a time, you see, when we had a certain pattern of life. Ancient times, you see. Vashishta was at the Rama's time. So it was about eight thousand years back, you can say. About. And the pattern of life he had, even Rama's life was like that, that children who were about five years of age were sent to a guru in a forest. And they were kept absolutely in a very pure relationship and a pure understanding of life. In complete purity. So much so that every university was called as Gotra, gotra. Means, is the, that's your forefather's place. Now everybody in India today also has a gotra, and they never marry among the same gotras, means, you see My forefathers who belong to one gotra, nobody can, I cannot marry a person who belongs to the same gotra. So the celibacy is maintained to that limit, that we are brothers and sisters. Now thousands of years back also we are still brothers and sisters. It's like that. In those days, you see, all these things were sort of practiced, all these patanjali Yoga, Yoga Vashishtha and all these things were practiced, but that's not so today. Today the time is very limited, the crisis is complete. You have to take to something fast, you see there's emergency there. So those books were meant for those days, this was all right, but how many people got realization at that time? Very few. Only Nachiketa, one person, who was the disciple of Janaka, father of Sita. That's all. One person got realization in those days. Rama didn't give realization to anyone. He did not. Because that was not the time to give realization. Now today is the time to give realization. All right? So every book has its own place at that particular period. At the time of Christ, we needed a particular thing. Before that we needed Moses. Before that we needed other things. So whatever was needed at that particular time, that is how they tell it. All right? At this time what we need is realization My main attention is on giving you realization. Nothing else. That's all. The first thing is that. Then other things will come. Now you'll understand Yoga Vashishtha very well. Because those days people lead a very righteous life, they did not need anything to sustain themselves, that righteousness, that purity. They lived like that because the the whole system was built upon that. They lead a very nice life, celibate life of purity, not because they were forced or they were conditioned but because they lead in such circumstances all like brothers and sisters, that they never felt that way. They had very good concentrated married life and everything was arranged very well, but now that society is no more. All right? So how many of you felt the cool breeze yesterday, let's see. That's good.

Sahaja Yogi: How many did not? Did not: one, two, three.

Shri Mataji: Now first of all, have you got a guru before?

Sahaja Yogi: Yes well, she has.

Shri Mataji: Yes. What about you? Another seeker: I had Yogananda

Sahaja Yogi: Yogananda. Seeker: Seven years of TM and two and a half years of ...

Shri Mataji: Doesn't matter. What. Seeker: It really blew my...

Shri Mataji: I know, I know, I know, it is so. You don't know people suffer from epilepsy this horrible TM business, you see. You

pay for becoming mad. It's that. What about you? Seeker: Ananda Murti.

Shri Mataji: Hmm? Seeker: Ananda Murti.

Shri Mataji: Ananda Marg.

Sahaja Yogi: Ananda Murti. Not Ananda Marga, was it? Seeker: Yeah.

Sahaja Yogi: Ananada Marg.

Shri Mataji: Hmm. Seeker: ...

Shri Mataji: That's hard. We have people, now his own wife has come to Me, she is a Sahaja Yogini. His own wife. Last time she got her realization, when we were in Delhi. She tried for three years, his own wife, his own people who are in Calcutta, and she went and told him also that you better take to better life now, you have done a lot of things. But you see he cannot change himself, cannot change. That Sarkar who was his right hand, first he came to see Me. I was in a hotel. He came to see Me with a police escort, and my husband was quite surprised, he said "what's this going on here?" I said, "I don't know why he has come with the police escort." Actually he was the one first who ran away from Calcutta, went to Lucknow and took a jeep and then came to Delhi and then he came to see Me. Now he's all right, but later on he was threatened. He and his wife both were threatened. So he wanted to come to England but somehow or other this all subsided. Now the wife of this Anand Marg came to Me. She's got realization. So that's what, it solves the problem, all right? Doesn't matter. Whatever has happened has happened, doesn't matter. You better get your realization. What about you, you felt the cool breeze there, you two? Seeker: The only thing I felt was a very heavy weight in both my whole arms. Yes, you have been doing Hatha Yoga, isn't it? Seeker: Ya we've been doing Hath Yoga for eighteen months.

Shri Mataji: That's why. Hatha Yoga also is the same thing, you see. Hatha yoga is just a part, a wee part of it, you see. We too do Hatha Yoga, but after realization, and according to the Kundalini's movement, you see, where the Kundalini is, not before that. Because it is absurd, you see, to do anything, any medicine... Come here come, come, come, come, come forward, come forward it's all right, come forward yes, yes. So this Hatha Yoga also is like taking all the medicines without any discrimination. Seeker: Swami Venkatesananada, he died recently.

Shri Mataji: Who?

Sahaja Yogi: Swami Venkatesananada, he died recently. Seeker: He died in South Africa.

Shri Mataji: What did he teach you?

Sahaja Yogi: In South Africa.

Shri Mataji: What did he teach you, this, Hatha Yoga, means physical exercises? Seeker: Have you not heard of him? He's very famous.

Sahaja Yogi: He said, have you not heard of him? He's very famous.

Shri Mataji: Or notorious? Seeker: No, no he's a very, a very spiritual man, travels all over the world.

Shri Mataji: No he's not. Because you should have got another experience, if he was really so. See, those who talk of physical being too much is not a real person. You see? This is not an acrobatic play, is it? Just to become something in the circus. We have to be human beings first of all. Seeker: He speaks of the enlightenment. Is there enlightenment in realization, is that a different thing?

Shri Mataji: They can speak, what they achieve is that you felt happy. Otherwise if you feel this way, the heaviness and all that, then that's not realization at all, isn't it? All right? They are very notorious one by one. But thank God they are all getting exposed, you see. Ten years back when I told them all about them, they were all all up in arms against Me. And people warned Me they are going to kill Me. I said, "Let them try." None of them filed a suit against Me. I told their names, and I told everything of them, none of them... Because falsehood has cowardice in it. They are cowards. They know they are doing wrong things. Seeker: Swami Shivananada was he the same, was he in the wrong?

Shri Mataji: Who is this?

Sahaja Yogi: Swami Shivananada.

Shri Mataji: What did he do? Shivananada also, what did he do, see now? What has he done? On the contrary, he is the one who was denied by some gurus in the Himalayas because he was no good. So he came down and started teaching all kinds of exercises, but he never did any exercise himself. Made others do all the exercises of the world. And then another is that, what's her name is, Yogi Shakti Maa. She's another person. There is nothing in them, all hollow personalities. You are thousand times better than them. Seeker: And the Dalai Lama, is he in the same... You see, there was a book, being written about something and they wanted to have an introduction of Dalai Lama, to that book. But Indians said don't put his name, otherwise it won't sell in India. We don't like him, he is like a parasite. He was a parasite in Tibet, now he has come as parasite here. They are all parasites,

they are supraconscious people, that's all. What good he has done to anyone? Living freely at the cost of that poor country Tibet and now in India, you see, there was a parliament question about him. Why should we support this man and his paraphernalia, which has run away from there. We should find out what they have done, what they talk about. Seeker: So all these gurus are... Modern times there are many who are true gurus also. But they are not in the market. They are not in the market now. This Dalai Lama fellow has had a doctor with him, who used to do all kinds of things and

Sahaja Yogi: He is dead now?

Shri Mataji: Thank God, he's dead. And he really ruined people, this doctor you know, he used to give some sort of a ..., I don't know what he gave to these people who went to him, but they came to Me afterwards and they were all sick, all sick people. People don't like him in India. If you take Dalai Lama's name they say, all right, you are one of them, they think something wrong there. You see, because from outside how will you know? How will you know? Simple thing as that.

Sahaja Yogi: would you say Krishnamurti was a true guru or a false guru? Now Krishnamurti was another one. Now see, you've read Krishnamurti?

Sahaja Yogi: He's had a great deal of...?

Shri Mataji: That's the problem. See now, Krishnamurti what he said, was that, he tried to be very honest about things, and he said that there is no true guru, you have to be your own guru. It's not true. Of course there are fake gurus but there are good gurus also. You see, there has to be somebody real to create artificial, isn't it? If you see an artificial flower, there has to be a real flower, otherwise how do you get your ideas? This is a very big mistake, and that's how everyone who has read you see, thinks, thinks, thinks, thinks, and you just see what happens to you. You become mad, thinking like that. You see some people talk like him nowadays, just talk like him. There's nothing inside. You see My, My point is.

Sahaja Yogi: I got a personal audience with him and I asked him, why does he do what he does, and his answer was: "Does a rose ask why?"

Sahaja Yogi: He's a very beautiful thinker, but I don't...

Shri Mataji: You see thinking is not going to lead you there just understand. You can also think, you could be a more beautiful thinker, but makes no difference. Because what you have to do is to logically reach a point. See thinking is just to logically reach a point and then ascend, you see that is for proper thinking, is to understand, what to expect. Denying everyone is not proper. You must have discretion, you must have discretion. And there has to be somebody true also. You see this is complete negative business, that deny everyone. Yogini: I have a question. I believe that this is a very true way of sustaining the chakras and keeping them in order in order to make your kundalini grow. Could you, would you say that there are many ways to have realization...

Shri Mataji: No.

Sahaja Yogi: ...by yourself, on you own?

Shri Mataji: No, there is no other way. Only Kundalini awakening is the only way. You must reach the logical conclusion also there. Because, you see, that's how we are made. You see, in an instrument is there any other way but to connect this to the mains? Nothing. It has to be connected to the mains. Is there any other way that the seeds sprouts? Is the same thing, is all everyone is made like that, now somebody, if somebody laughs, like crying, then you will say he's absurd. Normally you laugh, the way everyone laughs, isn't it? In the same way the Kundalini rises, the way it rises. That's the only way, there is no other way out, no other way out. Everybody who has got realization has got through Kundalini awakening.

Sahaja Yogi: Yoganandra, of course, has gone to his mahasamadhi, but do You feel whether he were realized or not? He was trying to teach self-realization. Do you feel, Do you feel it isn't on, once the person is dead?

Shri Mataji: What's it? When you are dead then you get samadhi.

Sahaja Yogi: That he cannot be a guru, because he's dead? Different

Sahaja Yogi: Can he still be a guru, even after his death? Assuming he, assuming even though he got, he was not a realized soul, but he did contribute something to teaching...

Shri Mataji: No.

Sahaja Yogi: ...He took mahasamadhi after death, can he be a teacher?

Shri Mataji: No, no, no, if he is not a realized soul he has no business to be there, first of all.

Sahaja Yogi: He's a teacher, he was almost using the same words you just used.

Shri Mataji: No but they can say the same things, My child, you see, they can say the same thing, they, because it is written. It's written everywhere. You see even if you go to a church the priest says the same thing. Saying is not the main thing. Is whether he is a realized soul or not. Apart from realized soul, there are many realized souls also. Now, for example, in Sahaja Yoga if you

come, you get your realization, you are a realized soul. But are you a master of that or not? That is very important. Unless and until you have entered into the kingdom of God, you have no authority to talk about it. Say, I will tell you a very simple example. Now, supposing on the road you find a man standing and saying go this way and go that way. If he's a policeman, you will listen to him, but if he is not a policeman you'll say, "You who are you, you are mad? Why are you telling me?" They have no authority to do it. All right? That's why, whether he is dead or living, they call "We have got mahasamadhi," this is not true, they cannot. They can only possess you. That's all. Because the realized soul does not possess, only these people can possess. You see, the teaching can be in a priest can say the same thing in a church. Anybody can do it, but they are not realized souls, is the point, how you do it. It becomes a conditioning on you. You see? If a person who is not a realized soul and does not give you realization, it becomes a conditioning for him. It's not reality. You take it because you think it's good. Rationally you think it's a good thing, rationally, that you should do a good thing, and all that. But doesn't help much. What helps you the most is that you become capable of it. That you enjoy it, it becomes your second nature. It becomes part and parcel of you.

Sahaja Yogi: There's another one, Vivekananda wrote thousands of books in India.

Shri Mataji: But what has he given?

Sahaja Yogi: He gave nothing, except this...

Shri Mataji: All, you see, we know, because those who know, know Vivekananda very well, because those who have read the original books know that he has taken from other books and said something. So it nothing special, you see. You people only know Bible, supposing, and somebody writes the thing on Bible, you won't call him Vivekananda, you won't. But because he writes about Vedas and all that which you have not read so you call him Vivekananda. That's what it is. You see anybody can read those books and can write. Anyone can. There's nothing so special.

Sahaja Yogi: In Perth we get ten day meditation courses, one is ... by doctor Goenka.

Shri Mataji: You cannot have courses in this, My child. It's a living process. You cannot have courses, you see. You cannot have courses. It's all, there is another going those courses, what do you get? Nothing. Have you seen anybody getting realization? First thing if somebody can give you collective consciousness than you should believe that person. You see, it's like, people think that we can pay for a course. I will give you another little story of My grandchildren. I have two granddaughters, who are from the first daughter and they are realized souls and born realized. So one day the little one, she was about three years, going to a kindergarden school, brought a paper to Me and said, "what is written grand Ma?" I said, "It is written that if you pay hundred Rupees and come for a course in this hotel then you can get your transformation." She was first puzzled. She said, "How can you get transformation without Kundalini being awakened?" Little one, you see. But the another one then, [laughs], "but this courses business I cannot understand. My father has done fourteen courses of all sorts but his Kundalini doesn't rise." You see, they are simple, and they know the facts, they said by courses you cannot. There's no course, we cannot have a course, we don't have course in Sahaja Yoga actually. We don't have. It's, you should feel it, you should see it, you should work on other people, understand it, you see, it is the 'Bodha', is the awareness, that you develop about others. For example, supposing, how to make out a Dodge car? You can't give a course on making out the cars, you see that. And then you know, this is a Dodge, this is Mercedes, this is this, this is that. But you give somebody a course, he won't know. It's simple as that, simple as that, you see. But then this, about God, you can't have course. I can't tell you one day, you become this too. This cannot be. May be, may not be, you see it's a living force. May be his kundalini did not rise, yours has risen. Hers, his is not risen or somebody's not risen, so we have to raise it. How can I give a general course like that? Now the fruits are, you can't say that every flower will have a fruit on such and such time, such and such. Can you give a course to these flowers? It's so simple you know, but we never, we take everything living for granted because we don't know that we can play a part in that. So we shut away. But after realization you can. This is a living process. You cannot bound it, you cannot condition it, you cannot teach it. Nothing at all.

Sahaja Yogi: Sorry.

Shri Mataji: Yes?

Sahaja Yogi: "But each person has a different journey, right? For some people might be easier for them to be self-realized than other people."

Shri Mataji: It is, it's true, doesn't matter. But I am here to solve the difficulties. All right? It's all right, doesn't matter.

Sahaja Yogi: But there are not different pathways.

Shri Mataji: Pathways is the same but some are going slow, some are going fast, some are going up and down, you see some go this way that way, all sorts we have, all samples. You will see that, one by one. It's a big humor that you find sometimes how people move, you see. So itself will solve, doesn't matter. But the path is the same. Path is the same, the ascent is the same. But some are caught up by the lower chakras, some are caught up by the higher chakras, and some have got too much of mental

activity, they suck in the whole thing again. It's all right, makes no difference, makes no difference. You see once you understand that you have the power to raise your Kundalini and correct yourself and if you understand how to do it, it's very simple. You can work it out yourself. You see, if you are a mechanic of your car and you know the road, then there is no problem. Some are second hand cars, you see, like a French girl she used to come very often to Me from France so My husband once asked her, "Why, She has given you realization now, why do you bother Her every time?" So he is a shipping man, so she said, "Sir, sometimes you have second hand ships, sometimes you have got fifth hand ships." So he said, "Then the practical thing is to scrap them. That's what we do in shipping." But I said, "Not in Sahaja Yoga. we don't scrap, that's the only difference." He said, "The practical thing in shipping is to scrap them." But not in Sahaja Yoga, we don't scrap. There are so many ways of working it out. So, should we have again? Let's see. Are you feeling very hot there in the sun? You can come here. It'll be not proper to sit in the sun too much also. Too much of sun is also not good, too much of anything is not good.

Sahaja Yogi: In fact, could people in the shade just squeeze together so others can be there? You come and sit here.

Shri Mataji: Hmm must be, quite hot.

Sahaja Yogi: It's better to sit on the earth, if you can, because...

Shri Mataji: No no but it depends on, this won't matter, this pillow. No no it's all right, pillow is all right, if it is not made of nylon. Now, you just put your hands like this. I'll have some water please, if at all... Just like this, your hands. Thank you Manmesh, thank you. He's got it here. Thank you. All right. So you please have to close your eyes, put both the hands towards Me. What about the gentleman there? What's the problem? He's not well? All right, let him put his hands towards Me. Now watch your hands, you see if they are shaking. Watch your hands. Left side. All right? Or if there is heat, on one hand. Put them straight, straight like that. Hmm? Now if the left is shaking, can you put your right hand on your heart, heart, if the left is shaking. I think yours is. Put on the heart. Take out some, there is some paper in your pocket? Yes please. Take it out. Yes please, Ya Right hand here on the heart. And if the right is shaking then you put your left hand on the stomach and right hand towards Me. If the right is shaking. Yours is left. Put your right hand on the heart. You are all right. Are you feeling cool breeze? Not yet? You are all right. Not yet? Don't you worry. Keep your eyes shut, all right, all of you keep your eyes shut. Is very important that you keep your eyes shut. Hmm! Put your right hand on the heart, those who have been to the gurus. Please. Right hand on the heart. Hmm, first of all. To any guru you have been, you put your right hand to the heart first of all. Because your spirit is your guru and he resides in your heart. Now bring down the hand on your stomach, On the left hand side, all those who have been to gurus specially. And say that Mother I am my own guru. Just say that, you are your own guru.

Sahaja Yogi: Mother I am my own guru.

Shri Mataji: Mother I am my own guru.

Sahaja Yogi: Mother I am my own guru. Mother I am my own guru. Mother I am my own guru.

Shri Mataji: Ten times.

Sahaja Yogi: Ten times. Mother I am my own guru. Mother I am my own guru, Mother I am my own guru. Mother I am my own guru. Mother I am my own guru. Mother I am my own guru. Hmm! Better.

Shri Mataji: Don't lock up your legs, just leave them loose. Don't lock them. Let them loose. Yes, don't lock them. NSee, this gentleman, going to Krishnamurti. I think I should use Sindoor of Mine. Very bad Agnya.

Sahaja Yogi: Sindoor? Mother's, no, bring Mother's own.

Shri Mataji: No it's all right, this will do

Sahaja Yogi: Will it do?

Shri Mataji: Hmm.

Shri Mataji: Let Me try with this, if it works out, hmm. Everybody's Agnya is. So I am using something, just to turn your Agnya Chakra, you see. So that you don't feel. I have to use this red because red frightens all the evil, just to frighten the ego.

Sahaja Yogi: Left Swadishthan, left Agnya, and right Agnya. NIt's still at Agnya. It's still at Agnya, Left Agnya. It's risen to Agnya...

Shri Mataji: How do you feel? Any cool breeze in your hands?

Shri Mataji: All right?

1983-0303, God Has Created Us With A Purpose

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God Has Created Us With A Purpose

Public Program

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Sahaja Yogini: ... which is the point of evolution for all of us. And it gives great pleasure to Sahaja Yogis to see so many other people coming along to get their realization. Because the experience, once you achieve it, makes you collectively conscious and puts you in touch, in a very real way, with the vibrations of other people and with your own vibrations, of course so that you're able to feel the exact condition of your subtle body, and your spirit, and your chakras, which are these. these coloured circles here represent the subtle transformers of energy that are placed within us along the sympathetic nervous system. And in the centre there, between the yellow and blue lines, is the area in which the Kundalini energy rises when it's awakened by the presence of another being who already has that awakened within him and is emitting the vibrations that are the same as the universal Kundalini energy.

Kundalini in Christian terms is called the Holy Spirit, and it's the same energy that's described in the New Testament as the "cool wind". In Indian scriptures it's described as the Chaitanya, as cool vibrations, and in Muslim scriptures it is called the Ruh, and also described as cool vibrations. And these cool vibrations that you feel once you receive the awakening are the vibrations of absolute truth. Once you develop this awareness, you're able to ask any absolute question, and, by holding your hands out, you can ask if you're an atheist, you can ask the existence of God. And whether you get a cool or a warm vibration, you can tell whether what you're asking about is true or not true. So there's no need to use the intellect anymore to try and work out things, because that's a limited sphere of activity; but you actually, once you get your realization, you go beyond mere thinking into the unlimited, into the divine area.

I think ... it's a relief to be with people who are seeking their spirit, who do have a desire to know the Divine and to understand those ... things that in this society have almost become taboo subjects, that there's so much emphasis around us, in our upbringing, on material success, and competition, and ... doing better than everybody else in achieving things, that the subtle things, that are much more important, get pushed completely into the background. And sometimes we feel as if we are quite out of step with everything, because we know that this is uneasy feeling that there's something wrong with the world at the moment but we can't put it right ourselves, and it can be quite distressing.

In my experience, once I actually received my realization from Mother, two years ago in Melbourne at a programme like this, I couldn't believe it that it had actually ... that I had found what I was looking for, without even quite knowing what it was that I was looking for. And ...it's because at first you try and understand you with your intellect, and it doesn't seem to even make sense that ... and a lot of people, actually, their self-esteem has been so damaged by their seeking, that it's hard to believe that you yourself could have this quality within you, just waiting to be awakened. So, perhaps, before Mataji arrives, it would be good if you could just sit quietly and ... don't try and do anything. If you've been in the habit of doing particular types of meditation or techniques, just try and put them aside and just have a completely open mind about this experience because it is different, although the terms may be familiar to you from readings and teachings that you've had. It's best to sort of try and approach it like a child, with complete openness and freshness. There's nothing frightening about the experience, because it is, in fact, a gift of God to us. And God is Compassion and Love. And the vibrations that you feel once your Kundalini is awakened are those vibrations that come from that Being. And there is nothing to be afraid of, although some books do say that Kundalini awakening can be dangerous and so on. The people who've written those have experienced something quite different. But the actual experience should give you peace and joy, which is absolute.

So, if you can just try and just be at peace now, and quiet, and in your receptive frame of mind, and enjoy the experience when Mother comes. Thank you.

Sahaja Yogi: Again, ladies and gentlemen, it gives me a great pleasure, especially to the ...

Shri Mataji: Thank you very much.

... especially to the people who have come for the first time. There are many who couldn't come either last evening or today to the workshop. To all of you, welcome. Shri Mataji is here, for the first time in Perth, to grant Self-realization, not just on a one-to-one basis but to as many people as desired from their heart. Many got it last night. Some came to the workshop today and experienced something more. All of you have to get it because this is the time when the grace of God is overflowing, and ... all of the true seekers of ages have to get their Self-realization. It's the reward of their seeking, it's the blessing of their past births and all the seeking of God over the ages. We've all probably been a Christian, we've all been a Jew, we've all been a Muslim. We've been worshippers of God the Father and God the Mother at many many times in history. And so, now the time has come when we can get that final step in our evolution, which is just to be triggered by an enlightened being and which, once you get it, you can develop to that point where you become totally one with God.

This is the real yoga. Yoga, as you know, means union, oneness with God. It's not exercises, it's not some discipline. It's the actualization of Self-realization. And so, without any further introduction by me, it gives me again great pleasure, ladies and gentlemen, to introduce to you Her Holiness Shri Mataji Nirmala Devi.

Shri Mataji: To all the seekers of truth and joy I bow. It was really nice this morning to meet some earnest seekers come down to the place where I live and to get their ultimate what they are seeking. We have to know that God has created us with a purpose. He has worked for so many years, He has made us human beings with such care and love. There has to be a purpose behind it. We also know that we have not yet found our purpose, and that's why we are seeking. If we understand that, then one must know that something has to happen. God has to save His creation. And His greatest creation is a human being. This is what He has done out of all the creation — that you tried to evolve, and that's how human beings are created. Only thing was, a human being was given a freedom to choose between the right and the wrong for life. It so happened that human being, in their error, naiveness — I should say, in ignorance, did lots of mistakes. Doesn't matter. Even if they have done, most of them have come to right conclusion; and that right conclusion, as I told you yesterday, sums up like this: that whatever is going to happen to us further than this, it has to be spontaneous, is a living process that has made us human being, nothing dead. If the living process has to work it out, then it has to be spontaneous. We cannot work it out. Secondly, that you cannot pay for it, or you cannot manoeuvre it. And thirdly, that you cannot put in any effort, it has to be effortless. If it is the most vital thing for God, it has to be effortless.

So that's how we reach certain conclusions: that Self-realization, if it is the epitome of our evolution, it has to be absolutely freely given and has to happen in a very spontaneous way.

Yesterday I explained to you in short all the various types of ideas people have about Self-realization, and what we have to expect about Self-realization. We had another enquiry this morning about Kundalini, that a gentleman asked Me a question saying that he has read some books which are all the time warning that Kundalini business is very difficult, it comes up to a point but not beyond a point, and all sorts of stories.

And I have to tell you that that's not true. Kundalini is your own mother. You have your individual mother. And she is waiting all the time, all these years, just to give you your second birth. She never harms you, she never troubles you, she doesn't do anything of that kind. It's ... I don't know, the people who do not know how to do the thing or who have no authority must be doing all these kinds of tricks and must be suffering from Kundalini awakening.

I know of one gentleman who, in Kashmir, said that he's got Kundalini awakening and he had tremendous heat and tremendous

burning and all sorts of things, and that ... he ... "it's a very dangerous thing", he has written a book on that, some sort of a ... I'm forgetting the name of the book. Now, this gentleman himself is leading a very horrible life. Of that I've been able to find out. He has all sorts of relations, and he's leading a very ridiculous life, not suitable for any saint. If such a man has to have a Kundalini awakening ... I can't understand how can Kundalini come to him, but must be some sort of a God's anger on him that he has felt this kind of a feeling within him, maybe, or maybe he has been to somebody who is a wrong type of a person, who has awakened the Kundalini without any authority. And maybe, that time, the first deity, as I told you is it there? the chart is not there? the first deity I told you did not like it and got angry. And the whole sympathetic nervous system on the left-hand side and right-hand side got angry. And when that happen, the person can develop lot of heat and lot of blisters. I have seen a person getting a blister all over, all round his neck.

At the very outset I must tell you that heat is the sign of violent action. Say, for example, if you heat the helium gas, the molecules of the helium gas start going all round. They are very volatile, they start moving in a way that you feel that two armies are fighting. Then you find that ten armies are fighting, then you find all of them are fighting with each other. But if you cool it down, their action is very collective; they move in a smooth manner, in a very collective manner. So, one can see that when we are heated up also, you see, a man is very hot-tempered means he is a very ... angry person, and he cannot carry on with others, he has no patience. But when we see that a person is cool, is collected, then we say he is a nice person. In the same way, if you feel heat from your Kundalini, then be sure that something is wrong that is resisting you. Even while giving realization in the beginning, you do feel little heat because the heat of the body has to go out. But today I'm going to tell you more about, particularly more about the chakras and not about the general things that I told you last time. In any case, you can get the book, and you can come to our centres and clarify it more and more. But, as much as possible, today I will try to tell you about the chakras, how we spoil them, and what are the effects of these subtle chakras, which look after our gross plexuses within our body. Please be seated. Now, the first chakra, as I told you, is called as the Mooladhara Chakra. I'm sorry. (Aside) Is it all right now? Can you see it?

Sahaja Yogi: Just raise it slightly [unclear].

Shri Mataji: You can't hear? All right. Now, this is the first centre, which is a subtle centre within us. Now, this centre is manifesting outside what you call the pelvic plexus. The pelvic plexus is responsible for all our excretions. Whether you like it or not, it is there, it is present within us, and it looks after all our excretory ... functions. It is important to see that this chakra is placed under the Kundalini. So, when the Kundalini rises ... the Kundalini is the power within you, the pure power of desire, the desire that you want to become one with the Divine. Now, it lies below, this chakra lies below, is a very important point — that this chakra does not play any part in the ascent of the Kundalini, because Kundalini doesn't pierce through it. On the contrary, if this chakra is pure, the information about somebody who can raise your Kundalini can be easily communicated through this chakra. But it does not play any part in our evolution. That means sex does not play part in our evolution. Animals know what sex is, human beings know what sex is. Sex is a part very natural within us, and for our ascent the sex does not play any part. At the time when the Kundalini is rising ... the Kundalini who is the mother of the deity of this centre, this Kundalini is the Virgin, so He is looking after the protocol of the Virgin. And this Kundalini, when She has to rise, if you have by any chance something wrong with this chakra, then it takes time for Kundalini to rise. Because this centre has to give permission or, you can say, the sanction that it's all right and that Kundalini can rise. So this is the sustaining force, or is the centre of the Kundalini itself.

Now, the word "mooladhara" means "the one who is the support of the ... moola is what? ... moola is ... of the root". The root is the Kundalini. And it resides in that area, that is called as Mooladhara, while the centre is down, and the centre is called as Mooladhara Chakra. That's how we have these two things separate. Now, this centre is important because it gives sustenance, it looks after the protocol of your Kundalini. So anybody who says that you can ascend through sex, please be sure you are misled by that. I do not want to mislead you. I want you to have your Self-realization. Because you are people who are seekers, not today, you have been seekers for ages. And no use running after something because it appeals to your weaknesses, or because it supports some sort of a thing which you heard before, like Freud. Now what Freud has said is absolutely wrong. Because what he has achieved today you can see very clearly that all the societies in the West are finished. This is thanks to the unholy trinity. One of them was Mr. Freud. And when I said this in Austria, people were very happy. Because they were feeling guilty that it is Freud whom they supported always, and what he has done, he's played a mess with everybody's life. He just knew one side of

life, that one side which starts from the sex, goes upward. That's only the desire. That's only the desire power, but he did not know the other side. When he talked that you should not be conditioned at all, he did not know that if you do not condition yourself, then there is another side which is much more dangerous, and that is the side of ego.

This is what exactly Hitler did. He used his ego. And with his ego what he has done. And so many such people, who are thinking there's nothing like conditioning, "What's wrong? What's wrong?" and what they achieved is nothing but a very bumptious, useless ego, which cannot see the truth. Anybody who pampers that ego, they run after it. And they say, "This is your name," big name they give you, or they tell you, "Oh, you just do this, you look like this, you wear this, you do this." You get quite satisfied with it. You have to be honest. If you are not honest to it, how will you get your realization? You have to be honest. To get your realization you have to be a human being, first and last. If you are not a human being, you are just trying to do something which is so outside. It is all outside. If you are doing something outside, you cannot get it inside. It has to happen inside.

I feel concerned because you people are realized persons if you take to reality. But if you don't take to it, what's going to happen to you? Because you are seekers. You are not like mundane, ordinary people, who are not seeking, who are just seeking money or position or things. You are special people. You are people of God, who have to become prophets, and you must have powers to make others prophets, as William Blake has said about hundred years back. You are that type of people. And you should not waste your energy, believing into things which is not true. Is not true, because, you see, the Kundalini is placed above that point which we call as sex.

We are not sex points! To reduce ourselves to sex points is the minimum, I mean, I'd say, the most degrading thing that can happen to human beings. We are the highest type of creation of God. Sex, everybody has, you know even earthworms have, every sort of nonsense has sex. What's so great about sex? There is so much we talk about sex as if we are impotent people. There is nothing in sex that can give you your realization. Of course, you have to lead a sanity, you have to understand a life of sanity and lead a life of understanding about sex.

Sahaja Yoga is never against sex, we believe in sensible marriages, bringing up children who are very realized souls to be born on this earth. That is the thing we have to achieve. There are so many great people who want to be born. But the people who are going to give them birth are lost into nonsensical things, they are just lost. They have no idea as to the whole, what part, what role they have to play into it, and just they get lost in their individual understanding of a thing. It is not that. You have to understand it's a very cosmic thing that's happening, and thousands and thousands and thousands of people have to get their realization. That's the main thing. If you don't get your realization, I must say the age-old desire of yours is lost for ever. So don't fix your mind into some idea which somebody has screwed into your head because thousands are running after it. Maybe that reality cannot have thousands, maybe. Millions we can't have, I know that. Reality is not easy to accept. Never people accepted reality so far.

When Christ came in, how they behaved? When Buddha came in, how they behaved? Nobody does that way. It's a you see, it's not a hoard that's walking towards it, it's not a shoals of fishes walking towards it, it's not a big mob walking towards it. It's every person who has to receive the realization. And you have to pay full attention to it. You have to respect yourself, and know that you are a seeker. And, as a seeker, you all must get your realization. Otherwise you have no meaning, no purpose, nothing. And if you join any purposeless pursuit, I would say I have told with all earnestness and with all My love, but if you don't want to understand it, nobody can force your realization into you. So please understand that first thing is to get your realization. If you can't get your realization, then you have lost the biggest chance of your life.

You all have to become your spirit, your Self. And this is the great instrument God has created within you. As I told you yesterday, this is the knowledge of the roots, of the roots within us. And this knowledge you have to understand first of all, you need not accept it, but you should not deny. With open mind, listen to Me what happens, and how these chakras are within us, and how they react, and how we falter. So one of the first things I have to tell you that sex plays no part in Kundalini ascent as far as its piercing is concerned, means it does not have to pass through that. Whatever is the truth, I have to tell you. You may not like it, but I have to tell you. I am not here to seek votes or to have elections or to collect money out of you. I don't want to buy Rolls-Royces. Nothing of the kind. I am here to give you what you have, what is your own. I am just here to give you that, what is

your own, what is your own property. So it does not matter also if you do not like it for the time being. But ultimately you'll like because you will know Mother has told us the truth. Now, the second chakra, Swadishthana, is also a very important chakra within us. This Swadishthana Chakra plays a very very important part in our lives, when in the modern times specially. Because this is the centre we use for planning, thinking, for all futuristic life, as well as doing every sort of physical work. This centre is the one that creates balances as well as imbalances. If you use this centre in a wrong way, you create an imbalance within you, of a very very serious nature. For example, this centre, Swadishthana, looks after your aortic plexus in the gross. Aortic plexus doctors know what it is. But this centre is a subtle centre placed in the medulla oblongata inside the spinal cord.

Now, with this centre, we think about the future, or we can think about the past. We put in physical work also through this centre. So it moves to the right as well as to the left. It is dangling in the air. It's the only centre which moves on both the sides in such a big periphery, all round. And it can also retract and can go further within. Now, when we have an imbalance in this, we really do not realize that we are leading an imbalanced life, till we get into a serious trouble.

This centre has got to look after your liver, your kidney, your spleen, your pancreas, and your uterus. Plus it has a very important work: that when you think too much, the brains cells are used up — to replace the brain cells from the fat cells from the stomach. It transforms the fat cells for the use of the brain. And this is a very important work it has to do. (Aside) Can you put on this one please? Yes. Now, when this chakra works more for thinking, for planning, this, that, it is ... it neglects its other work, which is also equally important, like liver, and your pancreas, and your kidneys, your spleen. And thus we develop diseases of liver, of all these organs. Out of this, liver trouble comes to us because of our overactivity; also it can come to us from inactivity of the liver. It can come to us from both the types of liver. Now, if you have an active liver, a very active liver, you develop a funny disease, we call it as biliousness. Your attention is always unhappy, and you feel like vomiting all the time. You you get very irritable, and you have a temperament that you don't feel the peace within yourself. This is one. That means your attention gets absolutely disturbed. Because the liver is the one that really sustains your attention. So when your liver is out, your attention is funny, you don't know what to do with your attention, and all the time you feel, "Oh, it's terrible," and you feel very nervous, and agitated and anxious. But then doctors do not know at that stage, I think, it's liver, which is bad. So, what they do is to use the ... something to find out about liver, what's wrong with the liver. But when they try to do that, it's not so easy to find out, till you find the patient is lying just on the death bed with the cirrhosis of the liver. And then they certify, "Now you are going to die." But in Sahaja Yoga, if you have a liver, at the very outset you can make it out that you have got a liver. Because, as you know, on the fingers it can be felt where the liver is, and if you see that this Swadishthana Chakra is catching, with this centre of Nabhi Chakra, then it means you have a bad liver. And this liver is a very serious thing because it makes a personality absolutely useless for any communication after some time. Now, the another thing is the neglect of other centres, like, say, your spleen. Now, this is a very serious thing. Because if you are very hectic by temperament, and if you are all the time thinking of future: "I have to go, I have to attend the office, I have to do this, I have to do that" that time this centre, which is called as the, we call it the left Nabhi centre, gets excited. And it hasn't got that we should say, the it hasn't got that attention that it requires, so it becomes very hectic itself. It goes into an emergency. All the time attending to an emergency, it is producing more more red blood corpuscles, and you become absolutely hectic. For example, people in the morning read the newspaper. First shock comes to them from the newspaper, somebody died, something happened, something horrible things happened. Naturally, the poor spleen goes into action, and it starts producing red blood corpuscles. That time you are having your breakfast, for example, so all Swadishthan emergency. Then you are suddenly rushing out. On the way you see lot of this traffic, and you have to catch up with the time and all that. All this modern life makes you that hectic, nervous, hasty, we can say, and a speedy person.

This speed, actually the speedometer is your spleen. So poor spleen goes into a bizarre state. It cannot control your speed, and it has to, it tries to keep the speed with you, your hectic nature. It becomes hectic itself. And then a disease which we call as leukemia, the blood cancer, can develop. Blood cancer is the result of this kind of temperament and nature. Now, there are many children who get blood cancer. I have seen, I have seen many children suffering from blood cancer. And these children get it from the parents who are like this, hectic parents, who are anxious: "We must go to the office, we must do this, we must get that" so many things at the same time. And such people get this trouble called leukemia, and is absolutely curable through Sahaja Yoga. It is absolutely curable through Sahaja Yoga. It's not difficult to cure leukemia, but you have to continue with, you have to continue with the practices of Sahaja Yoga, so that you absolutely get cured, and then you can cure the leukemia of other people.

Another thing that can happen to you is the kidney trouble. You see, the kidney becomes overactive. The activity of the kidney ,too much , creates a problem within us which we call as hypertension, by which we get high blood pressures and things like that. People always tell, "I suffer from high blood pressure." Dr. Warren himself, when he came to Me, was a patient of high blood pressure and many other problems. But after Sahaja Yoga, you settle down. You find you strike the balance.

You strike the balance because you don't think so much. The thinking that goes on like mad stops. If you want to think, you can think. If you don't want to think, you just don't think. You can stop it and sleep. But if you want to think, you can think it. But I've met a doctor in Geneva who came to Me, he said, "Mother, cut my throat, do what you like, but stop this thinking." You see, it's so disgusting for some people that even if I don't want to think, this brain goes on chuck-chuck-chuck-chuck-chuck-chuck, like that, troubling me so much. But it is because of this centre, which has got out of its balance, and it does not know how to control, and that's why these things happen. Then, your uterus also, women who think too much also can become, they may not produce any children. It's possible that they can become barren women because there's no nourishment to that uterus, and maybe they might develop troubles of the uterus. All these troubles come from this overthinking, futuristic attitude, speediness in life. One of them is diabetes.

Now, diabetes will not occur to any ordinary farmer who doesn't think so much. But it will always happen to a man who's thinking about a big plan of how to project himself, his business plan, or his other plans. All such people get diabetes. The reason is he thinks so much that there's no attention left to that poor pancreas, and the pancreas gets sick, and that's how he gets this disease of diabetes, which is supposed to be incurable. Not in Sahaja Yoga. In Sahaja Yoga diabetes is absolutely curable. Jaundice and all these diseases of the liver are also absolutely curable in Sahaja Yoga.

By giving the balance to the people you can achieve a lot. Because this is what all the prophets told us, that we should lead a life of moderation, not to go to extremes. If you go to extremes, then you are not dharmic, means you are not sustenant, you are not sustaining yourself properly. Now, these are ten valencies within us, in the human beings. In the carbon, there are four valencies, as you know. In every element there are eight valencies, and these valencies become ten valencies in the human beings. Now, these are the ten dharmas, as they call it, or the ten kind of behaviour, or ten kind of sustenance we have to look after. If we do not keep that balance of these ten things, then we go off the balance. Like Buddha has told you that you have to keep to the central path of ascent. And that's what exactly it is that we have to keep to the central path of ascent, and if we cannot keep to the central path of ascent, then we suffer from, first of all, the physical problem. First of all we suffer from the physical problem, and then we suffer also from mental problem because we go into an imbalance. Now, when this chakra moves to the left side, we get into mental problems. Because when it goes to the left side, what happens is that we start using things like for our emotional behaviour and emotional expressions, and too much of it. As a result of that, what happens to us that we become possessed by another force, that resides beyond this centre. And beyond this centre resides the collective subconscious. Now, this collective subconscious is a very dangerous area where people should not enter. Any person who says, "I am very devoted, I am very dedicated, I must do this" without getting connection with the God, if you do all these things, your whole attention can be ruined. For example, supposing there's , there's a telephone, and you are not connected, and you are using the telephone very fast, then what will happen? The telephone will go out of order, and you will have no connection. In the same way, the people who very earnestly try to do something without having connection with God move to the left side, which is called as the collective subconscious area. And this is a very very dangerous area within us. From there, many things , which the doctors call as protein 58, but we call them as dead souls attacking. Doctors call it as protein 58 because they don't now what they are. But they say that these proteins come from the area which is unknown but existed within us since the day of creation. That means it is collective subconscious. And these proteins, like 52 and proteins 58, they have tried to even photograph. And they said that when they attack us, then only cancer is triggered. But the vulnerable position of the cancer is created by our extreme behaviour. Now how cancer is created, we should try to understand. For example, the left side and the right side as I told you, there are two powers, left and right-side powers, which we work out, for example, the emotional on the left, and, on the right-hand side, we have a power which we call as the power of action, where your physical and your mental efforts are expressed. Now, when you go to the extreme of this, then what happens the connection between the left and right breaks. Just breaks. And when it breaks, you start getting the power on its own because it breaks the connection with the whole. So, it is very arbitrary, it is not coordinated. It doesn't cooperate with the whole body, it just starts growing by itself. And one cell becomes big, or cells in the nose start

becoming big and start covering the whole face. There's no relationship between the different organs and different parts of the face. It just starts growing, overpowering other , other cells, and that's how we call it a malignant growth, or malignant cell. Now, when you go on like that, what happens it breaks. And the deity the one which controls it, the one which is inside it just sleeps off. At that time, the best thing would be to awaken the deity. If you can awaken the deity, the whole thing comes back, and that's how we can cure the cancer of people. It's true, Sahaja Yoga can cure cancer. I have been telling this for the last, I don't know, twelve years or so, that it's only through Sahaja Yoga cancer will be cured. Now we have many doctors who are doing cancer research and all that. And we have one doctor, Shivardhan, who is doing a research now on cancer, and he has accepted this, that it is only Sahaja Yoga will cure cancer, otherwise nothing can cure it, because when human beings go to the extremes, to the right or to the left, they do this to themselves, and they are vulnerable to be triggered by some sort of a protein which enters into your being and triggers this cancer. That's why doctors can remove your nose, they can remove your ears, they can remove this, they can remove that. But they can't remove the base of cancer, and the base of cancer is the centre, the subtle centre. And to attack that subtle centre, one has to become a subtle person. The doctors have to become self-realized, so that they can attack. Now, in Sahaja Yoga we have many doctors, and some are Russians, some are English, some are Indians, and they are all working it out together. And maybe that we may be able to publish a book on how to cure cancer with Sahaja Yoga, or how we have cured cancer with Sahaja Yoga. But the main thing is that we are not here to cure people, not to give cure to everyone, every Dick, Tom and Harry, as you can say, but we are here to give you realization. God's interest is in people who are who are seeking God, who are God's people. He is not interested in devils. Supposing tomorrow Hitler gets cancer God won't be interested in curing him. So God's interest is mainly in people who are seeking Him and those who get enlightenment, and after their enlightenment they can give light to others. God doesn't bother about people who are just wasteful, who are good for nothing. He has to look after the people who really will take up the cause of God and do His work after getting cured.

Now, we had a patient today, this morning, who came to us, who went to some horrible guru and who paid a lot of money, to get epilepsy and then a brain cancer. Now, with Sahaja Yoga, he's very much cured. He is walking about. Of course, doctors had given up hope, they had prepared for his death and all that. In your Perth we have got a case here who is now completely cured; he talks well, he walks well, and everything is going on well with him. But for this he had to come to Sahaja Yoga. God is not going to fall at your feet: "Oh God ... that Oh please, listen to Me, you are very sick, and you must get well, and this should happen." God is not interested. You have to be interested in Him. That is one thing that you have to be interested. Say, your Prime Minister, if you want to meet him, he is not going to come and say, "All right, come and see me, I want to meet you, please come." You have to go and see him. He's just a Prime Minister. But this I am talking about who is the Prime Minister of all the Prime Ministers, the highest of all. So you have to be interested about God, you have to get to Him, you have to ask for it, otherwise He is not going to fall at your feet. That's important to understand.

Now, so this centre is I've told you about Swadishthana. Now, the next centre is the centre of Nabhi, which they have already explained to you what is Nabhi Chakra is, but we must know what diseases are caused by bad Nabhi Chakra. First, it is on the left-hand side and right-hand side. There are two types of people: "left Nabhi" and "right Nabhi". The people who suffer from right Nabhi are the people who have got all the problems of the liver. Now, there was a gentleman who was writing a thesis on alcohol, what is the , what is the chemical reaction on liver when we take alcohol. And through Sahaja Yoga only he realized what happens actually to this. That water is, as you know, is H₂O. So H ions are on both the sides, and O is here, is bound by that. H₂O, there are two H and one O. Now, when you start taking water, it gives normal like that. And when the blood in the water comes in contact with the liver, the liver has the function to take away all the poison from the body as heat. It absorbs the heat and then transfers it as bile, and it goes out of your system. But if you take, say alcohol and all these things in a very strong way and not in moderation but is too much, then what happens — this edge goes down like this, and a barrier is created; and when it goes near the liver, liver cannot suck in the heat, it cannot suck in the heat. And that's how the heat is accumulated, the liver goes on malfunctioning, and you always have the trouble of the liver. But supposing you come to Sahaja Yoga. Then edge moves like that, and all that is heat within you is passed into the liver. You'll be amazed, when you will be doing Sahaja Yoga just now, we'll be raising your Kundalini , in the beginning you'll find lot of heat will be coming out of your head before you start feeling the cool breeze of the Holy Ghost. First the heat from the liver will be pouring out, and you will feel very relieved when it's poured out, and then you will start feeling the cool breeze of the Holy Ghost in your hands , which is the all-pervading Power of God, as I told you that first time, after realization, you can feel that cool breeze within you.

Now, this chakra gets spoilt on the subtle when you are very money-oriented. If you are a very money-oriented person and you are always thinking about money, how to get more money, like mad, you see there's a rat race of money, then this centre goes out. And when this centre goes out, a person suffers from other troubles, not from money troubles maybe but other troubles, like he is emotionally dried out. He becomes an unemotional person. He becomes a person who has no feelings for anyone. Then, I have seen you must have heard about the great dacoits [gangs of armed robbers] in India. And there is a lady who was a dacoit, a small little lady of four feet height. And she was a person, she was devoid of any emotions, she could kill anybody, she could do anything as long as she got the money. I mean, the whole emotional side is completely blocked of such a person who thinks too much of money all the time, and gradually he becomes very materialistic. And a person who is materialistic neglects his heart, all the time, he neglects his emotions. He's worried more about the carpets, more about this, more about that, than the emotions of the people, than the feelings of the people. And this kind of imbalance can come when your Nabhi Chakra goes out of order and you start putting all your attention to money. Now, it's most surprising that the countries which are affluent have more money orientation than the people who are not. It's very surprising. Say, for example, in an Indian village, a person may not have so many things as you people have, but if you go to him, he'll be very happy, whatever he has, he would like to serve you, his food, anything that he has. He would not like to see that you have not taken your food or your milk or something at his residence. He'll feel so obliged that you go and you serve him with that joy and with that love that he has. He would like to express his love. Now, people misunderstand. I've seen, people who are affluent misunderstand. They think it's a slavishness. It is not. It is that they find joy in emotional life, in expressing their joy. To them, it does not matter if he has to starve for the day, doesn't matter. But he has given you food, so he feels that satisfaction: "Oh, God, he has eaten at my place. So sweet of him." There's no slavishness, but is a kind of an expression of that love. But in the West I found that people say that if you do that to somebody, then people misunderstand, they think you are a weak person, as a sign of your weakness. I mean, I was amazed how can it be. I live in an area which is supposed to be very posh, and very, very rich people live there, very rich people. And once it was snowing, snowing very heavily in that area, and I, we were shifting that very same day. So, I went round, there's a square where we live, so I went round the square and I deposited some things and I saw a lady standing outside with a little baby in a pram, and another lady had opened her door little bit and talking to her there. And that little baby was in the pram, and it was snowing, can you imagine? And this lady was talking. I came back after half an hour, still the lady was standing outside, she wouldn't open the door. And they are extremely rich people. I can't understand how can a person not feel that a little baby is in the pram. They hate children there. I've seen, in that area, the people just hate their children. They beat them so badly, I'm amazed. And they give it to the servants, and the servants look after the children. In England, you'll be amazed that two children are killed by their parents every week. First I used to think it is England, but it's not so. It is only in London this is happening. Can you believe a thing like that? I mean, in India, I can't think of one woman doing that. So, emotionally they are very strong people, but they lack other things which you have, which is to be combined with East and West and has to be brought to a balance. It should not be only emotional life, that you want to have more children and more children. That's why more children are born in that country. They like to have more children. Apart from that, they are the only people who look after their children so well, so all children want to be born there also. They would not like to be born in places where the mother is hard, very hottie, and angry for only a little carpet being spoilt, or something if the children are spanked. So, naturally, they would like to be born with parents who are natural, who are sweet to them. And that must be one of the reasons why we are suffering from overpopulation. While in Germany it is minus, in London it is minus. You go to Norway, it is minus, it is Sweden, it is minus. On top of that, people are committing suicides. They are competing among themselves, who is doing it more. For example, if you go to, first I heard that it was in Sweden people were committing suicide more, but now it's Switzerland has taken over, and they are double the number who are committing suicide. It's I can't understand. I had about three girls from Cambridge, who came from Sweden. And they came to Me, and their vibrations were like dead people, absolutely numb. I was shocked, these young girls between, say, sixteen or twenty, something like that, why should they not have that feeling of exuberance, that joy within them, bubbling with life, such young girls. And I asked them, I said, "You come and see Me in the house." I mean, I was really surprised. And when they came to see Me, I asked them, "What are you doing?" They said, "Mother, to tell you the truth, we are just planning how to commit suicide." Can you believe it? It's such a tragic thing. Young girls just planning how to commit suicide. But I said, "Why? Why you not? What is so much?" They said, "We have, nobody gives us love, nobody loves us, there's no love for us. We've got money, we've got everything, we are daughters of rich families, but there's no love. And that's how we want to commit suicide." Just imagine! This is what is happening when one goes too much to materialism. Matter can never give us joy, take it from Me. It is also in economic science that the material things cannot give you satisfaction, in general. They can give one particular thing: you buy,

now you buy this, all right, then you want to buy that, then you want to buy something else. But in general, they are not satiable. That means matter cannot give us joy. That I do not say that we should not use the matter. You can use the matter for your purpose also when you know how to give it to others. The joy of matter is in giving. Perhaps we have missed the point, but after Sahaja Yoga you will know that the joy of matter is only felt when you see the beauty of matter and when you see what it is to give to others. To give to others. It's not for yourself that you can ever enjoy, but only by giving others you enjoy the matter. All right, that's going to a very subtle point, but that is what happens to you, that you become extremely generous, and as a result of that, you enjoy the bliss and happiness, and your own generosity within yourself. I'm supposed to be extremely generous, and sometimes Sahaja Yogis are quite worried about Me that, by the time I return, I will be finishing with all My saris and nothing will be left out of them. And they are all the time telling Me, "Mother, be careful, You are extremely generous." But I enjoy My generosity, I do not enjoy these possessions so called than My generosity. Because if you have a possession, it's a headache. You have to go to the insurance, you have to worry that it should be kept all right. It's better to give it to somebody else and see on other people than to have your own. If you own it, it's a headache to you. But if you give it to others, it's nice. You enjoy it all right. You enjoy this hall very well, without owning it. If you had owned it, it could have been a headache for you to go up there and look after everything, isn't it? It's better not to own this thing. Let others have the headache, and let's have the enjoyment. That's what is the policy in Sahaja Yoga you try to adopt.

So now we have the centre, another centre which is very important — is the centre of Heart, central Heart we call it, is the centre of the Mother of the Universe. In Sanskrit She is called as Jagadamba. She is the one who stays there and gives you the sense of security. She looks after the saints who are trying to get out of this green thing, we call it as the Ocean of Illusion. She protects them, She gives them all the help, all the guidance, and tries to pull them out of the illusion. And this is the way She kills all the devils and the demons who are, like fake gurus, trying to put down the seekers into the illusion more. She is the one who's the remover of illusion, and this incarnates again and again on this earth, to help the seekers to get out of the ocean of illusion. But when this centre, as in childhood, starts pulsating first, the sternum bone creates lots of antibodies, and these are actually the soldiers of the Mother. And they go and get distributed in the whole body. When you see something coming up on you, you get a fear, and you get a palpitation in here. That time, that frequency of palpitation informs these antibodies to be alert, to fight the person who is trying to attack you. And that's why it is important to understand that this centre builds up your sense of security. If this centre is disturbed, your sense of security can be disturbed.

Now, the disease of this centre is mainly is breast cancer. When a woman is insecure in her life, she feels insecure, then she develops this trouble. When she is insecure as a mother, she gets this trouble of breast cancer. Now, doctors won't believe it, but I have cured many breast cancers. And that can easily be cured by awakening this special power of the motherhood within you. You just become self-confident, and the diseases completely cured, eradicated, without, without going into any operation or anything like that. Now, there are two other centres you see. The one on the right is of your own father, and the left is of your own mother. Or, we can say, is a fatherhood and motherhood. If you have been a bad father, or if your father has been not nice to you, this centre suffers. If this centre suffers, then you get the disease called asthma. Asthma can only be cured if you tell the person who is a Sahaja Yogi about your father, what's the problem is, if your father has died, if suddenly died, if you are missing him, or if there is a problem with your own child, anything like that. The quality of fatherhood, this is represented by that. The left side is the mother's thing. If the mother is not being very kind to the child, the child could be erratic and could be very volcanic and temperamental, very temperamental he becomes. If he had not seen his mother, or mother has been a very unkind person, then such a person can be absolutely insecure all the time and could be all the time demanding attention from others, and would be very very aggressive on that point. So this is what it is. One has to understand that these two centres within us are important.

After Sahaja Yoga, you start understanding your parents. Even if they have been very nasty to you, you try to forgive them, and they also come round very well, and good relations are established with parents. Because you are seekers, sometimes the parents don't understand you. Because they have no seeking. That's the age group which may not understand your seeking. But when they see this transformation coming into you, then you completely changed, you are completely changed. I'll give you an example of a Swiss Sahaja Yogi who came to Me, who has written a very big book on Sahaja Yoga called Advent. This boy had a father who, who was leading a life away from the family, gave up the mother, and he used to have some sort of a relationship, and he never had any good relations with his children. But when this boy came to Sahaja Yoga, and his younger brother, and his sister, he was amazed how they were transformed. Their ideas were transformed, they were leading such a nice life, very sane

life, and that they were looking after him also, and they were doing whatever is possible to just to make him happy. And this amazed him because they're not like other children who just try to, all the time, say sharp things to the father and all that. Now, one day, one of the Sahaja Yoginis met him in a hotel, somewhere, and another person started discussing about Sahaja Yoga. He said, "I wish I was born at a time when Sahaja Yoga had started, because I would not have wasted my life like that." So the parents start seeing that how my children are changing, and then they take to your style of life, betterment of everything.

Now, the last chakra I cannot tell you perhaps today, is the Vishuddhi Chakra, which you can read in the book because already there's lot of time and we have to have realization. But this is a very important chakra because this gives you collectivity. This is the centre of the Primordial Being, is the centre by which we know the whole, the Akbar, that they say, "Allah hu Akbar!" Is the Akbar, is the great Primordial Being, and we are part and parcel of that. So you feel the collectivity within you through this centre. Those who spoil this centre, you can spoil it by mantras, you can spoil it by talking too much, you may spoil it by not talking at all, all sorts of things. And this reflects in sixteen sub-plexuses of the cervical plexus, which has got to look after your nose, eyes, throat, neck, the muscles of the eyes, and your forehead also. Is a very important centre within us which gives us collectivity.

The sixth centre which is here is the centre of Agnya Chakra. Agnya Chakra is very important because at this centre Lord Jesus Christ came in. He is the embodiment of that innocence, that Ganesha. He came on this earth, incarnated, and He came with the special purpose. He came with the purpose to cross through that point, which was very much joined together because, as we have the desire too strong and then to act on it too strong, these two forces combine together in such a way that there is no gap in between. So He came to go through that gap, to go through that cross, and that's why His crucifixion has a big message that He came in our awareness to go through that position, which is very subtle, because He was Himself the subtlest of subtle. He was the one who was the Omkara, is the one who was the Logos, as you call it, the vibrations, as you see. He was that, and because His body was also made of that, He could get His resurrection. So the Christianity has the message of resurrection. And this is the time of resurrection. Because He is at the gate there. We all have to pass through that gate. But when you pass through that gate, what happens the Kundalini awakens Jesus Christ. And when Jesus Christ is awakened, both these institutions are of ego and superego are sucked in. Once they are sucked in, you find that this place in your head becomes opened out. When this place becomes opened out, you find that this Kundalini also starts pulsating, and afterwards you find Her coming out of your head and giving you a cool breeze. That's how you achieve your Self-realization. So that's how it happens.

And the seventh chakra I think, when you come to the program of these centres and all that, they'll explain to you what is seventh chakra and how it is the integrated of all the six chakras, and the seventh one which is the heart here heart, which is the spirit. In the heart resides the spirit, and the nature of the spirit yesterday I tried to tell you in short. That's what you have to be – Sat-Chit-Ananda, means truth, attention, and joy. Your attention gets enlightened, you get the absolute truth, and you become the joy. This should happen to all of you. I hope in this short time I've been able to explain to you the subtle side of these chakras as well as of the gross. But the subject matter is so great that you will be amazed that, at least from London, they have got at least thousand tapes here, which you can listen to them, on various aspects and dimensions of life, and enjoy your realization. Like a bird, after coming out of the egg, enjoys all the dimensions of beauty and the glory. May God bless you.

If you have any questions, please ask Me. There's one more thing, which somebody asked Me about somebody who was curing, you see, someone, through so-called spiritual help. It's not God's help. As I told you, this is coming from the left or the right side, it's not God's help. Because if the God's power starts working in you, it transforms you also. If it does not transform you, you are just like a radio. The music is coming through it and going not to the radio. But if it is transforming you completely, then it is God's work. Otherwise it is the work of these spirits, who are just trying to play some tricks. They are busy bodies, so they just try to help you. But don't go near them, they are horrid. They'll remove one disease, and you'll have another one.

Sahaja Yogi: Any questions?

Shri Mataji: You stand there.

Sahaja Yogi: Any questions? Yes. Seeker: Mother, I understand that astrology is very important in India. Astrology. For example, an individual not only an individual but a nation can be [unclear] [a particular] astrological [mirror]. Is the same [unclear] chakras? For example

Shri Mataji: Yes. Seeker: Is Australia [being part of] [unclear] chakra, or India [unclear] chakra, or ...

Sahaja Yogi: Yeah. He speaks of the astrology.

Shri Mataji: He's a realized soul, huh? So I can [unclear] him clearly. No problem. Now, it's true what you say, it's true. Also, that the centres that we have as you see, are seven centres; then we have moon and sun, mind centres; and there are three above us, they are called , I don't know if I should confuse you, but they are called as Ardha Bindu, Bindu and Valaya. These are three centres above realization. These you have to achieve in your realization later on. So, now we have twelve of these, and these twelve things make for the gross, we should say, for the gross , body of a human being through astrology. But we have in India a method which we call as Krishnamurti Paddhati [Krishnamurti's system], where they can talk about the spiritual side of these centres. We have a very nice thing developed in India, very nice.

Now, when these fake gurus came in, their birthdays were taken into account, and immediately this astrologer casted horoscopes, and they said they are all fake, they are rakshasas, they are this, they are that. So they changed, all of them, their birthdays and everything. It's really remarkable how they changed their birthdays first and then they said they don't remember, this, that, and all sort of things. But you should see it they have published a very authentic magazine, which is dealing from Madras, on astrology. My horoscope, it's amazing how they have predicted all the things, even about Perth perhaps they have said that I'll be touching Australia and the Australians will be the great Sahaja Yogis. It's surprising!

Sahaja Yogi: He also asked the question: "Is other chakras on this earth, and might Australia be a chakra?"

Shri Mataji: It is. Australia is the Mooladhara itself. Is the biggest chakra that you could think of, is the Mooladhara, itself, is the first centre, you see? If you see, Perth is all red, everywhere, if you see; it's a you have got in the centre of Australia Shri Ganesha sitting down. What you call that?

Sahaja Yogi: Ayers Rock.

Shri Mataji: Yes. As you can see, His trunk also red like that. It's Mooladhara itself, it's one of the biggest centres in Sahaja Yoga, is this ...

And interestingly enough, it's precisely the same longitude of ...

Shri Mataji: Europe is the liver.

Sahaja Yogi: ... latitude of as the birth place of Shri Mataji. Precisely the same latitude as the birth place of Shri Mataji in India. As it is on the tropic of Cancer, so it is on the tropic of Capricorn, almost.

Shri Mataji: Yes, Australia is very important from Sahaja Yoga point of view, very important. You see, your basic quality is innocence, imagine. Australia, according to Sahaja Yoga, Australia stands for innocence. Just a minute, just a minute. Let Me finish one. And this innocence is your basic quality, is your basic quality. According to Sahaja Yoga, Europe is the liver. And London is the heart. India is the Kundalini. Seeker: Do You know the correct translation for Nabhi?

Shri Mataji: What did she say?

Sahaja Yogi: The translation of the Nabhi? Seeker: Yes.

Shri Mataji: Nabhi means navel. All right? It's navel. Nabhi is ,I went to Athens, and they told Me this is the navel of the universe. I've been telling them that Europe is the navel, and there I went, they said there in Delphi, they said this mount, it represents the navel of the Earth. So I tried to feel the vibrations , it was. But I turned round, I said, "Why these vibrations are coming?" And there it was, Shri Ganesha sitting there, like an elephant, little elephant. So I asked the translator, I said, "What is this?" She said, "Oh, little elephant sitting down there." Just imagine. The Mother Earth has created. This is all created through Mother Earth. Which is said in the Bible, that "Thou shalt not worship or reproduce something that is created by the Mother Earth." And what is that? That we call as swayambhu, the one which is created by Mother Earth. And this is one of them, is your Shri Ganesha created in the centre of Australia. Seeker: Do You also concentrate on Your Nabhi if You [unclear] [unclear] of the Void? [unclear]?

Sahaja Yogi: Sorry, your question is not clear.

Shri Mataji: Please stand up, please stand up. All right? We can't hear. Please.

Sahaja Yogi: Stand up.

Shri Mataji: Yes, please. Seeker: When You do Your yoga concentration, do You [unclear] at the Void [unclear] Nabhi?

Sahaja Yogi: When you do Your yoga concentration, as she calls it, do You concentrate on the Void as well as the Nabhi?

Shri Mataji: No, no, not at all. No, not at all. Not to concentrate on your Nabhi or anywhere. Now see, concentration part doesn't play much part in Sahaja Yoga. First you allow your attention to be absolutely free, all right? Then the Kundalini rises. She rises and comes out of your Brahmarandra, as we call it. In case your attention is very wobbly, then we'll say that pay attention here a little bit. But there's no need at all. The Kundalini comes up and She breaks through. You have to leave your attention little loose,

not to bother about it. But later on what happens that when supposing you have a Nabhi problem, as you were saying, in the solar plexus you have a problem, the Kundalini will again go back and hit there, and your attention will be drawn automatically.

You don't have to pay attention to it. You will, you will be drawn. Then by your attention you can raise the Kundalini. So you don't have to concentrate anywhere. Just like that. It's like if you are driving, then you have to just concentrate on driving itself. But if you concentrate on any point, you are finished. So you must know where you are and where you have to move. Before realization, there's no question of concentration. It can spoil you completely. Seeker: Mataji, is realization synonymous with, with enlightenment?

Shri Mataji: Yes, of course. Seeker: So all Your followers that have received realization in fact enlightened?

Shri Mataji: Yes yes. You see, it means you have to be enlightened. It also means atmasakshatkar [one who realized his own spirit]. It also means what you call that to be the pir [saint in Sufism] in [this state]. In Lao-Tze, I think ... he says Tao, Tao, that's you have to become that. There are so many things. Everybody has said it is that you have to have. Yes? Seeker: Perhaps You could explain, the meaning of one occasion, several years ago. It was a New Years eve when I was alone in the middle of Ayers Rock, now it started [unclear] full moon, and I climbed up Ayers Rock with the intention of sleeping on Ayers Rock alone that night. And just looking up, Ayers Rock was right in the middle of [unclear]. And I was terrified, I [unclear], I couldn't stay on there... [unclear].

Shri Mataji: He was trying over the Ganesha.

Sahaja Yogi: He went up on the night with full moon, he was absolutely frightened and shaking and

Shri Mataji: On Ganesha's? Seeker: It was like being confronted with eternity.

Sahaja Yogi: Like being confronted by eternity.

Shri Mataji: My child, you have been to all horrible gurus, you see. Naturally, Ganesha was trying to frighten you there. He frightens, not only that, He is the one who gives you all these horrible experiences of heat and these blisters, and He is the one who gets angry, because He doesn't like the way people are. You see, it's the one , He is the one who gets upset. Kundalini is there, He looks after Her protocol. But He cannot understand why people are doing wrong things, going to the , because He is wisdom, He is the embodiment of wisdom, and if you have done something unwise, He gets angry with you. That must be the reason. We have seen some people who come to Me also shake with the beginning a little bit. Doesn't matter.

Sahaja Yogi: Any other questions?

Shri Mataji: Are you all right now? Seeker: Yes, Mother.

Shri Mataji: Good, good. So, doesn't matter.

Sahaja Yogi: Yes? Seeker: Can , can Mother heal me? I had a stroke some years ago.

Shri Mataji: What is it?

Sahaja Yogi: Can she be healed? She had a stroke some years ago.

Shri Mataji: Yes, yes, of course.

Sahaja Yogi: Have you got paralysis? Partial paralysis.

Shri Mataji: [Just listen], this is nothing that can't be healed, no doubt. Seeker: [unclear] I have received it, and You have curing emanations, curing emanations, that [unclear]

Shri Mataji: I can't hear her.

Sahaja Yogi: Are you saying that She emits emanation, that ... Seeker: No. No, [unclear], [this was the problem]. And ...

Shri Mataji: I can't hear her. Madam, please get up. We can't hear you. All right? Seeker: I can understand about the enlightenment, but I can't understand about the emanations that You [unclear] [impossible] [unclear]

Shri Mataji: What is she ,

Sahaja Yogi: She can understand about the enlightenment. She cannot understand about the emanations of, probably she means Your power.

Shri Mataji: You will understand that, all right? Gradually. Everything you can't understand in one day, can you? You will understand everything. You don't worry about Me. You just worry about yourself. I've not said anything about Myself, have I said? I never said anything. I've been very humble. I've never said anything. I dare not. Because it's not wise, I've learnt it. See, those who said it had a bad time. It's difficult. If you say something about yourself, suddenly the ego will come and just punch at you. No, it's very bad. I've never said a word about Myself. So you don't try to understand Me just now, first you understand yourself,

all right? Then you understand Me.

Sahaja Yogi: Any other questions? Otherwise we'll have the experience of Self-realization. This is what Mother has come for. Really a lecture is not the important part, the experience of Self-realization is it. We'll switch the fans off, and you'll feel it for yourself. Any other questions? Could you turn the fans off? Seeker: If we're Your devotees, do you also look after us?

If these people are Your devotees, do You look after them?

Shri Mataji: What else I, I look after them. Ask them, better ask them if I've looked after them or not.

Sahaja Yogi: I think it's obvious that insofar as all of us have got physically well; our nervous, mental, psychological problems have been healed; if we're endangered by an accident, if there's any particular problem which we want to solve, within our own life or within relationships, we put that at the attention of Almighty God, and by doing so we find that it gets solved. We've got all sorts of little methods by which we work things out. We showed you some of them today, in working out how the chakras are cleared. You can learn all of these things at the centre. There are certain aspects which you won't fully understand until you actually achieve the awakening of Kundalini, but as you grow in it, you'll understand more fully how the blessings of God actually descend upon you in a tremendous way. You get, your well-being is cared for, your health is cared for. Your psychological problems are solved. You become a complete and whole person, and this is the very beautiful part. When this lady asked is enlightenment synonymous with Self-realization, the answer is yes, but it's a growth process. You touch it or maybe you go more than that at the beginning and from that touching of Self-realization you grow from that point to a complete realized being. But you are an enlightened being because you've started that final journey in your spiritual evolution. We've had a human evolution this far. Now we've reached our spiritual evolution, and the road is very very rapid now. Because in this lifetime we can achieve that state of full realization, just by these techniques, very simple techniques that will be shown to you by the devotees of Shri Mataji.

Shri Mataji: But I must confess one thing to you people: that your guru was very allergic to flowers and things, I'm very allergic to this dress, absolutely. Because this is not your style. You see, this dress is to be worn by people who lead an absolute celibate life and is meant for people who are not householders. And another thing is, if you read Valmiki Ramayana I don't know people read that or not, where Shri Sita has said that a sannyasi has nothing to do with householders at all. If there's a real sannyasi, he should stay out of the city, out of the village, only for one day. And he is to be given one-day alms and finished with it. Because you know what happened with Her, that Ravana came in this dress, and that's how I'm very allergic to this dress. Because it's not true, it's not true. Have you renounced the whole world? You have not.

So, not to go in for this kind of a thing, you have to be normal people, you have to be living normally, accepting what you are and not announcing something which you are not. You see, this is what the gurus do they give you a dress and these things. So, if you want to have Sahaja Yoga of course, today I hope I'll give you realization, but afterwards you give up all this nonsense, you become normal people. You have to be absolutely normal. Nothing abnormal about it, recluses, funny type not. We have to get the whole world out of [their ?] problems. We can't just do it for ourself, individual some sort of a nonsense. No, we have to be responsible for the whole world, and we have to be absolutely normal people, behave in a normal way, not in an abnormal way, all right? So I'm very allergic to this dress. I'm just telling you, I hope I give you realization, because you are seekers, I can see that, all of you are seekers. You should get your realization. But I'm absolutely allergic to this. Because their guru is allergic to flowers. Imagine, God is so fond of flowers. I can't do without flowers. I can't understand how can any saintly man be allergic to flowers. So ...

Sahaja Yogi: OK. Then, any last question? Then we'll have it. OK.

1983-0304, Devi Puja: Mother you be in our brain

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4 March 1983

Mother You Be In Our Brain

Devi Puja

Adelaide (Australia)

Talk Language: English | Transcript (English) – VERIFIED

“Mother you be in our brain,” puja in Adelaide (Australia), 4 March 1983.

So it's very nice to arrive here among all of you, and I'm sorry for what has happened before my coming here.

But, as I also told you that, nature also can be awakened with the presence of a Divine personality, and once it is awakened it starts behaving in a manner, as a realised-soul would do: like it gets angry with people who are not religious, people who don't want to know about God, people who are doing wrong things on life, people who are not normal people — in the sense they don't want to be part and parcel of the whole — recluses, all sorts of people. And once it is brought to that level then it starts working on its own.

As you know that according to Sahaj Yoga all these elements have got a deity behind it. For example, agni (fire) has got a deity called Agni Devata. In pure form Agni Devata is the one, which really purifies us. It purifies everything. It purifies say a gold: if you put gold in fire it doesn't burn, it comes out more brilliant, better. But if it is something that is not of such a value it will burn out. So all inflammable things are mostly of a low-grade things, which are to be burned only.

But amazingly these lower things only when they are enlightened or you can say, when you put some wood, you take and you put fire to it: so when fire is added to that wood the same fire which is coming — actually the base is that wood itself, it is inflammable — and the flames that are coming out of that fire, once they are enlightened, they start knowing what is truth, what is untruth. Or reacting in such a manner as if they know what work has to be done.

Now the difference between a Sahaj Yogi and the fire, which is so initiated, is this — that it does not think about it. It just goes on completely finishing things, which it has to do. And by a method of frequencies it knows where to go and which one to burn out, and that's how it goes on burning things, which it has to burn off.

And some of the unfortunate things are that people feel that this fire has no compassion and that the fire must have some compassion also to spare some people. But the trouble is we must understand that we have so many things within us: we've got fire, we've got water, we've got Mother Earth, all elements are within us. But in the fire it is only the fire element, nothing else. So it acts according to its own quality, that is fire. And whatever is the quality of the fire, when enlightened, separates truth from untruth and starts behaving in that manner. But it remains fire, it cannot become compassion. But in a way if you see, when you start choosing between the wrong type of a person and a right type of a person — if you see in a subtle way — it is compassion, because it is truth, and truth is love.

So whatever it is doing is to manifest the love of God, and when it is manifesting the love of God you should know that, though it is fire, it gets the performance of a personality, which is as if, is a human being, because it is discreet: it knows what to burn and what not to burn.

One day, I must tell you, we were doing some sort of a cleaning of the doors with those lamps you get, and Linda by mistake, brought that lamp very close to my body and the flame was very strong but it just went round me and it didn't touch me. She was surprised, she said, “Mother you are burning!” I said, “Don't worry!” It just went round and came out.

So the fire doesn't burn a person who is pure, doesn't burn. The example is Sitaji. Sitaji, when She was brought by Shri Rama from Ravana's place, everybody said that She has lived with a Rakasha and She must be found out whether She is guilty or not. So Rama first of all He said, "All right." He put the fire. She Herself said that, "You put a fire, a big pyre of fire." And She sat on that. And when the fire started burning it could not burn Her. She could not be burnt, you see. And the whole fire subsided. So that time the Agni Devata knows what is right, what is wrong, who is holy, who is unholy.

But human beings take lot of time to recognise that and to understand, even in Sahaj Yoga, because the sensitivity has to be grown much more. Now, why is it that anything like water, or Agni or any one of these elements becomes so [much more] sensitive than human beings are. How they just obediently do the thing, as if they know the job and they're so quick at it, so efficient. The reason is they are completely under the control of the Divine. They are under the control of the powers of God, absolutely, hundred percent. Whatever God wants, they do it, once they are enlightened. But human beings are still dwindling between his own human awareness and the Divine awareness and the oneness with God. So it is the sensitivity in a person [that] grows very, very, slowly. Doesn't matter, makes no difference, And when it grows, it moves sometimes two steps forwards and five steps backward march. By the time is about two years, you find the gentleman at the same spot where he started and you get quite upset how it has happened, despite Sahaj Yoga.

But this is the thing is, that human beings can think, and they can decide, and they have ultimate freedom to give up this sensitivity at any time. So you have to be under complete obedience of the Divine, which one cannot understand sometimes how to be like that, because we have not been brought up that way. We don't know how to do it and it's very difficult.

So many people say, "Mother it is very difficult to surrender." It's not that they don't want to surrender, but they think that, "We are still popping up somewhere. Mother says something but we start questioning her. Mother says this, then we think that we should, we can suggest to Mother [that] there's another alternative and this and that." But there is no alternative. There's no alternative for a person who is a sensible person. If he knows that Divine is only thinking of your hita (), of your well-being, and whatever it sees and does, it knows much more than you; much, much more. And in so many dimensions that, if somebody says so that, "Do like this!" best is to do that.

Sometimes it shocks people. People have ideas about sympathies, ideas about being kind to others, and compassionate to others. But what is a human compassion? He doesn't do anything he just talks, while the God's compassion works. It works. It works on people. It doesn't talk that, "Oh, I am very compassionate! I am full of compassion!" — nothing! It just works, it manifests itself.

So one should understand: to be a complete ego-less personality, one should try to obey the Self within yourself.

Now how do you obey your Self within yourself? It is through vibratory awareness. Try to obey through your vibratory awareness. Any question you want to ask, anything you want to do, you must obey it through your vibratory awareness.

Now some people are not so sensitive, that's true. The reason why they are not sensitive is because they think about it. Now you think with your brain, all right? If your brain can be enlightened, then you will think as the Divine thinks and your sensitivity will improve, because sensitivity comes from the central nervous system. Now in the central nervous system if there is any blockage it is actually in the brain because all the centres are represented in the brain.

So the best thing is to say that, "Mother come in my brain. Please reside in my brain. Please make your room in this brain. You be the controller of this brain. Let this brain be guided by your divine this thing." And you don't think for yourself.

And this word "I think" should be dropped completely from Sahaj Yogis. "I think" means, it goes on as funny ways. It can be anything; like once we went out and we had one of my very stupid relations staying with us, a girl. And as I was going out — we had no servants that day, so I was cooking — but that day when we were going out I told, "I am going in the morning. Can you make a little bit of kichadi (rich and daal cooked together) for us? When we come back we'll have it." That's the only cooking she

did in her lifetime — maybe she did not do also!

So when we came back she told me that she has not cooked. So I said, "Why? Why didn't you cook? Because we were supposed to take our food here." She said, "I thought that maybe you may not come. Maybe you will not [be] hungry. Maybe you may not like to eat. Maybe I may not do well!" So, all these four alternatives not to do the cooking!

But I said, "Why didn't you think that we may be hungry, that we will eat? Why didn't you think this way?" "But I thought..." You see this is an explanation for not having one in the brain I should say, that there is no Divine guidance in the brain. Then the guidance comes from your ego or from your superego, which says, "I thought that this might happen." But how, why, why did you think like that? Why not the other way round? Why didn't you think the other way round?

But that is how it is, and when these things happen we really are so much used to this kind of justification and alternatives to be offered, that this becomes again the habit of the brain, and the brain gets separated from the Divine. So you tell your brain, "But why, why did you think like that? Now will you stop thinking about these things on these lines? Let us think of the positive thinking!" Now positive thinking is nothing but is a thinking — as according to Sahaj Yoga, it's not aggressive thinking; but it means that a thinking which helps to manifest the Divine. That is what is positive thinking. And the result of that is that your nerves start opening out, and you start feeling the manifestation of Divine Power in your fingers in your being.

And this is the basic thing that doesn't happen in the West or in the Western culture, because we have a very big idea of always giving an explanation for anything.

Now you can see that, supposing you go to a person who is possessed and you get possessed. Then you give an explanation, "You see, I went to that person thinking, I thought, that I will cure that person." But the result is that you are mad now! Instead of that person getting cured you have got possessed! So what is the reason? The reason is that you thought in a very negative way, that, "I thought that this would help me," or "I was helping that person." On the contrary you got into trouble.

Now the trouble did not think, no, it just entered into you without thinking. It is there. It never thought, "Whether I enter this person or not?" it just came in, walked straight forward. While you were busy thinking, you see, it entered into your being and settled down there! (laughter) So it's like a thief walking into your house nicely when you are busy, absentmindedly doing something. It's exactly like this. You see the thief walking in, suddenly you find: Oh! The thief is standing behind you! Now you said, "I was thinking..." you see. (laughing)

It's exactly the same way it happens to us and when we know, our mind knows, that, "I can give an explanation about it," [and] every time it is ready to give explanation then the mind is used to that kind of a phenomena, that it will always give an excuse, always it will say something. So it is never on the alert, because even if the trouble walks into you, you'll always say, "This is the explanation." But explanation doesn't cure you, and doesn't help you, because by mental explanation...

So, one should not be extremely on the thought waves and on the depending on their thinking. Because, you see, thinking has an alternative. Thinking always has an alternative. You can say, "I was thinking this," or "I was thinking that." But whom are you blaming? It was you who were thinking so you are responsible for that. So if you take the responsibility for your thinking, then you may not do such a thing as to say that, "I thought, if I had done this thing it would have been." Because you are responsible for your thinking.

Supposing an engine driver decides that, "I thought I better go by the other route," and has a big accident. People will ask him, "Why did you think like that? What was the thing that made you think like that?"

But in everyday to day life I find human beings are always saying, "I think, I think, I think." All the time giving alternatives and that's why they go up and down, up and down, up and down like that.

But for fire, or for water, or for Mother Earth there is no alternative, there is no alternative. If I just touch the Mother Earth and I

say, "Suck in their problems please!" She sucks in. If I tell the fire, "Now come along, you have been ignited!" I don't even tell! I don't even tell. They immediately suck in. Their Kundalini rises, you can say. [If] you put a fire in front of my photograph — it's vibrated. You put a light — it's vibrated. It has no alternatives. It doesn't think. It has no alternatives. It's just enlightened. It has its own quality of enlightenment, in the purest sense. Because thinking makes it impure. Your enlightenment becomes impure by your thinking, by giving explanations, by giving all these nonsensical alternatives.

So one should know with the Divine there is no alternative. In Sanskrit the word is pariyaya (— alternative), there is no pariyaya for Divine demand. There's nothing like that. Supposing you don't want to accept it: you'll have problems, and then you'll say that, "Mother how did we have problems?" As you saw in Delhi! I told these people many a times that, "Please do not have any programme for eight days and let all these people stay with some friends." But they wouldn't listen to me. They arranged their programme in that flat. And they were thinking they will have a big pandal in which they'll give them the food to eat and all that. But you know what happened? It rained, and rained, and rained. Now rain knew what I wanted, because it had to rain for the rabi crop! (crops harvested in spring). You see, you have to look after the whole universe! And that's why I said that, "For these eight days don't allow them to stay in this because it will be difficult for them to move out. Better keep them with some other people, so they can carry them along and do that." But they did not listen! Ultimately it turned out to be a fiasco and they had to arrange for the stay of all other people into some houses. So this is this situation. Now they might say that, "Mother, you better stop the rain!" I will not, because they must know that the question of rabi crop is also equally important for me and they have to have their share. After all they are human beings and they are to be helped. But why didn't you listen to me? And then he came to me and he said that, "Mother will you please stop the rain tomorrow?" I said, "All right, tomorrow I will." He went back and he told the other gentleman, he said that, "Let's put up the shyamiyana. Let's put up the pandal. And let us cook there." He said, "But no it will rain." He said, "No, it will not because I have told God Himself!" He said, "Where did you meet God?" He said, "I did meet Her, and now it's done." The next day he got up at five o'clock, the other fellow, and he saw the whole sky so clear and he said, "Look at that, you have told God and God has listened to you!" (laughing). So this is it.

Then when you are that much one with God, if you tell anything it will work out, anything. Anything you ask for it will work out. But we are not. We are always finding alternatives, you see. And these alternatives is the game all these people have played with you; all the time giving you alternatives. See now, in the market, if you go, just now I asked him about what car you have. So he told me there are so many combinations, this that, cylinder this that. So you go mad! You say, "All right Baba, give me something, whatever it is!" This is all playing with your brains all the time giving you alternatives, whether you want this or that. And you feel that you are really a great personality that you can decide about, "I'll have this colour and that thing!" Very seriously people do it. Even I have seen, in a dinner if people are sitting, in a hotel or something, they'll study all the menu very carefully and any one of them will say, "All right I'll have this," the other fellow will say, "I'll have that" And the bearer (waiter) is quite puzzled but owners are happy that they have befooled you completely! They just mix up this with that, "Oh this is this, this is this!" And just they try to befool. You see, everything is boiled, kept there: "All right, this with sauce." "All right," mix the sauce. "This with masala?" Mix with masala! It's all ready. You see, just mix that and put it before you, "Oh I've got very good this thing!" It's not that your Spirit is happy with it, it's not even your stomach that is happy with it, it's not even your palate that is happy with it, it's only your brain, this ego is happy. And you say, "Oh, very nice! Oh!" (laughter) Still it's no good!

Same thing with gurus it happens like that, that they pay for the guru. So now the satisfaction is, "I have paid for the guru!" And when you go there, even they feel the scorpion is pinching them, all the time is biting them, they say, "Ow!" You say, "What happened?", "No, no. It's all right. Nothing has gone wrong with me!" And again this side (the scorpion bites). And they continue with it, "Oh I'm very fine! Yes I'm all right. I'm very peaceful. I'm never agitated! I'm absolutely relaxed!" And you can see his nose is jumping, his eyes are jumping, his head is jumping and he is supposed to be the most relaxed person, "Oh, I felt very peaceful, very happy, no doubt." How can you? With bhoots, how can you? I mean I know you cannot. But I have seen many people telling me this story — oh they felt very nice with the guru and they felt very peaceful with the guru. Then I look at them! And you become dishonest: just to support that guru one becomes dishonest.

So we come back to the same point that, all these elements are honest. They are absolutely honest. Whatever is their quality they profess that way. A fire will not say that, "I will cool you down," it will not say. But after Realisation so many of you must have noticed that if you put your hands to the fire you get cool breeze coming out of it. Because it burns away whatever is ugly,

whatever is bad in you, and you get the cool breeze from everywhere then, because that part is burnt away. It does the work of burning away and when it burns away then you put a hand towards the fire and you are surprised that from the flame the cool is coming out. "Instead of burning me, how the flame is cooling me!"

So the quality, whatever they represent, they have within themselves, built-in. And they are honest. They are not dishonest, because they are absolutely one with the Divine laws. But human beings are not like that they play tricks here, there, that. That's why to give Realisation to human beings is a very difficult thing.

Now I'll also tell you about the swayambhu things that come out of Mother Earth. You see, the Mother Earth sends out certain forms above Her being for you people to see that there are vibrations, to work out Her spiritual thing, by which She makes the spirituality emit among you, by which She guides you, by which She creates a nucleus for you to worship. And this work She does in a very honest manner.

But when such a swayambhu thing comes out, you can't understand why people are attracted to it. So then you become in charge of that thing. Then you want to make artificial images of that. It's human nature, to make everything that you see real, make it artificial. And that goes on and on and on, till human beings themselves become so identified with their artificiality that they don't understand what reality is!

In reality whatever you are, you are the highest. You are the highest epitome of all The Creation. Even the thing that comes out of the Mother Earth cannot do the work that you can do! It cannot raise the Kundalini, it cannot cure; maybe a little bit of effects might be there, but it won't work out with that force with that manoeuvring. I mean you are like a very advanced machinery of God's work: very advanced, extremely sharp, and extremely effective. But the problem is this brain of yours when it comes in between — which is nothing compared to that big brain.

Your brain is nothing, but like a little mosquito it comes up and comes here and then says, "Oh, this, this, this, this, this!" and then the problems start. But if you really start using His power with in you, God has made you as the best instrument that you could think of. And as you start using your instrument with that wisdom, and surrender on humility, gradually it evolves more and more and more, and you start developing more sensitive sides; or we can say evolving a new method in this and getting a better and better understanding of the working of Sahaj Yog.

So, it is important that first of all you must decide to stop the brain working too much and say that, "Mother you be in our brain!"

Thank God I'm before you in person so it's not difficult. You just say that, "Mother, you have to be in our brain."

Now this brain is, as you know, is supported by the five elements; they all are in this brain. And if you can somehow or other bring me in that brain, somehow or other — by telling your brain, now, not to disturb you any more — you'll be amazed that, immediately the whole system will start working like a dynamite. It will be such a sensitive thing, you don't have worry about anything, you don't have to think about anything; you touch anything it becomes gold sort of a thing. You see, you become Midas touch! It becomes such a great thing. But to achieve that is difficult for a human being. They find it difficult to achieve that kind of a perfection where you lose completely your ego and you become egoless, like the fire, the Mother Earth, like all other elements. They have no ego. It's only human beings who have built the ego.

And the ego is such a big myth. Of course, when you don't do anything, why should you think you are doing something? And why should you be responsible for doing anything? But the thing is, we think that, "No it's not God. We have to do this thing!" and, "I have to decide!" You see it's just we play tricks with ourselves morning till evening spoiling our brain, absolutely becoming mad!

Best thing is to surrender and see the things will come before you and you will be amazed, "Oh, how it has happened? How it has worked out?" The other day I told just Kerry, "You better go and register yourself!" She said, "Mother the university has closed down its dates. I can't get into it. It's very difficult." I said, "All right. I have said it, you go!" Then she telephoned, they said, "No, it's impossible, you just can't do it but if you want you can come and see it." And as she walked into the university in the office they