

were righteous, who knew whatever they were doing was correct and were standing on their legs, firm.

So, the modern Sahaj Yogi is very different from the Sahaj Yogi of olden times, because in the olden times it was not easy to get realisation - one in a billion or in a trillion - and they had to work very hard. So, as they worked hard, very hard, they got cleansed and built up themselves and toiled. Like any art piece which takes time, is done with care, is definitely thousand times better than these modern artists just putting two, three lines like this. So today's human being is like a modern artist. You put one line and you say, "You must see this in that person, you must have an identity!" I mean what identity you can have? With one line? You say, "Find out the identity."

So the Sahaj Yogis which are today here have to realise that all these things are surrounding us and these evil forces are also there. They are some within us, some are without. So it looks to be a very difficult task, but is not, because one condition, if you can understand, is that you have to recognise me.

I know I am Mahamaya. I am really very clever at it! But I am truthful, I do not have crocodile tears: I cannot have. I am truthful. But still I am Mahamaya. So to recognise me, what should we do? If we recognise, then you are protected.

And the cleansing is the simplest thing in Sahaj Yoga is to be collective. If you are not collective, then know that something [is] wrong with you. If you are collective, then as if you are taking your bath in the River Ganges. You don't have to go to Himalayas, you don't have to do individual sadhana much, you don't have to - just be collective!

If you are collective, if you are enjoying the collective, then you should know that you are clean; no blemishes there. You are absolutely all right!

Now the second part of this Mahamaya business: I had to be very close to you. I had to be extremely close, talk to you, to have a rapport, to tell you everything about yoga, to make you absolutely aware of yourself. This had to be done and, with all these complications within your mind, within your heart, within your body, I had to work it out.

To come close, in the real form would have been very dangerous, so one had to be a Mahamaya. But despite that, if you could recognise me, to understand me, that I am [a] Divine personality, it's an incarnation, that's all the Deities want. Then they'll look after you in every way. They'll give you all the powers. They'll give you all the satisfaction, all the protection that you want.

This is the condition, which for a rational mind is very difficult to understand, that, "How can Adi Shakti be in one body? How can the infinite become finite?" But human beings cannot do that. Only human beings [cannot]. God can do it. He's God, after all! And if so, you have so many miracles, you have so many photographs, so many things to see, but this is what one has to recognise.

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

Then how you behave is very important. It should not be artificial. It should not be superficial. But best is to put your hand on your heart, both the hands, and just try to feel it: your Mother is Adi Shakti, She has created all this Universe, She has created all this world and She is for your protection.

Even Shri Krishna could not protect Pandavas. They had to go in the forest, they had to suffer, but not Sahaj Yogis. As soon as I come to know about your problems, my attention can work on you. Shri Rama Himself had to go to jungles.

All this is given to you, this protection, because you are seekers of truth and the truth is that I am the Adi Shakti incarnated.

Once this truth becomes one with yourself there's nothing to fear because all the Deities know this fact. They know about this

incarnation very well. They are all prepared for it and they'll do anything to substantiate your belief.

In every way they are trying to give you my photographs, in the sky, this, that, I mean all sorts of things. God knows what they are going to do today! They are so anxious. They are behind the stage, before the stage, all sides of the stage, listening to me, feeling happy that I am telling you the truth. But the way they recognise and the way they act, they never disobey. If you behave in the same manner, you are completely protected from all these problems I have told you about.

Now I won't say you shouldn't hate anyone, you shouldn't do...nothing of the kind. I wouldn't say you should not steal something. I wouldn't say that you don't make money out of Sahaj Yoga. Nothing. I don't even say don't drink, don't smoke, I never said so. But automatically, once you know whom you are facing, in whose protection you are, automatically you will drop that - automatic. You will have no fear. Once you have recognised, you will have no fear from anyone. And the more you show that recognition, the more you realise it, you get higher and higher, not only spiritually, but every way, mentally, socially, economically, politically.

It's very remarkable that, not only that you recognise me as a Mother who loves you very much, but a Mother who is powerful to protect you, She's very powerful. If you realise that and if you feel that within your heart [then] supposing I correct you sometime, instead of feeling sad you should see that, "How fortunate I am that Adi Shakti Herself is correcting me! She's taking interest in me. How fortunate I am to be born at this time, to be with Her in Her great work! What have I done [to deserve this]?" This recognition itself will fulfil all the incarnations of Navaratri.

So today we are worshipping the Durga, Kali, all these great Goddesses. These powers. Even Radha. It was Radha who killed Kamsa, not Shri Krishna. He had to ask Radha to come and kill him. It's the power that kills.

So if you realise that your Mother is the Adi Shakti.

I know of so many people. There's one gentleman who is working in London airport. Someone tried to trouble him. He said, "You see, be careful, my Mother is very powerful, you don't know." The next day that man lost his job, lost his business, lost this, lost this. And he came to him and said, "Now which is your Mother? Let me see her!"

There was a farmer near Rahuri and in the night three men came to steal some sugarcane, and next day they came and they said, "Which Goddess do you worship?" He said, "Why?" "There were three hefty people watching your, guarding your field and we came just to...and we thought better take some of this sugarcane. After all, it looks so nice. And they beat us. Of course, we never got hurt."

So just behind this recognition is all the powers. There are so many, so many stories I can tell you [of] how things have happened, how it has worked out. But if you are doubting still, halfway this, that, then things won't be all right.

You shouldn't worry about your reputation. Just go with full speed into any direction knowing one thing, that you are my child and that I am Adi Shakti. Everything that looks horrible will become better. We have seen it now in this France case and all that, what has happened.

Don't worry about anything! Just know that I am the Adi Shakti. That all the powers of God and Goddesses and all that are within me, and they are within me and they are all looking after you.

But if that recognition is not there, they are not going to recognise you either.

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

May God bless you!

1991-1025, Visit to Austria Programme and Departure

View [online](#).

25 October 1991

Visit

Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

Sahaja Yogi: Shri Mataji ist so glücklich, dass Sie heute mit uns sein kann. [Shri Mataji is so happy that she can be with us today]

Shri Mataji: It is Hamid, you see, who managed everything.

[Applause]

You see, he said that: "Mother, I have come here, but I feel for all the Austrians that have not met you, they will have to meet you."

So I said: "It's not easy; I have to have a visa."

[Laughter]

And then he said: "No Mother, you don't require a visa in Austria." I said: "You do require, I know that."

Then I thought that, if his desire is so strong, and a desire of a Sahaja Yogi, it always masters me.

[Laughter]

And so I said: "Let me see in the passport." And amazingly [Applause]

And it was there till December 4th and multiple entry of the thing, nicely allowed.

And it's, I couldn't believe my eyes. It was given in June! I don't know how Austrian government gave me for six months with multiple entries. So also the tickets were done and everything was perfect and I'm here to see you all.

Actually your desires are very powerful. I have no desires, as you know. I told them a story about once it was a guru puja in India, and I said that, I mean, they said: "What should we give?" I said: "Give me just a shawl but no sari, nothing. And I would not take a sari." And when I went there, you see, these ladies started saying: "Mother, we bought a sari for you and we have got also blouses made. Please take it." And I said: "No." I was strict, I said: "No. I had said, why did you spend so much money?" And they said: "Its a saffron colour, which will be only use for guru puja, so what's the use? This that, also in Marathi, I said: "No, I will not, I will not take it."

And before every puja, I go and wash my feet. I went into that bathroom which had a tap about so high as that, about four, four and a half feet. And as soon as I opened the tap, I got completely drenched, because the whole tap came into my hand. So, I didn't know what to do, you see, I came back, alright I surrender, I'll wear the sari for the puja. [Laughter]

[Shri Mataji is laughing]

So, you see, also the Deities are with you very much and they try to create situations, which are remarkable, in your favour. But you must have faith in yourself, that's the important part. You must believe that you have got Realization. You must believe that you have become saints. You must believe that you have all the powers within you, which you have to manifest. All the powers, that are with the deities, can be yours. But deities are so confident. They would never doubt about themselves.

Now, you have had so many experiences of miracles. We have had photographs, you have seen, in the Brahmapuri, ne? [Hindi: is it?] In Brahmapuri. In the sky there was a rainbow. I said: "See, this is the rainbow that's come". A Rainbow was given by God to say that, that is a sign he'll never destroy this world. And along the rainbow is my face, colored face there, nice pictured.

Then there is another photograph where Madonna has appeared before me. Also, the other day, we had miracle of channa cooking. I cooked channa in that, under the chimney. But they wouldn't allow me to go to the kitchen, so I said: "Alright I'll cook here". And they all ate and ate and ate, still so much was left.

Then there were ten boys who came from Genova, after the program. I said: "Go and now eat all this". And so a wee bit was left around the thing, around the pot. Next morning the whole thing was filled. They were surprised! They gave the whole day and also next day.

I said: "You put this pot now in the river otherwise it will be all the time full".

[Shri Mataji is laughing]

Now, just see these flowers they gave me. Now the small are also growing big, so I can't show. They were very, very small like this, these flowers. See how big they have become, and these smaller are now growing in front of them. But the best part is that the leaves started coming out in this one, see the flowers, they were very small just like these and see how big they have grown! And the leaves started coming out, see these new leaves are coming out.

So this is Chaitanya. This is all Pervading Power, which is so powerful, which understands everything, which organizes everything, creates everything. Above all, it loves you, and respects you, because you are saints. But you must respect yourself. That's what I find, you don't respect yourself as much as you should, as saints. The best way is, to understand Sahaja Yoga, is achieving thoughtless awareness. Through meditation you can achieve that state. That is the fourth dimension, we call it in Sanskrit "turya", means the fourth dimension. In that dimension only, you grow. Spirituality grows only in that dimension.

Like at the animal stage, the intelligence grows up to a point. Then, human stage, it grows up to a point. But in the fourth dimension, you become entitled, endowed with powers. Powers of curing people, of creativity, of peace, witness state and above all, giving Realization to others. And the new dimension of Collective Consciousness, where you can feel other personality. So this is the fourth state, which we have to establish within ourselves.

Then the ideas coming to you, they are not through your mental activity, but from the Divine. And you are amazed at yourself, how you have achieved this. And so, one has to meditate and understand the idea is your own benevolence.

Some people get caught up, they have problems, they give problems to others. Then they have to get separated from the Collective. Like any patient who is suffering from some sort of a disease which will affect others, has to get out. And then, when it happens, that you are out, the badhas which are troubling you, leave- because they are not interested in you. And that's how you get your freedom. And then you can come to Sahaja Yoga.

But Sahaja Yoga is not meant for hypocrites. If you are hypocrite and if you are doing things hypocritically, it will throw you out, somehow. Your heart has to be clean. Maybe there is something wrong with you, doesn't matter. And it doesn't matter if, even you cannot meditate or you cannot achieve a state that you want to achieve. Only thing is, you should sincerely ask for your benevolence. We have to be very sincere to ourselves. If we are not sincere, then our attention will go here and there. We start worrying about others, their vibrations, their problems, we have to think about ourselves.

Now, also I have realized one thing, that people do things without telling their leaders, which is very dangerous. Like in France, there was one girl who got pregnant. And she went and took some antibiotic injections. She didn't tell the leader, no one and have her husband also said: "Better not tell". And the child was born with a very bad Agnya. Everything, I worked on her even during pregnancy, but still, I am a little worried about the child. Because such a child can get a bad heart, hole in the heart or something like that or he might also get lunacy, madness. So without asking the leader you should not, at all, do things which are not normal.

Like today, somebody told me she got a guest and the guest was like this and like that. And the person got caught up very badly. But you must ask the leaders about it, take their permission, then they can ask Me and then I can say: "Alright". Otherwise, if you do like this, it's going to be very dangerous for you. Because you must know there is negativity around and they will always try to attack.

Now we are all happily married, you have very nice children, and that you are having a nice married life, I am very happy to see your children. And that you are happy with each other is also a very great thing in Sahaja Yoga. Also, we have such pure relationships among ourselves, which is such a great sense of security. It generates great things. So, one has to understand that all the blessings are there in Sahaja Yoga. You don't have to go to Himalayas, and sit in the cold there, without any clothes. And you don't have to go to Gobi desert. But one thing is definite, that you have to meditate. And also, tell everything to your leaders.

As it is, it's a living process, so there cannot be any laws and regulations about it. It has to grow, you have to become. So for that, you must know one thing, that we cannot assert it, we cannot argue it, we cannot discuss it. We can just help it, by being meditative and collective.

In olden days, people used to go to Himalayas, and all that, to cleanse their chakras. But in Sahaja Yoga collectivity cleanses. If somebody is not collective, then he'd better go to Himalayas.

That's the only way because, you see, only collective can really cure you and put you right, purify you. If you are not collective, it's better you introspect, try to find out: "Why am I not collective, why am I like this?" Introspection will give you all answers. This is first judgement that you should have, you have to judge yourself. Second thing, I have to warn you: Those people, who speak against Me or Sahaja Yoga, you should have nothing to do with them. It's written in the Shastras that anybody talks ill about your Guru, please put hands on your ears, like this.

[Shri Mataji puts her hands on her ears.]

Otherwise, one would get horrible diseases or one would go mad or something horrible can happen. So, if anybody talks ill about Sahaja Yoga, about which you are convinced, you just try to close your ears, have nothing to do with that person. I am just warning you, because not only you will be in trouble but your children would be in trouble. So, that is one of the conditions in Sahaja Yoga, that, then we are not responsible.

For example we had Hugo, if you know him, must have heard about Hugo in Munich, and he suddenly came down and said that I have become "Maha Mataji". So they all got a fright and they said: "Alright, so we are going away". So he said: "No, no, I can't run this ashram, you stay here, it's alright, you can stay here, but I will go away". Then Thomas, who is an old Sahaja Yogi, he put his hands on his ears. So he went to another gentleman and he was talking to his wife against Sahaja Yoga and against Me. She got cancer and then she died. And also her husband got cancer and he died. Say, in your family somebody is there, who is talking against Me or Sahaja Yoga, just don't have anything to do with that person, otherwise that you will catch on to some sort of a serious disease. It is as simple as this, that, when you are in Sahaja Yoga you are under the guidance of God Almighty. All the Deities are looking after you. This Paramchaitanya is like a beautiful cover on you. But if you get out of this, then you are caught by negativity. But negativity doesn't harm that particular person so much, because it wants, you see, the negativity wants to use that person, so it won't harm that. But anybody that person goes and meets, will be harmed. So we should not even think about such person, we should not even have anything to deal with this person.

There are so many things which we should be careful about. Otherwise you are all looked after very nice. There's no problem, you are in the ocean of joy. If you have any such problem you should write to me directly also. But not in German language. [Laughter]

How many languages am I supposed to learn? So the best thing would be, you'd better learn English, it would be easier for me. If you listen to my tapes, I think, you'll pick up very fast. I mean French are the most difficult, but they have done that. The Germans are not that difficult for languages.

For the future program is that we are having a Diwali puja. We have also invited some people from Eastern block, some people. And you know Cabella is still, that palace is still, like a dilapidated house. So we are working out, and also we have bought, I have bought the land, I have bought four acres of land very close, so we could also build a nice ashram for you. Because Cabella is already occupied by people now. So the best thing would be that, whenever you come you can stay in the ashram and we'll make a good place for you. You will see that Cabella is something, a very unique, divine place. The vibrations are very good and people are very good and the atmosphere is very pure. And the river is also so beautiful, that I mean it cleanses people very fast, just, just like the river Ganges. So I am sure by next year, we'll have something established.

But I'll invite you now for Diwali and then for Indian tour. This time, as you know, India tour is going to start from Madras. And, because, you will see new temples and the new style of architecture and instead of music you will have dancing, classical Indian dance. Maybe also, by the way, some sort of a music program, but this is definite. Then you will be going to Hyderabad, Bangalore which is a nice city. And Hyderabad has got a big museum, called Salar, Salar Jung museum. [Shri Mataji repeats for the translator] Salar, Salar, Salar Jung, like a little, there's a chair for a bird, as well as for an elephant, all the kinds of chairs. He was a great collector, and it's a very marvelous museum. He has got also from western countries, he's got lots of collections. Now he is no more. Yes, you see, he was the prime minister of our Nizam, and this Nizam was a most miserly person, but this Salar Jung took advantage of him and collected all these things and created this museum. [Shri Mataji repeats for the translator] Salar, Salar Jung. It's a interesting place, you will like it. Then we will be going to Puna, we stay in Shere, then in Kohlapur, we'll try

to do, if possible, Brahmapuri, I don't know, but we'll have the seashores in Madras. And then to Ganapatipule.

But we are now going by train from Madras. We'll be on the train till Puna. I hope you'll enjoy your journey there. It won't be worse than these horrible roads of Maharashtra. In Maharashtra is the worst roads in the whole of India. Because the chief minister only goes on collecting money and doesn't do anything for the state. But now, thank God, he's gone to the centre, let us see.

So this program will be starting from the fifth, but you should arrive earlier one day, I think, would be better on the fourth. So that you can rest and from fifth, sixth, seventh they have a very intensive program.

My coming here was so sudden, and without any knowledge about it. Actually, I had gone to do some shopping for this Diwali, for the presents for Diwali. And really, we got very nice things there [in Prague]. This time the Diwali will be done by the French. So you can also join. They are bringing all kinds of these fireworks and everything. And it's going to be a very simple puja, because first they'll have these villagers for tea party, on Saturday about say, three o'clock they'll come and about till five. Then five o'clock they'll have all these lights and things with the villagers, and also they'll have these celebrations of fire like these fireworks. And after that there will be a puja, which is a small puja, it's not very big, but I am sure you will all enjoy it very much. We are not inviting any musician so the whole Sunday night you can sing. And dance.

I hope you understand that, this ashram has to be built and that people should donate some money in that. I have never said that because my husband was working and I had money, even now, I mean I don't say I don't have money, but still I would not like to spend this money so much, partly I will do. Already I have purchased the land. And also for the, we can spend, but I would request you to understand that if we have to have an ashram, you all should donate some money for it. It can be done till Sahasrara Day, till Sahasrara Day. This is the first time, I think, I am saying it. Because last time they collected about 5000 pounds and I never sent it to India, because I found it very, very small. And I mixed my money and then sent it over. And with all that money we have paid also ashram in Delhi, then Vashi, Vaitharna, all these things, Shere. Shere and also Ganapatipule. So we bought the land, we did all these things, all this we have done, with my money, and with the money that we saved also, on India tour. Also with the Indian donations, which were quite large.

So now, you should all understand that, Ashram cannot be built by vibrations. [Laughter]

I hope you'll make it convenient, for all of you, to just decide, and Indians as they do, when I told, when they were giving Me money I said: "No, I don't want it just now, I don't want it, for the beginning. Let Me first register, let Me have a, what you call, a proper trust, then only you donate". So the whole year, they were saving money, saving money, and at the end of the year they gave me a lot of money, about 50,000 rupees, in those days, is very difficult.

So, I have to tell you that it's important, because it's such an important work we are doing. It is for the evolution of all the human beings. I feel sometimes, you are here, and there are so many, who are not here. And I feel sad, that why not these people also get their Realization? They are also my children, while you are all enjoying here and they are not. They don't know what is joy. But if we establish ourselves as properly, as good ashrams, then things, I am sure things will work out fast. Because Ganesha settles down with that.

Now another very simple thing, I would like to say, that in Sahaja Yoga, as Hamid had told Me, they were discussing, whether somebody should go to the hospital or not. This kind of thing becomes mental activity. What you have to do, somebody is sick, just feel his vibrations, try to treat him. Now, if that person doesn't get cured, tell him he can go to the hospital. But if he gets cured, well and good. So this is how it should be done. Not for these things, you should not waste your vibrations and go into mental activity. Because you don't know, these vibrations are also very tricky. Then they'll play games with you. So you don't use them mentally. It is to be understood, that we have to go beyond mental activity.

So now, I think we are, you all must be very tired, because it's very late now for you. I feel quite fresh, you see. So nice to see you all here. And also, I am thankful to all the Sahaja Yogis who came –
[Cut in the recording]

Sahaja Yogi [in German]: In the whole world the people are thinking of us because we have had to suffer so much because of this

one man.

Shri Mataji: And when they will hear what has happened to him they will be very joyous, I am sure they will now, not be that angry. You see, so many people have done like that, but they have respect for Me, respect for Sahaja Yoga. They had to leave Sahaja Yoga, it's alright, but they never showed disrespect to Me, never. Never talked against Me. So now, it is important, that we have this full faith in ourselves. Complete faith in ourselves. And then you will see the miracles that you can do.

Alright.

May God bless you.

You have any problems?

Thoughtless Awareness.

May God bless you.

May God bless you.

Enjoy yourselves, enjoy.

See these flowers. These are actually Indian flowers you know? That's surprising. They have fragrance.

Thank you for the flowers, thank you very much.

[Sahaja Yogis sing the three great Mantras]

May God bless you.

May God bless you all, may God bless you.

You can... They wanted to sing some songs.

Sahaja Yogi: Can we sing one or two songs?

Shri Mataji: Yes, by all means. You all can sing now. Why don't you play on that? You can't hear?

[Sahaja Yogis sing "Sitting in the heart of the universe"]

Shri Mataji: You can sing one more song, whatever you like, I am not tired.

[Inaudible]

[Sahaja Yogis sing "Joga wa" (Marathi 7)]

Shri Mataji: That's the best. With this Kundalini is up there. You can feel yourself, now feel it here. Alright, up far.

Now give Bandhan I think the best is, give Bandhan to yourselves. One, two, three, four, five, six, seven.

There is no need to raise.

First you must raise your kundalini and then you must give Bandhan. Already they are up there.

But always, I see that, you people give, give the Bandhan first, and then raise the kundalini. No. First, raise the kundalini and then give a Bandhan. Means you reach that state, and then you give the Bandhan. Also when you bow down, you have to be properly, put both your hands like this when you bow down [palms towards the sky] not like this [closed], not like that [towards the side], but like this.

And put your forehead, Agnya, on the Mother Earth, not your head, not your Sahasrara. So it flows into your Sahasrara.

Away.

Ya.

See, your vibrations.

Some of you feeling here [on the left hand]

Now put it up, like that also. [Shri Mataji, with her right hand, starts to take the vibrations from the back of the left hand and covers the palm of the left hand with them. She does it 5 times.]

Left side.

Now see.

Some of you feel it here. [on the right Swadishthan]

Take it out like that, [Shri Mataji grabs her right thumb, hugs it and pulls it with her left hand.]

Because of right side, right hand.

Now.

Yes.

Now, such a love pouring.

When you take vibrations, I feel so much better, because I am relieved of them. So I must thank you for that.

Alright, may God bless you.

[Sahaja Yogis say: Bolo Yoga Nirupini, Shri Nirmala Devi ki Jai!]

Shri Mataji: That's a new name. And also say Yoga Shastra Adikarini, means the complete authority of Yoga Shastra, Yoga science.

Sahaja Yogi: Bolo Shri Yoga Shastra Adikarini, Shri Nirmala Devi ki Jai!

1991-1025, Informal gathering

View [online](#).

25 October 1991

Conversation

Vienna (Austria)

Talk Language: English | Transcript (English) – Draft

TRANSCRIPT OF VISIT TO AUSTRIA INFORMAL TALKS 1991-1025

[Transcript starts from 1:12:00. A few unclear informal exchanges from start to 45 minutes. Mother and Sahaja Yogis may be working on chakras and catches. Sounds of people and children moving in the background. There is a sitar instrumental performance playing from 45 minutes to 1:10:00].

Shri Mataji: What do you say?

Sahaja Yogi: Mother, I feel both the Vishuddhi, both the Agnya, Nabhi, Central Heart, Swadishthan.

[Long pause in conversation].

Shri Mataji: No use talking you know. Talking is just talk, talk, talk, talk, talk. It should go into your heads. You should understand how important it is for you to meditate and keep all right. Because if you think this is a very important work we are doing, you have to work it out. Also, we must be capable, worthy of it. Worthy of the name of Sahaja Yoga isn't it?

[Phone rings].

Sahaja Yogi: Hello? We are with Shri Mataji at the moment. Can you ring back later? Can you please ring later? Yes. Thank you.

[Pause in conversation].

Shri Mataji: Right. You have Nabhi, Right Heart. Gregoire, how is [UNCLEAR]?

[UNCLEAR/reply from Gregoire].

Shri Mataji: You have been to TM? Have you been to TM?

Sahaja Yogini: No.

Shri Mataji: You haven't been to anything?

Sahaja Yogini: I have read several books in the direction of management frameworks.

Shri Mataji: What?

Sahaja Yogini: How to be successful.

Shri Mataji: How to?

Sahaja Yogini: How to be successful. How to impress people.

Shri Mataji: How to be successful.

Sahaja Yogi: To impress the people.

Shri Mataji: Rajneesh, have you read Rajneesh?

Sahaja Yogini: No. Not that I would know of.

Shri Mataji: How can that be? These vibrations are very bad. Don't you feel anything yourself?

Sahaja Yogini: I feel Vishuddhi, and the Agnya and the Heart.

Shri Mataji: What do you feel now? Let us see. You have been in Sahaja Yoga for so many years, what is [UNCLEAR/this?]. What do you say now? Collective, collective. You are less collective.

Sahaja Yogini: Shri Mataji, I am somewhat [UNCLEAR/disappointed]. I don't go out much.

Shri Mataji: You don't meditate. That's it.

Sahaja Yogini: I didn't go for long. [UNCLEAR/because of someone]. I didn't meditate.

Shri Mataji: You are the mother of sweet children. You have to be responsible. Don't you understand? How could you be like that?

Sahaja Yogini: I think just my marriage is too much. I don't know what to do. I somehow think of it as a punishment. [UNCLEAR/is wrong/feel my breath is wrong]. I have felt like this for seven years. I don't know, I just can't get rid of breathing.

Shri Mataji: You don't know what?

Sahaja Yogini: I can't get rid of breathing. Because even my breath is wrong. Whatever I do, it is wrong.

Shri Mataji: Can't get rid of what?

Sahaja Yogini: Of breathing.

Sahaja Yogi: Breathing, Shri Mataji.

Sahaja Yogini: I just [UNCLEAR/eyes] all day long. I just don't know what to do.

Shri Mataji: You get a breathing problem?

Sahaja Yogini: I have that, yes, Mother. But that is gone. I have this pain in the breast to some extent.

Shri Mataji: Like asthma?

Sahaja Yogini: Like bronchitis.

Sahaja Yogis: Bronchitis.

Shri Mataji: Right heart she has.

Sahaja Yogini: I just don't know what to do with the relationship with Gary because I feel there is just no relationship. I have tried so hard for so many years. There is nothing.

Shri Mataji: What is so dreadful?

Sahaja Yogini: I don't know. Somedays I think maybe Gary doesn't have a heart. Someday it came in my prayers maybe the doctors should check him up, maybe there is something. I don't know. He should have become soft at some stage. He just [UNCLEAR].

Shri Mataji: You don't like him.

Sahaja Yogini: I mean, he denies me for so many years, I don't know what to do.

Shri Mataji: You don't like him?

Sahaja Yogini: At this time, I don't feel much about him.

Shri Mataji: But why do you think about him? Think about yourself. Your own vibrations are not all right. You think by getting out of him you will be, all right? No, not at all. I don't think so.

Sahaja Yogini: I know that when he was away for two weeks in the summer, it was just so nice. Peace at home. The children had some kind of harmony that was just not possible.

Shri Mataji: Something wrong with you also.

Sahaja Yogini: Yes, sure.

Shri Mataji: Better get all right. Why put your attention to him? Why don't you get all right? Supposing tomorrow you get some disease. How will you manage? Something wrong with you, terribly wrong.

Sahaja Yogini: I tried so hard to get right for six years. I just don't know how to do it.

Shri Mataji: You don't meditate sincerely. You must know you have a problem, a physical problem within yourself. See you must understand that. Why do you put attention to him? Why don't you put attention to yourself? You have to lead with yourself now.

Supposing somebody has some defects, supposing. If I pay attention to that defect, what will I do? What is the advantage? If I have the defect, I better look after my defect isn't it? Because I am in my own control, isn't it? Now you have, supposing, this blouse of yours. You are wearing this, your blouse. Something wrong with the blouse, you can put it right. But what is the use of looking at somebody else's blouse and saying this should be all right?

The idea of a husband-wife relationship also must be changed. This has to be of a different type. You see we are parents of children and the children cannot rapport – I don't know, I cannot see there are vibrations also. But you must understand; they cannot, should not be deprived of their father. Something great.

Sahaja Yogini: He doesn't talk to me.

Shri Mataji: Ah?

Sahaja Yogi: He doesn't talk to me. I mean, since years he doesn't talk.

Shri Mataji: Does not?

Sahaja Yogi: He doesn't talk to her since years, she says.

Shri Mataji: He doesn't talk?

Sahaja Yogini: The minute I go into a room, he goes out.

Shri Mataji: Really? Why? Come here. But this you did with Kay also. Once we decide like that, then how are you going to work it out? If you have decided on such a thing, poor children, why should they suffer? Both of you are stupid that way I must say.

You did the same with Kay. I said, "She is still [UNCLEAR]". Sometimes some idea goes into your head and settles down. Now see, she is very happily married. She has children. She is quite normal.

In Sahaja Yoga, if you cannot love, you are not a Sahaja Yogi.

Love can win over anything. Even the stones melt.

But this your habit. It is an Australian habit. I know that. Once something gets into your heads, it sticks on. Why don't you think of your children now? Producing so many children. And are you going to put them into problems now, coming to Sahaja Yoga?

Trying to dominate him. You are quite dominating also, is it? You must know that. Very right-sided. His habit is like that. That if you dominate he will run away. That is his style. I know that fellow. Why should anyone dominate? Tell Me, what is the need? For what? What is the gain? What is the advantage? Tell Me now. I just want to know.

You see, you think too much [UNCLEAR]. Don't try to correct him. Correct yourself. Now try it for a while. You are right-sided. Extremely right-sided. And you get irritated because of that. All right-sided people are irritable. They get irritated and they start seeing defects of others. They themselves are ruined out. It is dangerous. Very dangerous. To live on your right side is extremely dangerous nowadays.

You know that ultimately what happens. You get [UNCLEAR/paralysis]. When you just become like a reptile and somebody has to carry you on your body.

There is no joy. A woman has to be wiser than a man. God has given her more qualities. Much more sustenance, much more – look at Me. What am I doing here? Tell Me. I was nicely going to Cabella. You call Me here. Now, what am I doing? Suffering crucifixion.

Why am I doing it? You tell Me, what is My gain? What do I get out of it?

Because they are My children. I have to look after them. I have to bear it. All right?

You don't exist when the children are born. Try to understand this part.

You live only for your children.

If two persons cannot live together happily, how can this world be going to live happily? You tell Me. In Sahaja Yoga.

Sahaja Yogini: Mataji, if there is a chance, I would like Gary to take up responsibility over to Claire too. That we have enough money, that the work is done, everything is my responsibility. I am sure he could have a full day job and more money and it would make our lives so much easier. But he wants to be self-employed only half the day. And it only costs time. And if he would get a full day job, it would be easy and it could really help the whole situation.

Shri Mataji: See what is the harm? Always men have to earn, sometimes a woman has to earn. My husband earns for Me, I have never earned a single pie. Then? Because you are a woman you think like that. You think that because you are a woman, why should you only earn and why shouldn't he? So all right, take that position. But if you are all earning somebody has to look after the children also.

Sahaja Yogini: Yes, they can go to the kindergarten. Anyway, when he comes home from work he takes them to the [UNCLEAR/park] past three. By this time, I am quite finished.

Shri Mataji: This is a very minor point. I don't think it is such a big thing as an atomic bomb. This is useless. This argument is useless. I mean, because he earns, he doesn't earn – this is absolutely not in Sahaja. As much as you can earn, you earn. It is not like you ...

Sahaja Yogini: But if he wanted to – I mean I just don't get out of the right side.

Shri Mataji: How much money do you want, one month?

Sahaja Yogini: I don't know.

Shri Mataji: There is no end to it. Whatever you get is never going to be sufficient. Is there any end to it?

Money can never be sufficient for people who think the money is not sufficient. Don't you think so?

What is the amount? What is the amount you want him to earn?

Sahaja Yogini: I don't think it is the amount of money.

Shri Mataji: No, no but tell Me. Just tell Me. How much money would you need to be happy with him? Just tell Me that.

Sahaja Yogini: I don't know. I don't know.

Shri Mataji: You have to tell Me. Because then I can tell him that. But I know his habit. He seeks [UNCLEAR]. That is a bad habit. I told him about that. But you also should understand. It is more gracious. When you earn it is much better. You can be more gracious. You can be magnanimous. A person who doesn't earn anything, how can he be magnanimous? All the good qualities you can have if you earn more. I would think that way, isn't it?

But do it graciously. Be gracious. It is so nice, that you can do for your children. Do for them, look after them, you can earn so much. It is such a great thing that God has given you such a capacity. Supposing you are not earning at all. Then? What would have happened?

But be gracious about it. You see, like America – tells everyone it has money. But no grace. No grace. No one likes Americans. American help we don't want.

You should not have the suggestion at all when you earn something you that are doing something. In a gracious way and

secretly you should do it. In a beautiful way. Then only it works. If My husband tries to show off, I will not stay with him for one day even, I tell you. That he earns. It is all right. That is his work. That is what he is doing. I mean, out of so many people, how many women earn? You know that [UNCLEAR]. More than the husband. Very few.

But when it comes to women they start feeling, "I am doing this, I am doing that". Why? I can't understand. You know you can earn more than him. You know that very well. You know that potential isn't it? You are an intelligent woman. I am just trying to understand. All right?

Now, when you are earning more, you have a better chance of giving him presents, looking after him, isn't it? I mean it is a much better chance you have than he has.

Sahaja Yogini: Mother, I would like him to take over some responsibility, just for anything.

Shri Mataji: What responsibility?

Sahaja Yogini: I don't know. For the family, for earning, for how we have our time for the children, for everything. He leaves everything to me. And when I do something he says, "But you were bad". I can't get out of any responsibility because he just does not take it. If I take responsibility he tells me I am bad.

Shri Mataji: You knew that?

Sahaja Yogi: I am not conscious that I am like that, Shri Mataji. I don't do it purposely. It is Edith's view of me.

Shri Mataji: I see no sense in your quarrelling. I tell you I don't see quarrel in that. There is no point. I mean, what is such a responsibility? Better tell Me. What is the responsibility, tell Me?

Sahaja Yogini: It would be that he takes the children to the kindergarten in the morning, for instance.

Shri Mataji: He doesn't put them in the kindergarten?

Sahaja Yogini: I don't expect him to do it, so he doesn't do it. He doesn't do for one and a half year how long ever. I just [UNCLEAR] at him every day that he takes them.

Shri Mataji: But kindergarten why don't you send? You said no.

Sahaja Yogi: No Shri Mataji. I did not say no. I am happy if they go to the kindergarten.

Sahaja Yogini: But he does not take them to the kindergarten because he has to start his work. He starts every day too late. And I don't tell him to do it so he just doesn't do it. I have the responsibility to take them to the kindergarten so they get to that stage. I am so tired after so many years. I did it for many years.

Shri Mataji: Supposing now, take a position. Supposing he goes out of your life. Then who will do this work?

Sahaja Yogini: I can do it. Then I have a car.

Shri Mataji: You can do it? You are tired you are saying already.

Sahaja Yogini: I am tired of telling him a thousand times, he can take ...

Shri Mataji: Supposing you forget him. Supposing.

Sahaja Yogini: Yes, if I have the car I can do it. But he goes to work in the car so I don't have the car. I mean without the car I cannot do it.

Shri Mataji: Edith, you are such an intelligent woman. It is such a simple trick you have to play, just to get all right. Now do one thing. I agree with you. You don't stay here at the house. You can stay separately. You can meet the children all right. Let her go, let us see if she feels all right. All right, try. All right, try. Now be sensible.

Because you have another fourth child that is the problem. As you look after your children you want to tell him to do this, do that. If you forget he is not your child then you may not feel tired. Because you have to tell him also, he is your fourth child. That is the problem. All right let's see. Let us see. All right?

So you can separate. You can see the children, you can meet the children. You don't tell her anything and she will not tell you anything. She is like a little girl I tell you, really.

May God Bless You.

I don't see any problem there. There is one thing one knows men never like. If you tell them do something, they will never do it. They are men. But on their own, they will do. It is a fact. I mean, they are men, after all, you see. They are men, we are women. Must accept our position. And they must accept theirs. You tell them, "Do it", and they will not do it. But if you don't tell them, they will tell you and show you, "I have done it". And make all mistakes. Does not matter. Treat them like children and then they will be all right. They are men after all.

Sahaja Yogini: Shri Mataji, by astrology he has his Saturn on my side.

Shri Mataji: Ah?

Sahaja Yogini: Astrology. He has his Saturn on my side. I have this constellation quite often in my life.

Shri Mataji: What is astrology?

Sahaja Yogi: There is a connection between Saturn and the sun. And I mean, I have that seven times in my life so it must mean something to me. I had this with Gregoire. I had my Saturn on his sun. I just couldn't accept what he said. Till I discovered and worked it out. I said, "OK it's not his fault. I just can't accept what he says". [UNCLEAR].

Sahaja Yogi: What about you?

Shri Mataji: What did she say?

Sahaja Yogini: I said I had this Saturn and sun connection together with Gregoire. I had my Saturn on his sun. So I just could not accept what he did. I had so many [UNCLEAR/fights] with him. Because I just could not accept what he did. And when I knew when astrology I thought, "OK, my fault I will work it out". It took me a year to get rid of it. It was just my problem that I could not accept what he did.

I have the same thing with Kerry, but he is settled on my sun, so it not easy to...

Shri Mataji: Why do you believe in all this nonsense? I don't believe in it at all. All nonsense. On this, you have based? Is all nonsense and the nonsense. After Sahaja Yoga, all your stars change.

Sahaja Yogini: Yes, this is what I thought.

Shri Mataji: Yes it has to. Now I don't believe in all that type of nonsense. See now, I was born under what they call it – Aries and the Pisces. And I don't have both the qualities.

Sahaja Yogini: I think you have all the qualities.

Shri Mataji: What is that?

Sahaja Yogini: I think you have all the qualities, Mother.

Shri Mataji: What I am saying is that it is all nonsense. You have to be born sometime, isn't it?

Whether you are Adishakti or anything, you have to be born at a point. Just, as a joke. And you have to take it so seriously. It is a joke, everything is a joke. If you don't know how to enjoy life then nobody can make you enjoy it. See, try to enjoy. This is not proper.

Gregoire's what? What Gregoire comes in here?

Sahaja Yogi: I don't know Mother.

Sahaja Yogini: Oh just, I have caused him many troubles.

Shri Mataji: You have caused him? Because what? Because of stars?

Sahaja Yogini: Because I didn't like many things he said. It was of course not his fault.

Shri Mataji: See Gregoire is like a child. You don't know. Really another child.

If he sees like this, Me suffering, he would be crying. He would cry. Immediately. That is why always tell him that, "You get out from Me". Can't bear. He can't see Me suffer.

Now you are in Sahaja Yoga, all right? That you accept or no?

Sahaja Yogini: Yes.

Shri Mataji: And you have come here for seeking the truth. And for your benevolence. All right?

And you are in My body.

Now if you suffer or children suffer, I suffer. But suffering is just mental.

Take a position that supposing you had a husband who was earning much more than you are earning. Take a position like that. And if he had said all these things to you, would you have been happy with him?

Sahaja Yogini: It is not the question of money.

Shri Mataji: That is true. Actually, even if My husband once says that I will have nothing to do with him. It hurts your self-respect. I think I thought that Gary is a gentle person.

Sahaja Yogini: Not at home. Shri Mataji, not at home. Just in collectivity. He is so different at home, he is completely different.

Shri Mataji: What do you say, yes or no?

Sahaja Yogi: No.

Shri Mataji: Ah?

Sahaja Yogi: No Shri Mataji.

Shri Mataji: Definitely not? You are gentle, very gentle with her?

Sahaja Yogini: He just goes out of the room. There is, of course, no marriage relationship for, [UNCLEAR] years because he is just absent.

Shri Mataji: That [UNCLEAR] to you, I know that.

Sahaja Yogi: I do what I can, Shri Mataji. I only can do what I can. I try.

Shri Mataji: Gary but you are like that, I know that. You get into that state of mind and you really become funny.

All right, let it be. Let us separate you both. If she likes it that way, she can see the children. No question. If he likes it that way he can see the children. No question of telling her anything and she telling you anything. Let us see how it works out. If she is happy. All right?

May God Bless You.

All right, don't cry. Children get upset. All right. It is the wrong thing also. Just to suddenly get into a mood of, sort of, "I can't work out things".

Sahaja Yogi: Shri Mataji, nobody should give up.

Shri Mataji: Give up. That is right. You see, that is not proper. That's his, I know his habit.

Sahaja Yogi: I don't know. Maybe he is avoiding to fight with each other.

Shri Mataji: There is no fight in that. You see, there must be some way, a gentle way of dealing with things. Must be a reason to do this. Also, I tell you, when a man is earning, he expects a kind of facility. Always. In the same way, if a wife is earning more, she might be expecting also. I don't know human nature as it is. [UNCLEAR].

But if I was earning I would feel very happy that I could give lots of presents. It is all right. If I had money I think I should buy this one for that and all. Nothing else. Money has no other meaning. That is all. I feel happy now I can do this for that person. I can buy this for that person. That is all.

I never buy anything for Myself, you will be surprised. Never. And it is very difficult. And I try, try telling Me I must buy something. You know, I never ask C.P. to buy anything. Never. And he used to go and buy things on his own. And you know he has no sense at all. Because he would buy Me a sari which a bride should wear – a sixteen-year-old. I am such an old woman, he would buy such a sari. "You must wear". Even My daughters used to laugh at him. He would buy a Japanese kimono for Me. Where am I

going to use that?

But I never showed that him. But My daughters used to laugh, “what are you...”. And he always very angry because I never used to ask. Even the daughters would say, “Daddy you are going out, buy this for us”. I would never. Never ask.

So one day he was so annoyed. We were in Switzerland. He saw some Sahaja Yogini asking her husband to buy something for her. He said, “See, she also does that. You never ask me anything”. I said, “Baba, what to ask? Now, what should I buy?”. So I said, “All right. Buy Me a polaroid camera”. Because if I ask for something small he would be angry. So immediately he went and bought it. That is the only thing I have asked in all his life. And I don’t know where it is.

But you see, all these small, small things you know. The fight is like this – a small kind of fight. Like he will spend money on Me, buy something. See he went to Egypt; he bought a scarf for Me. He bought it for twenty-four pounds you see. I looked at it, it is “Made in India”. I did not know what to say. He said, “Why, what happened?”. I said, “No, no, very good. Very good”. Because if I tell him that this is made in India, you can get it for three rupees...So, if you become like that, like Me, then the other party becomes different. I have seen it. You have to change. Then it changes.

Like, I don’t know – Ganpatipule, four years back or five years back. He went and bought a sari for Me. For forty-five thousand rupees. Can you imagine? He brought a sari. And showed it to Me. And I know the prices of things. Wah, so much money is wasted. Now, what to do. He said, “All right. You better wear for today’s puja”. If you see Me, I was walking like a soldier wearing all the steel dresses you see. Once and for all I wore that sari. Once only. Then I kept back. He said, “How did you like it?”. “Very good, very good”.

I did not say it was too much expensive. Why should you have got such an expensive thing? But what to say now? It would be like, “See now, you don’t like what I buy for you”. So I kept the sari. Then My nephew told Me he went with him to buy the sari. So he went and told the shopkeeper, “Give me the most expensive one you have”. So the shopkeepers knew somebody has come like that without much of [UNCLEAR/distraction]. They brought this sari out. So he took it out in the sun, “I don’t know if I like this colour”, this and that. He spent three hours buying that sari you see. Then they showed him, this, that, this, that.

Supposing I had said that I don’t like this sari. Then how hurt he would have felt. Though I felt that forty-five thousand rupees in those days were, unnecessary. You see, we have no expense both of us. We have no expense. And he is paid such a lot. So he didn’t know what to do. He leaves all his money to Me. I mean, we have accounts together. Now when he went, he left all this money to Me – I am wasting all this money on this Cabella and everything, nothing. Never says anything to Me.

He is very happy if I tell him. He likes, he likes Me to give presents to all the people. He likes all that. But the quarrel is like this only, going on. Like, say, we go to a restaurant. Then he will say, tip two pounds. I will say, “Two pounds is nothing, poor fellow, give him four pounds”. “Why do you want to give him four pounds? You give him four pounds. All right, you don’t give, I will give five pounds”. That is such sweet relationships.

But for this, a wife has to be sensible and clever. Only she can manage. You see, we had lots of properties. My husband had lots of properties. But when we were married, they were not cashed, so he did not have much cash. But I managed with whatever I had and I did not ask My father, brother, anyone. And he always tells everyone that, She is very self-respecting. She never asked me. I said, “Nothing self-respect, I never needed anything. What is there, self-respecting or anything?”.

So, one should not try to pressurise anyone by your goodness also. One should never say you are good. Always says, “No, I am nowhere compared to you”. That is the sign of goodness.

If I all the time tell you, “I am Adishakti, you are nothing” you all will be [UNCLEAR]. Why should I stoop down to your level? I can say like that. Then what would happen? Sanjana wouldn’t work. Nobody will sit next to Me. They will all run away. Only with the candles, I would have to sit. So that is what it is.

You see, greatness is in being humble. In giving, in sacrificing. There is no sacrifice. It is so enjoyable. So enjoyable. That is the sign of a saint, always.

They told Me in Cabella there is going to be a second summer known as Saint Martin's summer. I said, "Why?". They said there was once a man walking without many clothes on him. And there is Saint Martin, going that way – he had a coat and everything. He took out his coat and gave it to that man. And he was Christ Himself you see. So Christ said, "You will never have...this time you will have another summer". He granted that. You see. That is the sign of a saint. He took out his coat and gave it.

There is one saint who was trying to save a scorpion which was falling in the water. Every time he brought back the scorpion, the scorpion used to bite. Then again the scorpion used to slip down. Then again he would pick it up. Again it would bite. Again he would. Then one man told him, "Why are you trying to save that scorpion who is biting you?". He said, "See now. The scorpion is not giving up his nature, why should I give up mine?".

So we have to think of noble things. And not ignoble things.

That was over now. That life is over.

Now you have entered into the Kingdom of God.

He has nothing but blessings and blessings and blessings.

Otherwise, everything will be there in the ocean of joy and you will be unhappy.

Must understand the nobler ways of life. And that is most enjoyable, I tell you.

I don't know but I enjoy the most when I give presents to people, look after them, cook for them. That is the most enjoyable time. What does it matter if I have no proper sari? What is it? Doesn't matter. Without asking for it, you are pouring upon Me, saris after saris after saris. They will be all sent to your ashrams now to be used for decorating. So many. Not even using them. But nobody listens to Me.

It is a thing of a life which is higher, which is nobler. Which is greater, which is joy-giving. Because, like a light, you see. A light, first it is not enlightened, so it requires light. But when it gets the light it should give light shouldn't it. If it doesn't absorb light then why should it give light anymore?

But I tell you, in the West, I do not blame because you have not had any idea of a nobler life, isn't it? Nobody has talked about a noble life. Except for Christ? What is nobility? Also, Gary, you must understand. That the small things create good relations. Very, very small things.

You are talking about Gregoire, I will tell you Gregoire's style is what. Once I went for buying something you know. And there I liked a sari very much. I did not buy, you know, because My habit is very miserly as far as Myself is concerned. Said, "Baba, it is too much for Me, I will not buy". I went back. After six-seven months or so, there was some puja. And Gregoire brought the same sari. He bought after that to give it to Me. It just touched My heart. When I didn't buy that, he just went and bought it and got it. Just touched My heart. I mean, it's not the thing but the way he did it.

All these little, little things make such a difference. Just think what we can do to please the person. Just think like that. Just to make another one happy. Just think like that. Otherwise, what is it – you come into this world, live in this world and die. Just finished. Even small things, very, very, small things make a difference. Very small things.

But if we start thinking all the time how to hurt a person or how to exploit another person – if not so, then how to find faults with

another person. Then you can never be joyous. Appreciate others. Try to appreciate the good points. And once you start appreciating the good points, you start rising higher yourself because you get those good points yourself. But if you start seeing to the bad points, you start getting the bad points yourself. Isn't it?

And the sign of greatness is that you become very humble.

When you say "Adishakti Ki Jai", I just forget that I am Adishakti. I sometimes think I should join you. What is this Adishakti business? Doesn't come into My head at all, what is that supposed to be. And it pays such dividends you see; I have so many children all over the world. You see, just to see Me you are so anxious. What do I give you? Nothing. Just to see Me you are so happy. Why? Because of My love isn't it?

So, you have to love. I think you should get some of these pictures from Indian pictures. Like Shrikant and all that. You saw that isn't it?

Sahaja Yogi: Yes, Shri Mataji.

Shri Mataji: Let these women see and see for themselves. I mean you should enjoy your virtues. But men are men. One must understand this also. You see, they are, whatever it is – they are a different type from us. Many things we feel so much about they don't feel. And many things they feel about, we don't feel. We should understand this.

Like we went to see some film. I bought the tickets. I went to see it. And the film was so funny, you know, with My two daughters – we left in just ten minutes. And at home, we came and he was just bombarding you know. He said, "What a film to go to, the girls sitting there. Such an embarrassment", this that. I just kept quiet. I said, "Let it be". Then he went out to let out his temper. We had a big garden, you know, in front of those flats. And we were watching them. My daughters got a fright you know. I said, "Just now let it be. Let the air flow out a little bit".

Then I went out. I started walking towards the sea. So he just followed, "Where are you going?". I said, "Wherever I am going, I don't know". "Where are you going?". "I "I don't know". "You don't know". "Yes I don't know, so what? I did not know what sort of film it was. So why were you angry about that? My father didn't make it, My brother didn't make it? So why were you angry with Me? How would I have known what sort of a film it was?". Immediately he said, "OK".

You see, you must know how to handle a situation. Men have to get angry. If they don't get angry they are not men. Because supposing, a man has to get angry with somebody else, they will get two slaps on the face. But with the wife, it is all right, because you know, safe to take it out with the wife. Wife is the mother. Absorbs everything, like the Mother Earth. You see, so for the wife, it is easy to take it out. I know whenever he comes and starts shouting, I know something is gone wrong in the office or he is angry and quarrels. He shouts, shouts, shouts, then he goes.

He is not a Sahaja Yogi. That is another point. If he was a Sahaja Yogi that could have been different. I would have told him to meditate.

See life, it depends on you. How you will make it interesting and nice. And I think it is more the wife who does it and not the man.

Your elder daughter is quite big and she must go to some school.

Sahaja Yogini: No, no, I would like to send her.

Shri Mataji: She is seven I was told.

Sahaja Yogini: Six years.

Shri Mataji: She is very sensible. Now between you two fighting, that poor child will suffer.

You better send her to some school or to India.

Sahaja Yogini: We would like to send her to India.

Shri Mataji: If you have money problems, they will give you a concession also, I think so. But save the child. She is such a sensible child.

Sahaja Yogini: Should we send her now or wait until [UNCLEAR].

Shri Mataji: I have no idea what is happening because I told Yogi one thing, that unless and until you furnish the house properly, I will not allow any child to be there. So he is gone now to Gujarat. He telephoned to Me and I will ask him now what is the situation.

No, whenever you send the children it will be all right. There are people. They will look after them. Now they are coming down to Shere (?). It is very cold there. So when they come to Shere you can send the child there.

But he was also pestered very much. First of all, everybody forced him, "You must have a school, you must have a school". And within three months, poor fellow he had to arrange everything. So naturally, you see, whatever was possible, he did. And he got the furniture made. And you see, if you ask somebody in an emergency, everything is so expensive and difficult. And he had to advertise for a teacher, professor, this, that – so much he did. And he brought a teacher there, headmistress there, headmaster, everything he did.

All that he did and in that what does he get? Because of this Mr Marcus. Because Marcus wanted to get over this house. Just imagine. He is so frustrated now. What did he get? And people said he is making money and all that. Why should he make money? He is a multi-millionaire. People have no idea how much money he has. Why should a multi-millionaire make a hundred rupees here and hundred rupees there? It is absurd. He is such a social-minded fellow. He wants to do – his own daughter is there. What this Marcus has done? He can purchase ten Marcuses.

Now he is gone to Sankheda to buy furniture for the children. Because I told him I will not allow children to stay there unless and until they are made absolutely comfortable. But we are not going to make a five-star hotel there for the children. Moreover, Sahaja Yogis must understand that they should not interfere in the school at all. Nicely, mothers going there, staying there nicely. You see that is not allowed. Which school allows that kind of a thing.

You know Anand? He was in a Doon school where they take four times more money. And he had a boy who was a homosexual from some other country. So he told his father. He couldn't tell the teacher; he was rather shy. So they told him, "You take away the child from here. Why did he not tell us?". So now they had to remove him. Even this much interference they don't like.

There are many who want to join the school. There is such a dearth of schools everywhere, even in India. Such a dearth of schools. And see how children are progressing now. If you want the well-being of your children, you will not go and interfere with the school. This time I am not going to allow anyone of you to go and disturb the school. There will be rules and regulations by which you have to abide. Don't try to torture the teachers. They used to, the first month, wanted to give up.

The children were also very bad. When the children came to the first time, this thing, Prathisthan they told Me, "Mother we don't want to study". The whole conference came to Me to say, "Mother we don't want to study". I said, "Then why are you here? What are you doing? If you don't want to study why are you here. Go back home". "No, no, we don't want to go back home". "Then you better study".

Rajesh was going to take an interest in the school. Thank God, his [UNCLEAR] did not bother. And of all the things I was taking money out of the school. Just imagine. Can you believe such things? This Marcus. He is a thief and he thinks everybody is a thief. And a cheat and a liar.

I would suggest that see, one must learn to introspect. And write it down every day - what noble work I have done. These are the punyas.

If a saint cannot be noble, what should be a saint?

Gary, you must help Me in that. You see, I don't like your behaviour this way. That you become just like a stone. He told Me you had just become like a stone. Gabe. Wouldn't talk to her, wouldn't touch her, wouldn't look at her. I mean that is how you put down somebody. That is also a big insult for a woman. You must also understand a woman's point of view.

Women like that they should be liked loved and cared for. And wanted. Otherwise, why should they marry? Marrying a husband is a headache otherwise, isn't it? So this is wrong. He just decided about Kate. He never even touched her. Can you imagine this man? As she is a [UNCLEAR/steal?]. And now, is she a [UNCLEAR/steal?]. This also a man's nonsense they do.

I don't say men should become women. But men should after Sahaja Yoga, understand women. It is nice. If you understand women then you can make your life happy. What is the need of a wife you must know. And the wife must know what is the need of a man. Then you can make a very happy married life. There is nothing to make as such, you see – it is so spontaneous.

What you lack is wisdom. That is why the marriage has failed. We in India, in India we seldom have a divorce, no question. I mean anybody is divorced – we never go to that person, never meet that person. It is regarded as inauspicious, very bad.

Sahaja Yogi: Divorce is a very, very bad thing.

Shri Mataji: While in Islam it is allowed, still. Still. It is there in India, very much. But supposing the situation is very, very bad then I Myself say, "Divorce". But here three children are involved, this thing, that thing, and I did not find anything very special. She is already a mother.

Sahaja Yogi: Many times.

Shri Mataji: You are proud of her but what of your wife. When you will be proud of your wife then everything will be all right. All right? You separate and see. Let us see what happens.

Now, what is the next topic that Pam is needing? Should see her.

Sahaja Yogi: No, she is not here.

Another Sahaja Yogi: She is not yet here.

Shri Mataji: You tell her that she should be out of Sahaja Yoga because she is very possessed. And she should have nothing to do with us. She should keep out. She should not come till Mother tells her she is all right. She is absolutely a possessed woman. Yesterday it was stressful for Me.

Sahaja Yogi: Yes Shri Mataji. That is another case that is come in.

Shri Mataji: Another craze coming?

Sahaja Yogi: No, that is not it. I...

[Sounds of children].

Another Sahaja Yogi: They are happy She is here.

Shri Mataji: Oh, what a flower. I know that one. It is African, isn't it?

May God Bless You. Beautiful. Very unique. Just see. Look at that. Look at that. We have to learn a lot. See, they live so, for such a short time. If they don't have fragrance, they have beauty, they have the magic about them. Isn't it? See how they are. They grow in Africa. Yes. How soft they are. Just see. Beautiful.

Sahaja Yogi: Mother, the flower is thy mother.

Shri Mataji: All right. May God Bless You. It is beautiful.

Sahaja Yogi: Shri Mataji that is the last case.

Shri Mataji: What?

Sahaja Yogi: He has a small difficulty in...

[A Sahaja Yogi is explaining his problem in German].

Shri Mataji: In what?

Sahaja Yogi: At home, I have experience [UNCLEAR].

Shri Mataji (to another Sahaja Yogi): You tell Me. He is in thoughtless awareness.

Sahaja Yogi: Yes, I come to the, to the...

[Narrator switches to German language and another Sahaja Yogi translates into English].

Sahaja Yogi: He had an experience three years ago. He came home. It was about midnight and his parents weren't home. It was after a celebration with the whole family. Before, he has been on the Shri Mahakali puja with You. Then he went into the kitchen. Suddenly he felt that something went into his left channel.

He felt that something went into his left guna. Since then he feels very heavy heartbeat, very fast. He just wanted to get something to eat out of the fridge. Then he felt this must be something negative has happened to him. And he thought that he is possessed now.

Shri Mataji: Possessed, but is that so?

Sahaja Yogi: Now he found out.

Shri Mataji: What did he find out?

Sahaja Yogi: That he had some problems with his mother.

Shri Mataji: What sort of problems?

Sahaja Yogi: He thinks that he was not nice enough to her.

Shri Mataji: It started after that?

Sahaja Yogi: Before.

Shri Mataji: Did he improve?

Sahaja Yogi: He became better. Now his problem is if he wants to swallow [UNCLEAR], sometimes it does not work out properly. He feels that he sometimes doesn't get air anymore, he cannot breathe anymore. Like somebody taking...

Shri Mataji: The throat or...?

Sahaja Yogi: For him, it is just a feeling inside he says. He knows...

Shri Mataji: First of all he must wear an undershirt. Why doesn't he wear an undershirt? This is one of the reasons.

Sahaja Yogi: [UNCLEAR]. Just this time.

Shri Mataji: All the time? Does he wear an undershirt? All the time? Full undershirt?

Sahaja Yogi: He is saying it is too small. Normally he is wearing it all the time. But this one is from India. It is quite short, just up to here. But he wears.

Shri Mataji: But you should wear a proper one. You see also, sometimes if you don't wear a proper one what happens is you perspire. Then you perspire and it is not absorbed. Then air or anything, you can get this trouble all the time if you don't wear a proper undershirt. You must always wear proper undershirt. That protects, but in any case, I will see him.

[Continuing after a break].

See sometimes, my axis is good because then you start working it out. You should have faith in yourself.

Sahaja Yogi: Shri Mataji, there is one man who has to thank you. He was here last year and he had some troubles with arthritis and something. He is very happy now and it has worked out very well and he wants to thank You.

Shri Mataji: May God Bless Him.

Sahaja Yogi: You remember him?

Shri Mataji: Yes, of course.

Sahaja Yogi: He had the problems with the fingers.

Shri Mataji: Yes, must have cleared out.

Sahaja Yogi: Yes, okay. "That I want to thank you very much. I had a very stressful situation at home. The whole family is very

happy and everything is settled. Thank you”.

Shri Mataji: May God Bless Him.

Sahaja Yogi: He is a happy practioner, Mataji.

Another Sahaja Yogi: This one is happy too.

Shri Mataji: Your left Vishuddhi was catching.

Sahaja Yogi: Shri Mataji, she is the wife of Ramesh from India. Ramesh, whom you have given realisation. Ramesh is her husband.

Shri Mataji: Ramesh?

Sahaja Yogini: Forgive me for asking you, [UNCLEAR] problem of my husband [UNCLEAR] which I should be dealing myself.

Shri Mataji: Loudly, I can't hear you.

Sahaja Yogini: I said forgive me for what I am asking. For I feel I should know how to solve it by myself.

Shri Mataji: Who Ramesh?

Sahaja Yogini: I think You don't remember, You met him in India.

Shri Mataji: In where?

Sahaja Yogini: In India. In Pune. You asked him to come. I think it was two years ago now. Arora.

Shri Mataji: Arora?

Sahaja Yogini: Yes.

Sahaja Yogi: Arora.

Shri Mataji: In Pune?

Sahaja Yogini: Yes.

Shri Mataji: He is from Pune?

Sahaja Yogini: No, he is from Bombay. I mean, he is from Punjab but he is born in Bombay.

Shri Mataji: He is wearing a beard?

Sahaja Yogini: No, no he is not a Sardarji.

Shri Mataji: Then?

Sahaja Yogini: He is a very, very nice person. We had been living in India for ten years. Married for seventeen years and he is a

really very nice fellow.

Shri Mataji: What year you were married?

Sahaja Yogini: Seventy-two?

Shri Mataji: Then what happened?

Sahaja Yogi: She just wants to know – their business does not work out at all. And what she wants to know if it is her fault because she is a left Nabhi, she is a Laxmi or what she can do against it.

Shri Mataji: So where is he?

Sahaja Yogini: India. In Bombay. He keeps going up and down. He is trying very hard to make...

Shri Mataji (to Sahaja Yogi): You better tell what is the situation.

Sahaja Yogi: He is now in Bombay at the moment. And he is always going from here to Bombay, from here to work out his business but it doesn't work out.

Shri Mataji: What business?

Sahaja Yogini: Import-export. He is trying to do import-export.

Shri Mataji: What?

Sahaja Yogini: Oh, all sort of things. Garments. He tried all sorts of things. And he tried also. Of course, he may be a bit lazy, but in India, he was doing very well. He is actually quite well known over there, doing well, very nice person. And then when he came here, he saw also it was probably easier here. He also wanted the children to grow up here. But it was probably not right. Doesn't yet work out and [UNCLEAR/being his] wife you know, what I can do to help.

Shri Mataji: You see, you must find out what the Austrians like. What they would like to have.

Sahaja Yogini: He saw all that...

Shri Mataji: You see, whatever is Indian is not necessarily can be sold. That is one point people don't understand in India. You see, if they sell elephants, they will send thirty elephants. Who is going to sell thirty elephants here? Like that. And India sells, for example, saris. Who is going to buy saris? And you should find out what he cannot. You should help.

You can find out what he can bring from there that will be appreciated by Austrians. Because you know better than him. You see, Indians cannot do this. I have seen this. They are very stupid in this matter. They bring things what Indians will like.

Sahaja Yogini: Well in his case, that is not the case. He has brought the things that are already being made for export and are being exported to Australia, to a lot of places. But somehow, here he has not been able to get an order, which will make anything to...

Shri Mataji: Must be this. You must find out what things they like here. For example, this is a rather, very prosaic country, I must say. They are very right-sided people. And they would like to say, things made of wood, something of that kind.

Like there was one fellow who exported wood toys. Which were not painted, nothing, just wood. Once they are not painted they

are even cheaper also. So just exported wood as it is, you see, just nose here, ears here, like that. But no painting you see. And it sold like hot cakes.

You see, the Western mind must be understood. There is a very tremendous difference between the two. Like, I told them, "Don't make anything out of cement; the Sahaja Yogis won't like it". The said, "Mother, why do you want to punish them?". They think if they don't make anything out of cement, then you will be at a punishment.

You see, Indian mind is very different and now I see all those things very clearly. What is happening is that you have had so much of cement, so much of these things that now you want to go to huts.

Sahaja Yogi: In India, at least. Here it will be cold.

Shri Mataji: Cold. There will be a fight, a regular fight. You don't know what Rajesh once was saying to Me. "Mother what is this? This is made in Ganpatipule, out of stones. What will they think?". I said, "You don't know Rajesh, I have [UNCLEAR/bonded] with them – I know what they want".

Now, this Cabella. You know in the big hall, they have got those stones in the centre. And they go up on the staircase, same ones. I was thinking of putting it properly and putting some sort of a carpet on it to make it look nice. But the marble man came to deliver the marble and he was, "Ha! The stones are there".

For him, it was such a thing. Because there you do not get a stone anywhere which is made for this type of thing. See, it is so expensive. So for him, he was so enamoured. But I tell you C.P. will come and he will say, "This is for horses or what?".

So the difference is I would say that if she goes, she will understand it better, not him. You see, he might be...Czechoslovakia is different - a few things you can export, also you can export to Russia and all that. You see Eastern bloc is different. But countries which are Western countries, which are developed countries – they are very right-sided. First of all, they don't like any colours. Anything a little more is fussy to them. You see, very grey or something they like.

I know their tastes are...Now see, Belgium we went. Shops were closed, she said there were very good carpets. Very good carpets. Such thick carpets you get in India and nobody would buy. Because it is not the thickness of the carpet that makes a good carpet isn't it? Even Iranians won't buy it. But you see for them thick carpet is something great. And you can get it for a song in India. Thick carpet. Any amount.

This I discovered there only. And the prices he was telling were so high, I said, "Baba, what is this?". But carpet – those who make carpets, if you ask them, is how much?

Sahaja Yogi: Knots.

Shri Mataji: Knots there are in a carpet are very important. But in a thick carpet, there are very few knots. But to them, thick carpet is something – they don't know no? They don't understand carpets. Same about furniture, about everything – I have seen this sort of becoming, day by day it is becoming extremely simple things. The dress also is very, very simple they like. White. White or black. There is no other colour.

So, one should understand the taste of the people, what they want. And then buy it. Like, I told her to buy these semi-precious stones from Jaipur. That sold out. They will like anything natural. Anything natural they will like. Anything natural. That is what they are. You should understand their taste.

For example, in India, terelyne and cotton or terelyne and wool is much more expensive than wool and cotton. It is true.

May God Bless You.

So this must be the reason. There is no other reason for [UNCLEAR/sure]. You see, the things that he brings here should have an appeal for the people.

That – Italy is different. Italy is very different. Colourless people they are. Colourless. Want to live in huts. That the situation is. You know in Cabella? Top floor. Have you seen the top floor?

Sahaja Yogi: No, Mother. We have not seen it.

Shri Mataji: It is absolutely, what you call, rustic. Absolutely rustic. They have those old round things there and all that you know. And everybody, “Ahh”. Very happy. I am going to keep it as it is.

Sahaja Yogi: A little bit of repair. A little bit of repair is necessary to [UNCLEAR].

Shri Mataji: No, no they don't like it. The other day we bought it. [UNCLEAR/Shashi/Rishi] have you got that? We bought that, I told you, the modern painting.

Sahaja Yogi: Yes, Mother. Its [UNCLEAR/carpets?].

Shri Mataji: They are not carpets. They are just, I don't know what to say. But they are out of the waste you see. They have made some sort of an assemblage. But I tell you, people – if you put them up on the walls, they will say, “Ahhhh, ha, ha”.

One should understand that this is the situation now, is here. That is how the business is going to work out.

Except for Sahaja Yogis, you will not find anybody wearing any coloured clothes at all. Or maybe [UNCLEAR] or something. We went to – even Czechoslovakia was surprising. Czechoslovakia also which is a country which is just now opening itself, jeans and funny dresses are much more expensive. And normal dresses are very cheap. But jeans are – I saw the prices of jeans and funny types of dresses.

Sahaja Yogi: From America.

Shri Mataji: Funny, funny things on them. They are very expensive. And nice woollen things, absolutely nice, you see are absolutely out of fashion. They are out of fashion. And most of them, Czechoslovakians are wearing jeans and jean things on top. Even old ladies. There is a kind of complex in their head that we should be, up to date, you see. Up to date means torn clothes.

In Finland, one girl came to see Me. Torn here, torn there. All torn here. I said, “What's the thing? What do you do?”. She is the manager of some sort of thing. “Manager? And you wear torn clothes?”. “I am very up to date, Mother”.

In India, up to date means a man who is very immaculately dressed. But here up to date is very different. Fashionable means the same thing. Little dandyish is fashionable in India. But here fashionable means which is worn by many. So this must be the reason I tell you.

Germans are even worse than Austrians in their appreciation of things. When Gregoire saw Indian culture, Indian way [break in recording]...Tumblers without even a scratch on it. They think that is elegant you see. That is their idea. I was saying now you shave off your noses and your ears and everything will become elegant.

The idea of elegance is funny. Such a big collection of things you know; not one piece had any spot on it. So I thought if this kind of thing goes on in the West, artists will stop producing anything and you will not have anything. And why don't we have

Rembrandt now and why don't we have other people? The reason is this is how it started. Criticism and also going for something bland.

Insensitivity. Insensitivity to colour, to taste, to everything. And then criticise. It is too much. Of course, they will say the Persian carpet is very good, no doubt. But they will not buy. They will buy those daris (cotton flat-woven carpet or rug) made in India.

Sahaja Yogi: Daris. That is right.

Shri Mataji: Made in India. Or Nepal.

Sahaja Yogi: It is very expensive Shri Mataji.

Shri Mataji: Daris.

Sahaja Yogi: Persian carpet is very expensive.

Shri Mataji: You better do daris. In India, you get them for a song. Tell your husband, dari.

Sahaja Yogini: I will tell him.

Shri Mataji: Yes, yes. They like all such things. Insipid, absolutely useless things.

Sahaja Yogini: And he is very discouraged by now. After eight years of no success.

Shri Mataji: No let him bring some daris from there, show them around and he will get orders.

I was so much worried about that hall that how does it look so shabby and in shambles. And everybody said, "Aha".

Sahaja Yogi: Which was it, Shri Mataji?

Shri Mataji: In Cabella.

Sahaja Yogi: Ah, Cabella.

Shri Mataji: You go and see on the top, no? So I am going to keep it as it is for them. But, see rustic is also rustic – but it is in shambles, really. Even in India, rustic would be very decorative. Very. You see Rajasthan you go, you see a painting, something on the walls. It is beautiful. [UNCLEAR] rustic means which is very dilapidated, old.

When we were buying for London or someplace. So we went and saw many places. So these English also are – there was one place near a brook; a dirty brook it was. And that was thirty-six acres of land. And in England, nobody even goes even if you have a half-acre. See it is always raining there. Thirty-six acres, what are you going to do there?

And the house, it was submerged halfway like that. I mean, anybody with six feet cannot walk in, so low. You had to bend and this and that. It's a funny type. They said, "Mother it has character". I said, "What character? Crooked? This is a crooked house. What is the character? Where will you do meditation? Such a thing. Half of you cannot go there. You have to cut your legs". Still, they were so insistent on that house because it has character. Nice to look at, or paint at the most. But to live in is impossible.

But when I saw this Shudy Camps – you know what Shudy Camps is. I saw this place, I saw the potential of it. I wanted to buy. So these English never liked it. You see, I was buying such a traditional home. So they made a big list of things – this house has got this defect, this defect, this defect. And gave it to C.P. because he will influence Me.

He said, "Why do you want to buy such a house. I won't even touch it with a barge pole". He is a shipping man, na – "with a barge pole". I said, "It is not a ship to touch with a barge pole. Forget it, I am going to buy it". "You decided?". I said, "I have decided". "Then what are the Saabs saying?". "Saab" means Englishmen in India.

"What are the Saabs saying?". I said, "Saabs are all right. I know their style." Then I told him about the house they want to buy. He said, "Really?". I said, "Yes. Would you like to allow Me to buy that?". He just kept quiet. I said, "You can't enter in. Six feet. The doors are about five feet". He said, "Really? What is the height of the...?". I said, "About six feet". "Then I can't even walk there". I said, "Yes. Character".

So perverted. One fellow got the first prize in England. An Indian photographer. You know what he had done? We go to those tars, tar, what you call asphalt. The tins of asphalt. And it was all taken away and it was all crumpled down. And he took a photograph of that and it got the first prize.

And they won't take a photograph of you if you have a beautiful face. But if you are wrinkled, absolutely teeth are fallen off you see and you are from a lunatic asylum, they will take a photograph. And get the first prize.

This perversion is decadence you know, of the brains. They can't appreciate anything beautiful. And everything there is, "This is too much. This is too much". Because you see their brains are so complicated, they cannot see anything complicated outside. They want to have something simple. That is why. They want to avoid.

What to do with these complicated brains now? The whole art will finish off. Nothing can remain.

Sahaja Yogi: Shri Mataji, many people think like that and think that this is all nonsense. They don't like it. But everyone is afraid to get up and say this is not art but nonsense. Because they think then they will be told that they don't understand it also.

Shri Mataji: You see, I tell you, the greatest domination you have here, of the so-called intellectuals. They take out something out of their brains and people just start following it. I mean there is such slavery here. In India, nobody would care for a person like that.

See we are very finicky. They brought a fashion of a "mini-sari". It came in Bombay for two-three days, just disappeared. Nothing doing. They all like traditional saris. Anybody tries any new tricks, nothing doing. We want traditional. We don't accept you see, suddenly.

Anybody who tells somebody - "Oh, tell me another". They would not. On the contrary, the thing is to keep to your position, to what you have been wearing. Now say my husband wears a type of a shoe. All his life he has worn that, and he will wear that. He won't change. We don't put to fashions and things like that.

And this is another – entrepreneurs. They make you dance like this, these intellectuals make you dance like this, this media makes you dance like this – I mean, you are all slaves. Indians don't take to it. They don't. Even if they are wearing western dresses, they go on wearing western. He wears a three-piece suit, he will wear a three-piece suit all his life. It is the identification, like a personality.

We go on changing, this today, tomorrow this. They will say, "Now you have beards", you will have beards. They will say, "Now you have a moustache", you will have a moustache. "Shave off", you will shave off. "You shave off your head", you will shave off your head. What is this?

Moreover, this thing should be finished at an age now. Say, you are about twenty-five years of age, you have decided what sort of dress you will have, finished. Do not waste your energy on that, isn't it? But in this country, you can't get also, whatever you want.

Children, especially, they only have mod dresses. Even for a birthday party, these days children go in mod dresses.

But you see in India, what sort of dresses we have [UNCLEAR/sweet/stitched for] children. Even small children, we have a dhoti and a kurta. Stitched ones. See this what – West is becoming a waste. So insipid it is, really. Either they wear black or white. It is elegant.

Sahaja Yogini (in Marathi): Shri Mataji, would you like to have some food?

Shri Mataji (in Marathi): I will see upstairs. (Continuing in English) So we at least Sahaja Yogis should not bother about these things. We should dress up in a proper way, nicely, traditional dresses – should not bother about these things.

First, when the hippies came to India, you know, people felt in the market that they are very poor people. So they collected some fruits and all that and donated to them. Delhi you know. “Poor you know, so many poor people have come from abroad”. So they collected.

I mean, if you see to it, it is so stupid. A tradition comes to us, you see, by trial and error method. This is not good, this is suitable, this is not suitable. Then once you establish something, then why waste energy. But because of entrepreneurs. Their machines must work. It is like the devil you know, all the time eating up. So now, we must produce something new. So all the time they give new ideas. New fashions.

Like a fashion came where ladies had to wear tight jeans. Very, very tight jeans. It was such tight jeans that they took bath in the jeans, you see, it was like that. But I saw a funny thing that a lady was waiting with that kind of a tight thing for a bus. And the bus came, she could not get up.

Then came the baggy one, so now the baggy one. Then came the “holey” ones so holes. I mean every time they have such masses of clothes, masses of clothes. And never you get them in proper dresses. All shabby dresses. Nice traditional things you should have, use them properly and keep them properly. Be decent. Absolutely shocking sometimes.

Something new, something new and that is how they exhaust your money. You never have money also. Indians will always have some savings whatever it may be. He may be a beggar but he will have a saving. But here, today this dress has come – buy it. Tomorrow that dress has come; buy it. And just masses of things. Piles and piles of plastics. It is very surprising. It is better to have one good plate than a hundred plastic plates.

One one side they are living like gipsies because they have always food like a picnic sort. One side, gipsies. That is one side of life, like gipsies. And another side is playing into the hands of these entrepreneurs. They are just like jokers.

What about our own personality? The Indians are you see, their own way. They can't understand many things. So when Sita and all these came to My house, there were two actresses, they were there. You have seen their drama. So they said, “Mother, see they are looking so nice in saris. So soft they are, so humble. We can never wear their dresses but see they are wearing our dresses”. I said, “How will you look in their dresses?”. “We will not look very good, I know, but still, look at their humility. They are wearing our dresses”.

But they don't know. They like our dresses, that is why they wear them. Imagine Indian women wearing your dresses. How will they look like?

I am writing this book, Meta-Modernism. A book I started – about five-six chapters I have done. But now I am going to write about the slavery of democratic countries. This is what they call is up to date, this, that.

Now, can I take your leave now?

Sahaja Yogi: Shri Mataji.

Shri Mataji: All problems solved?

Sahaja Yogi: Yes.

[Applause].

Shri Mataji: In any case, I will talk to you about this case.

Sahaja Yogi: Yes, Shri Mataji. It is not important.

Another Sahaja Yogi: Shri Mataji, thank You very much. You accepted our invitation.

Shri Mataji: I had to come. You see the thing is, for Me, everything is destiny. Everything.

So, I never feel bad about anything or good about destiny. It is destiny, what can you do?

You have to be born on this Earth, you have to go this way, you have to get lost in Budapest, everything.

Sahaja Yogi: Hugo?

Shri Mataji: It is all destiny. It is all destiny. You cannot help it.

No, he remembers it always. Yesterday all the time he was saying, "I hope it is not going to be Budapest".

So it is all destiny.

You are destined to be here.

You are destined to be in Sahaja Yoga.

Now, only know your destiny.

Do not try to get out of it.

All right?

Sahaja Yogis: Thank You. Thank You for Your coming Shri Mataji.

[UNCLEAR/ Shri Mataji making brief remarks to Sahaja Yogis while departing].

[End of recording].

1991-1109, Evening Program eve of Diwali Puja

View [online](#).

9 November 1991

Short Talk On Stick Dancing

Evening Program

Campus, Cabella Ligure (Italy)

Talk Language: English | Transcript (English) – Draft

They told Me that they want to have a nice stick dancing now.

So those who want to have stick dancing can have it and those who want to sleep can sleep also. The musicians should be on one side to sing the song and let's see how it works out with the stick dancing. And those who want to dance can take sticks from this side and first it's really difficult but later on you pick it up and it works very well. And I think it's a very dynamic dance and also brings out lots of rhythm within you and I'm sure you'll enjoy dancing. I wish I was young like you to dance. May God bless you.

1991-1110, Diwali Puja: Joy and Happiness

View [online](#).

10 November 1991

Joy And Happiness

Diwali Puja

Campus, Cabella Ligure (Italy)

Talk Language: English | Transcript (English) – Draft

Sorry, I had to say something before entering in, but it is good that it has happened because now I have to tell you some things important in life and that is specially for ladies, I have to tell this. I've noticed - of course, I am also a woman - that women have certain water powers of crying, weeping and, thinking they're very miserable and making everybody miserable. This is their power. I've noticed this. I mean this song is the worst song you could sing on any day whatsoever, but it has come into somebody's head, is very negative and not only that, but it shows a person who can never be happy and doesn't want anybody to be happy. [Which song?]

So, inside every woman, there is a motherhood, there's great capacities, sacrifice, everything is there. With that, they also should know they're left-sided. And our joy about which we talk within our heart has to manifest outside. People should see that we are joyous, that we are happy people, that we are not like others who start crying for small things. Like when My father died, I was surprised that suddenly I became thoughtless, absolutely thoughtless. For about three days I was thoughtless. Neither the thought of pain or the thought of unhappiness or anything came up, but just thoughtless. And even I was surprised because I looked after him and, I mean, he was very attached to Me, very fond of me, everything was there. They were surprised how easily I became suddenly thoughtless.

So, if you are a Sahaja Yogini, then at the time of crisis you should become thoughtless. That's one of the signs. I have seen with Myself, if there is any crisis in the family, I just become thoughtless. That means what? That God just takes you in your problems. He puts his hand, He puts His protection and He takes you out of it and makes you absolutely thoughtless. And in that thoughtless awareness you discover what is right, what is wrong.

So even in crisis, this thoughtless awareness is all the time extremely alert. It becomes much more alert than normal. That's the sign of a Sahaja Yogi and sign of Sahaja Yogini. But I've noticed it, very surprisingly, specially with French, Indian girls, who came here. I was shocked that they were very left-sided, crying type, nonsensical and to hear this song again I was surprised, "How could they sing such a song from France?" As it is, France, you know, the problem is they drink such a lot. I'm sorry today the French have done this beautiful thing, but I better tell. Now when they drink, they think they are very happy, they're very joyous, but you know how long it lasts? It just finishes off and they suffer. But as a result of drinking, they become very left-sided and if you see a Frenchman, he's always unhappy. Even to say that he's happy, he feels shy because people will think he is ignorant. So he should be a miserable person - "Les Misérables". If he's not, then he's not French. We are not. We are in the Kingdom of God. In no way we are unhappy, in no way. Some things happen in life after all. Life is such. Somebody has to die. Everybody doesn't die together. Imagine everybody dies. What will happen to people? Who will bury us? I mean, think of if you are all born together, who'll deliver us?

So everybody who is born has to die, but the way they have made the death as some sort of a big part of life. It's just a moment, just a moment that you pass out and you go and change and come back again. But in this life, if you have to do anything, is to enjoy.

So, for that, their philosophy is that you should go to pubs because, God knows, when we die what will happen. So they use it in the other way. This is English. I'm not saying the French. But in India, when somebody die, they get bands and all kinds of music and they go on playing in front of the dead body. And why they play? Because if there are bhoots or anything, they will all run away. Also that you should not feel sad. Accept what God has done for you is for your good. And then they have a big dinner, one

day after tenth or thirteenth day, very big dinner has to be given. It's very surprising, you know, that country which is so poor, such a problem. If the father dies, then the whole family becomes like an orphan, orphanage. Despite all that, they don't wear any black dress, otherwise I have seen here people wearing black dresses. And a lady was very upset. She said, "The bank will open at ten o'clock and I have to go to the funeral and my ornaments are in the bank." But I said, "But ornaments you don't wear for a funeral, do you?" "No, no, I have my special ones. You know, I have got very nice dark, black ones." I said - and the best part of it, the day they die they must have champagne. When the person dies - champagne. When they come back home, they must have lunch and a big party.

So it's such a contradictory life that we have been because in Christian religion they have not said much about the death. I mean, Christ, if they had allowed Him to live, He would have talked about it. But He has said that Spirit is eternal. He has talked of reincarnation, no doubt, but those people didn't tell about this.

So death means now that that man is lost forever. Or this life is lost for God. Then we hang in the limbo or we hang somewhere else. We never come back. This is absolutely wrong. It's not so.

So what you have to achieve in this lifetime, the highest thing is your ascent and your position in the Kingdom of God. For - especially for ladies, I have to tell you because, you see, reading all these tragic things all over, so many tragedies are brought up, this Greek tragedy, this tragedy, that tragedy. It just starts working in the nerves of the ladies. If somebody says the slightest thing, it becomes like a bombshell. They just start behaving as if "Oh, my God, what has happened? He should not have said this to me." But what we do to ourselves, we should see first. What harm we do to ourselves, we never cry for that. You have seen how in the West women have ruined themselves. They never cry for that - never, never. But they cry if somebody says even a little word to them. Of course, in India also. But there are very sensible women, otherwise, I have seen in the East and West who have a great sense of bearing, a majestic attitude towards life. Like an elephant is walking and the dogs are barking, so what does it matter? That majesty comes when inside you have that joy. "Nobody can make me unhappy." This is - should be the principle. "Nothing can make me unhappy." Otherwise, you start moving towards the left side. When a lady starts crying and a man starts going to the left and suddenly you find ten bhoots sitting on him. How does he get it? "I've never been to a cemetery. I've never been to any such place, Mother. I never saw anybody dying." "Then how did you get bhootish?" "I never went to any guru." See the wife. Wife is a crying doll. For everything she cries. If you don't do this, cry. This is another kind of ego expression, I tell you - this crying business.

So today I want to have a promise from all of you that you are not going to cry at all. Instead of flowers, you just give me this flower of promise. I never cry. Of course, sometimes Sandra karuna, one tear or two tears might come out of My - after all, I'm a mother. But not like this - sitting, crying, crying, becoming hysterics. You must have your dignity. You are all Sahaja Yoginis. Don't read any book which talks of crying, but books which are deep also make you feel very much touched. You feel like crying, it's all right. In the cinema they see a woman torturing her husband, then they will cry. At home they'll come and torture the husband. What's the use? I've seen many like that. In the cinema they'll be crying. When it is somebody else, they feel the pain. When it is themselves, they never see what they are doing.

So My one demand today is that you must not cry. Now you are in the Kingdom of God and in the Kingdom of God you do not cry. Now we had All Saints Day. We had this, that. They used to do all in India also they have nonsense like that. All right, give them their due, but you don't celebrate by crying. That is one sign that you are really joyous. I mean, what a song to hear and I was shocked. Who suggested the song? Can I ask the culprit? I know that must have been an Indian woman. Has to be.

[Speaks in Hindi.]

So look at these beautiful things that they have created. If there was no beauty within themselves, they would have been sitting and crying. What else? Of course, those people are beautiful - they never cry. Maybe crocodile tears sometimes, just to show off, but inside they don't cry because they're so confident. They enjoy their beauty. They enjoy their glory. They enjoy themselves. Why should they cry? What is the need? And such wasted tears are of no use.

So it is today we are here to enjoy our joy, our Atmananda, Nirananda and Paramananda. All these we are here to enjoy, which are of eternal value. You have to understand that now believe that you are in the Kingdom of God and all the subtle beauties of your being are going to be opened out to you. You are going to see yourself all the beauty. But here, if your eyes are already closed, if your heart is already closed and you don't want to see something that's so beautiful, how can I say what a beautiful thing they have made? Is a very important thing in life, is to have a very positive attitude. For Sahaja Yoga also. In Sahaja Yoga we have to develop ourselves within. But that's not so. People will say, "My mother is sick, my father is sick, my brother is sick, my this thing, that one is sick." First - first thing is this. I mean, sometimes I used to think that I'll have to just start a hospital instead of an ashram. Then the second is "My husband is like this. My children are like this. My this thing is like that." This "my my my" is not you. What are you? You are a Sahaja Yogini and in Sahaj you have to know that you have all the proofs, everything before you to know that you are a Sahaja Yogi.

Now if I know that I am Adi Shakti, supposing - if I know I am Adi Shakti, then I know, then I don't have to ask any help from anybody. After all, I am Adi Shakti. I am suppose to do everything. That's My job because I have that power and I have that power, just sahaj, I have that power with Me. So I have to do it. Now, I can also say I'm a woman. I should sit down and cry. No, I have no right. I cannot do it, even if I want to. My job is to encourage you to tell you about your inner subtleties, your beauty.

Now do you know what beautiful thing you are? Let us talk about our inner beauty. What are we? Are we all these mad people? Are we all these people who are all the time are miserable? Or are we all these people who are always fighting, those who are hankering after things, who this matter dominates? No, we are the Spirit. We are the Spirit. We are the reflection of God Almighty, which is Purity, which is Truth, which is Knowledge. We are that. We are not like ordinary people.

How can we live on that level? Only if you are possessed, if you had a bad guru or something like that, maybe you are going like a yo-yo, going up and down, up and down, up and down, but those who have crossed all those limits have reached that state, should value that they are the Spirit - so many Spirits sitting here, sitting, reflecting God Almighty. I am such a proud mother and all of you are capable of enlightening so many people in this world. But the beauty within you is that you are absolutely independent of anybody else. You depend only upon yourself, upon the source of your Spirit, the joy of your Spirit. You don't expect others to give you joy.

Supposing somebody tomorrow comes and abuses Me. I'll say, "All right. It doesn't matter." never touches Me because I am with Myself. He is saying these things. He will suffer or not suffer. That's not My department. When you start depending only upon yourself, just imagine a house which is standing on rocks. Like that, you are. Try to feel it. Feel the rock within you. Try to understand. You are not going to behave like other people. It's all right, people who have built their houses on sands have to worry. Not we. We have built on rocks.

So we have to be very courageous. You have to be very bold. At the same time, extremely humble. When the tree is laden with fruits it bends down. So we worship the Mother Earth. We worship the sun. We worship the moon. You worship everything around us which has helped us. We worship our parents, everyone. But above all we worship ourselves. Because we are worshipable. Now all of you have become saints. That doesn't mean that you develop beards and have all funny dresses and all that. Nothing. You are saints because inside you there is the fragrance of - beautiful fragrance of your lotus. That's the Spirit. This is a lotus you have made for Me here. Such a beautiful lotus, I am sitting in a beautiful lotus. In the same way is reflected in your heart as a beautiful lotus. Feel that lotus, how beautiful, how delicate. It's pink because pink is the lotus which invites everyone, sign of generosity, of invitation. Pink colour attracts all kinds of insects, everybody.

So lotus is pink and it invites everything, open to everything, not frightened of everything. But it comes out of the mire, comes out of absolutely horrible ponds. There are lots of worms going round it, all right, but it emits the fragrance and makes the whole pond so beautiful. That's what you are. Wherever you'll be, you can create that beauty. You can flow that beauty. You can make people see what a Spiritual person is. You are the reflector of Sahaja Yoga, not Me. You have to reflect Sahaj Yoga. For such people are always in joy and wisdom.

Shri Ganesha is the giver of wisdom - wisdom, how to behave at what time, how to say at what time, how far to go with everything. It just should become innate, Sahaj. You don't have to work it out, but just know. "I am a Sahaja Yogini." Every morning you should tell yourself, "I am a Sahaja Yogini. So how far I should go? How should I behave? What should be my attitude?" All this can be very easily understood if you develop this lotus of wisdom. How does a lotus come out? There is a seed which sprouts. That's how the wisdom - there is already the seed within you. All of you have got and now it has started opening because you are realized souls. Allow your wisdom to take over.

So how do you do it? There's one way, I would say. "Supposing Mother had this problem, what She would have done?" - a very good idea. "How She would have dealt with it?" You may again say that we don't understand Mother's style. She's full of tricks. Correct. I am. But there's a very simple way of doing it. You can surrender to My wisdom and the wisdom itself that is in you is active. It will work. This point also you should understand. Wisdom within you is active. There was one gentleman working at the airport in London. He's a Sahaja Yogi, but he doesn't come to the collective. he has no time. So somebody said something harsh to him. He went home and he said that "It's not good he said to me. After all, I'm a Sahaja Yogi." And next day he heard the fellow has fallen from his bike. The gentleman might not have understood that "He said all these things, that's why this has happened to me." But he knew because Deities are with you.

So in wisdom you understand that all the Deities are just with you and whatever happens to you, they're before you. Nobody can harm you. Nobody can touch you. You are so protected. Lotus are not protected. You are so protected that anybody tries to harm you, immediately there's protection. Also your own protection is there, as I said, that you jump into thoughtless awareness.

We harm ourselves more than anybody else can sometimes. One friend of mine I knew, she was from very childhood she was like that, always crying for everything. Always she used to cry for nothing at all because she was such a spoiled child that she used to always cry. Now, was surprised to see at a very young age she became blind. I said, "How did you become so blind?" She had to use a very thick glass and all that. She said, "I used to cry so much, you remember." I said, "That I remember, but did you cry even after school." "Yes, I was always crying like this."

So it's a kind of a personality you develop that "I'm like that, I just cry." But why not develop a personality that, "I am always in joy?" Anything I see, I feel joyous. Anything I hear, I feel joy. Then this lotus of your fragrance will improve and then activity of your wisdom will be that you will take all that is very beautiful easily. You'll get all that is very satisfying, very joyous. It's kind of an activity of this wisdom within you which just leads you to people who are extremely nice, to situations which are very beautiful where you discover nice things or to such beautiful creations that you would never expect to see. It's very, very important to understand that you tell Me, "Mother, that this miracle happened, that miracle happened." Is nothing, is your own wisdom, your own Spirit is working it out. You don't have to do anything. Only thing you have to remember that you are a Sahaja Yogini and your character should be that of a Sahaja Yogini, that your ideas should be that of a Sahaja Yogini. Same with Sahaja Yogis. Sahaja Yogis, being men, they don't show much, but there are certain other ways of showing his temper. They get into tempers and sometimes the tempers are so much that you just start looking, "What's the matter with the person?" One side the tempers, another side the crying. I mean, in between, what remains? I don't know. Both things are absolutely not needed. You have to correct people, to say things. Just now I had to say something. I've said it, finished. But it's not anger. It just - I have to act. The difference is like this - I'm not involved with it. Even if I cry, I'm not involved. I'm just crying. Even if I am angry, I am not really angry. I am just trying to be angry in an acting. That's what happens. You do not get involved into it. But if you get involved into your anger, then the joy is finished, completely finished.

Some people think also that if you are joyous you have to be very serious. Not at all. What is there to be serious? What is to be serious in this world? Everything is stupidity. I don't find anything serious in this world. And I can't keep serious for more than three minutes. Sometimes people take advantage of that, but what can I do? That's My nature. What's so serious? You don't have to create sun. You don't have to create moon. You don't have to create Mother Earth. What's so serious? What great jobs have you to do? Everything is there for you. Just enjoy. What is there to be so serious? Some people, you know, try to impress also by their seriousness. Once I saw a lady standing, very seriously thinking. I said, "What is the problem?" "I don't know how to broom this thing. See, I don't have a broom." I said, "Such a big problem is there as if the heavens are falling. Doesn't matter today you

don't do it. You can do it tomorrow. What is so important?" I mean if you don't have something, it's all right. "No, no, no, I must do it. You see, I'm very house-proud." I said, "That's the main problem which is serious."

So because you suffer from some serious, stupid problems, that's why you become serious. And, by becoming serious, if you think your problems will be solved., they will not. At the same time, I must tell you we should not be frivolous. We should not be vulgar and not frivolous. That's not - see these flowers. Look at them. They are shaking with My vibrations. But look at them, in their own dignity. They're going to die tomorrow. They are not bothered as long as they are all right there in their own place, giving you pleasure and happiness, finished. What is the use of a light? Let us see, as a light, as we are. To give the light.

So, we are here to give joy, happiness to everyone, to make everyone happy. There are so many ways of making others happy. And for that, we have to learn also. So many things we have to learn, how to make others happy. And then when you make them happy, then you feel that joy within yourself. "Oh, they're so happy." See their happiness, then only this lotus opens out much more. Like a ripple moves and moves to the end of the shores and then from the shore it returns back. In the same way, when your joy reaches the joy of others, then the ripples that come up make a beautiful pattern of your eye.

Just think of such situations where you did something good to others, being very nice to others and then you found the joy in that person and how that joy came back to you. Think of that pattern that you felt so subtly in your life, how it is built in. Whenever you think of that time or that moment or that area, whole picture comes to you and you think, "What a time." But that time is eternally within you, all the time and that's why is Diwali is so important.

You are all, as I said, you are My light. And the light is there which is an eternal light. These lights will be finished. We'll have to light them every year. Not you people. You have eternal light and this light is going to spread Joy. What's the problem of this world? The whole problem, you take it. There's no joy. Simple as that - there's no joy. If they had joy, they would not have done all these nonsensical things. There's no joy. When you have joy, you don't want to fight, you don't want to do anything that is harmful. You don't want to say anything after anyone, not only that but you do not want to have something that will spoil this Mother Earth or which will bring ecological problem. No, you just don't want it, don't want to do anything because it harms others. People feel unhappy about it whether it is here, India, anywhere. You just feel that "Why should I do such a thing which is not so congenial to others?" I mean, it's not joy-giving.

So when you have joy, you have to be joy-giving and if you are not joy-giving that means there's something lacking in your Sahaja Yoga and that's why we have to come up now. We have to become Sahaja Yoginis, Sahaja Yogis. That is joy-giving society. We can change our name, if you like. If Sahaja Yoga is not good - Joy Giving Association.

Now also we should find out what kills the joy. That's important. What kills the joy? First I said you must have wisdom. Wisdom means that it gives you detachment, detachment from all that is selfishness, self-centredness, self-obsession, ego - all connected with self. Can you imagine?

Selfishness, the Self, means the Spirit. Selfishness is what? Is the one that completely darkens the Self because you think of yourself, your children, your family, that's all, at the most, even that sometimes - sometimes it's only yourself.

And when you start thinking like that I mean you start becoming smaller and smaller and smaller and smaller, the lotus collapses. But to think about others is so great. In My case is different. If I think about Myself really, I tell you, I feel very happy, nice, joyous, I must tell you, I must confess. [laughs]

But some people I think of, immediately My chakra start catching and I feel, "Oh, God, why did I think of such a person?" I mean, that chakra start moving fast for that person. But this body is so generous that you can't imagine even if I see somebody, suddenly the chakras start working for that as if I'm responsible for everybody's chakras which are gone off - which I am in a way, but to such an extent. But still I think about people who are in trouble, about every one of you. Why? Why do I think? Because I know that if I can improve your chakras, you'll be happy. I don't have to logically go to that point, but just My body knows it. It works. It works and feels very happy. When I see somebody getting their Realisation it's such a great joy to Me. When I see

somebody being relieved of the problem, such a joy to Me because joy-giving is the character, nature of Spirit.

If you do not allow your Spirit to fulfil its own nature and its own character, Spirit is not going to manifest itself. So you are the vehicle. You are the lamp, you can say, as far as body, mind is concerned. But this light of Spirit, if it has to manifest, then it has to be of a very unique type that it emits all its light outside. It gives light to others. And this light-giving quality, you have to improve. Gradually you'll be surprised, only if you try in your life, in your relationships, in your endeavours, to give light to others, to make their lives better, not to show off, not to be egotistical, but in a very loving, beautiful manner, you'll really understand that you are the Spirit because Spirit loves. It loves. And in love you are forgiving, very forgiving. Sometimes, you know, leaders get angry with Me that I'm rather forgiving. What can I do? That's My nature. I can't help it. Because I love, you know. If you love a person, you do forgive. You don't feel bad. Not to forgive is difficult, but to forgive is the best. At least, when you forgive there's no headache for you.

So this Love, which is Joy actually, I think, when this love melts and flows like a river and gives nourishment to all the surrounding trees on the shores, that is the time, is the completion of the individuality or a personality of that love and that's the time, it feels fulfilled. It's not just that you have a light in the corner, but it has to flow. It has to move. It has to nourish. Love is not something dead, like a stone. When it melts, it encompasses everything and everything becomes very beautiful with that.

So you have to first understand that life is for giving joy to others because you are now saints and your light has to give Joy. Little bit you have to bear as you have powers to bear. You have all the powers and so I wish you good luck for the next year and great prosperity.

May God bless you.

1991-1127, Dyan Ki Avashakta, On meditation

View [online](#).

27 November 1991

Talk to Sahaja Yogis

New Delhi (India)

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

Need of meditation

New Delhi (India), 27 November 1991

Today, I have met you all after a long time and we should all understand about Sahaj yoga. Sahaj yoga has evolved for the benefit of whole world. And you all are its medium. Your responsibilities are too many because you all are its medium. No one else is the medium for it.

If we give the vibrations to any tree or to some temple or anywhere else. If we give these vibrations, it won't be activated, it won't work out. Only by your determination and your action, it is going to spread. Then, we have to understand that there is only one demerit in Sahaj Yoga. Although, it is Sahaj and you get it very easily.

Even if you achieve it in Sahaj way, it is very difficult to sustain it, because we are not living in Himalayas. We are not living in any such place, where there is no other environment except spiritual environment. We are living in every kind of environment and because of that we have many kinds of attributes stucked to us.

So, in Sahaj Yoga we have to work out purity within us and to become pure. For example, if any of the channels is there and if it is not all right, as the channel of electricity then electricity cannot travel through it. If it is the water tap and something it struck up inside then the water cannot pass through it, same way is the Chaitanya.

It flows in the nerves, which have to be clean and pure, and it is your responsibility to keep these nerves pure. Although, you people have asked me many times that, mother please give us Bhakti (Devotion), mother please give us complete Surrender(shraddha) towards you, but this all you have to understand with your wisdom.

First thing is that when your nerves will get cleansed, you all will be filled with joy. You will not feel that you are doing something. You will do any kind of work and will achieve fame in it. All your worldly works will be solved in a very sahaj way. All kind of facilities will come to you. Every kind of people will come to you and help.

Sometimes you will be astonished as how all this is working out and you are going towards your ascent. In this the blessings of Lakshmi are there. The progress of art is also in it. Every kind of growth comes to it. But, these all are a kind of temptations. We have to understand this. Sometimes I see that some person did business in Sahaj Yoga. He gets lot of money and then falls down in such a terrible way that it is very difficult to raise him up again.

So, we have to purify our nerves. In that morning meditation is must. If you are unable to meditate in the morning, then you should understand that some or the other impurity has come within you. Some problem is there in side. Some or the other impure thoughts have come inside us which we have to see, know, understand and cleanse them. We have to turn towards ourselves and see which we call as introspection.

This for your well-being, not for others. First of all, you must sustain your own well-being. If you have different kind of impurities within you, because of that you have conditionings, you have habits, you have environment, and many other systems through which these six enemies keep sitting inside the human beings. These six enemies, which are within us, keep themselves hidden

and every time they try to lift their heads and come up.

So it is very important that we should not grieve or feel guilty and should not say bad about ourselves. You should not blame yourself in any way but try to come out of it. Like lotus, which comes up in any dirty, or rotten place. It comes up from all this filth and when it opens up spreads fragrance, it fills the atmosphere with its beautiful aroma. You are just like that lotus, if you were not then you would never have come in Sahaj Yoga neither you would have achieved it. You people are not insects. You are certainly lotuses. But, this lotus also has to work little hard to get fragrant, by looking at ourselves.

Morning meditation is meant to look towards ourselves that, what am I doing? What are the impurities within me? Do I get angry? How should I get over my anger? Do I have the desires, which are harming me and will destroy me? Why do I go there? Like this through introspection during your meditation you will come to know that which Chakra is catching within you and you have to clean it. You should clean the Chakra and then again sit in your meditation. This is called recovering.

It means that cleanliness and purification is to be done first. You have to cleanse your attention. In that little time, you have to cleanse your mind. If you love yourself and if we are really selfish then we should know the meaning of this self and understand that what are we going to gain by this impurities and negativities. Maybe you gain something for a second and enjoyed.

You should understand that even if you felt happy at that moment but you lost too much for that momentary happiness because you could not meditate means that your connection is not yet established. Now, there are many people who say that they meditate, but it is not so and it is not meditation. Therefore, it is very important to be truthful towards yourself.

If we are not truthful towards ourselves then how can we be truthful towards others? This is for our own benefit. For our own good. I see in many people that they do not get any disease after coming to sahaj yoga. Maximum people are benefited heavily by sahaj yoga and many people I see that they are joyous and in bliss!

All their family problems are solved. Everything gets settled. Everything gets alright. Then also it happens that because of some or the other old conditioning of the past or the past problem they can't meditate. It's important to meditate in the morning. Those people who don't meditate in the morning cannot progress, no matter how much they work for sahaj yoga, whatever they do but they can't reach to the depth of it. In your depth lies all the happiness, removal of doubts, joy, bliss, contentment, wealth and fame.

Everything is there in your depth. All those things or obstacles which block or stop you from reaching your depth should be removed by loving yourself, by watching yourself and by understanding that I have this problem within. I have to remove this problem. Your eyes go very fast on the negativities of others, this is not your job, it is my job. You should leave that on me. You should watch and look on your own negativities and impurities!

After this comes the evening meditation. It is for the surrender. Then comes the question that how you are surrendered. Means what have you done for Sahaj Yoga? What have I done today for Sahaj Yoga? By body, mind and intellect. There is one blind singer who is very famous. He is very intelligent but I don't know whether he is literate or not. I don't know how he could read so much with his blind eyes. He met me only three or four times. Such a beautiful poetry started flowing through him, he just went to his depth.

How could such poetries flow from his heart? Such kind of things which are not even written in the thousand names of Devi were flowing. That too exact. How could he describe it? So, his depth was already there as you all have but he dived into it. He achieved it. He reached there. Everyone has this wealth. Now, each one of you can achieve that depth completely. Therefore, the evening meditation should be towards outside. It means, what have I done for others? What have I done for sahajayoga? What have I done for Mother?

All these thoughts should come to you. When you will think like this then you must understand how much they love me? How much love did they give me? Have I given the same love to them? How much they are sincere towards me? How much they are

sincere to me? Have I been same sincere to them? When you will think like this then the joy will start flowing within you by feeling that you loved so much. Instead of wasting your time by getting angry, reacting, arguing and watching the faults of others, you must see that how much they loved you.

In our sahaj yoga the love is very pure. There should be no impurity in this love; the love which is impure is not the love of sahaj. It should be completely without expectations "nirvajaya" meaning in which there's no interest (bank interest). Whom have I given such love? When you will think like this that I love so much then you will be filled with joy. You won't enjoy at all if keep on saying or thinking that I hate them or he is like this or that, he is bad etc. You enjoy only when you think that the revolution of love around you.

Very beautiful feeling comes within you at that time and this beautiful feeling is like a inspiration. It is very difficult to describe it but you can see its glimpse on your face. On your whole body you can see glimpse of it. In your married life you can see it. You can also see it in the atmosphere and society around you.

Therefore, it is important for everyone to meditate both the times. One or two days you did not eat, no problem. One or two days you did not go out, no problem. You did not relax properly, no problem. But, Sahaj Yogis must meditate. It is because only in meditation you will achieve it. So, if we say that morning meditation is of inner knowledge then evening meditation is of devotion. Like this when you will keep on establishing yourself then you will understand your importance. How much you are important in the history.

This all great work which is happening in Sahaj Yoga will be done through you all. Don't compare yourself with others. Those people who are very famous, rich and living in big houses are not going to work it out. Coward people are also not going to work it out. But, you have to become like that. People used to go to Himalayas and one out of thousands used to get his self-realization and others used to remain useless.

They went through great penance. You all don't have to go to penance. Neither you have to go Himalayas, nor starve yourself. You have to do nothing. Then which path is there in Sahaj Yoga for your cleansing, which hasn't understood yet. So, you should know it, it is collectivity. Collectivity is the only way to your cleansing. Those who can be collective, without expectation, without attachment will be cleansed spontaneously. They don't have to do some special penance for it. You should take collectivity not as a penance but as a source of joy.

If we start thinking that how can we live with these people who are like this or like that. Because, the doors of Sahaj Yoga are open for everybody, it will become difficult for you if you start thinking like this. In the case of penance, the one who can enjoy it... is the penance in Sahaj Yoga. Everything is just happening. What has to be done in it? Everything is working out. What is to be worked out? Your position is like deities. You must understand that. You are no less than them. As we ask them or not, the deities keep on doing their work.

You all should also be in the same way. You can reach that state very easily. It is not at all difficult, it is not impossible. Only we have to give little time to ourselves. Whole time we spent on stupid things, but little time we should give to ourselves too. Every day we must meditate in the morning and evening. If you could not, then you should not think that... Oh! I did a very big mistake. It is not like that if you could not meditate. but you must meditate every single day.

This all what I am saying to you is not like an order but it is the matter of your wisdom.

It is a thought. With which you get stable. It is because I come to know immediately that who is meditating every day and who all are not, immediately! Because if you wash a cloth every day, it will remain clean, how could it catch the dust? And those who don't meditate, I can see their dirt immediately. Many people get several impurities even by not meditating two or four days. So, this is like taking bath. Even if you don't take bath it doesn't matter but you must meditate.

For your own peace, for your own joy, for your own happiness, for your own benevolence and for the benevolence of whole world,

you have to meditate. If we love ourselves then we should know our importance and that how much dignified, we are. and what kind of great big work we know.

I hope that after listening this lecture of mine, you all will think over it and take it within. It should not be that I have said so, "Shri Mataji has said it". Then they imply my speech on others and think that it is said for them and never think that it is said for self. So everyone must think that it is said for him/her and not for anyone else and how I should ascend. How I have to grow and mature in Sahaj Yoga?

May god bless you all!

1991-1204, Opening Talk and Vina Music

View [online](#).

4 December 1991

Talk to Sahaja Yogis

Madras (India)

Talk Language: English | Transcript (English) – Draft

H.H.Shri Mataji Nirmala Devi speaking to the western Sahaja yogis. Madras (Chennai), India. Followed by classical vina music recital by E.Gayathri.(1991-1204)

Shri Mataji: Germans have come! I could hear all the Germans outside...Hello! I could hear you outside ...The Germans are coming I said! Wonderful it was really...So fast ...Real fast number ...Enjoying yourself!

[Shri Mataji says to the child nearby]

So how are you all right ...

Thank you all ...Marble is good! May God bless you! (Mother gives blessings to her children and the children offer flowers to her).

[Everybody settles down after offering flowers to mother]

So Welcome! to all the Sahaja yogis from abroad. I hope you are enjoying the climate & the hospitality of the Madras Sahaja Yogis. It is a new venture we have started,& if there are any problems you should let us know...The people in Madras are surprised to see so many foreigners wearing saris, putting 'bindi' and all that And they are really asking about Sahaja Yoga It has created a kind of curiosity among the residents of Madras city Where I have been trying for so many years. But your coming has helped a lot I think. And we will have some audience now for our programs. The whole thing was organised by all the Madras Sahaja yogis and also we have to thank so many of them for creating such nice, beautiful arrangements for all of you.

They are very simple, straight forward, good dharmic people...And they appreciate you very much that you have taken to Sahaja Yoga and... to this culture of Sahaja Yoga. They are all overjoyed ...I am thankful to them from your side for looking after you also well. Also, We have to thank the Bombay people, the way they organised your coming here. All these people the way they have tried to facilitate because I was quite concerned about your coming to Madras ...And all of you got seats and came here. It's all Sahaja I should say...And my worries were over because [unclear /someone] managed and you all are here! So now the only job you have to do is to enjoy ...There is nothing else.

Enjoy all the programs and understand ...

Now, this is another style of music which is called as Karnatak music.

They want to tell you the subtleties of it. The only thing is between the one-note and another note there are many other notes which are called as 'shrutis'. And in this Music, they have used those shrutis. They are used to the north Indian music but south Indian music is much deeper and is also is very delicate. So, try to enjoy it! Just don't think about it. Just enjoy it, and you will appreciate it. It's a 'tala' and all that also you will appreciate.

Today, they are going to perform a very difficult dance drama, called as Rama's Crowning. Sorry, That is tomorrow. Today, Prabha Naresh (name of Sahaja artist), she is going to do the 'Kuchipudi' dancing.

Now the difference is a little bit - there is a little difference between the 'Bharatnatyam' and this kind of dancing. It's more

because they use to be- it is to be done by man. And to make it look like a lady dancing, they have to exaggerate the movements but it creates a beautiful - they call it romantic or whatever you may call it - a different sensation you can say, in the drama. But it is the drama. It's a dancing style which we appreciate very much and the footwork and everything, you have to enjoy it in thoughtless awareness...

And after that, there is a vina recital by another lady Gayatri who is going to do Vina recital. And she is the prodigy from very childhood. She has been playing on the vina which is the 'adi', you can say, the primordial instrument which is held in the hands of Shri Saraswati. It's a different instrument and is a new introduction to you of this new art. I hope you all will enjoy it very much.

So, May God bless you!

[Performances starts at 18:26]

1991-1206, Have you got the ultimate reality?

View [online](#).

6 December 1991

Have You Got The Ultimate Reality?

Public Program

Madras (India)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

If we are the real seekers of truth, we have to be honest about it and sincere, so that we are sincere to ourselves, and we have justified our own existence in this world. There are so many sadhakas, morning till evening they are working out some sort of a ritual, some sort of a meditation, some sort of a bhakti, some sort of reading. But one has to understand, what have we achieved? Where are we?

As a Mother I would say, "My child, you have done so much in your seeking, but what have you found? Have you got the ultimate reality? Have you got what is described in the scriptures?" For this song which is sung today is in Marathi – I wish they had sung something in Sanskrit, they are very good at Sanskrit singing also of Adi Shankaracharya and all that. Tomorrow they'll do it. This song itself was written by Namadeva in the twelfth century [ie 1200s]; a poet who went later on to Punjab, where Nanak Sahib respected him very much and asked him that he should write in Punjabi language. [ed.: there is a confusion here with a later Namdev, a Maratha brahmin who was a contemporary of Nanak (1470-1530)]. He studied Punjabi language and has written such a thick book, and in the "Granth Sahib" there are many verses from there.

He was an ordinary tailor, very ordinary tailor, and he went to meet another saint in another village, called as Gora Kumbhar. "Kumbhar" means a person who is a potter, who makes pots; and Gora Kumbhar was busy making the clay ready for his work. Namadeva just stood before him and he said, "I came here to see the Nirgun, to the formless, to see the chaitanya, but here it is in Saguna, it is in a form." Only a realized soul, only a saint can say this about the saint, because he knows ultimate reality. But people who are not realized cannot understand what is beyond this life.

Even in Christian religion we have Thomas, who came down to India and he wrote a lot of treatise, were kept in a cave in Egypt, which were found out. Now there's a book about him, after forty-eight years of research. It's amazing how he is describing Sahaja Yoga throughout, that you have to have the experience of reality.

Of course, every book, every scripture says "Know thyself" – who am I, I must find out what am I. When it is said so, our effort should be to find out that Self that is within us. We say, "My body, my voice, my nose, my country, my, my" – who is this "I" to whom all these things belong? From where does this inspiration comes in? This "I" is within us, reflected in our heart. For you I have to make request that you shouldn't accept Me blindly. Blindness is not of any help. But I am offering you a hypothesis as in the science – about how this happens and all that. If it is proved, and if you find that you have felt as experienced what I am saying, then as honest people you have to accept it.

In the West we have other problems than we have here, tremendous problems. First I went to England, and you know English how they are, hard nuts – difficult to break those nuts. But once they break they are full of scholarship, and they are the ones who rushed to the universities and to different libraries, and found out everything about kundalini.

So much is written already by Nath Panthis who were here, who did so much work on the kundalini awakening, but it was lost. And when some Germans came here and other people came here, they were told by tantrikas some sort of a wrong thing which they carried from here. And such a misunderstanding and such a wrong information to such an extent, that the German book I read where kundalini lies in your stomach, and he has given all explanation. He was a very learned man no doubt, but I don't

know what he learned is the point, and that's how he described about kundalini.

This knowledge was known to us since long. We had three types of movements towards Divine. One was the Vedas. Even the "vida" means "to know" – what Thomas has called the people who know as "gnostics," as "gn." I don't know in the south what do you say to "gnana" or "gyana", but in Marathi we say "gn." "Gnostic" word comes from the same thing as person who is knowledgeable; not outward knowledge, not by your mental efforts or by emotional feelings, but something much beyond. And the same path they tried, but in the Vedas they have said, in the first, first sloka is said if you do not know it, no use reading this book. But "knowledge" means what? – to know it on your central nervous system; not on your mental or physical plane, but on a much higher level.

As we have become human beings, we have to humbly say that we are not perfect beings. There's something missing us; otherwise why are we fighting, why are we quarreling? I mean, all these problems are mostly human problems: ecological problem, economic problem, political problem. You come to the source, it's the human being who is doing all these things. So what's wrong with human beings? Animals are all right, they are pashu; they are under the pasha, under the control of God. But human beings have got the freedom, they are going helter skelter, and all these problems are there because they haven't got the real knowledge.

So what is the real knowledge that we should seek, and we should go towards it? So these people in the Vedas tried to understand, but they more tried to understand the nature and the five elements. While worshipping five elements, according to us they moved to the right side, and the right-side movement is very well shown in the Greek mythology; and after that from Greece it turned out to be some science, and all those things started.

The left side was the bhakti. People started worshipping God with blind faith and going to God, worshipping in the temples and churches, believing in saints. India specially is specially blessed because whatever we have is from the saints, though it's very deviated and also quite stagnated. But the knowledge came from the saints, from the maharishis, and from great seers.

Another good point about Indians is that their religion is not organized, there's no organization that runs it. It's a very big blessing. Despite that, all these ideologies in the Vedas also got into some sort of a mental maya, and that's how we have Arya Samaj and all these things which are very difficult. I mean, if you meet any Arya Samaji you don't know how to deal with that person; just goes on talking, talking – God knows, such knowledge of his. But he has not reached the point, and he's satisfied with what he has read, reading too much all the time. That's what Kabira has said, "Padi padi pandita murkh bhayo" – "By reading too much, even panditas have become stupid." I used to wonder, how can it be? But now I meet many of them of that kind.

So what is the thing is by reading you cannot know the ultimate. Supposing there's a doctor and he gives you a medicine for your headache, and says take Anacin. So you are reading the prescription, "Anacin, take Anacin, take Anacin" – the headache will increase or decrease? You have to take the medicine. And this is what is written in the Vedas, is that you must find out your Self. Same, part of the Vedas are Upanishadas; throughout in the Upanishadas nothing but "you find out your Self."

Even "Patanjal shastra" if you see it, just in the beginning a wee bit of it is vyayama, I mean, ashtanga are there. A very wee bit of it is so-called physical problem that they have dealt. In Sahaja Yoga also we use it, but according to understanding where is the problem is; not just like everybody is going into exercises and things, getting heart attacks, all kinds of problems, heat, high blood pressure. Sometimes it's low blood pressure, sometimes high blood pressure, and they come and tell Me, "Mother, we are doing yoga, and see ..." We are not only physical being, we are not only mental being, neither emotional being, but we are spiritual being.

And the second type of movement we had in this country is the bhakti. Bhakti is all right, going to temple, but that also started deteriorating, not to understand what is bhakti is. Shri Krishna has said in His "Gita" – you must know that Shri Krishna was a diplomat, He was not a mother, and He knew human beings how they are. He wanted them to go round and round to find out the truth, because nobody likes a straightforward statement. At that time specially He just told it to Arjuna. He said three things for them, in which see His diplomacy, if you can see through the lines, is first one He said that you must get to gyana. He was not a

good salesman because salesman will never tell you the best thing first, but He said you should take to gyana. That is what it is. "Gyana" means this knowledge on your central nervous system.

But the second thing He said, that you should do bhakti, "Whatever fruit or flower or water you give Me, I'll take it, but you must do bhakti which is ananya." Now if you know Sanskrit, "ananya" – when you are not the other, when you are a realized soul. If you are not connected, what is the bhakti on you? Many people complain, "Mother, I have been fasting, I have been doing this, I did this, and see my condition. I have become a nervous wreck." It's not the mistake of God; you are not yet connected. It's a simple thing like a telephone. If the telephone is not connected, what's the use of telephoning? You'll spoil the telephone. So bhakti without the connection is wrong, that's why Krishna has said it, "Yoga kshema vam aham" – "First yoga, then kshema." First you must achieve your yoga and then your benevolence will come; otherwise it won't work out. Very subtly He has put yoga first. Why didn't He say "kshema – yoga"?

So for bhakti He said like this. For karma, He said that "Do all the work and put it at the lotus feet of God Almighty." That's not possible. Many people say that "Mother, all my work I put at the lotus feet of God" – even the murders, I think! It's just a mental idea that "I am putting it at the lotus feet of God." You cannot, because you are not at that state. But say, a Sahaja yogi, he will not tell Me that "I am raising the kundalini," he'll say, "Mother, it doesn't come up, it's not coming, it ..." – in the third person he talks. He will say, "This won't go that side" – in the third person, because he is no more there.

So this is what is the karma, automatically is at the lotus feet of God Almighty. Well, He is doing everything. We are just instruments. Supposing this instrument says that "I am speaking," you won't accept. In the same way, when we say that "I have put my ..." as if they take a load and put it at the lotus feet of God – no. It's automatic, it's spontaneous. That is sahaja, that is born with you.

All of you have got this power within yourself. Now there are books which describe kundalini is a very dangerous thing. It's absolute nonsense, I tell you. I have been to so many nations, so many people have got realization, and there is no trace of any trouble to them. On the contrary, they have improved in every way. Overnight people have given up their drugs, their bad habits, overnight people have been cured.

It's – I don't do anything as such. I mean, you may think I am doing something – I don't do, your own kundalini works it out. It's very surprising how it works, and how it helps you; because she is your mother, your individual mother, and she knows everything about you. It's all taped into her, you can say. Into three-and-a-half coils she is placed – it is because of some mathematical formula – and when she rises, she might leave a little heat because of the little, we can say the struggle that she has to do. The heat is little bit sometimes generated in some people. Supposing you are a liver patient, then you might feel a little heat in your hands, that's all. But this kundalini you all have got it, and it is the pure desire within you.

You know in economics it's a law that in general, wants are not satiable. We want today a house, tomorrow a car, and then day after tomorrow a helicopter, and like that it goes on and on. When we don't have it we struggle for it, and when we have it we don't enjoy it. But this is a pure desire, that is to be one with this all-pervading Power of God's love. We don't even think that there is such a power, we take it for granted. We see everything created, we see beautiful flowers, we see a big tree coming out of a small little seed. Look at our eyes, they are such beautiful cameras – who has made them? Who has evolved us to this state? What is that power that has made us human beings? We never want to find out, because science cannot give explanation how: how a seed sprouts, how we became human beings. And so it's all right up to that point, beyond that we don't want to know.

So God Almighty has spread this beautiful chaitanya, this Brahmachaitanya all over. If I am saying so, you must experience and then tell Me if it is there or not. But just to say "no" means you are denying yourself the chance of getting connected to that vital power. This vital power has evolved us, no doubt: organizes everything, creates everything, vibrates everything. It coordinates, limits, also above all it loves you. So it thinks how far to go with you. Such a beautiful power is all-pervading, into every atom and into every living primule, into every living being. It acts so beautifully that we don't even feel the smoothness of it. We don't even see a flower flowering, blossoming, opening, we don't see that. It just blossoms and we say, "Oh, today there is a flower." It just so sweetly, so beautifully, that we do not even feel the existence of it in any way – but it exists.

And unless and until we are connected with that power we cannot know the ultimate reality, because the spirit within us is not in our attention. It's a witness of our attention. But once this kundalini rises, she passes through the six centers, pierces through this fontanel bone area, which is the actualization of the baptism, and then this spirit comes into our attention as a light. And our nerves get a new dimension, new dimension by which we become, we become – again I say we become, it's not just lecturing, it's not just bragging, it's not some sort of a certificate – you actually become collectively conscious: samuhik chetana.

You can feel others. You can feel on your fingertips, on – there are five, six and seven centers on the left, and seven centers on the right. These seven centers represent your emotional side, and this, physical and mental side. You can feel the centers of all the people. Medically when we treat people, we treat a tree from outside, we treat the leaves, we can say. But if you have really to treat the tree you have to go to the roots, and I am talking about the roots within us, the Tree of Life which is within us.

You will be amazed that even Mohammed Sahib has described Kiyama – “Kiyama” means the Resurrection Time. “When the Resurrection Time will come, your hands will speak and will give witness against you.” They all have talked about this time, the Last Judgment, and this Kali Yuga is going to bring forth Satya Yuga. But how many are willing to take to it is the point. Thousands and thousands will go off to some sort of a madding, maddening place, but not after reality. You require a kind of a divine intelligence, I think, to understand that.

You'll be amazed, I found Russia the most receptive country for this, because they are not so materialistic. They haven't got this kind of freedom or anything, but they have freedom to go inside. Very introspective people, even their writers, I always read them, Tolstoy and all these. They all are very introspective, and they are – you will be amazed that we had to always arrange a big stadium, and still there were so many people sitting outside. At least in one place called as Togliatti there are 22,000 Sahaja yogis. And when I was there this coup had taken place, so I said, “Aren't you disturbed?”

So he said, “Mother, what is to be disturbed? We are in the kingdom of God, we don't belong to this kingdom.”

Such nice things are happening all over the world. We Indians have some other problems, we are very conditioned. We have such ideals before us, but we never aspire. We will worship Rama, we'll worship a guru, but what have you got within yourself? You're clinging onto something; what about you having something? That is what is Sahaja Yoga. Unless and until you know yourself, you will not know Shri Ram, you'll not know anyone.

The other day I saw one book on Sahaja Yoga some crazy man has written. He's denying the existence of Krishna, he's denying the existence of Rama, denying the existence of Jesus, everybody. I said, such a crazy man, it's very unscientific; without finding out, how can you say it? You just say like that without finding it out. Supposing I never come to Madras and start describing Madras, what you will call Me?

In the same way many people have written about God, because there is no law prohibiting them to write, any nonsense can be written. But unless and until we get the truth, we will not know who is a fake guru and who is not. Like you may ask Me, “Mother, is he a fake guru, is he a fake guru?” I would say, why do you believe in Me? Supposing I say he is not, so you will start quarreling with Me. If I say he is, then you will believe Me. That's the kind of a thing is not necessary. You'll know yourself, and through that you will know the absolute truth, because your spirit is absolute. It gives absolute truth.

Tomorrow I'll tell you more about spirit, I think for today this is sufficient. We should have ... I think if you like, we can have the session for Self-realization. It takes no time. First you should be ready and just ask for it, and you'll all get it. Of course you must be having questions in your heads. Last time when I came to Madras the whole time was spent in answering questions, questions, questions, questions. But now I would request you that if you have any questions, keep them aside, and you can write them. Tomorrow I'll answer all your questions, but just now please if possible try to get your realization. Thank you very much.

I would say if you want to go out for five minutes you can all go and come back, it's all right – but don't talk, that's all.

I didn't tell you about the third kind of movement we had in our country, is of Nath Panthis. Jains have Adi Nath, and a deviation started from that. One guru was supposed to give knowledge to only one person – like Janaka had only Nachiketa – till the time of Gyaneshwara, that's in the twelfth century [ie 1200s]. Gyaneshwara was the disciple of his own brother, Nivritinath, and they suffered a lot. And he asked Nivritinath for one permission, that "Let me open the truth to the public. Just I'll tell about it, I'll not do anything, I'll just tell about it." Because thirteen, fourteen thousand years back Markandeya has described about kundalini. Then came Adi Shankaracharya has described about kundalini, but all in Sanskrit language. And Sanskrit self-knowledge was not available to the common public, and those who knew Sanskrit language didn't want to get into self-knowledge. Thus this knowledge was kept a secret all the time.

But he asked, and then he wrote "Gyaneshwari." "Gyaneshwari" is nothing but a kind of a Marathi "Gita" which he enlarged and decorated with lots of poetry. Sixth chapter in "Gyaneshwari" he described about kundalini very clearly. And that sixth chapter has been also mutilated, but was called as nishiddha, is not to be read by the people in charge of religion, in charge of our ascent, so-called. And they said, "You are not to read this, otherwise you will be in trouble." Thus this chapter was closed and nobody tried to know about it, but the Nath Panthis then grew up. Out of that we have Kabira, we have Nanaka. He talked of khalis, Nanaka talked of khalis. Khalis means pure, nirmal. Sahaja yogis are nirmal. If somebody misuses anything, it is shown clearly; and a saint cannot be like this. [*]Khalis people cannot be like this, cannot have violence.

It's love. It's love which is absolutely nirvaj, without any compensation. It's love that's unlimited. It's love which does not, has any discrimination. Like the energy in the plant rises or we can say the sap rises, goes to various areas: to the leaves, to the branches, to the flowers, to the fruits, and comes back. It does not stick to one. If you stick to one, that is the death of that area as well as the death of that tree.

So we have to understand that all these great incarnations, seers and prophets, all of them came on this earth on the same Tree of Life. You have to believe in all of them. If you start believing in them, all of them, then where will be the quarrel? But those who believe only in one must quarrel, and that's why they don't like us, because we believe in all – not just a belief, but it's the truth.

Now here I have to tell you that it's a living process of evolution, the last breakthrough. You didn't do anything to become human beings; in the same way it is effortless, it is sahaj. Only thing I will tell you how to nourish your centers, so that it is easier for kundalini to rise. It's very simple, all of you should do it. Here now, you don't have to look at others, but look at yourself.

You have to take out your shoes, would be a good idea because – to feel the Mother Earth, because she is the one who sucks in our problems all the time, specially this Yoga Bhoomi of ours. We do not know how great we are to be born in this country. They have made a mess out of it, doesn't matter. If Ram Raja has to come it will come here, not a political style but a spiritual style.

(Microphone problem: I think that's going down all the time. You could push it in a little – it is going down. It's all right now, I think, it's going to stay. Now it's better. Thank you.)

As I told you, you don't have to do anything. You don't have to stop your thoughts, you don't have to put any effort, not to say any mantras, nothing. Kundalini will do the job; she knows you very well and she'll manage it. Just have faith in yourself, all confidence that you will get this realization. To feel guilty is something not natural, is something I think has come through people telling us that "You are sinners, you are this, you are that." In My eyes nobody is a sinner. You are lost, you are ignorant, but nobody is a sinner.

So we have to understand that we have to have respect for ourselves, because we are glorious, we are fantastic. Because we are not connected we look like that, we despise ourselves, others may despise you. But you are a human being, you are the epitome of evolution. And now a little breakthrough is needed, just like a connection, and I am sure you will know your Self.

After getting your awakening of the kundalini and piercing through your fontanel bone area, you'll start feeling cool breeze in your

hands. This is chaitanya. In the Bible is described as the cool breeze of the Holy Ghost, in the Quran is called as the ruh. After that you will also start feeling the cool breeze coming out of your head. Once the cool breeze starts coming out of your head, then you'll feel very relaxed, peaceful and joyous. So many people start just laughing after that. You should laugh, this world is made for your enjoyment. And now you have to enter into the kingdom of God, which is not only joy, not only peace, but it's blissful state.

I think if you are wearing anything tight or near the neck, you'd better release a little bit if it is making you uncomfortable. Also if you can take out the spectacles would be ... , later on when I tell you, not now; because you are closing your eyes, and then you don't open your eyes. So first we'll show you how you are going to help yourself, to begin with. By this you will know your centers also. On the left-hand side we'll be working.

First of all, you'll have to put the left hand towards Me like this – on your lap, comfortably. Imagine, you don't have to go to Himalayas, do anything of the kind, just comfortably on your chair you should get your realization – that's your right. Put your left hand just like that. Now with the right hand we have to nourish our centers on the left-hand side. First we put our hand on our heart, because here is the spirit reflected. It's the reflection of God Almighty, is the spirit. Then we go down onto the upper portion of our abdomen on the left-hand side. This is the center of our mastery. If you are the spirit you become your own master, you don't need any master; your spirit guides you.

Then you go down into the lower portion of your abdomen on the left-hand side. This is how you know the knowledge on your central nervous system. This center is the one which gives you pure knowledge, shuddha vidya, which works on your central nervous system. Then you raise your hand again on top, on the left-hand side of your abdomen and push it, which is the center for Guru Principle. Supposing you have been to some wrong guru or anything, it can correct it. Then you have to put your right hand on your heart.

Again now you put your hand in the corner of your neck and your shoulder, and you have to turn your head to your right. This is the center which catches when you feel guilty, and when you feel guilty this center is catching. It gives you many diseases – one of them is angina, and also spondylitis; and so many things happen to the organs because they become lethargic. So best thing is to put your hand here properly and push your head to your right like this.

Then please take your right hand on top of your forehead and bend your head as far as possible. This is the center where you have to forgive, forgive everyone without thinking whom you have to forgive. Whether you forgive or don't forgive, you don't do anything, it's our idea. But if you don't forgive then you play into wrong hands. So please put your hand like this, this is the center for forgiveness; without thinking about people whom you have to forgive, or those who have harmed you. This is a very important Agnya Chakra because this is very constricted one, and if you don't forgive it won't rise, kundalini cannot get through. Just forgive.

Now push back the right hand on the back side of your head. This we'll be doing later, I'm just showing you the chakras. Now this back side here, because you feel guilty all the time, you think you have done wrong or anything, so best thing is just to ask forgiveness from the divine Power, this center is here.

Now stretch your hand fully and put the center of your palm on top of the fontanel bone area which was a soft bone in your childhood, the taloo, here – just there. Push back your fingers nicely, push back so there's a good pressure on your scalp, good pressure on your scalp. Now please bend your head as far as possible. And now you have to move your scalp slowly, seven times clockwise – clockwise. With a pressure: move your hands backwards, otherwise – I mean your fingers – otherwise it won't have a pressure. Now, done!

Now, so first of all we must have self-confidence in ourselves, must have respect, and love for ourselves. So now, we put our left hand like this, put both the feet apart from each other, and now close our eyes. Put the right hand on your heart, please, put the right hand on your heart. Here is the center of the spirit, here resides the spirit. You can ask Me a question three times as you would ask a computer, in your heart. You can call Me "Shri Mataji" or "Mother," whichever way you like. "Mother, am I the spirit?"

Ask three times, "Mother, am I the spirit? Shri Mataji, am I the spirit?"

If you are the spirit, you become your master. So now please take your hand on the left-hand side in the upper portion of your abdomen, and press it hard. Now ask here a question again, "Mother, am I my own master?" Ask three times, please, in your heart, with full confidence, "Mother, am I my own master?" You are, but you just ask Me the question.

I respect your freedom, and I cannot force on you pure knowledge, you have to ask for it. So now you have to put your right hand in the lower portion of your abdomen, press it hard, on the left-hand side. Now here you have to say, "Mother, please give me pure knowledge, shuddha vidya. Shri Mataji, give me shuddha vidya." Please say it six times, because this center has got six petals, Swadishthan center. "Please give me shuddha vidya, pure knowledge."

As soon as you ask for pure knowledge, the kundalini starts rising. But you have to facilitate its movement by opening your higher chakras with your self-confidence. So please now raise your right hand in the upper portion of your abdomen and press it hard, on the left-hand side. Keep your feet apart. Here, you have to say ten times with full confidence in yourself, "Mother, I am my own master." Say that, please, "Mother, I am my own master. Mother, I am my own guru," because all the great gurus, satgurus, have created this center for your ascent. And Mother always wants Her children not only what She has, but to have much more than Her.

Now, at the very outset I have to tell you that you are not this body, not this mind, not these emotions, nor these conditionings and ego, but you are pure spirit. So now raise your right hand onto your heart, and say with full confidence twelve times, "Mother, I am the pure spirit. Mother, I am the pure spirit" – twelve times – "Shri Mataji, I am the shuddha atma." With full confidence you have to say.

I have to tell you that this divine all-pervading Power is the ocean of knowledge, is the ocean of compassion and bliss. You have to say with full confidence, "Mother, I am not guilty at all" – sixteen times, please say it. You have to say, "Shri Mataji, I am nirdosha, I am nirdosha." Please say it sixteen times. Say it for My satisfaction.

Now raise your right hand on top of your forehead. As it is, I have already told you whether you forgive or don't forgive, you don't do anything. So now bend your head as far as possible, and here, with all humility, forgive everyone. Just forgive; don't think of people who have troubled you and tortured you, but just forgive them. That's the best way you can get rid of the burden, because you are playing into wrong hands if you don't forgive. Now say it from your heart, not how many times but from your heart, please say. Many people say that it's very difficult to forgive. What is there that's difficult? – it's just to say it.

Now take back your right hand to the back side of your head, and push back your head as far as possible, push back, as far as possible. Here again you have to say from your heart, "Oh divine Power, if I have done anything wrong, please forgive me. If I have done anything wrong unknowingly, please forgive me." That also say it from your heart.

Now stretch your hand fully and put the center of your palm on top of the fontanel bone area which was a soft bone in your childhood. It is called as taloo, talavyam in Sanskrit. Now, put down your head as far as possible, put down. And now please try to move your scalp with a pressure by pushing your fingers outward. Please push your fingers outward, put a nice pressure, and move it seven times clockwise. Here again, I cannot force Self-realization on you, you have to ask for it. So while moving your hand, say it seven times, "Mother, please give me my Self-realization. Mother, please give me my Self-realization." I cannot force it on anyone.

(Shri Mataji blows into microphone seven times.)

Please take down your hands. Open your eyes very slowly. Now, put your right hand towards Me like this, and bend your head and see for yourself if there's a cool breeze coming out of your head. See at the fontanel bone. Some people get it very close but not on top, little away, or some people get it like a jet, quite far away. It may be hot also possibly, it could be hot also. If you have not forgiven, it will be definitely hot.

Now, please put your left hand towards Me. Now, again bend your head and see for yourself if there is a cool breeze or a hot breeze coming out of your own head. You have to certify yourself, is Sahaja Yoga is becoming something; as I told you there's no certificate. Maybe some people are having hot breeze, doesn't matter. Now, again please put your right hand towards Me, and bend your head and see for yourself again. Now, just not to put it on top of your head, little away, then you will feel it, little away. Now please put your hands like this towards Me, watch Me and don't think. You can do it.

All those who have felt cool breeze on their fingertips, or hot breeze even, and those who have felt either on the hands or out of the fontanel bone area, or in both the areas, please raise both your hands. Please raise both your hands.

Oh, my! May God bless you. Most of you have got it. Most of you have got it. Now don't discuss about it, because if you come to the mental level you'll lose it. Just enjoy it. I would like you tonight to sleep in peace. Tomorrow again you telephone to your friends and people; because you can't pay for it and there is nothing to be done, it's your own – like the Mother Earth doesn't know how to charge the seeds for sprouting them. So this is what is your purva punya also. Those who haven't got it will get it tomorrow. So please all of you should come, and please call your friends. This is the best thing that you can give to anyone. This is what we were waiting for. May God bless you.

Please come tomorrow. I'll explain to you about the nature of spirit, what is spirit.

.... (See what I have done just now ...) He wants you all to come and take darshan. Now I am sitting before you, it's the darshan There is no need to touch My feet, no need. Tomorrow we'll see ... (You are so much wanting to do it, there is no need to do it. There are politicians for that!)

Tomorrow please bring your questions. Please bring your questions, I'll be happy to answer.

1991-1206, Shri Raja Rajeshwari Puja: The Queen of all the Queens

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6 December 1991

The Queen Of All The Queens

Raja Rajeshwari Puja

Madras (India)

Talk Language: English | Transcript (English) – VERIFIED

Shri Raja Rajeshwari Puja. Madras (India), 6 December 1991.

Today we'll be having Shri Ganesha Puja, followed by Raja Rajeshwari.

So many names have been described of the Goddess: specially Adi Shankaracharya called Her Raja Rajeshwari, meaning She's the Queen of all the Queens. Also for Mother Mary they have used this title in the West. These ideas have come from the pagan religion, as I have told you before, and that they didn't come by the description of Mother Mary in the Bible. That shows that there has been lot of changes into the script of holy Bible. Also there has been lot of changes in the script of Indian scriptures, even Gita. And that's how the derailment in every religion started. And the intellectuals took advantage of it and started projecting their own idea, saying things, describing things which were absolutely against divine Power. You are all very fortunate people on this Earth that you have discovered the reality, and you see that all these things which were mythological are true; all the things that are intellectual is not true; also whatever are used for the purpose of dividing people from each other are not true. Because we believe in all the religions, that's why every religious person, so-called, is against us; because you are supposed to believe only in one religion and fight all the rest.

If you believe in all religions, that means you are absolutely not religious – this is the concept. And that shocked them, that we believe in all the religions and we respect all the incarnations, and that we believe in the integration of all these deities. Regarding Ganesha, it must have been a big revelation for you people who are from the Western countries. Even in the north I don't find Ganesha is so much worshipped as worshipped in the south, specially in this area, and also in Maharashtra; because in Maharashtra we have eight swayambhu Ganeshas, and they all believe in it. It is now said that it is all blind faith, and this and that. But now you have seen Ganesha standing behind Me, within Me: it's just to prove that there is a deity called Ganesha. You'll be given those photographs where Ganesha is halfway sitting here, and the rest is My sari and all that. But all this is to convince you that there is a deity which is Shri Ganesh, and that He acts, works through Mooladhara. This knowledge was known to Indian people thousands of years back. This kuchipudi dancing started seven centuries before Christ, so you can imagine, the concept of Ganesha must have been thousands of years back.

So the people were very much evolved spiritually in this country, and they knew what are the deities are, how they look like, what are their functions are – though it was a secret knowledge for the general public. But whatever the saints said was accepted, because there was no ego about it. I have been trying to locate why in the West people develop so much of ego. Still I have not been able to find out the basic reason, why this kind of aggressiveness comes in through the ego part. One can say that competitiveness and all that, but this has been the history in the West that even the people who followed Christ, which was nothing but humility absolutely absolutely writ large everywhere, still those people were so aggressive. Now the humility is the main thing one has to understand. And you'll be surprised, the humility is called as vinay, which is the quality of Shri Ganesha – Vinayaka. "Vidya vinayen shobhate." "Vidya" means "The knowledge is only decorated with humility." So the humility you saw yesterday of these great artists, and the great gurus who were there. And the guru invited Me to his academy, and he made all kinds of offerings as they would do to a Goddess. I was so much touched, the ready acceptance of Me and of Sahaja Yoga. Even this Kalakshetra, which was dominated by Theosophical Society – though this lady didn't bother so much about Theosophical Society – and she had created this big auditorium and all that, and everything she dedicated to art. She didn't allow Theosophical Society enter into it. Despite all that, how they accepted Me, all of them, you can see so clearly their devotion and understanding. To be humble with a saint is absolutely an unwritten law of this country. And a saint is not to be challenged, not to be dominated. Whatever the saint says must be accepted.

So the first quality that Ganesha should give us is vinay – "vinay" meaning the humility. The humility is not superficial, like you go on saying "sorry" or "excuse me", "I'm afraid" - not that way. It's not watchik, it's not just lip-service, but from within the humility

has to come. Now the humility is, of course, is always marred by ego and the ego just keeps you afloat, and you never understand that you have been egoistical. Even when I talk about ego, people think that Mother is saying about somebody else there, they never think "it's me who has this ego." So Ganesha is the killer of ego, because humility is the only thing that really can neutralize your ego. To humble down yourself, you have to see what? For example in this country you have come, very simple people, you see, living very simply, they don't have all these sophisticated things around them; eating with their hands, eating on the plant and leaves, you see. And according to certain ladies who have lived here, the Westerners, they think they are all primitive. But see the way they have developed this art. This kind of swiftness and this kind of, even jumping this kind, you cannot achieve. Now, what is the reason for this kind of working, is humility towards art. Art is to be respected. A guru is to be respected. Respect is the only way to learning anything. That is sort of ingrained in an Indian blood, I think, that you must obey your guru implicitly, implicitly. And this guru is training so many people, there are so many girls there, not for anything but just to express his art. He doesn't get much money, I could see that. They have very little provision, and also he doesn't charge too much. But the dedication he has is like the dedication of Shri Ganesha to His Mother. And the way he is completely drawn into it: all other things are not important.

So for humility you have to withdraw your attention from other things. This is an extremely important thing. If your attention is going to your other problems, this, that, or if you are trying to come to Sahaja Yoga through other channels, it's not going to work out. You have to humble down in your heart, absolutely humble down. He's innocent, that's why He's humble. If you are not innocent, then you cannot be humble. Sign of innocence is humility. A good child, a nice innocent child is extremely obedient. Whatever you tell them, they just obey. I know My grandchildren – once we were going to Nepal, and it was very cold there. And their mother said, "They won't take anything on their heads." I said, "I'll do it in one, one minute." I just called them, gave them pieces of ordinary cloth. I said, "You have to cover your head". "All right." They put it on their head, put it properly, fixed it up. They were looking a little weird, but they didn't mind. This is what is missing, and that's why we find the depth is less. Not just only the conditionings – I would not say the conditioning. People are out of conditioning; even Indians have become like that. It's difficult for them to be humble, very difficult. You may call Western influence, or maybe that they have forgotten their past. But humility is so important. Like I must tell you, from our childhood, though I was born in a Christian family, we had to touch the Mother Earth and ask for forgiveness first, so you put it to your head. And touch the feet of your parents, and all the elders of the family – isn't it so? Touch everybody's feet who are elder in the family. Even some old servants, you see, who had looked after our elder brothers and all that – touch their feet also. But that humility is lacking. And that dignity that elders should have is also not there. But whatever it is, it was our duty to touch everybody's feet, and not to discuss the elders.

So this will create such a beautiful atmosphere in Sahaja Yoga if you insist that "Am I humble in doing this?" Just ask a question, "Have I been humble in doing this, or in saying this?" Now the problems are criticizing the leaders. They are leaders because they deserve it. The day I find they are no good, I'll throw them out – also you know that very well. But there is no humility. Then the humility is replaced by ego, and that ego creates an ego in the leaders. The leaders become egoistical, and so many leaders are thrown out. I mean I just don't know, when the balance has to come, whether I should blame the members or the leaders.

So Mother has appointed them as leaders, so let us be humble. After all, there must be some reason why Mother has asked them to be the leaders. Why should we try to quarrel with them, find faults? Like a union we form.

So Shri Ganesha, who is so humble, and His ganas are even more humble in a way, because He won't tolerate any gana who is not humble to Mother. With a little movement of the eyes they are there to fight, and to do whatever it is they are suggested. And they understand every angle of the eye of their Mother, what is to be done.

So this kind of dedication only can make you deeper and deeper. Now may be that the way we know about that in the West, we have to spread out more, we have to advertise more, we have to talk about ourselves more, we have to boast about ourselves more. The more you do it, the more successful you'll be. That's what you see it every day. They boast "I believe" – you see, who are you to believe or not to believe? Who are you to say this? But sort of, see your image has to go like that – a man of great personality, or some sort of a big profile. You create a profile; absolutely artificial, nonsensical. And very surprising, to such a profile which is so artificial, people bow. Maybe they are also artificial, that's why they bow to these artificial people. I'm surprised. I mean, these are well-known crooks, so people know they are crooks, they have done all kinds, but still they will prostrate before them. Because maybe that they want some sort of a material advantage out of it, or I don't know, some sort of an artificial advantage. Even a taking a photograph with such a man is regarded as something very great. So all these ideas must be seen through by Sahaja yogis. They have to see through this joke, this drama, what's going on, and also reflect it back and introspect and see, "I hope I don't have this in me." Sometimes we laugh at others but we ourselves are in it. So once we start introspecting, we see within ourselves, "Yes, this is there." There are certain Sahaja yogis in certain countries, I'm always being

reported as, suddenly they say, "Mother has given me special powers." Or they say, "I am Maha Mataji" – also there was one like that, Maha Mataji. I've never said I am Mataji even. You people call Me that, I've never said that. But he said, "I am Maha Mataji." You can call him mad, you can call him anything, but it is definitely his arrogance has prospered in such a way that he doesn't see what he's talking about. This is how also you pamper the ego of your leaders, by attacking him. The more you attack him, he reacts and when he reacts, his ego goes on pumping like that. As I told you, today we are going to do the worship of Raja Rajeshwari. I have never said this to you before. I've never asked you to read Guru Gita, for the same reason. I've never told you that She is Raja Rajeshwari, because again that might little bit go into your ego, "How can She be the Queen of all the Queens?" Of course, Christ's Mother is all right, but not Mataji – it's too much! So I never told you this. I said, "Baba, I'm a humble Mother, that's all, Holy Mother" – finished.

Creates holes here, that's why it may, may be! Whatever it is, I could understand what was the problem, and in a very humorous way we have managed many things. But still I feel that, see the way these artists are, the way these people are, the way they are creating things – may not be according to your ideas about decorativeness, or all that. You might say it's rather loud, or maybe this, that, as it is, you see, always in the brain. "It could have been much less, there should be some spaced-out thing," and all that. You might start criticizing, because that's one of the qualities of people who are not humble, that they think they have a capacity to criticize anything. "Oh, I don't like this color, it's no good." But the artist has made it with his heart – appreciate it! So the second point is to appreciate. Appreciate your life; whatever it is, appreciate, accept it. But not with reluctance. All these mental ideas in the head that art means this and art means that, has led us to this situation that we are not going to have any more Rembrandts nor Michelangelo – finished. It's not mental, art is never mental. It's coming from inside, and whatever is coming from inside cannot be compared with outside our ideas.

So the appreciation part – I mean, you can say South Indians wear very, very loud dresses in our own style. But to Me they do not. Some might say something else. Also I've noticed the North Indians must criticize the South Indians, the South Indians must criticize the North Indians. But whatever it is, what is – nobody's getting good out of anyone. It's stupidity, it is stupidity. But to appreciate and to accept, you imbibe that. North Indians cannot like South Indian food, whatever it is. Whatever you may try, they cannot. They cannot like their music also. Now, can you imagine the whole of India divided into two parts, and the South Indians cannot like North Indian food nor the North Indian dancing – I mean, even in our country. We're so divisible, is this country is, that a person from Rameshwaram won't like food from Madras, a person from Madras won't like the food from Delhi.

So these divisive methods have come through the innate humility not being you. If you can enjoy each and everything, then you are humble. If you can appreciate each and every expression, then you are humble. This humility is a very deep-down character, because from Mooladhara it comes. And that is what is Shri Ganesha. Just imagine, He has a little rat on which He moves about, He doesn't have Impala cars or Rolls Royces. He just moves, with all His big stomach He moves on a little rat. No assertion of His powers – He's so humble, He's so sweet. And He's the creator of all the rhythms and things and vibrations. Without Him, I don't know what would be this world. And that's what we have to really appreciate everywhere, instead of denouncing this, that. I mean, like even the color of this room you may not like, this you may not like. I mean, there are so many things you don't like. Then I have to ask, "What do you like?" "Baked beans" – all right! We have to open out ourselves. With humility you open out, you penetrate, you spread. Without humility you cannot, because you are objecting to everything, creating a wall. Only the humility will make you spread out. Today, the first day of our tour, I would request you that you have to be very, very humble. Understand that humility is extremely simple, and is beautiful. You saw that little girl playing veena, such a difficult Adi Vadyam, primordial instrument, playing with such sweetness, with such deftness, and so humble. And she came to Me and she said, "Mother, what a privilege it was that I got the opportunity to play before You." Just imagine – such a genius. Another one who met Me last time was a mandolin player about the same age, maybe younger. I mean, he is now world-renowned, but when he played before Me, wouldn't accept any money, nothing, he just went into ecstasy. Even the dancer, she told Me she went into ecstasy when she saw Me, and she just danced so well with such vigor. And she – she had temperature. She said, "My temperature is gone, everything, I am perfectly all right." Look at those artists. I mean, they have never known Me, they don't know anything about Sahaja Yoga. But what a humble understanding of Divinity – because they are humble. Divinity never asserts itself, doesn't propagate itself, doesn't make a big sound.

So now they are here. Come along. Is that Guido? Italians have come. That's why I delayed the puja today. Is that Guido? Just call him. Guido is too humble to come forward. Come in, come in. Just move forward a little bit. May God bless you. I've been waiting for you! Please, please be seated. No, no, come! Come along. Can you – you can all sit in front, there is space. Just come you can all sit there. I have to keep them pleased, you see, because I am living in Italy! Just come on It's all right, so they might get a part of it. Just come in front, there. Or you can sit in the middle, doesn't matter. You can sit there wherever you are, yes, you

can. Come forward, come forward, there's space here. So I was telling them about Shri Ganesha, that His essential power comes through His humility; and that we all have to be extremely humble, extremely humble, appreciating everything. Of course, you must make them hear My lecture – they have already taped it – so they will know what I am saying today. But now we can have the puja.

May God bless you.

1991-1207, Confusion and the ordinary householders

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7 December 1991

Confusion And The Ordinary Householders

Public Program

Madras (India)

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Public Program Day 2. Madras (India), 7 December 1991.

I bow to all the seekers of truth.

Yesterday at the very outset, I told you that truth is what it is. If we have not found the truth we should be humble and honest about it, because truth is for our benevolence, for the benevolence of our city, of our society, of our country and of the whole universe.

This is a very special time you are all born, where people have to get their Self-realization. This is the Resurrection Time as described in the Bible, it's the time of Kiyama as described by Mohammed Sahib. This is a very special time when Nala, as you know, Nala damayanthi akhyani – Nala was faced with Kali. He got very angry with Kali and said that "You have destroyed my family, you have destroyed my peace, and you put people into bhram, into illusions, so I'd better kill you." He challenged Kali that "You should be finished forever."

Then Kali said, "All right, let me tell you my mahatmyam. Let me tell you why I should be there. If I convince you then you can stop killing me, but if I do not, you can kill me." So he told that "Today all those who are seeking the truth, seeking their Self-realization, Atma sakshatkara, those who are going into giri and kandharas, into the mountains and in the valleys, searching God all over the world; these people will be born as ordinary householders during Kali Yuga. There will be bhram, no doubt, people will be in sabhram. Illusion will be there, and the confusion will be there – that I will create, no doubt – but because of this confusion only, these simple householders will seek the truth. And that's why that is the time they will get their Atma sakshatkara."

It's a – lots of prophecies have been there in our shastras about these times, but specially Bhrgumuni in "Nadigranth" has described about these times. If you tally them with the timing of today, it is exactly this time. After the death of Raghwindra Swami this will happen, and that's what is happening now. For you people it is very important to understand that Raghwindra Swami was in this area and he did a lot of work, and now the time has come to complete his work; also Ramana Maharshi. They didn't know how to explain, so they took to maunavart. People like Gyaneshwara at the age of twenty-three, writing such wonderful things, like "Amruta anubhavi ..." is a book, I think the last word on spirituality. They had to get into samadhis at a such a young age of twenty-three years, because nobody tried to understand them.

So much of ritualism, so much of conditioning, so much of reading that nobody wanted to know what they were talking. Everybody thought, "We know everything," and that's how this kind of a satisfaction that they had. Kabira has said, Kaise samjhaun, sab jag andhaa – "How am I to explain, the whole world is blind."

But this is what we have to achieve in our evolution, this is what we have to jump into. To become the spirit is told by all the scriptures – not only India, everywhere. If you take Tao, if you take Zen, if you go to the Jewish or to the Christian philosophies, or to the Islamic, everywhere it is said that you have to become your Self, you have to have self-knowledge.

Of course, anybody said like that, those people who are in charge of religion or at the helm of affairs, making money or creating power out of it, people using religion for power or money; they didn't like it, so they said, "They are heretics. This is blasphemy. They have no special knowledge." And that's how they have been punishing people, troubling people, torturing them. But the time

has come now for all the seekers to get their Self-realization, Atma sakshatkara.

Yesterday I told you how it works out through kundalini awakening. About kundalini people have written all kinds of nonsensical things which is not true. I am your Mother, I'm going to tell you truth, I'm not going to tell you something false. Even if you don't like it let Me tell you, because this is for your benevolence, for your good, for your hita.

So when the kundalini rises, she passes through your different centers which are subtle centers, and nourishes them, pierces through your fontanel bone area and connects you to the all-pervading Power, about which we do not know. Then from your hands you feel vibrations, which are called as Chaitanya lahari. Adi Shankaracharya has called it "Saundarya lahari," because you can judge the saundarya with this. Beautifully he has described it. But how much they tortured him – think of it, person like Adi Shankaracharya – I mean, I don't know what to say. The one who gave such secrets about the Mother, such great descriptions; he was tortured for what? What wrong did he do that he should have been tortured? Now we have to stand up with the truth, and must say that "Mother, we have to have the truth, and truth and nothing else."

I told you yesterday that Atma is the reflection of God Almighty in our heart. In these days of scientific conditioning this is a new type, apart from the "dharmic" scientific conditioning in which every scientist thinks that he knows everything. They don't know anything, take it from Me. Is absurd. Now you have seen so many scientists coming up and telling you about Sahaja Yoga. They have accepted because they have experimented. I told them that Mooladhara Chakra, the first chakra, Mooladhara, is made of carbon atoms, because it is made of Prithvi (means earth)... tattwa. And if you photograph the carbon atom and make a model out of it and then take photograph, say, from left side, you'll see the right side, and you'll see actually "Om" written down. If you see it from the right side, on the left side you will see a swastika. But if you see from down upward, you will see a cross.

There is, really I must tell you a Dr. Worlikar who is a very famous doctor, he missed his prize in the Nobel Prize because, perhaps, he was an Indian. He's the one who experimented with three, four other Sahaja yogi scientists, and they said it is so. It is so. There is such a little knowledge with these scientists, because they are seeing things from outside. With Sahaja Yoga you go from inside. And everybody says the same thing, because – now you see Me standing here wearing a white sari and a red border; everybody knows, everybody feels. I don't have to tell you, you know it, you see it and you see this is so. But once you get your realization, whatever you feel on your hands is felt by everyone the same. Even if you take ten children and tie up their eyes, ask them, "What is this gentleman suffering from?" – they don't know if it's a lady or a gentleman, eyes are tied up – they'll put supposing one finger like this. That means his Vishuddhi is bad. You ask the person, "Have you got throat trouble?" – "How do you know?" We know because this finger is Shri Krishna's finger, Shri Krishna's place, this is the throat. It all relates. Mythology is not all absurd. Ninety percent is absolutely what it was. Of course there are some absurd things that have walked in, but ninety percent mythology, so-called mythology is absolutely there.

Now, we go to temples. We think, this is a temple, going is very good and all that. But we don't know what we are doing, what we are praying, whom are we praying, what are these deities, how they work in ourselves, where do they reside within ourselves, what is their job? How to please them? We don't know anything; but you ask these foreigners, they know everything. First of all they got fed up with Christianity, that's one thing. They just got fed up with all the nonsense they found out, because they're very intelligent, you can see, and their conditioning was much less. And they started thinking, "After all, we don't know why they do like this." Then they were just ready.

At that time we exported lots of fake gurus – the West export is the fake gurus. Thank God we are saved, we are poor – that's a blessing. So lots of fake gurus went there, made a lot of money, and here also we had lots of them. I mean, we are just good at it, creating lots of fake gurus. And they befooled people one after another, made a lot of money. It's all money-oriented.

In the beginning it was so difficult for Me because they all used to come with big gusto to fight Me, because I said you can't take money in the name of God – that was too much. "How can She say that you cannot take money?" But now it's better. One by one all of them got nicely exposed, and more will be exposed. I don't have to tell you about them; they will be exposed, one by one. If there is light, all darkness has to go, and everything that is there has to be exposed.

So everyone feels the same, there is no quarrel about it; because the spirit is the reflection of God Almighty, it's one God, who reflects Sadashiva. Sadashiva, who is a witness to the work of the Primordial Mother, Adi Shakti, is just witnessing the play, just witnessing. In you He is witnessing as Atma, but He doesn't come into your attention, He's there. And His attention is only limited because He has not to any way interfere with your freedom. So He keeps to Himself, He is just watching. That is the "auto." When we say "autonomous nervous system" that is the auto, that's the spirit.

Now it's the reflection of one Sadashiva. Naturally all the reflections have to be the same, their effects have to be the same. Of course, before realization is the reflection on a stone, we can call it, or on a wall, or maybe on some sort of a opaque thing. After realization you become reflectors, beautiful reflectors, and it reflects you. And everyone reflects the same thing. So the effect of Atma sakshatkara is the same on every person, that first he starts feeling this cool breeze in his hands, then out of his fontanel bone area. All of them feel the same way. Then they start feeling these centers and finding out what's wrong. Also all of them become thoughtlessly aware, first stage which we call as nirvichara samadhi. Instantaneously it works.

You may say, "Mother, it's very difficult. How does it happen? People had to go to Himalayas." All right, it doesn't matter, you don't have to go. Those days are gone. After all, the civilization, this tree of civilization has grown so big, its roots have to be grown; otherwise the whole civilization will be finished. And this is the knowledge of the roots, and that's why to know this knowledge you have to become subtler, sukshma. This is only possible when the kundalini rises and pierces through your fontanel bone, and makes you connected with the all-pervading Power of God's love.

So the first thing that you feel is collective consciousness, because everybody is the spirit. So you can feel another Atma, you can feel another Atma, you can feel another. You can feel their body, you can feel their mind, you can feel anything.

This is the first quality you get, samuhik chetana, on your nervous system, on your central nervous system. Whatever you have got in your evolution is expressed on your central nervous system. Now see: for example, if you have a dog or a horse and you want to take him through a very dirty lane, it will go, it won't bother. But for a human being it is very difficult, because in our evolution our central nervous system has developed the sense of smell, a sense of beauty. All right. So this they have developed, and once they have developed, what happens that now we human beings are definitely higher than animals in our evolution, and in our subtler sensitivities. For a dog it doesn't matter what you put here, how you decorate, what color you wear, nothing; to us it is very important, because our sensitivity has improved. It has improved because of our evolutionary process, we have become human beings.

But in the human stage we have one problem, and that problem is that we have developed two institutions in our head and it's called as ego and superego, and you call the ego and the conditioning. These two institutions on our head cross over and calcify, and we become a closed personality. When the kundalini rises, she passes through this Agnya Chakra which is on the optic chiasma, and sucks in these two, opens the Sahasrara, and the kundalini goes out. This is a living process, this is not that you can do. Supposing you want to sow a seed, you cannot pull out a primule, the Ankura and push it into the thing. You cannot make the seed sprout. It's a living process of a living God, and of a living energy. Please understand, there's a big difference.

So this is working out spontaneously, the rising of the kundalini. She is your Mother, she moves very beautifully without troubling you. She knows her child very well. This is the chance she has to give realization to you. She has loved you all her life, all your lives, and she knows all about you, all your problems; like, a naughty boy you have been – "It doesn't matter," she says, "this is the chance to give them realization." It is she who comes up well, beautifully, works it out, pierces through. All this happens.

But when she touches the Brahmarandra or pierces through the Brahmarandra, then the seat of Sadashiva is here. He has a reflection here, but the seat is here. These are the peethas in our head, seven peethas, and the chakras are down below. So when she pierces through that, what we do is actually we have touched the Feet of Sadashiva, and that's how in our heart the spirit enters into our attention. When the spirit enters into our attention we become enlightened, our attention is enlightened, and this attention is very alert and it knows everything. Sitting down here you can find out about people, what they are doing, on the chakras. You will not discuss what clothes they are wearing, how much money they have in the bank, but they will see where are

they on their chakras, what's the problem is. Sitting here you can cure them, sitting here you can help them. But they have to be one with this all-pervading Power, that is important. If they are not, then it takes some time.

So first of all you become nirvihar, nirvihar samadhi, and you start working out your collective consciousness by giving realizations to others. You become entitled to raise this kundalini, with your hands you can raise the kundalini. You know these people who are singing here, some of them have given realization to thousand people, and you can do it also, because now you have the power. But the problem is, you have been given the throne, you have been made to sit on that, now you have been also adorned with a beautiful mukuta (means crown). But still you don't want to believe you have become the king, now how to make you believe?

So the second point is self-confidence, is very difficult. They cannot believe that they have got Self-realization. And "Go ahead with it, work it out. You have become your own guru, go ahead with it" – they cannot, they are afraid. But all these horrible cheats, they have no realization, they have no knowledge, nothing. They become the dead gurus, have thousands of people behind them, make fool of them, make money and spoil their lives. While those who are Sahaja yogis, who have all the knowledge, everything: still they are so humble, they are so simple. But they know about everyone. Anyone who comes there, they know, "Ah, we know this one." They won't say it but they know, all of them. In their own science they will tell you "this is this" – they know. Then collectively they will work for that person. You will not know what they are doing, and it will work out.

So the second nature of the spirit, apart from that it is a collective being, it is an absolute being. We live in a relative world – this is good, this is bad, that is this, this is that. But it's an absolute being, in the sense, you put your hands towards a photograph: immediately, if it is made by a realized soul, you'll start getting the vibrations. Think of anyone – was that a realized soul? Just put your hands.

There are many if – people who don't believe in God, if He's God, so-called, don't believe in God. I mean, it's most unscientific, but supposing they don't believe in God, they have to just ask, "Mother, is there God?" – finished, they get the vibrations. All things can be proved. There is Pramaan (means proof) for everything, Pramaan for all that is said so far. This is a very great thing that happens to you, that you get the Pramaan out of your chaitanya. Then this chitta which is so attentive, which is so dynamic, which is so effective, also purifies you. It knows where is your problem, what chakra is catching, they tell you.

Like I was there in Delhi, they brought three boys. "Mother, their Agnya is catching. Somehow or other we cannot clear it." That means they're egoistical. They also said, "Yes, Mother, we have Agnyas catching, we've got headaches." They're egoistical, but they didn't say they're egoistical. And they themselves are saying, "Yes, Mother, our Agnya's catching. Please clear it out." So you are yourself saying, "I am egoistical." Because that pains you now that that ego is painning you; so, "Mother, clear us out, we can't clear out this Agnya." "All right, come along, I'll clear it out."

So you start judging yourself. You know about yourself what's wrong with you. "My this Nabhi is catching, my that chakra is catching, my that chakra is catching." They all know about themselves, and they know how to clarify and clear it out, and work it out. So you cleanse yourself. But the greatest cleansing comes when you are collective.

Many people take My photograph, "Mother, we do puja, we sit down, meditate; but still again I got this trouble." You have to be in the collective, that is a very important part of Sahaja Yoga. Because now, you see, you don't have to go to Himalayas, not have to go and jump in the Ganges. You don't have to do any fasting, you don't have to say any Japaas (means chants), nothing. Only one thing: you be collective. Collective is the ocean of the attention of Almighty. Once you are in the collective you get cleansed. Like My finger, supposing – is all right, but supposing a nail is cut out and thrown, it won't grow. Nobody will pay attention to it. So you have to come to the collective.

There, ego comes in. There are people who are very big, rich, very well-educated, or politicians – you know, big, big, big, big, big people. They find it difficult to come down to a humble place, is a center. They want another palace to be created for them, "otherwise how can we go there?" Is Mother's house. Even if your mother is humble, she doesn't have much money – "All right, doesn't matter, is my mother's house." And they don't come, and then they lose vibrations. This is a very common failing,

specially in India, not in the West because they know what precious thing they have achieved. We have no idea as to what it is that we have achieved, our Atma sakshatkara.

So again next year I come, "Mother, I have this problem, that problem. I've been meditating at home all right." If you don't come to the collective, you cannot cleanse yourself. That's the only way in Sahaja Yoga you can cleanse yourself, and you can be above everything else.

So when the kundalini passes through your Agnya Chakra, you become thoughtlessly aware. A thought rises and falls, another thought rises and falls. Some come from the past, some come from the future; but we are not in the present. If I say "you be in the present," you cannot be. That's why kundalini awakening is a happening which attracts your attention inside. Just like this sari of Mine is the kundalini coming up – see now it's spread out like that; but when she's coming up she's pulling all the attention inside. And that's how your attention goes in. And when she pierces through, then there is a space in between the thought called as "vilamba" – this, of course, so everybody knows perhaps – that increases, that is the present. So we have to be in the vartamaan (means present), we have to be in the present, then we are thoughtless.

Say the waves of water rising, falling, you are facing the water; but when you are in the water you are afraid, frightened, when you have problems you are frightened. But supposing somebody takes you out and puts you into a boat, then you see it, you can solve your problems. But supposing you know how to swim, you can jump down and save many others.

So in three stages you move. So the growth only takes place when you are thoughtlessly aware. And that can be achieved in collectivity as well as in your meditation, for which you don't have to pay. Some people have an opening introduction lecture free, and then the second one is banking. Sahaja Yoga is not like that. All this nonsense is not in Sahaja Yoga.

It's reality, and reality cannot be purchased. Actually God doesn't know bank, He doesn't know money. He doesn't understand anything about money. He has not made money: this is your headache, not His. Of course, supposing I had to fly I have to pay, it is all right. If I have to get a hall I have to pay; but for the hall, not for God. For awakening, for enlightenment you cannot charge any fee. Even for darshan I am told people charge money – imagine. For them everything is money, money, money, money, money. How can they rise to the level of spirit?

And we are so simple, you know, the bhaktas are so simple. "All right, you want five rupees, I'll sell my ring and give you. You want this, I'll give you this."

There was a guru in America who had, I think, forty-eight Rolls Royce or something, I had forgotten the counts, and he wanted one more. So he told his disciples that "You should somehow or other get me one more Rolls Royce, then I'll come to England." So poor things were living on potatoes, starving themselves. So one of the Sahaja yogis said, "What are you doing? Why does he want a Rolls Royce? What is his interest in Rolls Royce?"

He says, "You know, we are just giving him the metal, but he's giving us the spirit." Can you imagine it? Metal can be exchanged for spirit! Must be some sort of a bhoot badha he must be putting on them, and that in English language is "spirit." English language is very dangerous, because "spirit" is wine, "spirit" is Atma and "spirit" is a bhoot – I don't know which spirit they mean!

So, the relationship with God if it has to establish, we have to become first of all the spirit; then only this relation can be established. One may certify oneself, "I am this, I am that" but it's no good, it is of no use; because this human body is given to you. Imagine what this divine Power must have done to make you a human being – how gently, carefully, beautifully you are made a human being. And now, why this human body you have got it? What are we using it for? We must evaluate our human life, what is it for? Is it for just insurance or I don't know what else they do; but is it for something, that we become the light of the world.

So this light of the spirit spreads in the attention, and the attention becomes dynamic, active, works out, it's very alert and extremely punctual. Then this attention doesn't get bored at all. People don't know what is boredom is, because this boredom

comes when your attention becomes tired. But here the attention is full of light, so they don't know what is boredom is.

The second thing that is the nature of spirit is that it tells you the truth, the absolute truth, nothing but the truth. Anything that these chaitanya lahiris tell you, when you are matured enough, not before that; when your connection is complete – otherwise halfway you are connected and halfway you're not, then no – but when you are mature: that is the state of nirvikalpa. When you become that, then your attention is absolutely correct, your vibrations are correct and the report is absolutely correct, and what information you get is hundred percent truth; so the truth about anyone.

Now, say we want to know about Shri Ganesh. We worship Shri Ganesh. Many people make fun of Him, even so-called intellectuals, you see. They don't know what to say, so they start saying nonsensical things about Shri Ganesha, you see – it's a sin. But you can ask, "Mother, is Gauri Putra is bestowed upon the Mooladhara, in ourselves?" Of course, all those who are realized will get tremendous vibrations, and you too. If you have doubts, if you are worshipping Shri Ganesha, you ask this question; if you are worshipping Shri Vishnu you ask that question. If you are worshipping Christ, you ask that question; if you are worshipping Shiva you ask that question.

What's wrong with us, that without connection we are calling, "Shiva, Shiva, Shiva, Shiva"? Is He in our pocket? How can you just – because is He our servant or what?

But if you are realized, even taking once His name is sufficient; He acts, because we are in His kingdom. In this kingdom of yours, in the Indian kingdom that is there, you may call anybody; nobody will come in any case, the question doesn't arise. And when you start calling God also without connection, it won't act. But if you are connected, then not only that that deity will help, the one who is troubling you will be all right. Not only that, but whatever you want is done, and it happens. All kinds of manorathas (means wishes or desires) are fulfilled. So whether we should call it enlightenment or fulfillment is your own choice; it's complete fulfillment of your own being.

So the third nature of the spirit is that it is love. Because it is love, it gives you joy. But nirvaj – this love doesn't want anything, it just gives; such a soothing, beautiful feeling. People have stress. After doing all kind of nonsensical things you will have stress, no doubt about it. But when the hole is made here, all your stress goes out. There's no more stress. We don't know what is stress is. People don't go to doctors, even the doctors don't go to doctors, they come to Me. I'm not a doctor, but they come to Me – surprising.

This is meta-modern science, meta-modern – above modern science. But do you know, we are Indians, have this heritage of our own; we believe more in the English language, more in the English dress, more in the English knowledge, because we know English only. But those who know French will believe in French. Now the time has come that they should believe in us, because we don't believe in our own country, we don't believe in our own culture, we don't believe in our own knowledge. This is nothing new I am telling you. Sahaja Yoga is a very ancient thing – Nanaka sahaja samadhi [*]lago. Every saint has described. But we are doing this, that, all ritualism, karma kandis, this, that. This cannot give you the ultimate – cannot. I am telling you, that's the truth. Spirit is what we have to be. That's the ultimate goal of our life. Then the, all the rest of them fall in line. And that's what we have got from every scriptures, from every incarnation, from everywhere. Let us now just think that let us become the spirit, and then let us become a realized soul, a master.

May God bless you all.

They didn't bring any questions?

There are some nice questions which I will answer before I give you realization. If you want to go out for five minutes you can go, and then you can come back. In the meanwhile there are questions.

Should we focus our attention while meditating, on the top of the head?

You don't have to focus anything anywhere. You're not doing anything, it is the kundalini which is coming up. So you don't have to do it. Don't fight with your attention. It will just – she will manage it. She knows her job. That's one point.

Do the deities like Shri Ganesha, Mahavishnu etc. have the forms as depicted in our scriptures?

Of course! That are the deities.

Or do they stand for some state of mystic consciousness pertaining to yogic centers?

Of course, they do. These deities are there. Ganesha is just like Ganesha. Of course, in color He differs from one to another – depends on.

But His state of mystic consciousness is different from that of Vishnu, from that of Shiva. He does His job. Everybody is the perfect master of their jobs, but they are in the form, absolutely in the form as you know them, no doubt.

What a blessing we have! I mean, imagine, I had to talk about Ganesha to these people, who had – they didn't know even the word "G"! Isn't it just ...? They didn't know anything about it. And they have mastered Ganesha. Now ask them, they'll tell you all the chakras, everything. All this knowledge is here in this country of ours, all these beautiful jewels are here.

When we are in the midst of people not familiar with Sahaja Yoga, can we mentally imagine the form of Reverend Mataji, instead of keeping Her photo in front?

Of course, you can. Yes, My photograph sometimes is used in very funny places that should not be such, it's not a protocol. It should be used in a place where you are with people who are Sahaja yogis, or in your houses, homes; you shouldn't use them everywhere.

[Question: Does non-vegetarian food affect the sadhana? Is vegetarian food is preferable?]

Now if I say anything you are going to be angry! But I'll tell you. In Sahaja Yoga, you are not supposed to eat any flesh of a bigger animal than yourself. If you are vegetarian, you could be vegetarian; if you are non-vegetarian you can be non-veg. But it depends on what sort of a personality you are. Supposing you are a right-sided person, you'd better be vegetarians. But if you are left-sided, it's better to take to proteins.

So we're talking proteins and carbohydrates. Take any kind of proteins. Now we Indians don't eat any proteins. Except for Idli (a South Indian dish) I don't think we eat any proteins. That too, we have rice in it. Proteins must be eaten by Indians, I am of that opinion, because we have become so weak. As it is, we are so frightened of income tax, this tax, that tax; plus we are so weak, because we eat absolutely insipid food. So we should eat nourishing food, specially proteins in any form. But not the animal which is bigger than you. Like people eat horses – I don't know what else they'll be doing, anything; elephant, I think!

For everyone there is no prescription. According to your nature you should eat. I mean, so many people don't do Sahaja Yoga when I say this, just imagine. They miss their Atma sakshatkara because of this. I mean, how did you become a vegetarian? Because your mother was a vegetarian, what else? From where did you learn vegetarianism? Supposing you were a Muslim, then you would have eaten somebody's heads also! So luckily you are born in a Hindu community, but we go too far with it. Morning till evening – I mean, this ritualism is so much in Madras also that they told Me, "Mother, Sahaja Yoga can never work in Madras." I said, "Why?" "Because people are not at all sahaj. In the morning they must get up at four o'clock, have their bath, go to the temple, come back. If one day they don't do it, then the whole day they are like mad people, thinking they have committed the greatest sin – this routine must be done."

There is no routine in Sahaja Yoga. It's a living process. There is no routine in living process. Whenever the flower wants, it will

flower. So why kill yourself with these rituals? This is our problem in the Hindu religion, the same with the Christians; I mean, everybody is competing. God has created this world for us to enjoy. I tell you, if you give up this you'll be very much absolutely relaxed. Forget it! At the most, five minutes in the morning Sahaja Yoga meditation, and ten minutes in the evening before sleeping – finished. For that we have a center, you go and see them – that's all. The rest God will do for you.

(Now this is a nice question also) – What is the final realization in sadhana? How should one proceed in that direction, after he feels the vibrations in his head and palms, initially?

That's good, that means you have felt it, Mr. Subramaniam, and I'm happy to know about this. But I would say that you have to come to our center and proceed with it. But we don't talk of the future, we talk of the present. Slowly you will be surprised how you are rising, how you are really getting all the powers in yourself. You yourself will realize, and you will be amazed. I mean, you'll be surprised, some people I have met after one year – I have a very good memory, but I could not recognize them.

Now, this gentleman is here, and he's something personal problem, poor thing. He went to this Navoli of Hatha Yoga, and he's suffering. This Hatha Yoga is another funny stuff. If you read Patanjali, you'll know it's Ashtanga Yoga. Out of this exercises, wee, wee, wee, wee bit of that is so important. Anybody can come and teach you Hatha Yoga; unless and until he's a realized soul, he has no right to teach you anything. What I've said today is nirvichar samadhi, nirvikalpa – all is written there, and he calls all this all-pervading Power as Ritambhara PrAgya. Somebody teaches you something – "Ha, tha" – finished. People are running like mad, jumping like mad. You become right-sided, then you get heart attacks; now this gentleman has a problem. But I assure you, you'll be all right. You take to Sahaja Yoga, it's very simple, it will give you a balance, you'll be all right.

Then Hatha Yoga, then going Gayatri Mantra: you become more right-sided. Learn what is needed for you. For a person who is right-sided, you have to have bhakti. Those who are left-sided have to have this. You have to give balance to yourself. And it will really give you such a joy. Otherwise if there's some Hatha yogi, you'd better approach him with a barge-pole; God knows when he will slap you – like Duruwasha (he was a Guru very notorious for his hot temper). It's very dangerous people. They don't know what is love is, they don't know what is Mother is. There's no talk of love.

Is self-awareness a pre-requisite to practice on progress of realizing kundalini shakti?

No. After realization you become self-aware. Nothing is needed. Now for example, people go on telling, "You have committed this sin. All right, pay so much money to me and all your sins will be finished." I tell you, put him to the police. To Me nobody is a sinner, no. You are My children. Nobody is a sinner. You have committed no sins, no wrong, nothing. You were mistaking something, you went into darkness; or I can say that you were ignorant, at the most. But I don't like to call any human being as a sinner, except for they're rakshasas. Of course there are rakshasas, then they are already branded, you don't have to say it, they're already there.

So this self-awareness is what you have to get. We are not self-aware. By doing it, we cannot. When we say, "I have to be self-aware. Now I have to be self-aware, I have to go inside" – what are we using? Our ego. It's a happening. When you achieve that state, that state – not human state, but a state of a yogi – there at that state you have self-awareness, and you respect yourself. You have your self-esteem. But you don't show off, you don't become cheapish person.

He says that "Mother, I have recently started meditating in the Sahaja way, and I feel absolutely fresh and beautiful all the time. Though, Mother, put very humbly, say that the energy is our own, I have never felt this energy before. Mother, so kindly let us know if we are re-linked to the God or the main source, and that is the reason why we feel full of energy throughout?"

Of course, you are feeling because you are re-linked, no doubt about it. But you don't feel any energy because you must be a very good man. When there is obstruction, then only you feel a little problem. Like a smooth landing, you don't feel it; if you get a smooth landing in Sahaja Yoga, means you are a very nice person, very good man, righteous man. Just smoothly you land, there's no obstruction, nothing. You have no imbalances, you are in the center, no problem. But if you have problems, then the kundalini a little bit goes, comes down. And that's why you don't feel it. Those who have problems do feel a little pain sometimes

here and there. But if the kundalini just rises up, know that you are righteous, you are good.

Is the term "God" given to all unexplainable questions as their explanation manas (?) ?

No, no, no. In Sahaja Yoga everything is explained and can be proved Pramana.

Has anyone seen, heard, felt or realized his ultimate control, master, owner, decision-maker?

Of course! So many of them, don't you know? There are so many.

Does the final authority lives outside every man, or does it reside inside everyone?

He is reflected in everyone, but the reflection cannot be the object. But the reflection can be equal to the object, depending on the reflector.

If anyone has realized the ultimate truth, why did he die?

These are big, big things he has asked. You see, I think the gentleman who is asking Me this question, I would ask him first of all to get your realization. He's quite confused gentleman. You see, just now – "What is God? What is death?" What are you? Find out first. Who is asking this question? He is asking from a center? Oh, my God! It's interesting, eh, that he's asking from a center all these questions. That means he's too much thinking, thinking, thinking.

Is wrong to say that God is in good?

I think he's done too much reading, that's the problem. First you know the reality, My child, then all these questions will disappear – nirvikalpa.

Now he's talking about ideal good and all that.

It's definitely true that man lives only once ...

It's wrong. Who told you that? He doesn't. But if you believe in that I cannot help it, but it's not so. And that to be good and to be righteous is not the end of your search. Dharma is the balance, that gives you the balance. But balance for what, dharma for what? We should ask the question. Why should we be dharmic; why not be adharmic? Why not ask such a question? It's logical. Why do all this dharma, dharma, dharma?

Because you have to rise. Say an aeroplane is not balanced, how will it rise? But supposing it is only balanced and never rises, what's the use of making an aeroplane?

So you have to be dharmateet. You have to go beyond dharma, you have to go beyond gunas – it's gunateet – you cross over, then dharma becomes part and parcel of you. You don't have to tell yourself, "Don't do this, don't ..." No, you just don't do it, try anything.

I'll tell you My own example. You know I have a double life. My husband is a – what is he, you must have known about him – he's a big, big, big boss of something, and I've lived with all that nonsense all My life. When he went to England they asked him, "Why don't you have dancing with us?" He said, "Because my wife doesn't dance, I don't want to dance." He puts everything on Me, it's a very good way of escaping!

So they said, "No, no, bring Her to London, She'll be all right. If you bring Her to London She'll start dancing." He said, "You even take Her to moon, She will not!"

So this is what it is. The dharma is innate, you just don't do it. Not because of conditioning, or it's better – it is Sahaj. Sahaja, you – just, you just don't do it. "No, I will not do that." You will never do wrong things, because you will just not do it. So this has to go beyond dharma, means the dharma is part and parcel of that. Gunateet means you are beyond gunas. You are neither right-sided, left-sided, centered, but you are beyond. What is left, right, center, what is this, why to hang like that? – better be above. That is what happens to you.

So "only there are righteous people": many righteous people came and went away, had no effect on the public. What is needed is your emancipation, your ascent; that's what we have to achieve. "Only the good" – so-called good; and you cannot establish good, I tell you. Nobody likes to follow a good person.

Like in Pune they were saying, "Everybody takes – they eats money, they never eat food." I said, "Really?" So I told My husband, "Everybody eats money" – he was in London.

He said, "You tell them 'My husband never took any bribe.'" So I told them, "My husband never took any bribe." They said, "Why didn't he take? Who told him not to take?"

So what happens is that normally people never follow a person who is good and righteous, never. But they'll always follow a person who is a little bit like this. The reason is, we are coming from animal stage – easy to go back. But once you're realized, then it's difficult; means once the flower becomes the fruit, it cannot become the flower – as simple as that.

So I say you've come here, all right, very sweetly, and then get your realization; then I'll talk to you. Then you yourself will say – and now, see these people who were singing here, some of them were terrible drug addicts, terrible! They couldn't even see Me. They said, "We saw only lights coming out of You, never saw You" when they came – in comas. Overnight, finished – alcoholics, overnight. I didn't tell them. I never tell, "Don't drink, don't ..." I never use that word. Let the light of your spirit come in, and you are there. I don't have to tell you anything, all habits you'll drop by yourself. Do you see the point? Because when the light comes in, the darkness has to run away.

So righteousness is not sufficient enough. You have to go beyond that.

Somebody has written about his friend who has a problem, who's fallen down, had an accident. He should go and ask the Sahaja yogis to help him. Nowadays I don't cure people, because there's no need to; I'm doing all other nonsensical things. The curing nowadays' done by Sahaja yogis. There are so many other things I have to see to. So you call anyone, they'll be very helpful and they will do it.

Ah, it's a good question – Is it possible to cure the suffering and poor with this Sahaja Yoga? Can we get rid of our poverty?

We can, by all means – if you stop fasting first. You want to fast? "All right," God says, "all right, go ahead. You'll not get food." Finished! Your wish will be fulfilled. You want to become like a sanyasi? Want to wear torn clothes? All right, have poverty. You want poverty, after all you asked for it.

Then, you want sufferings? "We must suffer." There's so many nonsensical things going on that "you must suffer." Then how? "I have suffer" – all right, if you want that, you enjoy it. You ask for prosperity, you'll get it, after kundalini awakening. You see the center there, called as the Nabhi Chakra, and who is sitting there is Lakshmi Narayana. Once Lakshmi Narayana is awakened within you, how can you be poor?

But also money has its own problems. You get wealth, which is satisfying. But don't ask for poverty. Leave alone you, now the Westerners have got a great desire for poverty. They wear pants, they said they are holey, means there are holes. Torn pants they wear – in England, imagine, such a cold country, wearing holey pants, getting varicose veins. And so many nonsensical suffering

is going on there, so many. (Such a long letter – should write small one.) So that's going on, and that's how people ask for it. So there is recession in America, recession in England, recession in Spain, crawling into France – have it. If you want to have poverty, have it.

So the Lakshmi chit is going to come this side, I think. Some sense is coming into our government, and I'm sure it will work out – hope so. But you take to Sahaja Yoga and you'll be surprised. For example, in England we have such a lot of unemployment, but not one Sahaja yogi is unemployed, not one. At least with this problem (?) at least ... you will take to Sahaja Yoga, to begin with.

Mother, Sahaja Yoga is for health and joy only, or is it something more?

Everything – totality. What do you want? Ask for it, desire for it – everything.

He says it's not explained to him. You see, just now I'll give you realization, you will see how the chakras are opened out and all that. But later on if you go to the center you can know everything, in one year you'll be all masters. But give some time to yourself, is the point. People are very busy these days. What are you doing? Some ladies told Me they're very busy with [*]kitty parties! Here are very few ladies in here, Madras; all the ladies must be in the temple sitting, cutting, shaving their heads. And very educated women also do it. I mean, why, why should we shave your head? God has lots of hair – you don't have to cut. All this nonsense! Women can be much more shakti shali than men, but this conditioning of the women of India – God knows.

All right. So now we are ... He's saying, "I have been practising pranayama for four years. I don't have teacher ...dangerous...."

Very dangerous. If you have no teacher, whether you have teacher or not, pranayama is very dangerous. Ha! If you have problem with your lungs, or some specific reason You see, all these vyayamas (means exercise), were given for specific reason, for specific chakras. Now, the kundalini's rising; supposing she stops at your stomach, Nabhi, and you are doing pranayama, what's the use? You should know where the kundalini is there. For example, today I was coming by car. Now they stopped Me at one point, then at second point. When the car started moving, then only I knew where it is going to stop. Beforehand, how can I do it? In the same way, when kundalini rises – use your brains! – then she stops at a point, then you should know by what vyayama you can put it right. It's very scientific. We too use, but not like all the medicines from the medicine box taking, morning till evening. And that's why they say they develop problems – they do. (You will, very soon.)

It's a very dangerous thing. You see, actually we are not only physical being. We don't live in only on prana – that's right? I've seen people who practise pranayama, if they're married – thank God you're not married – they divorce their wives, because there's no love. They're very dry people, extremely dried up; no poetry in their life. All right, you'd better start reading some nice poetry!

Now, he is saying there – "Could you please tell what is right-sided and left-sided?"

It's quite a long subject, but if you go to Sahaja Yoga they will tell you. Right-sided is physical and emotional energy, used for physical and – sorry, physical and mental work. Left-sided is the energy for emotions. Now for example, he's doing pranayama. He's doing that, he'll become right-sided – only if you do that.

When the kundalini is in the process of awakening, is one getting fear?

No, you do not. She's your mother. She will bear all the problems. When you were born, your mother bore all the problems, all the labor pains. She didn't trouble you, did she? She, poor thing, suffered for you. And once you are born she forgets everything, "That's – my child is born now, finished. Whatever is over is over." That's what is kundalini. Why should you have any fear? This is people who are telling you that kundalini awakening is very dangerous and all that, because they don't know anything about it. They don't want you to get your realization.

What he says is true, that – [Question: "Evil exists from time immemorial, in spite of several incarnations and saints."]

It's correct; but there is a solution. So why not seek the solution, to get out of evil? Once you are a realized soul, the evil will run away – not you. The time has come for all the evil to run away, to be destroyed, to be exposed, to be finished. It's you who can do it.

Everything takes its own time, like the growth of a tree. Slowly, slowly all these six chakras were worked out. Now the question of the seventh chakra, is the Sahasrara, which is now worked out in Sahaja Yoga. So the picture is complete. Evil cannot destroy a Sahaja yogi; they know it very well. Even the evil know that they cannot. If they see a Sahaja yogi, they run away. So don't you worry.

I think I have answered all your questions, most of them; but there's one thing. I've been doing this for the last (how many years?) 1970... – twenty-three years, twenty-one years, answering questions. I'm quite now clever, I can answer any question, that's true. But this is no guarantee for your awakening, I must tell you. It's a mental acrobat. So though I have answered your question, doesn't mean that I will raise your kundalini, or kundalini will rise. That's a separate issue altogether.

But I don't want you to have this mind suddenly shooting out and saying that you didn't ask this question, so that you be stressed out. That's why I answer. Otherwise makes no difference whether I answer or don't answer. It's something very different, different area.

So now, we are all prepared for our realization. Those who got yesterday also will get it more. As I have told you, those who do not want to have it, I cannot force on you – cannot force.

I think all the Sahaja yogis from the West have to go out – this time is there, sorry. I know you want to sit down for meditation, but you'll be getting much more chances than others; because there's time up. You have to pack up your things. All right. Look at them, they're singing Sanskrit, and it's complete "Ai Gira Nandini" they sing so well. Just think of them – can you imagine, these people, how did they learn? These are Germans, can you imagine? They don't call themselves Germans, no. How could they do it? They didn't know, these English didn't know a word of Hindi; they lived here for three hundred years, I don't know what they did. Even to tell them Darwaza Band Kar (means close the door) you had to say, "There was a banker." It was so bad...(level?)...

Look at them! All this is the Atma! How they appreciate your music, and how they appreciate your Kuchipudi dancing out, it's surprising – much more than you can. Because our music comes from Omkara. It will be proved, praman. We should be proud that we are Indians. Our culture is the highest culture in the whole world. We must respect our culture and preserve it. Ask them, they will show you, they will tell you what they have found in Sahaja Yoga.

[Question about moksha.]

This is moksha only? Of course! This is what moksha is. "Moksha" means where you rise about your physical, mental, emotional being; you are no more involved into it. That is the moksha. And by this non-involvement, all your physical, mental, emotional beings are solved. You become that, you become the tattwa, Tattwamasi you become the tattwa. "Aham Brahmasmi" – you become the [*]Brahma. It's all around – this is Brahma. But even when you become you don't believe, again I tell you. I mean, I don't know what happens, they don't believe that they are.

All right, so a simple thing is now is to understand that it's a living process. It cannot be forced, it works by itself. But you all have fundamental right to get your Self-realization, all of you – whatever race you may be, whatever religion you may be, whatever country you may be – you are a human being, and you all have this right.

I would request you to take out your shoes and to put your feet on this Mother Earth, because she sucks in our problems. Both the ... please take out your shoes, chappels, take out please. (Language – he doesn't understand My language, is it?) Both the feet on the Mother Earth, away from each other. Now, during meditation please don't move out, that's all

You have to go, I think. Please, I think you'd better go. You are going by plane? All right. You are Sahaja yogis, you can do anything. The train will wait for you!

So They don't want to miss any moment. They understand the importance of every moment, you can imagine.

What you need is sincerity to yourself. Now you have to put your both feet away from each other, and have a very pleasant feeling about yourself – prasanna bhava, prasanna chitta. Don't be angry with yourself, with anyone, just be prasanna. What a nice word we have in Sanskrit, prasanna. Put both the feet away from each other like this, and have a very nice feeling about yourself, very pleasant feeling.

First we'll tell you what chakras are to be touched, and how to raise your kundalini yourself. But later on you don't have to worry, later on, is very simple. He will show you how to raise your own kundalini.

You have anything (Please try to loosen it.) Please put the left hand towards Me like this All right. Left hand towards Me like this. That is for absorbing the energy, or for expression of your desire, because left side is the power of desire and the right is the power of action. So put your left hand towards Me like this, the expression of your desire to have your Self-realization. Take your right hand on your heart. As I told you, in the heart is reflected the God Almighty, as spirit. If you become the spirit, you become your own master. So now you take down your right hand – we are working only on the left-hand side – on the left-hand side of your abdomen, on the upper part. Press it hard. This is the center of your mastery. (All right? Can you hear Me now?)

So now, if you are the spirit you become your own master. So you put your right hand on the upper portion of your abdomen on the left-hand side, and this is the center of your mastery. (Who's making the noise? They are able to hear Me? No? No, it's quite loud. Don't you hear Me? All right, thank you.)

Now, take down your hand in the lower portion of your abdomen, on the left-hand side. This is the center of pure knowledge. That is what works on your nerves, on your central nervous system, is manifested by this center of Swadishthana. Again you raise your right hand in the upper portion of your abdomen, on the left-hand side. Then again you'll have to raise your hand on your heart. Then raise your hand in the corner of your neck and shoulder, and turn your head to your right. This is the center you catch when you feel guilty, and you develop horrible diseases like spondylitis, or maybe angina.

So now please put your right hand on top your forehead, and bend your head. Here you have to forgive everyone, without thinking about whom you have to forgive. Take back your right hand on the back side of your head; this is the Agnya, front Agnya and the back Agnya – if you know, the optic lobe. Press it on both the sides. This is just the center because you feel guilty; ask forgiveness from the divine Power, that's all. Push back your head. Now, stretch your hand fully, and put the center of your palm on top of the fontanel bone area, the taloo, which was a soft bone in your childhood. Put down your head as far as possible. Now press it hard and push back your fingers, and press it hard and move your scalp, slowly seven times clockwise.

Now, that's how we have to do it. At the very outset there are three conditions. First is that you all should feel fully confident that you are going to get your Self-realization, that you are going to get your Self-realization – (can you hear Me now?) – fully confident.

Secondly – (can you fix it?) – second condition is that you should not feel guilty at all about anything. Us Indians don't feel so much guilty as the Westerners. It's good idea not to feel guilty. Don't listen to anybody who tells you this is wrong, you are like that, you are like that – nothing of the kind. Nobody has business to judge you. So please don't feel guilty, very important.

And the third condition is that you have to forgive everyone. Many of you will say that's difficult, which is wrong. As I told you yesterday, whether you forgive or don't forgive, you don't do anything. So by not forgiving, only we play into wrong hands. So just, without thinking about whom you have to forgive or whom you have to remember, try just to say in general, "I forgive everyone."

You'll feel much lighter. Just you say that. That's a myth, you are living with a myth. (Can you hear Me now? You can. Can you hear Me, that side? Back side, do you hear Me?) Now, you have to close your eyes. You can take out your spectacles, because you should not open your eyes till I tell you. Please take out your spectacles. If there's anything tight on your neck or in your, on your waist, please If you have anything – (What's the matter?) If you have anything – (I have to just go on to it, that's what's just coming) – anything on your neck or on your waist, something very tight, you can loosen... If you have any tawis or anything, please remove it, it's not very good. Or some mala given by some guru or someone, please remove it; because you have not come here to enslave yourself to anyone, but to become absolutely free.

So now we close our eyes, all of us. Please close your eyes. Put both the feet on the Mother Earth still, don't forget that, you have to put both the feet, yes. Now, close your eyes fully, don't open them. Now, put the left hand towards Me on your lap and right hand on your heart, right hand on your heart. Now left hand open towards Me, open, keep it open towards Me. You can keep it in your Yes.

Now, in the heart resides the spirit. Ask Me a question three times, "Mother, am I the spirit?" It's very fundamental question. Without any diffidence, please ask this question in your heart three times, "Mother, am I the spirit?" That's a fact: you are the spirit. That's the truth about you. Now, take down your right hand in the upper portion of your abdomen. Be Prassana Chitta....You should not be overly serious. There is nothing serious, you see. Must understand, you should be prasanna chitta. Forget your past. Now, here you have to ask another question three times, "Mother, am I my own master?" Ask this question three times. "Am I my own guru?" This center is created by the Satgurus for you to establish yourself.

Now, take down your right hand in the lower portion of your abdomen on the left-hand side. I cannot force pure knowledge on you. The rest is all avidya; this is vidya. Vidya, where it is vida, is knowledge. So you have to ask six times, "Mother, please may I have pure knowledge?" When you ask for pure knowledge, your kundalini starts rising. And now we have to nourish our upper centers with our self-confidence. So now raise your right hand in the upper portion of your abdomen on the left-hand side. And here with full confidence you have to say ten times, "Mother, I am my own master." Please say it with full confidence. Don't doubt yourself; you are your master. Please put your left hand towards Me, towards Me. Many people are not having left hand towards Me.

I've already told you that the truth about you is that you are not this body, this mind, these emotions, these conditionings, this ego; but you are the pure spirit. So please now raise your right hand on your heart, and here with full confidence you have to say, "Mother, I am the pure spirit. Mother, I am the shuddha Atma." Say it with full confidence. Now, raise little bit properly, you see, it should not be very low also, raise it properly, as if raising your heart. Raise it.

This all-pervading Power is the power of love, is the ocean of knowledge, ocean of bliss and compassion. But above all it is the ocean of forgiveness, and whatever you think you have done wrong can be easily dissolved in this great ocean. So please raise your right hand in the corner of your neck and your shoulder, and push it back more. Here you have to say sixteen times, "Mother, I am not guilty." Say it sixteen times, please. "Mother, I am nirdosh. I'm absolutely nirdosh."

I have already told you that whether you forgive or don't forgive, you don't do anything; it's a myth. But when you don't forgive, then you play into wrong hands and torture yourself, while the person who has tortured you is quite happy. So now, raise your right hand on your forehead across, and put down your head. Fully put down your head, and here you have to say from your heart, not how many times. If you don't say it, I cannot make your kundalini pass through this constricted Agnya Chakra. So please, all of you should say, "Mother, I forgive everyone in general," not thinking about anyone in particular, please.

Now, take back your hand on the back side of your head. Push back your head, as far as possible. Without feeling guilty, without counting your mistakes, just for your satisfaction you have to say, "Oh divine Power, please forgive me if I have done anything wrong. Oh Brahmachaitanya, please forgive me if I have done anything wrong, knowingly or unknowingly." This you have to say in your heart, not how many times.

Now, stretch your right hand. Put the center of your palm of right hand on top of the fontanel bone area, which was a soft bone in

your childhood. Push back your fingers as far as possible. Put down your head as far as possible. Here again, I cannot force Self-realization on you, so you have to ask for it. Move your scalp seven times clockwise, saying, "Mother, please give me my Self-realization." Seven times, please. Don't move the hand so much as the scalp. Please press it hard. Push back your fingers. First is, unless until you push back fingers, there won't be any pressure.

Now take down your hands, please. Put both the hands towards Me. Now watch Me without thinking. Now put your right hand towards Me, and bend your head and see for yourself. Don't watch others, watch yourself. See if there's a cool breeze coming out of your fontanel bone area, see if there's a cool breeze coming out of your fontanel bone area. There might be a hot breeze also; if you have not forgiven, specially, then the hot breeze might be there. So now you forgive.

Now, take your left hand towards Me like this. Again put down your head. Not on top, but away from it; some people get it very far also. Try to see if there's a cool breeze or a hot breeze coming out of your head. On the fontanel, not very far backward or forward, but on the fontanel, on the taloo. All right? Again, put your right hand towards Me. Ha! Bend your head, bend your head. That's it!

Now, I have to tell you how to give yourself the Kavach to protect yourself, it's very important; and how to raise your kundalini, it's very important, very simple – he'll show you also. Put your left hand like this in front of you, and the right hand you have to move, the left hand goes straight. So you have to – I'll just show you first of all, like this. It goes up onto your head, and here you give it one knot. Now, again we'll start now, properly. We start it from here. Now start moving your left hand upward. For fixing up your kundalini, put your hand up and give it one knot; then again, the second one. Give it the second knot. Third knot you have to give three times. Now again do it, please: one, it's two, and three. Done!

Now the Kavach. You have to take for your protection every morning when you go out, and before sleeping you should put your attention here and sleep off. Put the left hand towards Me like this. It is Saadhe teen... the three-and-a half coils. So how do you give Kavach? It's, put left hand towards Me, towards the photograph, put the right hand like this – I'll show you first of all. Then raise it like this, bring it down – this is half. Then again you take it back – this is one. Again you take it up, is again you take it back – is two. Again you take it like this, again you bring it back – is three. And now you take it back only halfway, so three-and-a-half times. This is bandhan, is the Kavach, Kavach of protection. Also lots of things you'll learn, how to use this power from your hand.

Now, all those who have felt cool or hot breeze in their hands or out of your fontanel bone area, please raise your both hands. All those who have felt, please raise both your hands. They have a little problem of liver, but it will work out, it doesn't matter.

May God bless you all, may God bless you.

So Madras should become now Mada Raas means all the Mada (vanity) is finished and achieve that state.

May God bless you all.

Again and again I tell you, be humble and come to the center. There are some very good Sahaja yogis in the center. They'll all tell you everything with very loving way. But please come, and pay attention to yourself, and know everything. Next year I will come again to Madras.

May God bless you.

1991-1208, Evening Program Classical Vina Recital

View [online](#).

8 December 1991

Evening Program

Bengaluru (India)

Talk Language: English | Transcript (English) – Draft

Evening program, Classical Vina Recital, Bangalore (India), December 8, 1991

[Shri Mataji's speech at 1:53:10]

[Applause]

We are all so very thankful to you for rendering such a meditative instrument like this holy vina. They know about vina and they know that this is one of the Adivaadyas [primordial instruments]. Also mridangam [percussions] is an Adivaadya and ghatam also is Adivaadya. I must congratulate the South Indian music style in which they have maintained those Adivaadya.

But in the north India, these rhythmic instruments have taken another form like tabla. But mridangam has its own depth and its own feeding, especially for all devotional music, mridangam is used even in the north. Now this is ghatam, you have seen, it's like a Kumbha. And as you know we call the Kumbha is where the Kundalini rests. And the Shiva is the one who plays the rhythm. He is the rhythm. He's the creator of rhythm So, this combination is so beautiful! And see how simple is this instrument. Even look at vina. It is made from pumpkins and that is made from wood. Such a simple instrument and the depth of this culture! The depth of these great people, these artists, is bringing forth such highly evolved musical melodies, that in the West you cannot produce. I can tell you this way.

Look at the rapport between these people complete rapport. There's no need to tell him anything or to tell anything, nothing to know the notations, nothing. Just extra rapport. All permutations, combinations, everything. Now you are all awakened people, you are all Realized souls, so you are now feeling the AUM within you so you are appreciating it. And I'm sure, if you take to this music, you can reach the same heights and same deeper meanings of life.

The music was extremely meditative and the Kundalini was dancing all the time. You all enjoyed it. We had some great composers, but they were composers. They composed the music and that was to be produced. Here also, the music that he sang like bhajans and all that, are written by great poets, also composed, this provision that you can enlarge it the way you like; the permutations and combinations, you can go on. This provision was not there and now as a result of that, people are going amok with their music. So, we have to understand that the same, that composition that you had, with that, you can create your own, whole atmosphere.

For example, like Darbari Kanada. It's a very majestic raga. I always felt, on vina, it would sound better [unclear], much more resonance than any other instrument. And in Darbari he played, really he made the whole Darbar [Persian word; court] before me. Also, the raga like Malkauns, all these ragas are very majestic ragas, better played on vina than on sitar. See how many fingers he's using

how many strings he has to press. And they are so unassuming people, so humble.

As he said, "Vidya vinayena shobhate [Knowledge graces by humility]" if there is 'vidya', if there is talent, it must have 'vinaye', it must have permit [unsure].

I hope some of the Sahaja Yogis will take to this and will pick up these things. Why not? You are all Realised souls. Because you are Realized souls, that's why you are appreciating this music.

Otherwise, you could not have. have. Because this music comes from Aumkara, from Chaitanya itself. That's why you appreciating it. And as you develop taste for this music, I'm sure some of you will, one day, come to the lotus feet of some great Guru here, and would produce beautiful music. Because this music has not to die.

You are a great audience, they appreciated you very much. They felt like expressing themselves more and more. And this audience must increase and this music should go on. Like, you had Mozart, nobody listens to Mozart. They had discovered that many tapes that they had made were not sold, of Mozart.

[Cut in the video]

Shinewas Arke Murti. Now you see, Arke is the name, should be taken first, because that's the name of his father. So, we have. And the father was mister? 9:01

Musician: Arkesho Murti.

Shri Mataji: Arke?

Musician: Arishkesho Murti.

Shri Mataji: Aris. Aris?

Musician: Arishkesho Murti.

Shri Mataji: Arishkesho Murti. 9:08

Now this gentleman is a very well-known person. He was a 'Viduana', [unsure] it means he was a very scholarly person of vina. Very well-known person. And then his son is now keeping the tradition of his father. It's very great and I'm sure some of the young people from this group will come and would learn this from you.

[Applause]

On the mridangam, we have mister Prasanna Kumar. I know what is the meaning 'Prasanna' is. And he really has made me 'prasanna' [happy].

[Applause]

What masterly work he did! Masterly. You have heard tablas, but you have not heard so much of mridangam. And see the depth of it, the control, the rendering. And of all the things, a complete rapport with the musician. Like, in the North Indian music, if they are playing variations called mukras, then the artist just plays the laya, he doesn't play the music. They are never combined. But here, you see, both are combined. What an understanding it is!

Same with Mr Dyana, who is a ghatam player. He's just taking- [Applause]

I'm very proud of you, sir. All of you that you have done such a great work for me, that they have realized what wealth lies in this country. And this is all, comes from Divinity. All for Divine, that's why. It's not meant for something cheapest stuff. But it is to please the Divine. And that's why they are so pleased and so very happy, and they're all enjoying. They don't care for food, you know, nothing.

Musician: And mister Subramanyam on tanpura.

[Laughter]

Shri Mataji: No, no. You see, do you see? [Applause]

Musician: I'm sorry.

Shri Mataji: Yes, yes. Mr Subramanyam, on tanpura, was playing here, and was also giving tala (rhythm) all the time.

[Applause]

Though the talas are named differently and have different beats also little bit, but they can be compared easily with North Indian with North Indian, like Kaharva (8 beats) and jhaptal (10 beats) and also you can say, ektal (12 beats).

So, there is not too much of a difference. As some of you are learning tablas, you should understand that it's very easy to learn from there to this. But what I feel more, that the way he played the music, also in the North Indian style, which is really remarkable, so much. It's very remarkable. One day I'll tell you what is the difference between the two is. You might not have found out. And how difficult it must be for him to play on vina, these difficult deep ragas. And he has done it. So, we have to give him a big hand.

[Applause]

[2:02:10]

If you want, you can see this vina, ghatam and this thing. You can see this. you can come closer and see what it is like.

Sahaja Yogi: Shri Mataji, Prasanna is his brother.

Musician: He is my brother.

Shri Mataji: Is he?

Musician: Yes.

Shri Mataji: What a combination! Wow! Mr Prasanna Kumar is his brother.

[Applause]

I bless you all, with all my heart, all my heart. Be proud with this service, be proud. This is the greatest heritage, greatest [unclear].

You should not [unclear]. You want to see? Just show them. It's a good [unclear].

They play tabla.

Musician: Who plays on tabla? You also or somebody? This is mridangam. This is vina, very traditional instrument, we call Sarasvati vina.

Shri Mataji: It is different from sitar. Sitar has 2 threads and more notes.

Musician: We have 24 frets here. 24 frets.

Shri Mataji: Sitar, you have 18. He has 24. See that. And he places the two fingers on this, and sometimes with four fingers also.

Did you see the notes, how do they sing?

[Unclear conversation from 2:06:41]

Sahaja Yogi: What is this?

Musician: This is supporting, supporting, to keep this.

Musician: This is made out of jack wood, jack wood. This is [unclear], This is metal.

Shri Mataji: Because [unclear], much bigger than sitar.

Sahaja Yogi: Magnetic. Like electric waves.

Musician: Electric. Ah yes, It has vibrations, it has control.

Musician: It's all Mataji's blessing. Otherwise, we are not as late like this.

[Applause]

Musician: You would like to see, all of you?

[Applause]

Shri Mataji: You have seen the picture of Sahaja Yogis. It's different from tabla. This other side

2:08:50

Musician: That Divine power is there, that makes me to play. Divine power makes me to play like this. I was not playing. It was only Divine power. It was coming from you Mataji.

[Applause]

Because you told that.

Shri Mataji: Yes, of course. May God bless you all.

It's a surprise, isn't it? What a surprise! But the larger comes from Shiva. Nandi and Shiva and also [unclear], because, you see, Anahat is there. Anahat, without note. And this is Shiva's heart. He resides in Anahat. They are all Shivaists and they worship Shiva very much.

[End of video]

1991-1209, Is this the end of our evolution?

View [online](#).

9 December 1991

Is This The End Of Our Evolution?

Public Program

Keshavs shilpa, Bengaluru (India)

Talk Language: English | Transcript (English) – Draft

1991-12-09 Public Program, Bangalore, India

I bow to all the seekers of truth.

At the very outset one has to know that truth is what it is, we cannot conceptualize it, we cannot imagine about it, we cannot organize it, we cannot change it. The unfortunate thing is that we cannot know it at this human awareness. I came to Bangalore and people brought beautiful flowers to me, very beautiful flowers. We take all these flowers for granted, we don't even think how one seed can give these big trees, can create this beautiful atmosphere, also how these trees and plants and bushes all of them how they grow up to a limited area, how individually they produce whatever they are supposed to produce.

Look at our eye what a complicated thing this eye is, what a camera it is, how many things it does, we never even think how did we get this camera fixed here which is doing so many things. We just take everything for granted, and also i must say that science cannot tell you how, it can say it is, whatever they find honestly they say it is beyond that they cannot say how.

Now we have to also think about one more thing that we have being human beings from amoeba stage to this stage we have come, but is this the absolute that we have reached? Is this the end of our evolution? If it was so there would have been no problems, we all would have been very different people all understanding each other. So we turned to scriptures which says that you are to be born again some say you must have "Atma Bodha" so that you get your "mokshas", some say that you have to become "Vali". What is it they are talking about? They are people of different awareness and if you try to understand that, they are talking of an absolute nature of human beings. The absolute nature of human beings is the Spirit.

Now I would say that you should not take me for granted also, whatever i am saying should be treated like a hypothesis and if you think it is right and if it proves then you have to accept it, if you are honest to accept it as a law. So this divine laws we do not know how it works and as it is we never think about them, you also do not know about them.

As Doctor Talwar and Doctor Brian, Doctor Brian Wells is in charge of seven hospitals in London, he is an authority on alcoholism and drugs and i don't know what else, but what he was describing the plight of the west is no less here also, we also in India have so many problems which they may not be aware, but we must know that there must be some solution to this. Now if you study this, problems come to us from where, ecological problem, how does it come, it comes from human beings. You go in a forest, in a forest as long as there are no human beings you will not find anything dirty, everything clean beautiful no smell nothing, but if you find anywhere that is dirty or something filthy know that there is some human being living there. We have created ecological problem, there is a big understanding rapport in the nature and the whole things works in a circle but we human beings have been given specially a freedom to seek the truth. While seeking the truth of course we go wrong we hit here... hit there... but unless and until we have found it we are not going to be happy or satisfied and more over apart from finding it, it is the last breakthrough of our evolution. If we do not become the spirit we are not yet complete and we will go on fighting with ourselves, fighting with everyone, struggling all the time till you have found out what you are.

We have had many saints in our country, it's a "Yoga Bhumi", definitely it's a very country of spirituality, but all this knowledge is your own, this is your heritage, this is not coming from west, this was all here discovered. But as we are more enamored by the western knowledge by western things we do not want to see what deeply lies in this country as a great knowledge, not only that

but the solution for the emancipation of human beings. It's not only for the emancipation of human beings but also for the emancipation for the [UNCLEAR] and for every individual.

Now this Kundalini is [UNCLEAR] pure desire because all other desires are not pure. Supposing today i want to buy a house so i will struggle to buy a house but once i have bought it immediately i will start thinking of something else. As you know economic science is this that in general wants are not [UNCLEAR], the reason is these are not pure wants. The pure want is really whether you are aware or not is to be the spirit to be connected with this all-pervading power which does all living work, this connection has to be established otherwise we are not going to be restful, the stress is nothing but the struggle to be that all these diseases are because our mistakes in a way that we are blind, because we haven't got [UNCLEAR].

Supposing there is darkness you start walking now here you might hit anyone you may fall something might happen, so it's not that you are sinning or anything but you are ignorant you do not know how to go, it is the blindness that Kabir Das has said, ""Kaise samjhaun, sab jag andhaa?". They all didn't know they got frustrated; most of them got frustrated. A person like Gyaneshwara who wrote in his Gyaneshwari in the sixth chapter about Kundalini went into a Samadhi, living Samadhi at the age of 23 years. So you can imagine how frustrated they must be that they cannot talk to you people and tell you what is for your benevolence. So anxious that you should have your benevolence, they did all that what that was possible under the sun.

But some or other people never understood them because we are so conditioned, either we are condition on left side as doctor has said it, on the left side we are conditioned because we are very ritualistic, whatever we are born in a Hindu religion we are Hindu, born in a Muslim religion Muslim, born in a Sikh religion we are Sikh. We never even think that may be all these religions must be coming from the same source, may be all these incarnations and all these prophets might have been the flowers of the same tree. But we just think we are the best we have got everything and the rest are all horrible that's how the quarrel starts. Actually we are somewhere else and those who started those religions are somewhere else, they are all related to each other, even Christ has said those who are not against me are with me, who are those? We never tried to find out. Every religion started with great ideas of spreading righteousness and ultimately self-realization "Atmanubhooti, Atma Bodh and Moksha". Of course it has deviated because it did not find the truth, it should have found the truth and it would not have deviated, all these deviations you understand when you really jump into that new awareness where you have complete light to see the truth. The spirit is the source of the truth, the truth is absolute, it is not whether it is red or black, it is absolutely what it is. For example if you have about ten children who are realized souls, you tie up their eyes and ask them please tell us what's wrong with this gentlemen, they feel on their fingertips the vibrations of a person. If they raise this hand and this finger say this is something wrong here that means he has a bad throat and you ask the person have you got some throat trouble, yes i have but how do you know? All the children will say the same because it is absolute, so whatever you achieve in your evolution you achieve on your central nervous system.

For example if there is a dog or a horse and if you want them to go through a dirty lane it's easy for them, they don't bother about dirty, they don't even worry about colors and aesthetics nothing of the kind, they just walk on. But a human being can't because in his evolutionary process he achieved that sensitivity that he know what is filth is, his nose can feel it, his eyes can see it, his ears can hear it. In the same way whatever we have achieved so far in the evolutionary process we have to achieve now, a higher awareness and that awareness is called as collective consciousness "Samuhik chetana", that means who is the other, the microcosm becomes the macrocosm, you become part and parcel of the whole and when you think of any one you can feel it on your fingertips whether he is dead living or away what's the problem with that person. If you know how to correct those problems you can cure that person, because there is "Atma Bodha" you also know about your own centers which are basically seven, there are many centers but basically you have to know seven centers and once you know about these seven centers you can easily correct them, it's not difficult... it's not at all difficult because it is so innate, it is built in, for example you are sitting there you can see i am wearing a white saree, i don't have to tell you, you see it, it's there. In the same way it's the easiest thing that's why it is Sahaj, "Saha" is with, "ja" is born, born with you is the right of this Yoga, this union with the divine power which is all pervading the "Brahma Chaitanya" is your birth right as human beings and you all should have it. But one must know that you cannot pay for it, how much do you pay to this mother earth for sprouting the seeds, anything who asks money for this kind of that know that he is a cheat. How can you ask money because god doesn't understand money, banks, does he? It's your headache, he never created money he created you and you created money and all these headaches but when people starts selling god it's a great sin and

please understand that you cannot pay for it. Some people have all kinds of guru [UNCLEAR] these days, all kinds of fake gurus have come away. Everything is money oriented, it cannot be money oriented, it has to be spirit oriented and in that i would just say that you must find out from the disciples, first you should find out what kinds of disciples they have and what kind of people they have created and then you should believe. I have known people i have this guru... i have that guru... but what has he done for you, what have you got out of that guru, have you got any powers, are you peaceful, are you healthy. I am a mother i would say if you retaining a guru at least he should keep your health alright, they have got cancer here... they have got cancer here, they have got bankruptcy they have got all kinds of problems and here they have a guru. What's the use of having such a guru when the guru is himself a prospering very much and the disciples are all becoming sick and ill and poverty stricken. It's very important to understand that this is Kaliyuga and this is the time these things were to happen, and then after that you will be amazed that you find that your life has become miracle... it's a miracle. You are helped all the times by this divine power, you become absolutely a instrument of that divine power and you know how to handle it and how to work it out. It is your own right that you should have it and i don't know why you shouldn't have but it is not attractive to look at because we don't know we are not very pompous people, we are not dealing in the advertising department and all that, so it is not so pompous. But it is definitely very helpful for the whole world now, that's the only solution one can think of that people get transformed in Sahaja Yoga... absolutely transformed.

You must have heard these people singing Sanskrit imagine, they have been in Sahaja Yoga some of them from two years... three year... Sanskrit and all that they are singing, you know formally i remember if an English men was here he had to tell him for even saying that "Dharwaza band karo" there was a banker otherwise he wouldn't understand. So if you are to say that "Dharwaza khol do" there was a cold day otherwise they couldn't speak that was their condition, their tongues would not move at all, to sang to say Sanskrit i mean... language and all... the way they have understood and the way they enjoy our Indian music and Indian things, it's very surprising, because you become absolutely adjustable, adaptable and absorbent, you absorb things very fast.

So many people have become great artists and musicians and writers, orators. So your personality which is glorious starts expressing itself, you are glorious believe me you are all glorious, only thing you are not yet connected, like any instrument say television, if you take it to a remote village and show the villagers and say that in this one you can see the pictures from all over world they will say how can it be because it is such a little box, you are also like that box we think, we are not. We are fantastic, we have to just get connected to that all pervading power, only thing is that formally people used to go to Himalayas stand on their heads, cleanse their chakras one after another do all kind of penance, sufferings. In Sahaja Yoga you don't have to do anything, nothing has to be done. But there is one thing that you have to become a collective personality, for that you have to attend our centers. We are humble people, we don't take money, we don't have elaborate things but we have the truth with us. So you have to come and learn all these things for not paying any money or anything and you should become a master. Within one year people become masters... one year... but i have seen some people become master in second day, such a spontaneous happening that it doesn't take much time for them to master it. May be "Purva janmas" depth that they had that they get this kind of a tremendous effect of their Kundalini awakening. Now this Kundalini is your mother she is your individual mother, like a tape recorder she has taped you everything within yourself, she gives no trouble while getting awakened. Some people have written horrible things about the Kundalini may be they don't wanted to get realization, it is not so. Please believe me she is your individual mother and she is anxious to give you your self-realization, your second birth, she looks after you more than your own mother who took all trouble upon herself to give you birth, being [UNCLEAR] can understand a mother and we know how she has looked after us, in the same way this Kundalini raises and she gives you this realization and this is her life being completely... she thinks that all her lives she has been working it out and now the fulfillment has come, you also feel extremely fulfilled. I just say that my lecture... this short lecture and short stay is too short and you may not feel very much satisfied with it but makes no difference, whether i give you lecture or don't give you lecture, whether you ask me questions and answer you... because now i have become an expert on answering questions, even if i answer your questions it's just a mental acrobat, it has nothing deeper. What is best is to get your Kundalini awakening and there is no guarantee that if i answer your questions then you will get it, but if you have any questions please write them down and give it to the organizer here somebody who is organizing and i will try to send answer to that. I am sorry i am here only for one day i should have been at least here for two three days but may be next year i will be here for longer period with you. Thank you very much

So question... i will do it later on...

You can go to our centers and can get cured, we have someone here who will tell you how some people got cured even in Bangalore in my absence and how it has worked out.

[Sahaja Yogi talking]

We had a person who stays in Padmanaba Nagar suffering from Asthma for 18 years, when it was approaching winter it was not possible for him to move out anywhere and he used to almost be bedridden, after he came over to our center he started getting vibrations from us, he knew who Sri Mataji was and within a month he started feeling the relief and after about two months he was totally relieved of Asthma. Today he is able to go about in winter or even in the open mist and dew without any warm clothing, in fact last year when we had gone for the international Sahaj seminar he was in the water... sea water for almost an hour and he was surprised himself how he could go through such a thing. Apart from this we have another lady who was suffering from acute sinusitis, very badly congested for 10 years she was suffering, she could not even do her normal house hold course, she couldn't move out anywhere and then she got into Sahaj... of course she was doing some other Yoga and she thought she would get relief from it, she was in that for quite some time and after getting into Sahaja Yoga and started feeling the vibrations she got a total relief from this and today she is perfectly ok. And yet another case we have of a lady who has had elephantiasis and her knees were totally stiff, she was unable to walk for over 10 years. After she was coming to our center and taking the treatment, we have some very simple treatments like foot soaking etc, within six weeks everything started gradually reducing and she started walking without aids, today she is walking normally absolutely normal without any aid. So these are some of the great standing examples of how Sahaja Yoga cures people.

[Mataji talking]

It's not only... you see there is one point you should see there that it has a very scientific pieces, you know the modus operandi, you just don't know... somebody goes cured nothing of the kind. Not only that i do cure... in the sense i don't say i cure it because your Kundalini cures you but anybody can do it, anybody who is Sahaja Yogi can do it and they know what it is. It's a medical science of parasympathetic nervous system about which the doctors don't know much, it's the control of the parasympathetic. So one should... it's not something in the air that you cure somebody, it's not like that.

So would you like to have your self-realization now, alright, may god bless you. Now there is one thing, i think you all come and sit down, sitting down would be better, all of you please sit down, please be seated, no no not necessarily on the ground but the people who are standing i was saying. It's surprisingly even sitting on chair or even above me you get realization, this is what is... our creator is so anxious to give realization under any circumstances, whatever may be the style of sitting, whatever you may be wearing, whatever you may be... have your self-realization. But then you have to respect him, you have to come to collectivity and you must grow it otherwise again you will get into trouble... and again you will get into trouble... But i still don't understand why not... Sit down... sit down please be seated, just sit down

Now there are three conditions primarily, first i must confess that i cannot force it on you, i respect your freedom unless and until you want it i cannot force it, so who do not want to have self-realization can go, i cannot force on you please and it is civil not to be here.

The first condition is that you should not feel guilty at all. You are a human being, have respect for yourself, actually you have to be "Prasann" about yourself that you are a human being and not to be angry with yourself. In no way you should feel guilty. Those people who tell you are a sinner and all that i don't know what to say about them but as far as i am concerned you are my children and i don't see any sin. Of course there are devils and [UNCLEAR] and there are "Rakshasas" also i agree but still i would say that it's better to forget about them and know that you are human beings and not to feel guilty at all. That means you should be pleasantly placed towards yourself, this is first condition. If you feel guilty then a center on the left hand side called left Vishuddhi starts coagulating, with that we develop a disease called Angina of the heart, you develop Spondylitis and many other

diseases which are caused by lethargic organs, so please don't feel guilty. You don't know it has a very bad effect. God has not made us human beings to feel guilty not at all, so please don't feel guilty at all, that's first condition.

Second condition is that you have to be extremely confident about yourself, you should know that you are a human being and you can get realization, don't doubt yourself. If you start doubting then the Kundalini also says all right let us wait for a while, so don't doubt please don't doubt yourself. You have to be extremely confident about yourself.

And the third condition is that you have to forgive each and every person without thinking about them, in general, now many people say it is very difficult to forgive. Whether we forgive or don't forgive what do we do, do nothing. But if you don't forgive then you play into wrong hands unnecessary, i mean we... there the people who are torturers are happy and while those who are being tortured are feeling unhappy. So this is not fare to ourselves, so forgive everyone without thinking about them, even thinking about them is painful. So best thing is not to think about them but forgive everyone, it's very simple to forgive, just to say i forgive everyone, finished, see you feel much lighter such a load you are carrying by not forgiving.

In this small lecture i know i could not tell you everything about it. In English language itself i don't know how many thousand lectures i have given and there are other languages also i have used so you should not feel upset about it, gradually you will know everything. You have to take out your shoes if possible because this mother earth helps us a lot.

Now please put your both feet apart from each other because there are two system left and right... on the mother earth... apart from each other, now you have to put your left hand towards me like this because the left side power is the power of desire and you have to desire, you have to ask for self-realization, this is a symbolic expression of that, put your left hand towards me. Right side is the power of action, so with the right side we nourish our centers on the left hand side. First we nourish our heart on the left hand side, heart is the center where the spirit resides, spirit is the reflection of god almighty in every person. If you are the spirit you become your master because it guides you it gives you light, so the second center is the upper portion of your abdomen you put your right hand and press it hard... upper portion... on the left side... on the left side... no no please put right hand on the left side, now press it hard (can someone show). Now this is the center of your mastery, this is created by great sadgurus great masters for us which is to be awakened. Then you take down your hand on to the lower portion of your abdomen on the left hand side... left hand side, now press it hard, this is the center of pure knowledge, the rest is all "Avidya" this is "Vidya", pure knowledge means that the divine knowledge that works on our central nervous system, this is the most powerful center because through this only we can work out the manipulation and the... it is not a good word manipulation we should say but we can work out how to manifest the working of the all-pervading power. Then we go back, we go to the upper portion of our abdomen again on the left hand side, press it hard then we go back on our heart. As i told you before the center between the anger... between the neck and the shoulder which is the left Vishuddhi is in danger when we feel guilty. So now put your hand there and please turn your head to your right, i have already told you the dangers of this center, it is quite common that one feels guilty for nothing at all. Now take your right hand on top of your forehead across, now bend your head as far as possible, this is the center where we have to forgive everyone in general without thinking individually about anyone. Then we have to take this hand back, just now i am showing you later on we will get into it, on the backside on the optic lobe as they call it, and push back your head as far as possible. Now this is the center where without feeling guilty without counting your mistakes just for your satisfaction you have to ask for forgiveness from the all-pervading power. Now stretch your palm fully, i am just telling you it is "Sahaj" effortless but i am just telling you that how you raise your own Kundalini, later on it will be even much easier. The center of your palm... stretch your palm... center of your palm you put it on top of your fontanel bone area which was a very soft bone in your childhood, this is called "Talamyam" "Thalu" here, now push back your fingers as far as possible and put down your head as far as possible, push back your fingers and put a good pressure on your scalp, now try to move your scalp slowly... slowly clockwise... scalp not hand, you should push back your fingers you can do it better, put down your head you can do it better... That's all we have to do.

So what happens when the Kundalini passes through this Agnya chakra between the optic chiasma which is very important also to know that it's a very constricted chakras and the Kundalini has to pass through that constricted area so you have to forgive, if you don't forgive then it won't pass. So please try to remember it is the most important thing is to forgive everyone. Then when it passes through you become thoughtlessly aware, you are aware but thoughtlessly aware, in Sanskrit it's called as "Nirvachar

Samadhi", it takes hardly any time to achieve that. Then it breaks through the "Brahma Randra" here through the "Thalu" that means you get the actualization of your baptism. It passes through and you start feeling the cool breeze coming out of your head also you start feeling the cool breeze on your fingertips sometimes in the hand sometimes it comes like a jet sometimes it can be hot, if you have not forgiven then it will be hot or if you have a liver trouble also could be hot. So please try to forgive that's very important to forgive everyone.

Now we again put our attention to our feet, put them apart from each other on the mother earth, put the left hand towards me, you can take out your spectacles because you have to close your eyes now and don't open your eyes please till i tell you.

Now please start... if there is anything tight on your waist or on your neck you can also loosen it a little, sit comfortably neither bending not stretching yourself too much but comfortably straight. Now put the left hand towards me and right hand on the heart and please close your eyes now, here you have to ask me a very fundamental question about yourself in your heart, you can call me Mother or Shri Mataji whatever you want to call me, "Mother am i the spirit" ask this question within yourself three times with all sincerity, which is a fact. If you are the spirit you are the spirit but if you are the spirit you also become your guide because the spirit despite it's an absolute thing it has the light of absoluteness, which shows what is right and what is wrong and so you become your own master. So please take down your right hand in the upper portion of your abdomen on the left hand side and press it hard and here ask another fundamental question in your heart "Mother am i my own guru" "Mother am i my own master". At the very outset i have told you that i respect your freedom, i cannot force pure knowledge on you, you have to ask for it. So please take your hand in the lower portion of your abdomen on the left hand side and here you have to say... ask "Mother please give me pure knowledge" "Mother please give me pure knowledge" you have to ask six times because this center has got six petals. Now raise your right hand to the higher chakras because the Kundalini has now started moving as you are asking for pure knowledge. So now we take our hand... right hand... on top of the center of guru which is on the left side in the upper part of the abdomen, press it hard there. We have to nourish our centers now with our self-confidence, so please say it in your heart ten times with full confidence "Mother i am my own master" "Mother i am my own master" please say this ten times with full confidence. I have already told you that you have to become the spirit, you are not this body not this mind not this emotions neither these conditionings and this ego, but you are pure spirit. So please raise your right hand now on to your heart and with full confidence please say twelve times "Mother i am the spirit" please say twelve times "Mother i am the spirit". This all-pervading power is the ocean of knowledge, it is the ocean of compassion and bliss but above all it is the ocean of forgiveness so whatever mistakes you have committed they can be easily dissolved into this great ocean of forgiveness. So now please raise your right hand in the corner of your neck and your shoulder and turn your head to your right. Here you have to say with full confidence sixteen times "Mother i am not guilty at all" "Mother i am not guilty at all" please turn your head to your right, say it with full confidence. I have already told you whether you forgive or don't forgive you do not do anything, but if you do not forgive then you are playing into wrong hands, so we have to forgive everyone in general without thinking about individuals. Please raise your right hand on top of your forehead across and put down your head as far as possible, here you have to say, not how many times, but from your heart, "Mother i forgive everyone" "Mother i forgive everyone", say it from your heart. Now please take your right hand on the back side of your head and push back your head as far as possible, here now without feeling guilty without counting your mistakes, you have to say to the divine power, just for your satisfactions, "Oh divine power if i have done anything wrong knowingly or unknowingly please forgive me", this you have to say from your heart, not how many times, "please forgive me if i have done anything wrong knowingly or unknowingly please forgive me". Now the last center, stretch your hand fully, you don't do anything, don't say mantras don't force yourself the Kundalini will do the job. Now stretch your hand... stretch your palm fully and put the center of your palm on top of your head where it was a soft bone in your childhood, the fontanel bone area, the "Talamyam", now push back your fingers, this is the "Brahma Randra" also here, push back your fingers as far as possible, put down your head this is important, put down your head and now you have to move the scalp seven times very slowly clockwise but here again i cannot cross over your freedom, you have to ask for self-realization, so for seven times you have to say "Mother please give me my self-realization", press it hard... press it hard, bend your head... bend your head... bend your head, push back your fingers... push back. Now move it clock wise... please move it close wise your scalp [Mother blowing into mike]. Now please remove your hands and open your eyes slowly, put your both the hands towards me like this and don't think, you can do it, just don't think... like this... not too far like this comfortably... don't think.

Now please put this right hand like this, bend your head... bend your head and see with your left hand if there is a cool or a hot

breeze coming out of your "Thalu", don't put your hand on top but see for yourself, sometimes it comes up to a point very close to the head or sometimes it's quite far away, so please see for yourself. Bend your head... Bend your head... Now please put your left hand towards me, now bend your head and see for yourself, don't doubt yourself... don't doubt, please see for yourself there is a cool or a hot breeze coming out of your head. Some people get it too far and some people get it closer but don't keep it upon your head away from it. Now again once more with your right hand, please down your head, almost done. I don't know there are no trees but i could have shown there is no breeze outside, there is no trees but there is no breeze outside.

Now please put your hands like this, those who have felt cool or hot breeze out of their fontanel bone area or on their finger tips or on their hands, please raise both your hands... the whole of Bangalore has got it. May God bless you. May God bless you. May God bless you.

Now this is you have gone beyond your mind so don't argue about it, discuss about it, some people might not have got it may be some physical problem is there, mental may be, something wrong doesn't matter but i would request you not to discuss it with anyone but just enjoy it. You can feel on each other's head also... cool breeze, you can feel in each other's heads also... the cool breeze. I will be coming after one year, i am sorry, but there is a very good center here and we have got very good Sahaja Yogis here who are extremely honest, extremely kind, compassionate and very beautiful people.

May God bless you. Thank you very much

1991-1209, Shri Shakti Mahakali Puja: I believe in Shri Mataji

View [online](#).

9 December 1991

I Believe In Shri Mataji

Mahakali Puja

Keshavs shilpa, Bengaluru (India)

Talk Language: English | Transcript (English) – VERIFIED

You all have come now to Bangalore, and yesterday you had gone to Mysore, which was ruled by Mahishasura. That's the reason you didn't get your food (Laughter) - it crossed you. It's better not to eat food in such places, isn't it? All right.

So, it's a very beautiful place Bangalore is. Climate is beautiful and you'll find always these rakshasas lived in places like this. Like in Pune, you have, you know this Rajneesh was there - here is this Mahishasura still. They always try to find places which are cold because they have so much heat in their body.

Now as you know, there's one more rakshasa here who has to be exposed. And this, today through our puja, we should achieve.

In the olden days, when the Goddess had to fight the rakshasas, the rakshasas were not involved in human beings as such. They didn't become gurus or anything.

And so, now we find in Kali Yuga, they have gone into the brains of sadhakas, of their devotees. It's very difficult to remove them. And once they go into the brain of the sadhakas, then sadhakas become, of course, possessed, they suffer, they have all kinds of problems. Despite that, they stick onto that person because they are mesmerized, very much mesmerized. And this mesmerism makes them absolutely so strong headed that even if they have to die, they won't give up their gurus.

The main thing is that in this Kali Yuga there are so many sadhakas, they are running helter and skelter. They are running all over, trying to find out some way of finding the truth. While when the market is on, you know, you get people to sell it also. So that's how so many have come up and are trying these things, tricks, on people all over.

Most of them have gone to the Western countries because people have money. Thank God we are not so rich in India that they could not befooled us - especially in America. And Americans took to these people as a fish takes to water, very surprisingly.

I went there and told them and warned them - they wouldn't listen to me. They can't understand anything that you can get without money. But despite all that, so many of you have been able to come to Sahaja Yoga and get to the reality.

It's your destiny. It's blessings to you of your previous lives that you could see it so clearly and come to Sahaja Yoga; and now you have grown so much, you have become so matured and you understand what others are doing is absolutely wrong.

Also somebody told me about this fellow Boy John [George] misbehaving with these homosexuals and all that, and calling them "Hare Rama, Hare Krishna" - all nonsense. Then I discovered that this story is very prevalent in Kerala, where they say that Krishna when He became, I mean Vishnu, when He became Mohini, He had a child from Shiva. Absurd. And now, Murti is telling me when I told you this story, you said, "This is blasphemy, this is sin." Same way I feel.

It's very dangerous also to play about with a person like Vishnu. He is a very dangerous deity. Shiva, ultimately, is very dangerous but it takes time with Him. But as far as Vishnu is concerned, one has to be very careful, misbehaving like this. I don't know what is going to happen to them. But they are so stupid, they are so stupid. One thing they should judge that if this thing you are doing is good for them, is by God's blessings, then why should you get diseases?

There is a regular one crore of people, going to a nonsensical place where they have this Ayappa business, and they wear black dresses for one month, and they have their beard and everything.

They starve themselves, they go up, miles together they climb, do all kinds of things that is a sort of a suffering for one month. And eleven months they do everything. This kind of a nonsense, you see.

So now it has become like a craze like jogging or something like that in Kerala. And this year there were one crore of people doing this stupid nonsense. I mean, even in India we have such stupid people, you can see that. But the number is not so much, I must say, as it is in America, percentage.

In India, we are very conditioned by this ritualism, especially in the South we have lots of ritualistic things. And we are impressed by people if you take out some watches, Swiss made watches, or things like that. To them, it's something really remarkable that how can you have Swiss made watches here.

Very simple people. They do not understand that none of the incarnations did these tricks and that truth should be based on the tradition, on the shastras. It cannot deviate and whatever deviates is actually heretic and also is blasphemy.

But as I told you the other day that those people who talk of knowledge, like Sufis, who got their realisation, real Sufis, they were called as heretics - they were thrown out of the religion. Also the Christians - the early Christians, who were Gnostics - were called as mad people, heretics.

In the same way, those who are following stupid things, and are following something that is very black and dark, negative, will definitely go against Sahaja Yoga and will say that this is something heretic or it is something that is blasphemy.

But, as you understand now what it is, we have to bring forth new laws that those who are not Sahaja Yogis are actually, if they are practicing any religion, they are not doing the right thing.

Slowly slowly, as Vatican is getting exposed and the Christian churches are getting exposed, even in India, so many such organisations are getting exposed, and people are understanding that this is very wrong.

These ideas actually have come from incarnations only, like Adi Shankaracharya himself has said, "Tatatkim, tatatkim, tatatkim" - if you have not followed your guru, then "tatatkim".

So they said now any guru can come from the jail, can be a smuggler, can be anything, characterless person - if you call him a guru, then he is a guru. Whatever we call somebody, say we call somebody as a guru and we stick on, "This is my guru." But what did the guru give to you, that nobody asks.

We just feel happy, "Oh, very nice." It's like the worms clinging onto the lotus and saying, "Oh, we have lotus." What about you, you are a worm still, what is the use of these lotuses? Or whether that is lotus or a snake, God only knows.

So a guru who doesn't talk of realisation, who doesn't talk of Kundalini, who doesn't talk of ascent, who doesn't talk of second birth - cannot be a guru - minimum of minimum.

So like we also believe in say Rama, "I believe in Rama." So what? Are you obliging Rama or Rama is obliging you? "I believe in Christ" - so what? You believe in this, you believe in that - it's such an absurd idea, still I never understand when people say, "I believe in this." But what does that make, what does that mean?

You believe in Christ. You are leading a licentious life, you are doing all kinds - but "I believe in Christ, I believe in God." Doing everything against divinity, and "I believe". So the question comes: what do you mean by believing?

It's like, "I believe, it is silver" - so what? It is silver. What does it make to you to believe by that saying something you have done great? What is great in that?

Now if you say, "I believe in Shri Mataji" - so what? All right, you believe in me because of certain experiences - still what? Mataji should be in your life, should be in your expression, in your behaviour, in your treatment to others, in understanding each other, and loving each other. That is what impresses people.

People say, "All right, we'll come to Mataji, we'll just pray to Her and go away - we'll not talk to you." Why? "Because we believe in Mataji, finished."

So now we have to understand that you believe in Sahaja Yoga, of course, it is Shraddha (faith), it is not a blind faith, I agreed, but still belief has to penetrate into your being. This belief has to act, has to show results, it has to work out in every way.

Somebody might say that we believe in Mataji and She does everything - She'll do bhakti for us. I should sit down and sing the song of Mataji or what.

So what is going to come from your side, that is what we have to understand; and once that starts working, then these demons and these rakshasas will all vanish, no problem. So: "What am I doing for Sahaja Yoga?" We should ask the question, "What am I doing?"

Now if you make this instrument, and then if it is not doing anything, what is the use of making the instrument? Now you are the light, you have got enlightenment: but what is the use of a light which is hanging somewhere, which is not giving light to anyone?

So when you are giving light to others, in a very innocent manner, in a very reciprocal manner - not this way that we are giving light because we want to have an advantage over it, or we want to show off or any all nonsensical things that are there. Then the derailment starts.

People start saying, "Oh, I am this, I am that." But with full understanding, that we are instruments in the hands of the divinity and we are just enjoying that divinity flowing through us and working out, you won't feel tired, you won't feel upset, you'll not be in any way in trouble.

But this has happened with you. You are so matured, but still, we all have to decide that now we are going to India to get ourselves the whole joy of the tour. But for what? Not to keep to yourself, but to share it with others. This joy is for you to share it with others.

Unless and until you learn that, your ego will come back again and again. And also you have seen the way people who have been even spreading Sahaja Yoga got into the mess of ego. So one has to be very careful. The more you are rising in your divinity, the more you are maturing, you have to be very careful.

See on a tree if you see, if there's a leaf, no insect will enter. If there's a flower, the insect will come and it will make it into a fruit. But when it is a fruit, then the insect will enter and eat it off.

So when you are becoming a fruit, you have to be very careful that no insect should get into you. On the contrary, now you have [the] capacity to destroy all the insects. And that is what is, I would say, is the state where we should all come up to. So you are destroying insects on one side and satisfying people on the other side.

Collectivity is, of course no doubt, is the only way you can be cleansed; but the greater thing is to go out, all out, to find out, "Where can I spread Sahaja Yoga? Where can I go? What is the nearest village I can go? Where will I work it out?" All those things

the more you think, the better it is, and you start moving in that direction.

Once you start moving in that direction, you will be surprised Sahaja Yoga will move ahead of you. You'll meet the people whom you want, you'll get all the necessary help that you want, suddenly you'll find some people who will come down and say, "Now, what can we do for you?" Every type of help starts coming to you the way you expand yourself.

It's like the expanding your wings, like a bird does, and then you take off. But if you don't extend yourself, you keep Sahaja Yoga to yourself only, it doesn't work. I know you love me very much and you know I love you very much, but don't you think others should also share this love, others should also have this?

Now when we start struggling, we also struggle with people who are very difficult - like "my brother, my brother's son..." Just don't go near my, get away. My is the most difficult thing. You see, in my family, I don't touch them because once you go to my they sit on your heads, or maybe they'll sit on the heads of the Sahaja Yogis or something, nothing.

So don't go to the people - "it is my sister, she is my sister-in-law", nothing of the kind. What you have to do is to see what is beyond and the more you'll go beyond, the better it will be. See, you can see clearly, we've worked so hard in Maharashtra, it is a useless place I find.

Maharashtrian Sahaja Yogis are few, very few, but whatever are there are also not so good. While Delhi Sahaja Yogis, now here in Madras, in Bangalore, see what nice Sahaja Yogis are there. So much work I have done there.

So those who are very near to you, always cannot see the greatness of you. Like if you go near the big mountain, you cannot see the big mountain, you have to be away and then you see.

In the same way, when you want to do some work with anyone, try to see that you are not closely related, nor do you have any connections with them. Something unknown. These people are much better for you to follow and they will keep your attention tight, absolutely on you. Otherwise, the people who are known to you will trouble you.

Now there are many difficulties in spreading Sahaja Yoga - there were many, many more before, slowly these are coming down. Naturally, it is much better than at the time of Thomas [the Apostle] because he had to hide his treatise to save it from others. He thought a day will come when there will be resurrection time, then this treatise would be [revealed].

Imagine, only 48 years back, now it would be around 53 or 50 years back, it was discovered. It was not discovered before. He had to hide it. But now we are not to hide. We are to go all out and must know, must forgive.

That, you see, ours is an open place where anybody can come in. So we get all kinds of people - if you go and meet people, also there is all kinds of oppositions, all these things, doesn't matter. Everything can be overcome, but first is your own initiative and your own lethargy which has to be overcome. Then it will start spreading out.

Of course, we have already lot of Sahaja Yogis - in Russia, if you see, we have so many, in thousands. But in every place we can have lots of people now and I'm sure this is a nice year where they say so, predict that Sahaja Yoga will grow very much this year.

So this is the beginning we are starting today. I just wanted to tell you that you have the power, you have the shakti within your reach.

They said it was very cold one day before I came here, I said, "Don't worry." I didn't give bandhan or anything. I just came here and how they know!

It's become all right, you are sitting in your kurta pyjamas. Otherwise, you would have been in your three-piece suits shivering.

That's how it works. But you have to be that way dedicated. Now for all these: Surya [sun] and Chandra [moon] and all these stars and the whole cosmos has only one thing to do - is to see that Sahaja Yoga is spreading well, is settling well and is achieving its goal. Every element is working it out. Everything is working - this Paramchaitanya is working around in so many ways.

You are not to be convinced about me, I know. But now you have to be convinced about yourself that you have all the powers within you. I mean, I don't do anything really, to be very frank. If I could do everything, I would not have had you, I would have done it myself. But you have to do it - you are my channels. You are the channels of Shakti. But do it in a way which is gracious, which is beautiful, which is very satisfying.

Like yesterday, that musician - he just wanted to entertain you. He wanted to play. I mean, he was enjoying it. In the same way, we should want to do it. I don't have to tell you. And I am sure, in every area that you work, in every personality whom you meet, you can start talking about Sahaja Yoga and tell them. It works. It acts.

Moreover, it is behind you the whole power of all the deities, and in front is Sahaja Yoga running forward fast, this Paramchaitanya: "Now the Sahaja Yogis are coming, all right, let them not eat their food, finished" - organising. Everything so beautifully done.

Now see the arrangements and all - I mean, I was thinking such few people here, and about 20 Sahaja Yogis in Madras - can you believe it, all this arrangement? How it's working out, how it is giving results, it's really remarkable.

So have faith in yourself, have faith in all of them helping you, not to be nervous and just go ahead. Because the shakti is in you. You have the power. Every kind of power you have, I assure you, you have every power.

Ask for it and you'll have it. Whatever you ask for it, it will happen. But don't hesitate. As I said the other day, that I make you sit on the throne, then also I put the crown on your head. And also I say, "Now you are the king," but still you are running away and not believing me - looking this side with fear - "Am I a king really? How can I be?" That's not the way. Have faith in yourself.

I am very happy you all have come here.

We are trying to do whatever is possible to make you comfortable and for you to provide whatever is necessary. Of course, you are only just Spirits and you try to find the comfort of your Spirit. I know that you are very adjusting yourself. Everybody is surprised how you people from the West - who just believe in materialism - can take to Sahaja Yoga: they are quite surprised.

But you are all very sweet people, I think, something very special who have come to Sahaja Yoga. And by God's grace, I'm sure you will be the people who will be the foundation of Sahaja Yoga and you will build the great mansion of Sahaja Yoga with your wisdom, faith, shakti and love.

Today we'll worship the Shakti - it's very much needed - the Shakti who destroyed all the devils, all the rakshasas. That is what we are going to worship today - the Shakti within you and without. It's your desire which is going to work. So today we are going to worship the Shakti itself - Mahakali.

May God bless you.

So, today first we'll have the washing of Feet and with that we'll have (Hindi) one Atharva Shirsha we'll do and then we can have thousand names, which are made very easily compiled together by the Noida people, which you can sing. That's how we can worship the Shakti.

1991-1211, Devi Puja

View [online](#).

11 December 1991

Devi Puja

Hyderabad (India)

Talk Language: English | Transcript (English) – VERIFIED

Puja in Hyderabad, India. 11 December 1991.

We have today come to this famous place, Hyderabad, which was ruled by Muslim kings, but they were very Indian and they fought also for the independence of India with the British. You know about Tipu Sultan, who was also a realized soul but he was killed.

We have in our country one very big problem and that is, individually we are all great people, but when it comes to collective we don't know how to live collectively, and that is why we lost our independence. Anybody can manage us. If we can open our eyes and see, it is quite easily understood that when people try to talk ill of others, involving us, there must be some intention. This has been our failing since long, that people use such methods that they spoil the relationships. And this should not crawl into Sahaja Yoga. When I am in India I think I should put some light on our weaknesses also.

The second weakness we have, that we are very involved with our family; with our children, with our parents, with our brothers, cousins, this, that. Till you are completely deceived or cheated by someone so close, we never learn a lesson. We are very involved; all our problems are around them. We cannot get out of our family. All the time we start thinking that: "Sahaja Yoga should help my family. Sahaja Yoga should do this for my family." In Sahaja Yoga there's another family that has nothing to do with your family. I have seen people, Sahaja Yogis who are of a very high level, and suddenly I find they have gone down. They have no reason to suffer in health or in any way. Then I find out that they're attached to some brother or someone who is doing some other kind of guru business. Instead of we influencing them, they start influencing us. So we have to really break our relationships with all such people who are negative, because we have had relations and relations and relations all our lives. What did we get out of them? If we do not understand how important it is to be a Sahaja Yogi: that you are the instrument of God Almighty. So many things you know that even Brahma, Vishnu, Mahesha did not know. They didn't know much about Kundalini. They didn't know how to raise the Kundalini. They didn't know how to give Realization, except for gurus. Out of them also you know that Janaka had only one disciple. All of them had one each.

So certain things you know are more than anybody had known before. But still if you are sticking on to your old standards and old methods and confusing them with Sahaja Yoga, identifying with them as Sahaja Yoga, then your growth will be very little. So I have to tell you that, try to get out of this. "Who is my brother? Who is my sister?" Of course it's a good thing to be attached, in a way, to the duties that you have to perform towards everyone, but all the duties should be done in such a manner that you do not get involved into it. It is very important that you should not get involved with those duties. Whatever has to be done you should do, but you shouldn't worry as to the fruit of it. Talking ill about others, saying things just to spoil the relationship is sin, in Sahaja Yoga. Always talk good things about others. For example, if somebody comes and tells Me that such and such person is not good and all that, I tell them lies. I tell them, "That person was praising you so much. Why are you saying all these things against that person?"

So it is important for Sahaja Yogis to create a more synthesis, more coordination, more combinations and more bringing in more and more people. But people get more attached to the negative people than to the positive people. That means still you are not in Sahaja Yoga fully. Once you start understanding this it would be very, very clear-cut what you should do and what you should not do as far as these relationships are concerned. I mean, in India it's a common thing for a minister to appoint his nephew, his son, his wife, his grandson, even his servant into some post. It's a common thing, whether they are capable or not. But in Sahaja Yoga you can't do. You have to be a Sahaja Yogi. You can't just get anybody because he's your relation and ask that, "Mother, see

now, he's my relation. Please help this man." Why should God help people who are not Sahaja Yogis? He does not know them and He doesn't want to do it. So our concept about family life has to change. Of course the best thing you can do for your family is to bring them to Sahaja Yoga, but if you are sticking on to people because they're your family, it's very dangerous.

Then there is second kind of a movement with this behaviour, that you start thinking about your own city. "This is my city." You could have been born anywhere. So, "My city. Mother, You come to my city. Is important." It's like: my home, my relations then my city. Then, my country, "This is my country. Mother, You must come to my country." I understand. Your concern is good, it's patriotic, that you are worried about other people in your own country. But there should not be any attachment. One should be detached, and detached in the way, I would say, that just watch. Just watch yourself and others. See for yourself, why are you so much interested in your own country or in your own capital? Why? Why is it? When you ask this question you'll be surprised, mostly you'll find, "Because I belong to this place, I was born in this place, that's why I want." Mostly: honest answer. But could be that, "I want also that these people should become Sahaja Yogis. It's easy for me because I am from this place, I would like them to be Sahaja Yogis." This is one of the basic reasons why Sahaja Yoga does not spread, that we get involved into pockets of our family and we don't go across them to others. So all our attention, all our behaviour is completely entangled into something which is not Sahaj.

So we have to go beyond and know that our family is different. The whole world is our family, so we have to move out. Don't get stagnated or entangled with a small circle of few people who are negative, but go beyond them, because you've got the powers, you've got everything. You can easily cross over these barriers and see for yourself that you are feeling now mentally very happy, physically all right, and spiritually you are there. In our Indian society people take to sanyasa. They'll wear kasaya (saffron loincloth worn by a sanyasi), go out - many people after certain age take to sanyasa. Why not take the sanyasa inside just now? What is the need to wait till you get old and then absolutely haggard and then to say that you are a sanyasi? Even anyway you are a sanyasi at that time, but when you are young you should develop this detachment, a clear-cut detachment: that is, you are attached to Sahaja Yoga and to nothing else. Nothing is more important than Sahaja Yoga to you. Once we decide that, then you move in that line and you grow in that line very mildly, very well. But supposing you get short-circuited and move somewhere else, then how can there be growth? It looks extremely simple to us: we must help our relations, we must help all other ones. To Indians it is very easy, it happens to them very easily. But the Western people are not like that. They will not go about, wasting their energy about their relations normally. They are worried about themselves, and they want that they should achieve the highest themselves.

Now, once we take away our attention from the family, you'll be surprised how this attention works across the family, across this small little wall that we have built. And you are surprised how it expands, and how it gives you all the blessings and all the grace of Divine love. We always start thinking about our relations, about how to be kind to them, how to be nice to them. Or all these things, all these behaviours of how to be nice to them, how to be good to them and all that, can be extended so much, can expand so much. As you love them, as you care for them, as you are attached to them, if you get attached to Sahaj then the light will spread.

For example now, near Hyderabad there are many small cities, small places, lots of them. You can all take up one city or one small little village or something. Go there and talk about Sahaja Yoga. It will definitely work out. That's how in England they have worked it out, and in many other countries. So I have to tell all the Sahaja Yogis who are here in Hyderabad and who are also in other places, like Visakhapatnam or Vijayawada or anywhere; all of them should understand that at least they can spread it in their city, Sahaja Yoga, very fast, in case they get detached from their family. I know of certain Sahaja Yogis, their wives are so strong at it that they cannot overcome even their wives, leave alone other relations. We have had an experience of such women. Specially in India there is a rule that whatever is the dharma of the husband, that the wife has to follow. But still I've seen that even the wives can be very powerful because they're so assertive, so aggressive. And if the husband is simple he has to suffer. So here I would say that one should not succumb to anyone because he's dominating or in any way assertive, but stand back and tell that this is the dharma we are following, and nobody has business to check us. We are on a fundamental right, doing it.

Now the question is about how we deal with each other in Sahaja Yoga, how we live with each other, how we talk to each other. What is the net result? Do we have a complete rapport with other Sahaja Yogis in the same city? Do you invite them to your

house as you would invite your neighbours? In any matter whatsoever pertaining to you, any matter whatsoever, the relations have nothing to do with you. That's how you will start getting detached and not worrying about it.

Now here are the many Western Sahaja Yogis. [SHRI MATAJI SPEAKS IN HINDI]. The description I've given now of when people who are left-sided actually, they have attachments of the left side. The right side attachments are different type, as you know very well. The first one is that they are individualistic, they don't like collectivity. They think it is a force on them; it is a binding thing, so that they cannot rise. Right-sided people have the biggest problem is of ego, which is all the time sitting like a snake, coiled up. Something goes wrong, suddenly it comes up – Ha! and you see a snake come up now. The snake is very springy. But now with Sahaja Yoga it is getting intoxicated, I think; it doesn't come up. So the attachments: on what points do we get upset? We should write it down. All right. For example, what do I get upset with, Myself? When I see a Sahaja Yogi becoming bhootish I get upset. But you just try to find out, "When do I get upset?" and you'll be surprised, most of those things are out of Sahaja Yoga; they have nothing to do with Sahaja Yoga. But you are very upset and very angry, and you don't want to talk about it.

So this attitude of mind has to be changed. When you are set now in Sahaja Yoga, how can you be upset? That means you are not set: simple thing. You are now set in Sahaja Yoga. So how can you be upset? A very common language there is to say, "I hope you are not upset". When you say somebody is upset, he's upset, I mean, may be whether you hope or don't hope! But we do not also consider how do we upset others? We don't also find out the ways and methods, how not to upset others. And even the humour we have, if it is pinching humour, if it is disturbing humour, if it is denouncing humour, that can upset a person very much. So what sort of language we speak, what sort of communication we have, what sort of harm we do to people: you need not be hot-tempered, your ego may not be seen, but it's the style, very sly style of the ego, just to say something horrible. Second way is of criticizing others all the time. "This is not good, that is not good, this not good." Who has asked you to judge it? So you should not judge yourself, at the same time you should not judge others and punish them. In our day to day life we have to develop a very sweet language, extremely sweet. We have to work it out, actually work it out, because even coming to Sahaja Yoga still it lingers, certain things, and these habits can be corrected very simply, very easily. It belongs to the tongue, not to us, so it's very easy to get rid of them.

The obstinacy is another thing which is a horrible thing. Anybody suffers from this kind of very subtle obstinacy; obstinacy [SOUNDS LIKE "RESTS"], these things are tied down with a rope. Now whatever may happen, you are tied down: "Once I have decided, I have decided." "But what is the harm in changing?" "No, no, no, no, we don't want any change." Now in Sahaja Yoga I'm happy, nothing is decided, nothing is fixed. We were to have Puja, say, yesterday; we'll have it today, that too in the morning. It should not upset you because it's all done to keep your upsetting you away. So when is the program and when is not the program is not important. What is important is that how you have managed with that change. If you do not know how to manage the change, then your transformation is incomplete.

Now this English language I have learnt in this lifetime, and I find there are some good points about it, that you must say ten times, "Thank you" even if somebody gives you water, or fifteen times, "Sorry!" morning till evening. In a way it is good, but if it's just a lip-service, then everybody knows that you have to say "Thank you", so they said "Thank you" so well. But at the same time, if you remember how graciously he did that for you, just remember that. Next time you meet that person, all this graciousness will come out, because you get a feeling: somebody does something for you, you get a beautiful feeling of gratitude. And once you get that feeling, if you remember that feeling, then you'll go on adding up to it. [SHRI MATAJI SAYS, ASIDE, "I THINK YOU ALSO SIT IN THE SUN, IS TOO MUCH HOT"]. It goes on adding. The more you add these beautiful feelings within yourself, "How I felt when they did it." Every time you get some sort of a experience of that kind, if you keep it within yourself, any time you open that area of your memory, all the beauty will start pouring on you, of that feeling.

So we have to learn new methods of making ourselves happy. Before that we used to be happy when we hurt others, we used to be happy when we were sarcastic with others. But now we have to develop a new method of making ourselves happy, and once your mind goes on to that, "I have to be happy, joyous. What am I doing? Why am I doing like this? How can I be happy? By saying a harsh thing to others or by saying something mischievous, how can I be happy? I cannot be." Then, "This Mr. Ego, he makes me extremely unhappy. He's really spoilt my mood." And you tell him to get out now, get down, get down. Then it will go down.

At this juncture when you are so advanced in Sahaja Yoga, I should not have told all these things to you; I agree with you entirely, that now the time is not for telling you all these things regarding your behaviour toward other Sahaja Yogis. But even a slightest movement completely changes the atmosphere. So one has to be extremely careful and attentive, has to know what you say, what you have to say, how you behave, and how you create a feeling. In the society of Sahaja Yoga we have beautiful people, we laugh, we enjoy, we do all kinds of things, and really we are in the most joyous company all the time. After all it's joy, and what we achieve in joy is the highest. At the same time we have to remember that the collective subconscious is there, and that may just jump sometime and come back. Sahaja Yoga doesn't believe in any revenge, hatred; nothing of the kind. It doesn't believe in any kind of a false pride, or any kind of restrictions or anything. It believes in the pure sense of humanity and also the great work of Sahaja Yoga.

It gives you great pleasure to be kind, to be nice; so subside. To subside these habits you have to do some apyas; you have to practise, and introspect yourself. I am not saying because anybody has reported anything like that, nothing, in no way. But at this juncture I am just telling you, because now when you will be going out you'll be meeting new people, then you might have problems; might have problems of facing people whom you would be harsh, you would be more meticulous, you may be much more aggressive than normal. All these things will upset: upset them. But if you are peaceful, tolerant, forgiving, that will definitely make them feel that you are saints. If they are difficult leave them alone, don't argue - by argument you cannot give them Realization. If they don't have wisdom they don't deserve it, they don't, they are not destined to be like that. But your style has to be such that they should know that you are saints. In all your self-respect, in all your love you have to talk to them.

So now when you are here in this country you have to decide how you are going to spread Sahaja Yoga when you go back. Same with our Indian Sahaja Yogis: they have to also find out ways and methods, how they will spread Sahaja Yoga.

May God bless you.

1991-1211, Public Program Day 1

View [online](#).

11 December 1991

Public Program

Hyderabad (India)

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

Public Program [Hindi]. Hyderabad, Andhra Pradesh (India), 11 December 1991.

Translation from Hindi:

I bow to the seekers of truth. When we talk about truth, we should understand that truth is unshakable and permanent. We cannot change the truth. We can neither conceive nor perceive the truth. Sadly, human conscious cannot even understand what is truth. We should always think how this beautiful nature full of trees, flowers and fruit is created? How does our heart beat on its own? Who is behind all this? We never think who has made our intricate and delicate camera within our eyes. We just take it for granted that we have two eyes. But how did they come to us?

Which divine power is behind all these? This power is called as "ruthambara pragnya" by Pathanjali and is also known as "Bramha chaitanya", "Paramchaitanya", "rooh" or "All-pervading power of God's love". This power does all the living work, it has made us human beings from amoeba stage. But we should understand that if human beings are God's last creation, then why are they incomplete? They have lots of defects and plenty of drawbacks. Their knowledge is limited. We do not have the capacity to recognise one or the other. That is why we keep fighting among ourselves. Restlessness in the whole world is because human beings do not recognise the truth. The truth is absolute. Once we recognise the truth, we start speaking the same language.

Saints never fought among themselves. You must have heard the name of Namdeva? He was a tailor by profession. Once he went to meet a potter. The potter was kneading the clay with his feet. As soon as Namdeva saw the potter, he said in Marathi "nirgunacha bhenti, alo sagunacha", meaning, "I came to meet the formless, but I am seeing a complete form, a man with all virtues". This kind of language only saints can speak to each another. Human beings can only fight and think ill and keep troubling others and if they find a saintly person, they will not mind tormenting him to death.

So, why should we have a cheap quality, when God has made us into human beings? This is because the Divine has given us full freedom to do either good or bad deeds. Reap as you sow and learn from your own mistakes. A person may ask, "What's wrong in murdering anyone?" Go to jail if you do so. Another may ask, "What's wrong in consuming alcohol?" Do that and fall sick. We have to suffer the consequences of our mistakes every time. If not, we may lose our sleep at night; we become restless just by talking ill of others. This is because God has given us the knowledge to discriminate between good and bad. People say, "Mother, we want to leave drugs but we are not able to do so". So we do not have the power to get rid of bad habits and also we cannot follow our ideology, because we still have to transform ourselves and become the holy Spirit, because Spirit is pure and all pervading, and Spirit is ocean of knowledge. Spirit gives us true joy. Happiness and sadness are two moods, which come from ego. In joy, there is no happiness or sadness. Joy is absolute. And you can achieve this joy only when you become the Spirit.

Our great scientists discovered many things. Ultimately, they made the atom bomb, which can destroy the whole world by just pressing one button. Is there any wisdom in this? Whatever they discover ends in destruction. But when you become the Spirit, you become collective. It means that when your Kundalini awakens and pierces the fontanelle bone area, you get connected to the All-pervading power, which is in the form of vibrations all around us.

This instrument here cannot function properly, until it is connected to the mains. Same way, human beings are meaningless, without being connected to the All-pervading power. Many good things can happen after this connection is established.

Kundalini is the pure desire. All other desires are impure. Today, we may want to buy a land, then we may want to construct house, then we want to buy a car and still we may never be satisfied. We run around so much to possess a thing, but we lose our interest as soon as we possess it and start running after something else, because all these are impure desires. Whether we agree or not, the only pure desire is that, our Kundalini should become one with the All-pervading Power of Divine. This Kundalini energy can think, can create and co-ordinate everything. Above all, She loves everyone. When this pure desire awakens within us, and when it pierces the 6 chakras, before piercing Brahmarastra or fontanelle bone area, many amazing things happen at that time.

Now, here many foreigners have come. All of them used to drink alcohol. Not to drink is considered foolishness in their country. They drink alcohol like water. Many of them were drug addicts and many had different diseases. But surprisingly, as soon as their Kundalini was awakened, they gave up all their vices, and they have become so good. You know, it was so difficult to teach British people a single Hindi word, when they were ruling this country. They used to understand "darwaza khol de" as "there was a cool day" and the same British are now reciting Adi Shankaracharya's mantras, which even Indians cannot recite. How did this happen? Here, south Indian people cannot understand north Indian music and vice versa. But the British Sahaja Yogis are enjoying both music styles. A kind of divine love has come inside them, which is uniting the whole universe. All their chakras are awakened and these awakened chakras give them power to balance their physical, emotional, and spiritual activities. The Kundalini awakens all these chakras and nourishes them, which results in their transformation. And when this power of Kundalini is running up and down our system, all the time, then where is the question of becoming tired or falling sick? What else is remaining when all the chakras, which are responsible for our physical, emotional, spiritual, and intellectual ascent, get nourished completely? Now the question is, how can we give others whatever we have got?

People have come from so many places to Hyderabad. The all-pervading power, which is called as collective consciousness, gets awakened within us when Kundalini pierces our fontanelle bone area, which is God Almighty's place. But God reflects in our heart as Spirit. God Almighty's Feet touch the Kundalini, and the Spirit, which is awakened, comes to our consciousness. When the Spirit gets enlightened, we become capable of dropping everything that is detrimental for us.

For example, you have a snake in your hand and it is dark all around. If someone tells you that it is a snake, you may argue that it is a rope and not a snake. but as soon as there is light around, you will drop the snake by yourself. Same way, as soon as our Spirit gets the light, we get rid of our six enemies. Now, everyone says "Mother, it is very difficult to awaken Kundalini". That was thousand years ago. Now your society has grown trees and human beings evolved, the roots also increased and the source of all these also has increased. This knowledge of Kundalini has come from the source and will nourish completely the developed universe.

Everywhere it is said that destruction time has come. This is just to scare others. Destruction can never come. God Almighty, who has created this universe, will never let it get destroyed, whatever foolish things people do. So, the outbreak of Sahaja Yoga will stop the society and the human beings from getting destroyed. And a new kind of people, called saints, will become active. But becoming a saint does not mean that you run away of your home, of your responsibilities and your children. You don't have to run away of anything. You become saints from inside.

Now, the doctor (?) has already told you that you become healthy and free from diseases. But becoming healthy is not everything. Health is not going to give you peace and blessings. But in Sahaja Yoga, you get all these things, which you deserve, in totality. Just think, how can such a difficult thing be so easy? For example, you take a television set to a village, where there is no electricity and tell them that you can see the picture of the whole world inside this box. Then, they will say, "How can it happen inside a box?" Soon, after you connect the television to the mains, all can see how innovative and beautiful it is. Likewise, you people are also in a very high and exquisite state. Only a small journey remained, means your Kundalini has to be awakened and you have to be given Self-Realisation. As soon as you get Self-Realisation, you start knowing about yourself and also others. Initially you will feel a cool breeze coming out of your fontanelle bone area and your hands. This first experience indicates that you are feeling the vibrations for the first time. You have not known this before. Then the next stage comes, where you become doubtlessly aware. When you start using this power, to your surprise, you are able to raise the Kundalini of others and cure them, which is a very joy giving experience. Slowly, you become confident and acquire many powers and you have no doubt about

anything. Thus, you enter the state of doubtless awareness.

After this, you start giving Realisation to others. As soon as one lamp is enlightened, it starts giving light to others. One lamp can enlighten many lamps. In the same way, Sahaja Yoga is spreading very fast, all over. In places like Russia, where people do not even know about Divinity, at least 16000 people attend each public program and in some villages, there are 22000 Sahaja Yogis.

Many people think that you people are lucky to be born in a place like India, which is the land of saints, and so many religious works have taken place here. But, we Indians, do not realise our virtues. A day will come, when this spiritual power will bring the whole world at your feet. But first, understand your power. Until that moment, you have no importance. Don't compete unnecessarily with foreigners. You just improve your spiritual power. Then, the whole world will recognise India as a land of spirituality, and all of them will come to you. Today itself, so many foreigners have come here, leaving behind their luxurious life and they do not even mind the discomfort. I asked them "Do you have any problem here?" They said, "No Mother, here there are so many spiritual blessings, which are not there in our country, and people are so nice here". These people do not want to go back to their country.

We have never told anyone about the greatness of our nation and ourselves. In Hyderabad, many people have gathered from different places, forming a cosmopolitan society. I am very confident, that Sahaja Yoga will be established very well here, and one day people from Hyderabad will go to different places and promote Sahaja Yoga. May God bless you.

Question: Mother, why cannot we make a T.V. serial on Sahaja Yoga?

Shri Mataji: Listen, son, everything will happen slowly. You can make serials also. But there is one thing, there are so many people in Hyderabad, but see, how many have come? How much ever serials you make, only the people who are destined for, will come to Sahaja Yoga. Now, I told everyone not to touch My Feet, when I am walking. But no, everyone is falling at My Feet and I was about to fall. When people cannot understand this simple thing, how will they understand serials? Now, let some more people get Self Realisation, then they can enjoy the serial, otherwise they will start criticizing. My lectures have been telecasted in all the foreign countries, all except India. I don't understand what to do. Whichever country I visited, people called Me respectfully for television shows, but not in our country.

Now, if you people have any questions, write them and bring them tomorrow. I will answer all your questions. But, don't ask questions like, "I read that book; that guru mentioned so and so". Those gurus wrote and died. Now I am here. Ask Me anything. When a person is alive none shows respect. After his death, they will construct a temple for him. This is a peculiar human principle. Because a guru, who is alive, may say, "Do this", "Don't do that". Now, I am very careful about questions. I answer them for the last 21 years. It is the same in all countries. But, if I answer your questions also, please don't take it for granted, that you will get your Self-Realisation. Just understand that a small seed has been sown, and it has started germinating. But reciting a mantra, or my answers, cannot do anything. It is a spontaneous process. "That is sahaja". That is, "saha" means "with you" and "ja" means born. This divine union is your birth right. Everybody has to get it, and don't think "How can I do it?".

Now, you all will get your Self-Realization, but you must have desire for. It cannot be forced on a person who does not have pure desire. Therefore, whoever does not want it can leave this place, out of courtesy, as it is not right to watch others. But whoever wants Self-Realisation, please be seated. There is no problem or hassle in it. Don't have any fear or doubt.

For getting Self Realisation, three conditions are to be fulfilled. First of all, you should have full confidence that you can get your "Self-Realisation". Secondly, you should not have any feeling of guilt or fear. Don't think you are a sinner or you are a bad person, because it is in human nature to brainwash you that "you are a sinner", "you must give money so that your sins are forgiven". Those who are taking others money, are committing a sin. No one is a sinner in Mother's view. Yes, there are demons and wicked people, but not sinners. We have to think that these are "lost souls, sitting in the dark", "ignorant people", but definitely not sinners. In the beginning, if you start thinking that you are guilty, then Kundalini will not raise above this chakra (n.tr. Vishuddhi), will get stuck in it, on the left side of the neck. This chakra always catches in people who have a guilty feeling. And you should know, that if this chakra is caught up, you can get many serious diseases, like angina, spondylitis. Most important is that all our

organs become lethargic. So please don't think that you are guilty. I have told you before that you have to feel your dignity, as you are all dignified people. Sit in a cheerful mood instead of underestimating yourself.

The third condition is that you should forgive everyone. Now, everybody say that it is very difficult to forgive others. Particularly, people in foreign countries, say that it is very difficult to forgive everyone. Just think, whether you forgive or not, what are you doing? You are doing nothing. It is our mental thinking, that we cannot forgive others. But, what is the result of it? We are playing in wrong hands. People who troubled us, who cheated us, are jumping happily, and we are deceiving ourselves, by saying that we cannot forgive them.

People were asking Me to talk in English, but I am tired of speaking in English, so I thought, let Me talk in Hindi. What can I talk in English? In English they use the word Spirit for the soul and also for the ghost. How can English be used in spiritual sense? I try to talk, but I tell them from the beginning that their language is complicate. They have a single name for three contradictory words!

So all of you remove your shoes and sit comfortably. Whoever is sitting on the chair can remove the shoes and keep both the legs on the Mother Earth. Sitting on the floor is the best. Now, remember the three conditions. First of all, I will show you how you can raise your Kundalini. These people will show you and I will also tell you.

Now, keep your left hand towards Me. Left side, has the "power of desire". Keeping the left hand towards Me, it means that you are desiring, "Mother, please give me my Self-Realisation". You have to keep your left hand like this during the experiment. The right side has the "power of action". We shall clear our chakras with the right hand.

First of all, we will keep our right hand on our heart. I have already told you that our heart reflects our Spirit. After that, we will keep our right hand on the left side of our upper abdomen. This is the place of our guru. meaning, all the great saints have made this chakra for us, so that, by awakening this chakra, we recognise our guru.

Next, keep your hand on the lower part of your abdomen, on the left side. Now, take your hand again on your left side of your upper abdomen. Take it again to your heart. Now, keep your hand on the joint of your left shoulder and the neck, as much as you can reach behind, and turn your neck towards the right. I have told you what diseases you can get, if this chakra is catching. Now keep your left hand completely across your forehead, and bend your head. This chakra is the chakra where you have to forgive everyone, at a time. Now, take your hand behind your head, and bend your head backwards. Here, without feeling guilty, without counting your mistakes, for your satisfaction only, you have to say, "Oh, Divine Love, forgive us if we have done any mistakes". All this you have to do later. Now we do it so that you understand it. Now, stretch your fingers completely and keep the centre of your palm on top of your fontanelle bone area. Press and stretch your fingers outward to give full pressure there and bend your head completely. Now with that pressure on your scalp, rotate it in the clockwise direction, 7 times. You have to do only this much.

Now, remove your spectacles, if you are wearing them, because you have to close your eyes. If you are wearing anything tight, across your abdomen or neck, please loosen it. Everyone has to do this experiment completely. So, I would say "be cheerful".

Now close your eyes. No one should keep their eyes open. Keep your left hand on your heart. Now, in your heart, ask Me a question. Address Me as "Mataji" or "Mother". Ask me three times, "Mother, am I the Spirit"? This is the first question.

Now, you understand that if you have become the Spirit, then you become your own master. So keep your right hand on the upper part of your abdomen, on the left hand side, and press with your fingers. Now, ask Me the second question, "Mother, am I my own master?". Ask Me this question three times, in your heart.

Now, keep your right hand on the lower part of your abdomen. You should know that I fully respect your freedom and I cannot impose pure knowledge on you. This pure knowledge will give you the complete knowledge of the Divine. So, as this chakra contains 6 petals, you have to ask 6 times "Mother, please give Me the pure knowledge". As soon as you ask for the pure

knowledge, the Kundalini starts awakening. But for that we have to open the two chakras which are above. So bring your right hand on your upper abdomen, on the left side, and say with full confidence that, "Shri Mataji, I am my own master". Say it with full confidence 10 times. I have told you before itself, that you are the pure Spirit. You are not this body, soul or ego, but you are the pure Spirit.

So now keep your right hand on your heart and say with full confidence, "Shri Mataji, I am the pure Spirit". Say it 12 times. You can say it in any language you are comfortable with. Now, I am saying again that you are not guilty and you are not a sinner. Do not underestimate yourself. You are precious human beings. The All-pervading power of God's Love is the ocean of forgiveness. We can never commit any mistake, which cannot be dissolved in this ocean. So you forgive yourself, and keep your hand on the joint between the left shoulder and the neck, and turn your head to your right side. Here you have to say sixteen times, "Shri Mataji, I am not guilty". Say it with full confidence. I am telling you, you are not guilty.

I have to say it again, that whether you forgive or not forgive, you are not doing anything. But if you are not forgiving, then you are playing in the wrong hands. So you forgive everyone, at a time, and keep your right hand across your forehead, and press on both sides. Bend your head and say with full confidence, that "Shri Mataji, I forgive everyone at a time". It's not important how many times you say it, but say it from the bottom of your heart. "Mother, I forgive everyone".

Now, keep your right hand behind your head, and bend your head backwards. Here, for your own satisfaction, without counting your mistakes, without feeling guilty, say from your heart "Oh, Divine Love, if I have done any mistakes, knowingly or unknowingly, please forgive me". Say this from your heart.

Now, the last chakra is very important. Keep your left hand towards Me. Keep both your legs on the earth, separated from each other, those who are sitting on the chair. Whoever is sitting down, sit comfortably. Now, stretch your palm completely, and keep centre of your palm on top of your fontanelle bone area, which was a soft bone in infancy and bend your head. Stretch all your fingers outward, so that you put pressure on your scalp. Now, you have to understand that I accept your freedom, and I cannot impose Self-Realization on you. You have to ask for it. Now, please rotate this hand, on your scalp, seven times, in clockwise direction, and say, "Shri Mataji, please give me Self-Realization", seven times.

Now slowly open your eyes. Keep both the hands towards Me. Look at Me and become thoughtless. Keep your right hand little ahead and see with your left hand if you are getting a hot or a cool breeze from your fontanelle bone area. Keep your hand above the head; don't touch your head. See with your left hand first. Now keep your right hand towards Me and check with your left hand. Again, see with your right hand, with your head bent. Is any cool breeze coming?

Good. Now lift both your hands up and ask a question, "Shri Mataji, is this the Holy Spirit?" "Is this the All-Pervading power of God's love?" Ask anyone of these questions three times. Look up, to the sky. Whoever has got a cool breeze from the fontanelle bone area, from the hands or fingers, please raise your hands.

Whole Hyderabad has got Realization. There are many saints in Hyderabad. My blessings to you all. Now don't touch My Feet. When you attain Nirvikalpa you can touch My Feet. Do you understand?

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Public Program

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Yesterday, I told you in Sahaja Yoga how you can raise your Kundalini effortlessly, and after that you experienced it too. It is really simple, or Sahaj. Now, the question arises that many people ask Me, "Mother, if it is so simple, why was it difficult before?" This was never difficult. Someone asked Shivaji Maharaj's guru, Ramdas Swami, "How much time does it take the Kundalini to awaken?" He replied, "Tat kshan," meaning, that very second. But there should be a person to give, and also a person to receive. Before, there might have been many people to give but very few people to receive. Today, there are thousands of people to receive; that is why this has become easier.

Today, I want to tell you about the spirit. Many people have said, "Attain the spirit. Achieve the spirit," but it has never been formulated anywhere what "spirit" is, in a real sense. And what do we achieve out of this? No one explained clearly about the spirit, because maybe there were very few people at that time. Krishna also spoke about this, but only to Arjuna. Whatever he told Arjuna was such that a layman cannot understand it. Because Shri Krishna was a diplomat, a Divine diplomat, he knew that the human brain is perverted. Man cannot understand anything straightforward. His brain will accept only if it is told the other way around. This is a matter of a thousand years before. He showed three paths. He was not a businessman. Otherwise, he would have told the easiest way first, like a businessman sells his cheapest stuff first. He told about the best path first: "You attain the knowledge first". Attaining the knowledge does not mean that you read books. Knowledge cannot be gained by reading books. Knowledge means recognising on your central nervous system that this is true knowledge, "gna". The Sanskrit word for this is "gna", which you people call as "gyan" or "gyanam".

This word was used by Jesus Christ's disciple, Thomas, when he came to India, but his books were buried for 1600 years. Actually, he buried 52 of his books in the ground, fearing that people might call him a heretic, meaning a person who would mislead others from the belief in God; or a blasphemer, meaning he disrespects God. He wrote that knowing God is an "experience" and until you have had this experience you cannot be a scholar. At that time, whoever experienced this knowledge were called gnostic, and those who did not acknowledge the existence of God were called agnostic. But these mullahs, priests, and also the Hindus who considered themselves the incarnation of God, did not want Thomas's preachings to spread, and went completely against him and started saying that Thomas had no knowledge, and whatever he was saying was wrong. Because when religion becomes a means to earn money, then this knowledge obviously will be declared wrong. And like this they started spreading that whatever is told by the gnostics is wrong and completely against God. These people do not have any knowledge. So, these people buried all their books in Egypt, and then came to India. This was the circumstance at that time, and it was worse than today's situation.

It was the same with Jesus Christ, and the same thing happened with all the saints and sages. Gyaneshwarji was tortured so much. In his sixth chapter he mentioned about "Geeta", and he also mentioned that Self-realization can be attained only by the awakening of the Kundalini. And every one was behind him, torturing him so much that, at the age of 23, he wrote such a wonderful book called "Amrutanubhav", which you should read only after Self-realization, and it will make you feel that you are in heaven. He was tortured so much that he had to take Samadhi, a state of intense and permanent trance.

Kabira said, "How to make these people understand there is darkness everywhere?" It was the case with everyone. They were cheated and killed. I don't have to tell you what happened with the saints. What was the condition of Sant Tukaram? And the same with Narsi Bhagat. People did nothing except ill-treat these saints. In such cases, who is going to listen to them? Because they all were talking the truth. And who can talk to people who want to earn money in the name of God?

You don't know about these big organisations, and I have no problem in telling about them. The money from our India goes first to the Vatican bank, and then to Switzerland. Is this Divine work? How can God be connected to money? impossible. This is man-made. How can God know anything about money? Krishna said, "Attain the true knowledge," and people started reading books. People write and sell books on the street like beggars. Kabira has said, "Padhi, padhi pandit moorakh hoe," meaning even scholars have become stupid by reading so many books. In my childhood I used to think, "How can anyone become stupid by reading books?" But now I have met so many scholars who are stupid, and it is so useless to talk to them.

So, whatever was said about true knowledge is that whatever you perceive or sense on your central nervous system is known as gyan. That is what is "bodh", from which the word, "Buddha", has come. This is what is "Vid", from which the word, "ved", is derived. In the first verse of the "Veda" it is mentioned that after reading this, if you still don't recognise God, then it is a waste. The word, "Vid", also came from this. But we want to understand everything through our intelligence. We don't want to understand that there is something beyond intelligence. So, Krishna said in the beginning that you must acquire knowledge. Then he said next that you must do the deed. But that also has diplomacy, if you understand that. He said, "Do the deed, and surrender it to the Divine."

Now, someone can murder anyone and say, "I have surrendered it to God." It happens sometimes. "I murdered this person, I murdered that person and I have confessed, and it is over." These are all mental projections. If a person convinces himself that whatever he does is in the name of God, then the only thing that can be said about such a person is that he is sadly mistaken. This is a wrong conception of our mind. Until we have the feeling that, "I am doing it", it cannot happen at all. This feeling should be removed from you. And this only happens in Sahaja Yoga after a person's Self-realization. After that he says, "This is happening. That is happening. The Kundalini is rising." He will not say, "I am raising it". He speaks in the third person. His way of speaking changes completely. You yourself will come to Me and say, "Mother, my Agnya chakra is catching. Please clear it." This means, "I have become egoistic." Have you ever come across a person who says, "I have become egoistic"? Even Hitler would not accept that he had ego. But here he himself will say, "Mother, my Agnya chakra is catching. Please cleanse it," because otherwise he starts getting a headache. His way of speaking changes completely, and whatever deed he does, he never takes the responsibility for that. He only says, "Everything is happening by itself. I am simply witnessing it." This is a matter of deed.

Regarding devotion, Shri Krishna said, "Water, fruits or flowers, whatever you give me I will accept. But your devotion should be "Ananya". Now, there is a twist in this word, "Ananya", meaning unique, or there is no second person involved. You are in union with the Divine. You will become "ananya" only when you unite with the "Virat". Otherwise, you are a separate entity. Becoming ananya means that after you get your Self-realization, you become a part and parcel of the Virat. Then you are ananya, and then there is meaning in your devotion.

Now, the people who were singing before you, their devotion will reach God, because their connection with God is intact. Many people come here and say, "Mother, we worship Lord Shiva so much, but then how did we get a heart attack, when Shivaji is in our hearts?" You must have thought that You can keep Shivaji in your pocket. Before taking his name, think who gave you the permission to take his name. Here, if you take the name of the Chief Minister, and go to his house you will be arrested by the police. And Shivaji is the God of all gods, and you are calling his name as if he is your servant. "You do this job for me. Do my other jobs." So, this is not devotion.

Ananya bhakti is that when you become Self-realized and become part and parcel of the whole. Only then there is some meaning for devotion. Until then, devotion has no meaning. So, according to this, the man-made version was to show your devotion by singing like a mad man, spoiling your throat, getting throat cancer. Otherwise, go to a temple, cut your hair, do this, do that. Has anyone achieved anything out of this, ever? We should also think whether there is any profit for you in doing all this. Tomorrow, our children will stand against us and ask, "Are you mad? Are you going to achieve the Divine by doing all this?"

That is why you should know the truth, so that you can tell your children that this is the truth, and spirit is the reflection of truth. You can know the truth only through your spirit. Like I told you, to know the absolute truth, your spirit should be enlightened. And when your spirit comes to your attention, your attention becomes so enlightened that anyone who comes to your attention will

be benefited. Your attention becomes so sensitive that wherever you take your attention, you will know what problem this person has or that person has.

You know that nowadays thousands of foolish people have come up, who wear odd clothes and do some stupid magic, and that is all, and people run behind them. Some people get released from jail, wear saffron cloth and directly go to Germany. There are many like this, and we see them and say, "Wa wa, what a great person." But use your brain and ask, "What did we achieve, or what did we get out of this?" I am a mother and I am asking, "Son, you have accepted him as your guru. What did you get out of him that you are sticking to him? What did you get? Which power did you achieve? If you are going to a guru, at least you should have health benefits. Someone is getting a heart attack, people are becoming blind, and so on. What is the use of this kind of guru?" Since I am a mother, I will say, "Leave this guru. It is a waste of time." On top of that, donate money to them, give them this and that. Why do ascetics need money? So, to get rid of this delusion from our minds, if our spirit is awakened, then you will immediately recognise, on your fingertips, as soon as a person stands in front of you, if he is a fake and a wrongdoer.

I have a granddaughter who was five years old when my daughter and son-in-law went to Ladakh. There, one guruji was sitting on a rock. He was supposed to be a very famous guru of that place. Everyone was bowing their heads in front of this guruji. This child's parents also went to touch his feet, because all the others were doing so. The child could not bear this. She went and stood in front of the guruji, and said, "Why are you making everyone touch your feet, when you are not even realized?" She said this clearly. Her parents got worried at her boldness.

Once I was invited to Ramana Maharshi's program. No doubt, Ramana Maharshi was a great personality, but his disciples are not realized; nor do they have any brains. None of them has spoken either about Kundalini or about Self-realization. Among them a person from Ramakrishna Ashram was sitting wearing a long robe. My other granddaughter was sitting in the first row. Many other Sahaja Yogis were also sitting there. My granddaughter stood up and said, "Grandma, ask this maxi fellow to go away from here. I am getting a lot of heat from him."

So, what is our identification? Who can be our real guru? Nanak Sahib has said, "Sadguru wahi, jo saheb miliye," meaning one who unites us with the Divine is our real guru. Sadguru is one who talks only about God, who talks about realization. You cannot buy him. Who can be bought is your servant or someone worse than him. You yourself should think, "What did we achieve?" By your spiritual strength, you can know who is genuine, and who is fake, and who can unite us with the Divine. Yes, if you have to choose the wrong path, then that is different. That is not available to Me. Like, murder this person, kill him, and do tantrism, this is not for Me. If you are seeking God in the true sense, then think first, "What did we achieve? What did we get?" This should be given a thought.

I have been talking about this since 1970. People told Me that they will kill Me. I said that there is no one on this earth who can kill Me. No one did anything or even filed a case against Me, because I know the truth and I can tell them to their faces that they are fakes and they are taking people for a ride and cheating them of their money. These people will go to hell, along with their disciples. These people don't fight among themselves. Christ has said many times, "Satan will never speak against his own house." Everyone has a separate place, saying, "You run your business and let me run mine. You don't talk about me and I won't talk about you. You are good and I am good." They are looting money with both hands. Not only that, they are also spoiling your Kundalini and giving you health problems. What right have they got to spoil your Kundalini or to divert you from the truth? They are cheating you, because you people are searching for God. You are seekers and very simple. And you are also getting attracted to them because they are mesmerizing you. I have seen that people face trouble after trouble; their family members fall sick, they lose all their money, but still they hold on to their guru's feet. At least have some brains. But after realization, I don't have to tell you anything. You will understand everything by yourself.

Now, you must have seen Dr. Talwar. He was under the spell of some guru. He escaped and ran from there in such a way that all his friends and relatives also came with him.

They may have (Gurus), fame, big bungalows, palaces, but are these things going to lead you to God? Now you become aware of all these. You are very special people who have taken birth at this time. You are going to attain a supreme position. You are not

ordinary people. You get cheated by them and destroy yourself. For this, the enlightenment of our spirit should come in our attention. As soon as it comes in our attention, our nervous system also starts receiving it, and we can recognize the genuine and the fake, which is self-existing (swayabhu) and which is not. We can recognize each and everything because there is no blindness inside us. Now our eyes are wide open. This is a great blessing of our spirit, because without the enlightenment of our spirit, we can never attain the Divine. Spirit is our path, and it is our guide. We can ascend only through its guidance, and the greatest thing about the spirit is that it throws us into the ocean of joy. The joy of the spirit is unique.

Now, see these people; they belong to very rich families. They have cars, houses and everything. But they come here and manage under any circumstance. For the past, 7-8 days, they have been living in trains. If I ask them they say, "We are very happy, Mother," because the comfort of the spirit is highest, and if you have that, nothing else matters. Your jealousy, your hatred does not even come near you. Everyone is happy in their own place, and no one tries to slash others' throats. No one tries to trouble others. They are just happy in their own world.

Now people from 55 countries come to Ganapatipule where our seminar is held. Now also many people have come, but more are yet to come. These people don't fight among themselves. There is no violence among them. They don't tell lies. They are not corrupt; nothing, nothing, nothing. When people transform like this, then there will be no fight anywhere. As far as religion is concerned, we believe in all religions. If we sit with a single religion, saying, "My religion is the best," then a fight will start. If your religion is the best, then why are you not able to establish peace in the whole world?

So, we believe in a global religion, because the spirit is all-pervading. Inside every human, the reflection of God is the same. Everyone is collective. So, if the whole world is enlightened by the same spirit, then how can our religion be different? Here there are Muslims, Christians and Jews too. Now, Jews also believe in Jesus Christ, don't they? Muslims believe in Ganesha. Here also there are one or two Muslims. And Hindus believe in Mohammad Sahib. We don't recognize their virtues. Like the blinkers of a horse, our eyes also are tied with the thought, "My religion is the best." But then, it's all right to do any kind of business. Any kind of dirty business is fine, as long as "I belong to this caste".

Now, a global religion has been established, and all these people are followers of this religion. Here, all religions are respected, all kinds of human beings are respected, and people from all the countries are respected. Most of all, these people respect all the incarnations, all the seers, all the prophets, all the saints, and accept their global personalities. Accepting does not mean just accepting, like "I accept Ram". You cannot become Ram just because you have accepted him. Tell Me, which aspect of Rama has come inside you? You have recognized Shri Rama. Now, which quality of Shri Rama have you acquired?

Recently, I met a so-called priest, who told me that he is a devotee of Sri Rama. He is busy getting jobs for his niece and nephews, and I am told he has abandoned his wife, while he is giving importance to his relatives. Then how can he be a devotee of Sri Rama? I have accepted Shri Rama. Now, is Shri Rama greater, or are you? So, if we cheat ourselves like this, there is no point. We should be honest to our self. Honestly we should affectionately analyse, "What did we do for our self? What did we accept for our self? What did we do for our emancipation? Onto which extraordinary territory did we step, or we are leading our life among high thoughts?" Nothing of this kind has happened with us. Then where is the question of accepting anything? When we accept someone, then the reflection of that particular person should be visible in our lives. People should see that the reflection of the person, whom you have accepted, is within you. He means something to you, his importance is there in your life, and his existence holds meaning. Until this happens, whether you go to temples, or to churches or to mosque, or you read "Darbar Sahib", it is a waste.

Now, the children have started thinking, "Why should we do all this?" They use their brains for everything. Now, you should recognize the true religion. The reason why we are expected to adhere to the religion is because until the religion brings the balance within us, we cannot ascend spiritually, nor we can climb up or grow. So, to achieve this balance it was told that be within the religion. But, in Sahaja Yoga, it doesn't matter if you are wrongdoers. First, we will bring you to balance and then make you fly. Sahaja Yoga is a repair shop. All kinds of engineering are applied here. If someone is right-sided, he will be taken to the left side first, and then brought to the centre, and as soon as he is balanced, his Kundalini will be raised. Nothing much needs to be done. However your body machinery is, the experts are available here to repair it. And the day will come when you also will

repair others' screws, without the help of a screwdriver. This power will come inside you. And as soon as this power comes within you, you will find that you can give realisation to thousands of people at a time. Can you be less important than anyone? These gurus, who have not achieved anything, who do not stand in truth, who are greedy liars, have become so famous; and you people are standing in truth and not doing anything. Recognize your power. There is no point in recognizing the guru. What is the use of recognizing him? Nothing. Recognize your strength, awaken your powers and become the nature of power.

So, today I have explained how your spirit can enlighten your attention and how you recognize the truth, and how you can become filled with happiness. All these things really happen. I am not just saying this, like a mother pacifying her child. This is the real truth, and you all can attain this very easily. You can achieve this, provided you are truthful to yourself and don't surrender yourself to any guru.

Now what do I do about these gurus? Have you all taken birth just to be disciples to these gurus all your lives? Why have you taken birth? Your name is Anand, but your face looks like you are going to the grave right now. I don't know what your mother thought when she named you "Anand". Finally it so happened that "Mother, I became like this after serving this guru day and night, and now I am dying of cancer." If you are dying of cancer, what is your guru doing?

You are very lucky that you have taken birth at this blossom time. Understand your luck, and recognize your self, know thyself, get your Self-realization, and after that I will see what your status will be. One better than the other person will be ready. This is the future of our country, a very bright future. Don't worry about anything now. Everything will be all right soon. First of all, you make yourself all right, and all other things will be fine soon.

I hope you will not misunderstand me. A mother has to tell the truth. I am only telling you the truth. And I want many people in Hyderabad to become Sahaja Yogis, and people from all over the world should come here because I feel this is a very unique place. I was enquiring what is special about this place, that I see such a lot of vibrations in the sky.

So, there is something very special about this place that you all have come here, and you also are very special, because of which you are getting this special thing. My blessings to you all.

I will come here again next year. By then, you should all have grown into big trees. And whatever the Sahaja Yogis of this place tell you, listen to them without misunderstanding. They were also like you, and then they became all right. Likewise, you also will become all right. So whatever problems you have, please share with them. And the second thing is, if you want you can write letters to Me also, but I keep roaming from place to place, but wherever I am I will receive your letters. But if you try to achieve this knowledge with reverence, you will get the whole knowledge free of cost. You don't have to do much here but you will have to spare some time for this, in the sense that you attend the programs, meet people, talk to them and achieve this.

Now, we will do the practical session of Kundalini awakening. Kundalini awakening cannot be forced on people who do not want it, because it is a living process, like I told you yesterday. It's like a seed, which has to grow on its own, and you cannot force it to grow. So, whoever has the pure desire to get Self-realization can sit here, but it is better that the rest of the people don't stay here.

Now the first question this person has asked is, "Please explain what is mind (manas)?" Now there is no time to explain all this, but I have given many lectures on this subject. In English language there could be around 3000 to 4000 lectures, and in Hindi language around 5000 lectures are available. And you can access all the tapes and know whatever you want, because you have chosen a vast subject, and there is no time to explain this.

Why is a human being rejected, objected to cosmic illusion? This question is all right: "Why does a human being get into illusion?" The thing here is that the evolution of human beings has happened very slowly, and afterwards he has become a human. And after becoming a human being, he has been given complete freedom that "Now you explore". So, sometimes he makes a mistake, and other times he is fine. Suppose you are driving a vehicle. If you apply the brake the vehicle stops, and if you apply the accelerator the vehicle suddenly shoots forward. Then you balance it.

So, to learn something, it is necessary that you have illusion; otherwise you will never learn it. A human being is so adamant that if you tell him, "This is the only right way," he will never accept it. "You are asking me to go this way. No, I will only go the other way." He is so adamant. So that is why he has to be in illusion. Animals are under the Divine's control. But human beings cannot understand without the illusion. He will never move forward because he is stubborn. On top of that, he has freedom also to go to hell or to heaven. Now if you tell him this path leads to heaven, he will say, "I will take the path to hell." Then go. Now what can be done about this? You cannot be forced. This is a spell of ignorance.

Haan, haan! This person has asked if cervical spondylitis can be cured by Sahaja Yoga. Of course it can be cured. It can be completely cured.

Now this person says, "I have done pranayam, done this and that, have done prakriyas and I do meditation also." You cannot do meditation; you have to be in meditation. If someone says, "I am doing meditation," then he is in myth. When a person is in meditation, he is in thoughtlessness. He doesn't get any thoughts and he is totally aware. So, it is complete thoughtless awareness. He achieves this state.

The second thing is pranayam. By pranayam, only the ego will increase; nothing else will happen, because pranayam is a kind of physical exercise. If a person can attain the Divine by pranayam, then the person who has asthma will be the first person to achieve God because he is doing pranayam all the time. I also teach pranayam, but there is science behind everything. If the Kundalini stops in the centre heart while rising up, then a little pranayam has to be done. But for that also there is a method. If due to some physical malfunctioning, there is a problem in the spinal cord, then pranayam has to be done for that particular chakra. It cannot be like consuming all the medicine from the box. First of all, know the nature of your sickness; and that you can only do after your Kundalini awakens. Otherwise, how will you know which chakra of yours is not in order? The doctor's treatments are symptomatic. For example, if a tree is sick, and you apply medicine to the leaves, will the tree be all right? We have to treat the roots of the tree. Likewise, Sahaja Yoga gets to the root cause of the problem. It gets to the root. So, you don't have to do all this. You are all seekers. Leave everything else and, first of all, get your Kundalini awakening. Unnecessary things bring your body to imbalance.

Nowadays there is a new kind of fever that you keep yourself thin like a skeleton. Why should you? There is no need to be like a skeleton. This is a very bad symptom. This might lead to different kinds of diseases. I accept that you should keep yourself healthy and active. You should not be inactive. But I don't understand what is the necessity to become thin like a skeleton. If something starts somewhere, everyone else starts following that blindly. Anyway, Indians are not slaves to these things like the foreigners. There, if someone starts a fashion to cut your hair from this side and the other side and leave hair only in the middle of the head, then everyone will roam around like that. Each one pays 50 pounds to have their hair cut from this side and that side and leave hair only in the centre, and then they will also colour it red. And if you ask them they will say, "What is wrong in that?"

Now what is the answer for this "What is wrong?". Why should you colour it when you know that it may affect your eyes? There is another fashion of wearing tight pants. It was so tight that it could not be removed at all for several days. They take baths also wearing the same pants. This led to varicose veins. And then again a new fashion started, to wear loose pants, and they are so loose that you will fall out of them. The third kind of fashion started that you wear holey pants. Make holes all over your pants. Now, everyone wears pants with holes and goes to the office like that. It is so cold in London. What is the necessity to wear pants full of holes in such a climate? You people have not become slaves to that extent. By the grace of God our tradition and culture are so strong that we cannot do such stupid things.

I have stayed in foreign countries for quite some time now, and I don't understand when I see that women are the worst slaves to fashion. In our country fashions like mini saris came in Mumbai, but this fashion went away in a few days, because ladies said, "Who is going to wear this kind of sari?" In foreign countries ladies are even worse.

Now, some new fashion came up that you wear socks and wear a dress above that. And this was supposed to be a great

fashion. Many got TB because of this. How peculiar a fashion is this? There, people are complete slaves to fashion. Another new fashion started that don't apply oil to your hair. It's okay if you don't want to apply oil to your hair every day, but at least before washing your hair, or now and then, you can apply oil to the hair. Everyone's hair fell out and nothing was left. Then the next fashion started to apply wax to your hair. The hair should stand up, as if it is something special. Because of the wax, hairs fell out and they became bald-headed at a young age. And then you people are sending wigs for them, from here.

This is utter stupidity. If you people are thinking that they are very intelligent, then you are mistaken. They are such fools, that if you people understand them you will say that there is no maturity in them. Now Americans are there; they are like carefree youth. And their Elizabeth Taylor is waiting to marry for the 8th time to an man who is 20 years younger than her. But when she was going on a honeymoon, there were thousands of people, double the crowd here, to see her off. This is nothing; there were many helicopters hovering over them, and many parachutes were falling from the helicopters. Some parachutes fell on people, and some fell on the trees, breaking them. There was an exhibition-like crowd to see them. What do you want to learn from this kind of stupid people? They are real morons.

In our country, everything is very good. Our culture is very good, but we have become very rigid. We have become stuck in rituals and other things, but still our culture is very good.

They neither respect their mother nor their father, nor anyone else. Is that country any good? So, don't do this pranayam. There is nothing special in that.

This gentleman, the one who has told me that they are calling him mad and all that, he should come to Sahaja Yoga. He will get cured, and everything will be all right.

There are very few questions. Wonderful.

This is a very nice question. "Please awaken our Kundalini." There cannot be a better thing than this. This is the best question. Which other question could be better than this for Me?

inaudible question—

No, no. Christ is very primitive. Please sit down. I will explain on this topic. This is what. They cannot accept Christ. Sit down. Okay, please, sit down, sit down, sit down. No, no, I am explaining. Please sit down. You don't sit on my head by reading some book. Be kind to Me and first read your own book. Listen! First listen to Me if Jesus Christ is present in this chakra or not. And who is Jesus Christ? Will you believe Me if I tell you? Have you read "Devi Mahatmyam"? You should stop reading this English book and read "Devi Mahatmyam". Then you will know who Christ is. Okay?

Now when did I say Christ didn't come here? Of course he came here. Why are you getting angry? Please sit down. No, no, no, you sit down. Who is saying that he didn't come here? Did I ever say that? On the contrary, he met Shalivahana when he came here, and Shalivahana asked him, "What is your name?" and he replied, "My name is isa, but I belong to a country which is not mine. This is my country." Do you understand? You should know about him. I can give you more information than what is written in the German language. In that, you will find details after his birth, but you can get information before his birth also. Read our books also. Germans are stupid. Why are you reading their books?

Ask Me about Germans. They have come here now. Ask them about it. If Germany is shifted here, then there will be a great loss. They are beating up everyone there. Whoever has gone from other countries to Germany are being beaten up. After coming to Sahaja Yoga, Germans have become very soft-hearted people. You will not be able to believe that they are same Germans. They may be very good education-wise, but like stupid people they have written about Kundalini that it is present in the stomach. Just because it is written by Germans, should we accept it? Such a fat book they have written. They keep writing nonsensical things. They read some book and translate it. Is that the right thing to do? But it is. They don't accept us. Only we think so highly of them. They don't. One bigger idiot than the other is present there. When did Jesus Christ not come to India? Of course he came. He

was here since the time of creation. But we need to understand him. We can understand everything not from the book but from our Kundalini awakening.

Now just think if Jews have started accepting Jesus Christ, then definitely there should be something in it. There is a big difference in whatever they do and whatever we do. And I understand that, even if they do something stupid, they do it seriously. They are not street smart. They will act foolishly, and also seriously. Whatever they do they will do it seriously and get completely involved in that. Not like us.

Now see, we got Independence, and to get this Independence we worked so hard, and now after getting it we are relaxing because we got it free of cost. Indians can never get very deep in Sahaja Yoga. They will never go deep. Look at this people [Germans]. In their cold weather, they get up at 4 in the morning and meditate. They will not stay in their house but in the ashram only. And in Delhi we spent so much to construct an ashram, and with great difficulty arranged and paid two couples to go and stay there, but they left within four days, because they wanted their kind of food, he had to dominate the wife. "How can we stay in the ashram?" So, they cannot stay in the ashram.

Achieve their depth and show Me. That is why they came to Sahaja Yoga. They started going deeper and deeper. You know that the English are really hard nuts, but when their nuts cracked, they did so much for Sahaja Yoga and sacrificed their scholarship, too. But our people will say, "Mother, my father is sick. My sister is ill. Make her all right." Okay, I cure all of them. Then next, they will say, "This is not all right. That is not all right. I don't have a proper job," and so on. I took care of that, too. But they don't have any desire to go deeper into Sahaja Yoga. Get deeper. Haan, if they have to go to temples, they will go there. For that they have devotion, but they are not loyal towards themselves. English understand what is for their betterment. This is a big difference. If we understand what is better for us, our whole country will change. We don't understand what is good for us.

1991-1214, Evening Talk: Support the Art

View [online](#).

14 December 1991

Talk to Sahaja Yogis

House in Pratishthan, Pune (India)

Talk Language: English | Transcript (English) – Draft

Conversation with Sahaja Yogis, support the art, Pratishthan, Pune, Maharashtra, India. (1991-1214).

But compared to Western countries it's so cheap here, I tell you. See the workmanship of it and really, it's important thing. These great saris when you see the drape is so well done [UNCLEAR].

They may come in India, might be the ticket cheap. But the variation can make it even cheaper, much cheaper for me now with the variation. Last year it was 30 rupees I think or something less - 28 rupees. Now it is paying 48 rupees per a pound.

a Sahaja Yogi: It was 23 in March, Shri Mataji.

Hmm? Where? Per pound? Forty-eight. March it was 23? Really? What a take. Twenty-three it was, eh?

But it doesn't help in the country because they can shoot up the prices, you see. But the average people, they are not having foreign exchange with them, so they put up everything. I don't know why. With the variation everything they have raised, I mean, eating, temples and all this.

See, it's very impressive. There may be something but At least what I always feel that the art should not die, whatever it is - would it be the variation, in-variation, whatever it is - but it should not kill the art of the country. But sometimes it does.

India is so full of art, such a lot of things. But if they get very hard on them, they may just give up and they may become just labours, something labourers or something. They might give up the art. People can't buy if it's expensive then the art is lost.

Look at this table now, how it's finished. People like the old stuff, liked, for generations. It is carved inside and this metal is just beaten onto it; it's very thin. Inside it is all carved. Tremendous work. Cost you nothing. But if you don't pay for the art then it will die out, it will die out. It's a big problem everywhere, in every country.

We all should buy only the artistic things, as far as possible, made with hand, more artistic things. And plastics and all that you should not buy, Sahaja Yogis. You can have two saris less but don't buy plastics. If you start buying plastics then what will these artists do anywhere? As it is, man-made things are impossible to wear. So, little expensive maybe but take handmade things as far as possible. And they have their own value also.

Whatever handmade must be appreciated. Sahaja Yogis should take to this kind of economics so it can trigger. So many countries there are where there is labourer available, artists are available. If they are not available in your country, you can get them from other country. Like you give them one camera, you can get ten things. For two computers which were sold in Russia I got one house, one flat and one car, all these things. A nice big house, it's a compound - very big house, one car and one flat.

a Sahaja Yogi: this is divine barter system, Shri Mataji.

But the computers are not divine. See, you can imagine. That's how one should understand. And Eastern bloc people have lots of art there, lots of art. But if you don't buy them, if you don't encourage that taste for artistic things then they will die. At least in the Eastern bloc you have so much of art, isn't it. We have seen it, such beauty it is.

But I think people don't like it now, they like plastics. You must take to these habits. Need not have too many things. Have few things but have handmade things and artistic - these two points should be in that. The situation is very bad otherwise for the artists. If the art dies out how are we going to bring it back? I've seen these deaths in many places.

Unfortunately we are not going to Brahmapuri this time.

a Sahaja Yogi: But Shri Mataji, we have seen so many beautiful places otherwise we have never been.

Shri Mataji: And the art museum.

a Sahaja Yogi: Yes, that was beautiful.

Shri Mataji: And how was Salar Jung? Salar Jung museum?

a Sahaja Yogi: Oh, this one in Hyderabad, this one. Oh, this one was tremendous, Shri Mataji.

Shri Mataji: Very different types of things there, isn't it?

a Sahaja Yogi: So many things they have gathered that we got lost in our...

Shri Mataji: In one lifetime.

a Sahaja Yogi: The ivory carvings, so beautifully done.

Shri Mataji: And little, little chairs.

a Sahaja Yogi: These we didn't find, Shri Mataji.

Shri Mataji: But they might have removed. Because they have very small, little chairs where a little sparrow has been. And also they have one for the elephant.

a Sahaja Yogi: We asked the people there but they couldn't tell us where it was.

Shri Mataji: It's ok. So many things there that they have beautifully created. But chairs you must have seen.

a Sahaja Yogi: Yes, lots of them, in every room.

Shri Mataji: In different varieties.

a Sahaja Yogi: Yes, yes, every style.

Shri Mataji: And one lady standing, bending like this. And on the backside there is a horrible, very hot-tempered fellow standing. It is, in one image they showed two personalities. Did you see that?

a Sahaja Yogi: What is was? A mirror?

Shri Mataji: In the mirror you see the back. You did not you see that? You have to be tall to see things. That's the best thing there [Mephistopheles & Margarita]. And another is the veiled woman [Veiled Rebecca]. That's also Did you see that? That's another

good to see [thing]. I saw it long, long time back.

a Sahaja Yogi: There was a statue also of a kind of Goddess touching with her feet the North of Italy.

Shri Mataji: Really?

a Sahaja Yogi: Cabella, I think.

Shri Mataji: I didn't see that.

a Sahaja Yogi: It was you.

Shri Mataji: [UNCLEAR] died long time back But the nawab - nizam, it means nawab, the one who is a king - was very miserly fellow, extremely miserly. And he did not spend any money on himself or others, very thin, didn't eat food, very, very miserly. And he was so rich that on the terraces, big terraces, he had to spread all the furs to be dried and cleaned on the terraces. There were so much, he washed them there and dried them, on the terraces, in months.

And what about Mansur, you saw it?

a Sahaja Yogi: The palace we saw, Shri Mataji. That was really something. We all desired this should be a wonderful present for you by the Indian government. And these huge, big chandeliers they have, they are all from Czechoslovakia.

Shri Mataji: Ah, long time back they've got, still there. They lived well in those days. It was peaceful in this country. You saw the elephant made of gold or not?

a Sahaja Yogi: Made of gold? No. We saw one in this temple sitting near the sea made of stone. That was a big one.

Shri Mataji: In Mansur - they might have made others of stone also - elephant is made of the same size as the elephant, of the same weight in gold. He was a great Devi bhakta, Mansur Maharaja. Must have been lots of Devi statues and paintings.

a Sahaja Yogi: Yes. There was in this big assembly hall on the first floor, there were old paintings of the different aspects of the Devi, Raja Rajeshwari.

Shri Mataji: Very fine person. He was very well read but was extremely fat, very fat, so much of fat. Very good person, respectable.

We have palaces all over. This is one of them. All over we have palaces even now and there is one palace of Nyamlaga, one nawab is there. He has got 500 settings, 500 of real gold for dinner - crockery, cutlery, of real gold and also plated. And all set for 500. And nobody steals it. It is very unique design, you can be caught. Nobody steals it.

a Sahaja Yogi: 500 different plates.

Shri Mataji: Many were quite well off people we had once upon a time. People who were artistically made-up, buying things from all over the world, artistic things, paintings. In our museums you can find lots of paintings from abroad.

How did you like the paintings they gave you last time from Bombay? Indian paintings?

a Sahaja Yogi: It was very nice. Very, very nice.

Shri Mataji: Nice. Indian paintings they must have given. I've selected them. I had to put aside and all that. They don't know what

to give you, what will please you. So I need to buy these saris, I have to do it. Then to buy presents for you, then to buy presents for them. Too much. But for economic growth we have to do it.

Alright. So good night, sweet dreams. It's a hazardous day, enjoy yourself.

a Sahaja Yogi: Thank you, Shri Mataji.

1991-1215, Shri Ganesha Puja: He's a giver of wisdom

View [online](#).

15 December 1991

He's A Giver Of Wisdom

Ganesha Puja

Shere (India)

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

Shri Ganesha Puja. Pune (India), 15 December 1991.

English Talk

Today, we are really sitting in very close relationship with the nature. The whole thing, as you can see very clearly, is done by villagers and in a very simple way and I'm sure you must all be enjoying it very much.

[Applause]

Today, being the first puja in Maharashtra, we'll have to do Ganesha Puja. But one has to understand how it is so important in Maharashtra that people worship Ganesha.

As you know, there are Ashtavinayakas, eight Ganeshas are there around this area and this triangle of Maharashtra which has got on one side one big mountain, on the other side we have another mountain which, of course, is not in Maharashtra. And also, on top, we have another mountain. So like a triangle which is made like a Mooladhara, means the Kundalini itself. So, the Kundalini of the whole world resides in this area. That's why it is called, we should say, as Maharashtra, as the country which is very great, the nation which is very great.

But I don't know how far Maharashtrians realize that they are sitting in the land of Maharashtra. This land, which is vibrated by Shri Ganesha, has its own simplicity, has its own vibrations, a different style, a different type. The best part of Maharashtra is that it gives you a very good attention. With Ganesha so much vibrating, the attention becomes very concentrated and this concentration helps you in so many ways. And that is why it is said that Ganesha was created to spread or to emit auspiciousness and holiness. Actually, if there is holiness there is auspiciousness. For Ganesha is actually, the one who cleanses everything, cleanses everything because it is innocence. And the innocence that cleanses you takes away all kinds of conditionings and egos that are distracting your attention.

So, the attention which is so wobbly otherwise, in other places, can settle down very well in Maharashtra. Because of Shri Ganesha's blessings that this country has, that people have very good attention. With that good attention, they can really do so many things. Like now, for example, you can see the software, good mathematics. They're very good at music because all these things require tremendous attention. Art, dancing, anything which requires tremendous attention, that has to come only through Ganesha. Because they say that Ganesha is a giver of wisdom. He's a giver of wisdom, means just wisdom becomes a dharma, becomes a part and parcel of your being. You become just wise.

Now somebody may ask, "Mother how to become wise?" It's very difficult to say how to become wise. It is just that it happens that you become wise. So, though He's a child, He's so matured. He's so wise. And He's not only that, but He emits wisdom and this wisdom is an innate quality of anyone who is a Sahaja Yogi. Because in him, also, Shri Ganesha has been awakened. So, he becomes a wise person, very wise, and with wisdom what does he achieve? He achieves a balance, a proper ascent and also he understands that this ascent is for his benevolence, for the benevolence of his country, benevolence of the whole world. He understands the importance of Sahaja Yoga. Without this wisdom, one cannot understand. And this wisdom is within us, just absolutely, innately built-in. Only thing is, we have to use the storehouse of this wisdom that is within us.

Of course, with Sahaja Yoga, it starts emitting and you start feeling and you start understanding what is wisdom is. You give up all your stupid, childish things. You give up all your attachments. You give up many of your, say, things that you don't like which doesn't behave you. You feel that you should give up, but you cannot. But, with Sahaja Yoga, it just happens automatically and you just see in your light what is needed, what is not needed. In that wisdom, you throw away whatever is wrong.

So, what a great work this Ganesha has to do within ourselves! This manifestation of Ganesha within us is very important, I think. Not that it is only the basis, but also the foundation stone of spiritual life is Shri Ganesha. That's why I've been very anxious that we should find out proper schools for our children. They should have proper education and they should be looked after because their Ganesha Tattva is already there. Only thing, we have to nourish it, we have to look after it and make it grow. Once that happens, then children are safe. Then nothing, nothing can harm them. Nothing they will absorb which is wrong. They will never be again in the wrong path. But from early childhood, if you never had this kind of training or this kind of understanding about Kundalini or about the wisdom part of it, you can never, later on, easily assimilate it. For that, you really require a great effort and understanding that you have to have this. It's so beautiful. You must get this attention and you must get this innocence within. With Sahaja Yoga, as you see, it's working out very fast and people are getting, really, very wise and I can see the wisdom written large on their faces.

In this wisdom, what do we find here? You see, on any line that we move, we can find that most of our problems are coming from human beings. Because ecological problem, or any problem we think of, comes from human beings. Or other programs that you have in your own country, as you have seen, that they are such problems that it's sort of endless and you cannot change them. You feel very nice sitting underneath this because you are fed up with the same ways that you have, and the problems that it causes to you, and the way it is now becoming very artificial.

But in these circumstances, one has to understand that the wisdom plays such a part in life that whatever may happen outside, whatever may be the trend, whatever may be the fashion, whatever maybe the people are all changing into, you do not change. You change within. Once you are changed within, then you have full idea as to what is expected of others, what they should do, what you are doing and how to deal with them and how to talk to them, how to tell them, how far to go with them – everything. All this comes through wisdom.

In Sahaja Yoga, as you know, you are very capable people, you have achieved a lot, you know everything, you know all about chakras. You know practically everything. I don't have to tell you anything. Despite all that, one should have also the wisdom how to deal with others, how to talk to others, how to behave towards others, how not to control anyone, not to say something that would be rather harsh or hurting. Because, if you are trying to spread Sahaja Yoga, this is the only way we can go forward, is to look after everyone with great compassion.

Now, we might think that wisdom is there with us and we know how to do so many things with our wisdom and now we are absolutely wise. Agree, with Sahaja Yogis, now they have become really very, very wise and they know how to use their wisdom. But still, faith in themselves really has to be of the Nirvikalpa state. That is only possible also through Shri Ganesha because He is in Nirvikalpa. He has Nirvikalpas, nothing. He doesn't have to question anything. He doesn't have to ask for anything. He is just there. And He's in complete Nirvikalpa. Complete, absolutely into a state where He is not at all attached, nor is He worrying about things, nothing of the kind. He is just in Nirvikalpa and in that Nirvikalpa He worships Mother.

Small, small stories can show how He was so sure of himself, how He had courage and how He worked out everything so intelligently. But when you are doing something, you can be in two minds. You can be not so decisive, but He was and He is always very decisive that He knows what is to be done, like that [straight]. This is the point.

So, in wisdom you don't have to think, argue. I've seen many people who say, "Mother, you see, we were thinking, then we had vibrations. We didn't know what to do, this, that, how to do, how to correct, how to work it out?" Now, I must say this is a state. It is not a state to be achieved, but it's a state. Means you are there. It has to be innately built in yourself, this state of wisdom. But

you can also work it out by just concentrating on yourself and trying to find out what's the matter with me, what happens, why, why is it I'm like this. The introspection can help you a lot to be extremely wise, but the easiest method is to worship the principle of innocence within yourself.

For example now, we are dealing, supposing, with somebody who is a thief, say, he's a thief. Now, "What should you do with a thief? After you have found out whatever was lost, the material you had, after that, what you have to do is just to forget about it completely. Once it has happened, then you have to just forget. Not to worry about it too much, "Oh, this has happened, that has happened and how to make this point all right. And this gentleman is not all right. This, that". Just forget it.

So, the wisdom is also in forgiving. That why Christ talked about forgiveness. Just forgive. There's no sense in remembering. "This person said so, this person did so, that happened so". Just forget it! And once you start forgetting all these things, you know, you'll remember right things and useless things, you'll just forgive. You don't remember who has insulted you, who has troubled you, who has been misbehaving. I don't even think about people who have gone out of Sahaja Yoga, talking ill about Me, saying things, this, that. It's all right. Let them say whatever they like, I am not bothered. But what bothers Me more, that if they do like this, I don't know what will happen to them.

[Shri Mataji laughs gently] That's the only wisdom part of it, that, you see, when I forgive everyone, I say, "Baba, I have nothing to say ". But then also a thought comes in, that if they're doing like this, then what's going to happen to them? They are doing this to someone who's so good, who's so religious, so highly placed in spiritual life. Then you can't play about. But somebody's playing! Then what you have to do is to really forgive because one thing is built-in, in Sahaja Yoga, that who try to trouble you they will be in trouble also. So, try to forgive at least, at least, you soothe him down, "All right, I forgive you ". So, soothe him down.

Like this kind of a wisdom we should have, not to get after people: not to pester someone, not to be very strict, not to be very sort of, pursue, I should say, pursue the matter. Whatever is it, that point you should finish off and just don't worry.

I was telling just now that there is a servant, supposing. Now, he steals your money, all the time. You know he steals your money. Now what to do if he steals your money? One thing is to get out, to ask him to get out. Then you have another one. Then again you get him out. And get another one. It goes on like that because they're poor people, they just steal if they get. Now even if you're careful, still they might steal. So, what you should do is just to forgive the person and put the money in such a place that he cannot reach. Finished. As simple as this. You should just find out what does he steal, "Oh, that's all". Then you keep it one side. But don't worry about all the time that, "Now, how am I to save myself from this thief? Or how am I to punish him?" Just don't think. These incidents are just like a breeze coming and going. These relationships are just like that. There's no depth in it. They're not going to bring any kind of unhappiness or happiness, whatever it is, if you go on lingering about them.

So, the first thing is live in the present. The wisdom is in living in the present. Present, we are here, so forget the past. Now, if I say, "Forget the past", one may say, "How to do it? How to forget the past?" Again, I would say, meditation is the only way. You give up your left and you give up your right and you are just standing in the centre, enjoying the wisdom, enjoying the joy of your being.

So, the best part of our lives is spent in bothering, in getting upset, getting worried, getting after someone. Where is the time? Just think like that.

Now supposing someone says something to Me and then others will say, "Mother, you must do something. You must punish that person". Where is the time? We have to awaken the Kundalini of thousands and thousands and thousands. And here, we are just worried about something nonsensical. So, our wisdom is finished. We have no wisdom at all. Even at the highest level, you can see people don't have wisdom. Highest level of Realization, I've seen people who do not have wisdom, in the sense that, they want to run away. They just get fed up, take sannyasa, finished, go to Himalayas, live there happily. There's no wisdom in that also.

So, living in the present, you don't also feel tired because you don't think of the past and the future and you live very well and in

great happiness, you improve things and you don't think of the future, what is going to happen to me or anything and that's how you save lot of troubles of others, as well as yours.

So, this wisdom is to live in the present, is not that you ask somebody, "How are you?" "All right". Then, he is not in the present. You ask somebody, "Are you enjoying yourself?" "[Meaning no]. Not in the present. You ask somebody, "Are you happy?" "No ". Then you are not in the present. You ask someone that, "Are you hungry?" "Maybe, may not be". I mean, they don't know even in the present, if they are hungry or not. It's so much that they're lost in the past and in the future, that's the sign of unwise behaviour, unwise line, if they don't know whether they'd like to have their food or not.

But those who are really in the present forget all these small, small things. They're just in the present. And in the present, whatever they have to do, they will do it. This is a very good practice. One has to practice wisdom through living in the present. Just think, "What I have to do just now? What am I to do".

Like you are getting out of the house. Many people will go half way, "Oh, my God, I have left my passport". They'll go back. Then again, sometimes, they will come out, "My God, I have left my spectacles". Again go back. Then again they will come back and say, "I have lost this. I should have this". This kind of people are very, very common.

So, at that time, when you are leaving the house, at that time, if you're in the present, then you just think, "What have I to take? Let's see, one, two, three, four, five, yes. This is what I have to take and this there". That's how you can really establish yourself in wisdom, itself, means the wisdom acts by itself. It's a power. Wisdom is a very big power. If you are a wise person, it's a power. It can combat any kind of ignorance, any kind of attacks, any kind of stupidity. It's such a tremendous power that God has given us, that we are wise. And this wisdom, you should try to really, to develop it and mature it properly within ourselves.

So, today's Shri Ganesha's Puja is there, while we should ask for wisdom. And for that, we have to be in the present. Every way you should be in the present. If you can try, you can be because your Kundalini has been awakened, and you can be all the time in the present. But today, you should first try and get the Kundalini established in the present.

May God bless you.

English Translation from Marathi

I was telling these people that we will worship Shri Ganesha today. A very significant function of Shri Ganesha takes place in our body. Mind, intellect and body – the control over all of these is Ganesh. The special gift bestowed on us by Shri Ganesh is wisdom. Wisdom is one thing that we don't get by asking. If someone says that I will give you wisdom, you should never believe.

"After speaking in English, to speak in Marathi I do not get appropriate words. I lose the continuity if I have to speak in both the languages". So there is no equivalent for wisdom in Marathi. What do you say? "Sudnyata."

'Sudnyata' is a little serious word. OK. Let's call it sudnyata, instead of subuddhi. We should inculcate that wisdom (sudnyata) in ourselves. How to do that? For that, you should learn to live in the present. I teach that. Now in the present, at this time, we are sitting here. This worship is taking place. And we are sitting here. So what is the wisdom at this time? That, the puja is taking place. We have to do the puja. But at this moment if we think of the future - whether I will get the return bus or not? Will get food at home or not? If something like this happens? If I am unable to go? If this and that about my son... - If we think like this then you will not be benefitted by the puja. If we think about the past, this happened, that happened, did this - then it will again create a total mess. So this wisdom is something that one should develop within us. There is a method to do this. Every time, wherever we are, we should examine whether we are in the present or in the past. Because past is over and future is not discernible. I was confused due to the word sudnyata (for wisdom). We could call it sudnyata but sudnya is a little profound. There are many things in it. In English, only one word is there – wisdom. But we may call it as sudnyata in our Marathi language. We could say subuddhi (wisdom), samaysuchakta (presence of mind) or dakshata (alertness). Let's call it dakshata. Dakshata. There are several words for it. They all are easily achievable by one thing - if we manage to stay in the present.

Now I have heard that people quarrel a lot over here. Quarrels take place. Why do they happen? Because your father's father had beat him so started quarreling. Now the father is dead, his father is also dead – why to fight on those things? Otherwise, I will beat you, I will hammer you – keep saying something like this of the future. What am I going to do right now? You came in front of me, what am I going to do with you? No such thinking. What should be done at this time? Whatever spontaneous response one has at time, that presence of mind is the one that matters. We will realize immediately that the quarrel must be resolved right then. A good Chance. A good opportunity has come. When we say that this is the chance, then immediately the person realizes what a good opportunity it is. So many quarrels of our ancestors have come to an end. Why to make rounds of court? Why this, why that – Just end it. This sagacity that dwells on us, this timely alertness is what is called as wisdom in English. But wisdom has many meanings. In our Marathi language we have ten alternatives for each word. Thus our language is a very rich language. Hence we cannot explain in one word. But still to be aware at that time, to have presence of mind at that very moment is very essential. There are several other things. Suppose I have to start from my residence then I should think that as I have to leave, what all things do I need? Wherever I stay at night, what do I need there? Just at that time. But it so happens that it does not strike at that time. At that time, some other thoughts. Once you sit in the car you realize that you have forgotten this or that thing. So to inculcate this presence of mind (samay suchakta), this wisdom , one should learn to live in the present.

Shivaji Maharaj was a great person but he lived in the present. He was not like us. We revere Shivaji Maharaj. But in current times, what are the qualities of Shivaji Maharaj that we have? Did he drink, first thing? How was his behavior? How was his character? While we respect him, do we emulate his lifestyle in our present day lives? We give unnecessary importance to past things. It is not going to benefit. We had Mahatma Gandhi, several others- it is said that several great lotuses emerged in our country. But still it is a mere puddle. All other persons are mere puddles. So we need to examine if we are in a puddle or amongst lotuses. We should examine where we are in these present times. Unless we acquire the wisdom to know this, till then Ganesha will not function in you.

One attribute Ganesha has, is that he gives you sagacity, gives wisdom. Do you see wisdom anywhere? People quarrel right in front of Shri Ganesh. They misappropriate money in the name of Shri Ganesh, do this and do that. Means there is no wisdom at all. Then where is Ganapati at such a place, you have only installed Shri Ganesha. A person, who uses timely prudence at an appropriate time, at an appropriate moment – his state will undergo a significant change. You try this out and whatever growth you would achieve by being in the present, will happen in the present itself. Now consider a flower, does it grow in the future or in the past? It will take place right now. This is the reason why we do not progress. Because we think about future or about past. But we do not think of the present. We should examine what our current state is. In that, all our problems – such as rural issues- will get resolved. Suppose you have to do farming today, you need to sow today- You will say, last time I sowed, this happened, that happened; if you keep on doing this way then it's gone or say , I will sow tomorrow or day after – then you will lose that too. Whatever you need to do today, you need to do, right at this moment.

This is a practice in India. To keep on talking a lot about the past. This happened, that happened. But what about you? Where are you? In Sahaja Yoga it is very essential.

'Mataji has given us realization'

Then, what after that?

'After that, nothing. Now that we have realization, we are just sitting. Now we will pursue other pastimes.'

Today, what do I need to do for that – if this thought comes to you then you would benefit from it immediately?

Quite a few people have achieved realization, many have benefitted from it. Seen miracles. But they forget that ' I have achieved my realization.' Every moment,'I have achieved realization'. Right at this moment, 'I have achieved realization 'they do not remember this thing. Then they start behaving the same way. The other day, one person came to me. I had already given him

realization. He had already achieved awareness. Everything was fine. But he told me

'Mataji, I feel very afraid these days.'

Mataji – 'you are a Sahaja Yogi. What are you afraid of? Have you forgotten?'

'Oh yes. I had forgotten. I had achieved realization. I should not be afraid of anything.'

What can you say, even though everything is bestowed on you, you just forgot and you still remember the past when you were worthless, when you were incapable, you did not understand anything. When you were ignorant or when you were in the darkness or the light of the Almighty had not entered you. Why to carry forward the things of the past. Why do you wish to stick to old teachings? They are still present.

When I go to villages, I give realization to villagers. Then they fall at my feet. Why? I am not a stone idol that hundreds of people should fall at my feet. Do not fall at my feet. Ok then 'let me offer some money.'

He offers ten paise.

I said, 'but Mataji does not accept money.'

'At least take 25 paise.'

They will not understand what the current situation is, and in this situation Mataji does not accept money and nobody should offer money in God's name. But it will not penetrate their heads.

'How is it possible, Mataji? Everyone tells us that as you have lost your mother, donate me a cow and how come you are not accepting money from us?'

So one should give up this type of religious naivety. And how should this be done? Because the religion that you have learnt, you have got it all wrong. What you call as religion, you learnt it the wrong way - Because you want to purchase religion and there are sellers for this too. Dharma (religion) cannot be sold. There are people who sell and you purchase it. Means all three things are in error.

In the present times, you have achieved self realization. Whatever you need to do, is to be done on the strength of your atma. Instead, you still pursue the practices of the past.

'This is our upbringing, Mataji'

'Terrific.'

Now a stone is placed on the road, shendur (red lead or vermillion powder) is applied to the stone etc.etc. Someone sits there. Says - offer two paise, four paise to the God. If any person passes by, he thinks it's for religion so let's offer two paise. Come on!! You are Sahaja Yogis. Why are you offering?

'Now Mataji, It is like this. We have been brought up this way.'

What sort of misguided values these are? Why do you offer? Is it a God?

Any Tom Dick and Harry will place a stone, is it God? All such misguided values within us will have to be removed. These can be removed only in one way. Knowing what current situation is.

Otherwise, they will say,' We believe in Ram'

But now it is not Ram, it is me. Listen to me. Why to believe in Ram?

Because they can manipulate HIM. Behave the way you want, consume liquor and say that I am Rama's devotee.

Great. Ram is not going to question you. But if you are my devotee then I will ask. That is why they are apprehensive.

Oh no, no worshipping of Mataji - Because Mataji is still alive. Will see after she dies. No need to have faith till she is alive as living persons question! They take to task- Why did you behave in this manner? –

Understood?

Whatever Old fashioned beliefs the people from rural areas have – you will realize how many of these are true and how many are false when you embrace Sahaja Yoga. So we must realize that as a result we have become very rotten. Not old fashioned. Have decayed! So whatever beliefs we have about ourselves, whatever thoughts we have about religion – these should also be examined. Now if you get rid of this, then there is another one – that we have become modern now. Is that right? What does it mean? We will not apply oils to our heads as we have become modern. Becoming modern means singing some obscene songs. Sing filthy songs in front of Ganapati. What can we say? They have become modern now! Then they will say that we don't believe in God. This is being modern. Means some got wasted due to that and some due to this. What is the reason for this. Nowadays kids observe their parents are going on, madly chanting Hari Hari. They did this birth after birth but what did they get. So many join the Varkari Panth (cult) daily. I tried to make them understand so many times, to stop making varys (pilgrimage to holy places). Receive right here what you wished to get by making these pilgrimages. They do not understand this. It's like being intoxicated on something. All of them go like a herd.

Please accept this. I have brought everything for you. Why don't you take it? This will not come in their heads at all.

'But Mataji, our ancestors did the same thing.'

'Whatever they have done, the virtue they have garnered, just take its benefits. Are you still accumulating the holy deeds?'

What is the situation today? In the present era, Sahaja Yoga is the religion; we should accept this religion. We should embrace this religion and purify ourselves. Sahaja Yoga is the essence of all religions. We believe in all religions, not only in one religion. Because if you follow only one religion, it would mean that I am good and you are bad. That's it, start fighting. But if you learn to appreciate the good things in all religions, then you will not fight. It is well known in Maharashtra that family disputes are very common. What is the reason behind it? The reason is that we recollect undesirable things. We recollect unwanted things. If someone says leave it now, then 'What are you telling! Leave it? How come? This is a very old dispute, how can it be set aside?'

Whatever that has become thing of the past; we still cling to it and behave this way. Now family disputes have become defunct. Leave them aside, they are of no use. What benefits did Maharashtra get from it?

Now when I see our rural areas, I have a feeling that the situation is serious. Once they become modern then you see them swing due to intoxication, if not they get wasted in this way. So where does one start Sahaja Yoga? You cannot find even four people who will understand these things. That is why I say, protect your kids. At least take care of them. Tell them that without thinking of past and future think of the present. This will bring prosperity as well. If you are alert about the present then prosperity will follow. To think of future is to build castles in air, is not correct and to think of the past that has immobilized you is also not correct. Hence you should come in the centre, should come on the middle path, and should achieve balance. When you achieve a balanced state, you will see how you become empowered and how much you can accomplish.

Maharashtra is enthusiasm personified - Because the worlds' Kundalini is here. I am tired of explaining the people from Maharashtra. They do not listen to my counsel on this. They simply can't understand this thing. I am still so surprised that I am in London and I keep on getting letters from Maharashtra. This fellow is like this, that fellow is like that. I am sick of this and I have closed my eyes. No end to this. People cannot see good qualities in others. Actually all these people are Sahaja Yogis. This is surprising. If Sahaja Yoga continues this way, tell me what the Sadhus and saints will think about it? I came here to fulfill their tasks, took birth in your Maharashtra, I know Marathi Language – everything is there , still people do not understand what a great thing I have brought.

These are people from 55 countries. They came stumbling in your country. But what's the use? Does it have any effect on you? Do you observe what sort of people they are? They came in your country from abroad. Why they are here,

What they have come for, do you see this? What do they do? What are they so happy about? What have they achieved? We should also achieve likewise; this thought should come to a normal and mature person. To have this understanding, do only one thing. Today we are sitting here, what should we do today? What should be done right now? What should be done at this time? What is this time for? This time itself is important. And that is what people don't understand. That is why the confusion.

So today, after remembering Ganesha, we make a resolve in our minds that we will live in the present. I find it difficult when I shift from one language to another.

But I speak flawlessly in one language. If I change the language then it is difficult for me to changeover. If, while speaking in Hindi, someone asks to speak in Marathi, then I fumble; from one to other. Then I keep on searching for words. – Because everything is pure; it has to be pure; Can't mix things. Even in language, one must be flawless. That is why I cannot do that. We must have such purity in our lives. And that can be achieved only by one thing that is, what am I doing at this time? What am I thinking at this time? Even if you pay the slightest attention, everything will change instantaneously. You will be surprised, you will get rid of your habits, and everything will fall in place. The only thing that matters is," what am I doing at this time?" Do not feel bad about what I say, I am the mother. I have told you the truth. Understand this and improve your life. What is the condition of our life today? How sad is the condition of our kids; that should be seen, should pay attention to that.

I am definitely going to come back. Come back again and again to Shere. Let at least Shere village be uplifted. You all should help me in that. Adopt Sahaja Yoga and work hard. I will activate your Kundalini, but after activation you need to set it properly with effort and diligence. So many people from other countries got their realization, people who did not even know the name of Ganapati, did not know the G of Ganapati. The mother earth has placed the Ashta Vinaykas here. We should see what we do, what our state is – should focus on these things. This is a very important thing that itself is going to bless our country. But first of all at least bless yourself. It is so easy. Look how easy it is. I have not asked you to perform a difficult task like standing on your head or go to the Himalayas. Nothing like that. It's a simple achievable thing. Do Sahaja Yoga. First get your Kundalini activated and learn to live in the present. That's it. Then I will see what happens. Hope that next time there will be no quarrels and everything will be hunky dory and people will behave themselves.

My eternal blessings to you all.

1991-1216, Public Program Day 1: Kundalini Ek Mahan Shakti

View [online](#).

16 December 1991

Public Program

Pune (India)

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

KUNDALINI EK MAHAN SHAKTI -PUNE 16.12.1991

Translation from Hindi to English

My greetings to all the seekers of truth. About truth, one thing we should know is that Truth is what it is. We cannot change it, nor can we tie it with our imagination and with this human awareness, we cannot know it. If we had known the truth that it is ekmev, absolute, after that, there would not be so much tension amongst us, so much quarrel and this type of ignorance would not be there at all. All the Saints, whether they were in India or in some foreign country, everyone had known the Truth and everyone had said the same thing. In our Maharashtra, one great incarnation was there by name Gyaneshwarji. Gyaneshwarji wrote Gyaneshwari at the age of 23 and apart from this, wrote one more beautiful and famous book named "Amrutanubhav". Earlier, it was a custom that one Guru should have only one disciple only. This was the custom in Nathpanthi also. On one side, they were very ignorant, and on the other side, people were reading Vedas etc. But when it was the question of Self realization, it was Nathpanthis who said it was in Maharashtra. Like Machindra Nath, Gorakhnath. At that time, it was a custom that one Master should have only one disciple. But in twelfth century, Gyaneshwarji prayed to his respected Guru, who was also his elder brother, and requested him to give permission to tell about this knowledge to people, only to tell, nothing else but allow him to tell; because in Geeta also, Shri Krishna has not written. He has only said what happens after self-realisation, that man becomes 'Stitha-pragya'. But which is that energy, He has not said about it. That is why when he requested a lot, then his Guru said "Alright, you can write". In sixth Chapter, he wrote that after awakening of Kundalini only, you can get Self Realisation. In a way, in sixth century, Saints like Shankaracharya and 14000 years back, Markandeya, both have described about Kundalini and has written a lot about Kundalini but afterwards, whoever were the custodian of Religion, did not like this and said that this sixth chapter is banned and there is no need to read this because no one knew about Kundalini. Whoever were self-realized, great people, whoever were Satgurus, everyone talked about Kundalini. Now we are all getting obsessed with Science. We are all moving towards science. Science is also a good thing. It is not a bad thing but people who are working with science always go towards extreme and that is why wherever science is more, it is only thought what type of bomb can be made from this. Any action which is extreme takes place, you should think that there is no balance in this because it is encroachment. That is why, today in the whole world, a question has arisen that "Why have we come in this world and why have we got this human life? There is some meaning for this or that we are just human beings and there is nothing after this. It cannot be like this. For a human being, it is written that you have done lot of good things. That is why you have taken human birth. And now what is the important form of this human race? What is the meaning of this? What is the value of our human life? We have not given a thought to this. We are not able to understand that this is such an important thing that we have got human life and we have got human body and human mind is inside us today. A man then definitely thinks that if this is an important thing and such a great status is inside a human being, then why does he become angry like this and why does he quarrel like this? Why does he kill like this? This question is also right because we have been given freedom. Freedom. God has given us freedom that now you understand this and discover. Like when children are studying in school, they are told that two plus two is equal to four. But when he goes to college, he is told "research about this" "you find out about this", so that they become deep. This is what is freedom. Because the freedom which we have got, how we utilise this, it is very important. Where do we use our freedom? If some work takes too long, it goes to extreme. Some things go to the extreme. Sometimes, we do harm to ourselves, sometimes we harm others too much. For this, human life is not made. Why then human life is made is a very subtle thing. That is why everyone should understand this. Whatever I am telling, if you have doubt, then it is alright but you should understand that just like in science, a hypothesis situation is created, then it is seen whether it is right or not, experiment is done to see if it is right or not. When it is seen that "yes. This is correct" then it is called rule or law. Like this, you should keep your mind open a little. But from time immemorial,

human mind is very active in this matter. He thinks of himself as a little more intelligent and because of this reason, he has harmed himself. I was reading a book recently which is written by Thomas, who was a disciple of Jesus Christ and he had put it in a big vessel and sealed it and buried it in Egypt when he was coming to India. It was opened some fifty years back and it was seen what all have been written in that. He told these things are written about Naustics, meaning we know in Hindi or English is knowledge. Knowledge, which we cannot get from books but we get from experience, which is confirmed by experience or which is confirmed by proof, that is knowledge. This is what he talked about. But why did he bury it? It should be thought why did he bury such a beautiful book. He should have talked about this. But what did he say? Because at that time, whoever were custodians of religion, he said these people are false. They do not have knowledge or anything and are talking about false things and they were tortured in many ways and they were called heretics and are blasphemy and were insulting God. They were talking like this and they asked everyone to stop reading books. That is why Thomas took all those books and buried them. Today those books are available and from those books, you can know that they have only talked about Sahaj Yog. All the things they have said talk about Sahaj Yog and Sahaj Yog is in vogue from time immemorial in our country. Guru Nanak said about Sahaja Samadhi. Which Saint has not talked about Sahaj? If you see Laotse, he said the same thing. If you see Socrates, he talked about the same thing. But we are like we have closed our eyes. That is why Kabir has said "How to make one understand when the whole world is blind".

Now inside us, this instrument which is there, at present is very powerful and in vogue. No one knows how it is and suddenly people are getting many types of diseases, which was not known. Such type of diseases is coming up which has no meaning at all. Earlier we used to think that a person who is a workaholic and works too much, that man is in a special way a great man. But now it is seen that when a man is always working, that man uses his conscious mind so much that the conscious mind also becomes tired. About all this, I had told about 8-10 years back in America but no one listened to me. But today the same thing is the truth. It has become such a condition of people that their conscious mind cannot work at all. Whoever you want to hold, you can. He is unknowingly and spontaneously in Sahaj. But if we knowingly want to stretch our hands, we will find that we cannot lift our hands and legs also cannot be lifted and just like a fish which comes into such a condition when it is in the ground, similarly the human being also becomes like a fish thrown from here and there. There are lot of benefits but there is this disease which is called herpes. Same will be the condition of a man who does lot of work. No one would have thought at one time that such type of disease also can come in the world. Then there are more diseases like Aids is there, Cancer is there. There are lot of such diseases which has no treatment. Whatever treatment is there, all these are external treatment. Man cannot benefit so much, like if there is a tree and it becomes sick, if you put medicine to its leaves, then there cannot be benefit at all. You have to treat its root and Sahaja Yog is the knowledge of the roots. The knowledge of the roots and that is why you have to become subtle and go into your roots and when these roots become nourished, then you suddenly become alright. Then whether I do or someone else does, it does not matter. Or this Kundalini about which the Doctor told just now, this Kundalini only does this work and it is so miraculous that when one sees it, it is so surprising that how it has happened? How this is happening? So many things happen in this that a man becomes totally surprised. It is a very surprising thing. In this, I do not do anything. This is your Kundalini. She is your Mother and it is existing inside everyone and when I am saying it is there, then where is the question of quarreling? If this is residing inside you, then achieve it and make use of it, use it and not only this, you can make others also benefit from this.

I will tell you about this tomorrow that what is Atma because till today no one has been able to tell about Atma to anyone. Who can tell? There has to be someone to listen. Krishna also told to only Arjun, that too in the middle of battlefield so that no one else could hear. There are very few people who will understand, very few people who want to know. And so much knowledge is stored in this Country. This is totally your own heritage. What will you say about this? Why your attention is not towards this? Why do you think that in foreign countries, so much is there? Everything is happening from there. You have not gone anywhere outside. That is why you think like this. I have travelled a lot. There people are so childish and maddening, you can see how far ahead we are and how mature we are from them. Recently Elizabeth Taylor got married. This was her eighth marriage. To see her going for her honeymoon, thousands of people gathered there and on top of it, ten helicopters were flying, and from there some parachutes were falling, some on people below, some on trees etc. causing accident. Such type of madness, have you heard anywhere? Yes it can happen if there is some fair or something where people go to, but not if some marriage is being performed, people will go to see their honeymoon. Very immature behavior. Children are also intelligent in our Country. What have they achieved? Only this that they know to operate machines. It does not mean that they are very advanced. One progress is external

and one progress is internal. In our Country, we have progressed from inside and lot of things have happened but we are so overwhelmed with thoughts of outside work, work of outside we have not understood. Just now as the Doctor said, in Delhi in University, three doctors, one of them is his wife also have got M.D. Their research was approved and now when it is proved that from Sahaja Yog, lot of diseases are cured and many types of diseases are cured. But you are not only this body. But to work only for the body, it is not a big thing because body gets cured but mind, mind becomes perverted. We have so much enmity amongst us. Whatever the question is, it is of enmity ... (in Marathi 16.00 to 21.34)

I would like to say that there are three conditions for Kundalini awakening. I want to tell you that there are three conditions for awakening of Kundalini. One after the other, I will tell you those conditions. It is not difficult. First condition is that, you all should have self-confidence that you will get spiritual enlightenment, that you will get self realisation. Any type of negativity which is there in your mind because it is what is said most of the time that you have committed this sin or that sin, your mother is dead, donate a cow so that your mother's sin will go away. This type of business is there. These people who say that you are a sinner, you should never believe them. No one is a sinner. Yes, you may be a little lost. You are lost. Wherever you are, however lost you are, today, in the present, you don't think of your guilt in any way. You are not guilty at all. At present when you are sitting here you are not guilty and you should think that you are totally innocent. For lot of people, it is difficult. It is like a disease, especially in English language they say, 'I am afraid', 'I am guilty', 'I am sorry' etc. If you start talking in English, then your left Aggya, left Vishudhi will get caught. The moment you start talking like this, this chakra here will get caught and because of this, you may get diseases like Angina and Spondylitis and other diseases like lethargy corpuscles means the active things in your body becomes totally lethargic. You may get any disease.

So, the first thing is that we should have complete faith in ourselves and you should think that we are all human beings and we are all respectable. In this there is nothing, no caste, creed or there is no rich or poor, there is no upper or lower class. Everyone has only one thing that everyone has got this Kundalini energy inside them. And everyone's Kundalini can be awakened. All these things which are told to you, please understand this fully. Just now, at this present moment, whatever anger or resentment you have for yourself, please forgive the same.

Second condition is like this, it is very easy, not difficult at all, that you forgive everyone together. Whether you forgive or not, you don't do anything. Everything is only an imagination of mind. Everything is only an imagination that you cannot forgive anyone. Who will be at a loss? It is your own loss. Whoever has troubled you or created problem for you, if you remember them, you will be having problem. They are not at a loss. So, forgive everyone together. Forgive everyone with your whole heart.

Third thing is this. I respect your freedom. If you don't want your spiritual ascent, then you should leave because to look at others, when they are looking at themselves within, it is not respectful. That is why those who don't want to get self-realization, they should please leave and those who want, they should sit definitely and sit comfortably and get this self-realization.

There is one small request. If all of you remove your shoes and slippers, it will be very good. Because this Land of Maharashtra, is a very sacred land. Now what to tell you, whoever has come from outside, they also should know that this land of Maharashtra, its culture is very sacred, very sacred. Now there is nothing much left but when I was young, I have seen a lot. You are all unlucky that you have not seen all this. No problem. Maharashtra's destiny should be revived again. Please remove your shoes and those who are sitting on the floor, they are alright but those sitting in the chair, keep your legs apart. (27.47 to 28.35 in Marathi). No need to say any mantra. If you have any illusions in your mind, please remove them. No need to say any Mantra. Kundalini will raise automatically and will do Her work. She is your Mother. She is your own individual Mother. She knows everything about you and She will rise very comfortably and she will transform you in such a way that you yourself will be surprised that you have been transformed in such a manner. It is a miraculous thing when you understand what you are.

If you bring this in the front, it will be good. Bring it a little forward. I think everyone is not able to see it. The Doctor just now told you all about Kundalini, Left and Right side. The Left side which is there is the power of our Desire and Kundalini is our pure desire. Right hand or right side is our power or action. So, all of you put your left hand towards me. This means that it is your desire, you want that you should get self-realization. I have told you earlier that we cannot force you. All of you please put your left hand towards me and don't look at others. Till now, we have been looking at others only. Now we should look upon

ourselves. Put your left hand towards me and right hand is Kriya shakti. Left hand means power of desire and right hand means power of action. Put your left hand towards me and with right hand, we have to nourish our centres. We have to nourish our centres with our right hand. That is all. With your right hand you have to nourish your centres. And this is for this reason also that you should know what you are doing. All the work we are doing from our left side. All our work is done from our left side. (32.21 to 32.44 in Marathi).

First of all, put your hand in your heart. In heart resides the Spirit. So first we will put our hand in our heart. After that we will keep our right hand on the upper part of our stomach on the left-hand side. (in Marathi 33.05 to 33.11). This is the place of Guru principle. This is created by great Gurus. Those who have become great Gurus, they have created this place and with whose blessings, we also become our own Guru. Because when you become the Spirit and you move with enlightened Spirit, you become your own Guru. Then you keep your right hand below your stomach on the left-hand side. This Center is of pure knowledge. Pure knowledge means the knowledge with which we can make use of this vibration. We can make use of God's power. This is pure knowledge. But this knowledge cannot be taught. Like we know, if we hurt ourselves here, immediately the thumb will help it. This knowledge is within us, pure knowledge. This is not taught. Similarly, the moment vibrations start flowing inside us, you will see that cool breeze will start flowing in your hands and when Kundalini will penetrate your fontanelle bone area, cool breeze will flow from here also and you will know from these five, six and seven chakras what is the problem (dosh) within you and which chakra has the problem in others. This left hand is for our emotions and this right hand does our mental and physical work. Mental and physical work. Like this, all seven chakras put together, the chakra in the center is made, which is made up of left and right chakras, is called para sympathetic system and in these chakras only the energy is there and it flows inside us.

I will tell you tomorrow why we get diseases. But today you know that this pure knowledge moves within us. It integrates by which you can know about yourself and about others. In collective consciousness, one new consciousness awakens in your nerves. Now put your right hand again on the upper part of your stomach. Then the same right hand you put on your heart. I have told you before that if you think you are guilty, if you hesitate too much about everything, or you are a very formal person then this chakra gets caught and when this chakra is caught, I have told you about the diseases you get. So now keep your right hand in the joint between your neck and shoulder (...in marathi) and turn your neck towards right side. (in Marathi). Now put your right hand fully across your forehead (in Marathi). Now slowly bend your head down a little. Here you have to forgive everyone together. Now take this hand to the back side of your head and bend your head backward a little. Here, without feeling that you are guilty, without counting your mistakes, for your own peace of mind, you should ask forgiveness from param Chaitanya. (in Marathi 38.10 to 38.31). Open the fingers of your right hand and put the palm of your right hand in fontanelle bone area, which was a soft spot in your childhood and push your fingers back a little and bend your neck a little and now rotate. Rotate your hand slowly seven times clockwise (in Marathi). Apply a little pressure seven times and rotate slowly. Ok. This is all we have to do. Nothing much. Self confidence is needed.

Put your left hand towards me. Left hand towards me. Right hand on your heart. And now close your eyes. Remove your specs. Till I tell you, please don't open your eyes. Keeping your hand in your heart, please ask one fundamental question, three times in your heart. (in Marathi). Mother, you may call me Mother or Shree Mataji. Mother Am I the Spirit? (In Marathi). Yes you are the Spirit. Now put your right hand in the upper portion of your stomach in the left-hand side (in Marathi). If you are the Spirit, then you are your own Guru also. That is why ask the second question in your mind three times. Mother Am I my own Master? (In Marathi). I have told you earlier that I respect your freedom. Nothing can be forced on you and no one can give pure knowledge also forcibly. You have to ask for this. So, bring your right hand in the lower portion of your stomach, on the left-hand side (in Marathi). In this chakra you tell six times in your mind. Mother Please give me pure knowledge. Say this six times. (in Marathi). Six times because this chakra has six petals. (In Marathi). The moment you want to know about Kundalini awakening, and when you ask for pure knowledge, Kundalini starts awakening. You don't even realise. (in Marathi). This Kundalini is moving upwards. That is why we should nourish the top centres also so that they widen and Kundalini can pass through easily. (in Marathi). That is why with self-confidence, we have to widen them, nourish them. So, you put your right hand on the upper part of your stomach on the left-hand side. (in Marathi). Here, with full confidence, you have to say ten times "Shree Mataji I am my own Master. Shri Mataji I am my own Maser. The fundamental thing is you are the Spirit. You are not this body, mind, knowledge or ego or any other title. You are pure Spirit. That is why put your right hand once again in your heart and say with full confidence "Shree Mataji

I am pure Spirit. (in Marathi). Say this twelve times "Shree Mataji I am the pure Spirit". This all-pervading power of God, which is everywhere and is doing all living process, is an ocean of knowledge. It is an ocean of love but above all, it is an ocean of forgiveness. That is why you cannot do any mistake which cannot be dissolved in this ocean of forgiveness. That is why you forgive yourself. (in Marathi). Put your right hand on the joint between shoulder and neck and turn your head towards right. Here sixteen times, this is the chakra of Krishna, so you have to say sixteen times with full confidence "Mother I am not guilty". I have told you earlier also whether you forgive or don't forgive, you don't do anything but if you don't forgive, you are playing into the hands of people who have troubled you. You don't have to remember them; you don't have to count them. But you should forgive with your heart everyone together. Put your right hand across your forehead and bend your head and say with your heart, "Mother I forgive everyone together". Does not matter how many times. Just say with your heart (in Marathi). Put the same hand at the back of your head, raise your head a little upward without counting your mistakes, without feeling guilty, for your own peace, ask for forgiveness. "Oh All-pervading Power, if I have committed any mistakes, please forgive me". (in Marathi) Here also you should say with your heart. How many times does not matter? Now this last chakra is very important. For that, stretch your fingers widely and put the middle of your palm to your fontanelle bone area, which was a very sensitive spot in your childhood and properly stretch your fingers outside and bend your head (in Marathi) and here again respecting your freedom, I want to say I cannot give self-realization to you forcibly. You have to say in your mind seven times by rotating your scalp, you have to say seven times "Shree Mataji please give me my Self Realisation.(in Marathi). You have to ask independently. Without which it cannot happen. Now bring both your hands down. Now look at me without thinking anything. This is thoughtless awareness. Now put your right hand towards me and bending your head a little and with your left hand feel if any cool or hot breeze is coming from your brahmarandhra. Don't put your hand on your head but a little up. (in Marathi). For some people it comes very near and some it comes a little far. (in Marathi). Now with right hand, watch by keeping your attention on your Talu. Now right hand again if you are getting cool breeze or hot air. Now put both your hands towards the sky and bend your head backwards. (in Marathi) and ask a question "Shree Mataji, Is this all pervading power" three times (in Marathi). Bring your hands down. Now whoever got cool or hot air in their hands and head, please put your hands up. "My God. So many people. In this sacred place, so many Saints are born. All my blessings to you. Anant Ashirwad.

Now this is a request. Please pay respect to your self-realization and please move forward in this. We don't take any money. You all know. That is why we don't have big palaces. We are running the Centers in schools and hope you all will come there and know about your self-realization and learn about this knowledge of Kundalini fully. It is a very simple thing that until with practice, you fully rectify this connection you have got, the second State which is Nirvikalp (doubtless) cannot be established in you. So please come to the Centers and we have lot of good Sahaja Yogis who can teach you and you can get books, photograph etc. For that you don't have to give any money. There is no price for knowledge. How much money can you give? This is a very subtle knowledge. Now you have become very subtle, you achieve this and go deeper in this. This is what I want to say again and again that we don't have very big titles so come like saints and sages and achieve this. If you have any questions, please send them to me today and I will try and answer each one of them tomorrow. Now I have built a house in Pune and I will be there always to help you and whatever you say or whatever has to be done, I am ready to do. But you have to have respect towards yourself.

Lot of blessings to you all!

1991-1221, Marriage Announcements

View [online](#).

21 December 1991

Talk to Sahaja Yogis

Kolhapur (India)

Talk Language: English | Transcript (English) – Draft

Talk after Marriage Announcements (missing talk before announcements)

I would advise that you people should meet each other, talk to each other, find out; and really this is the time you can decide. We're sorry because so many forms came very late, otherwise we would have declared it in Pune as usual. But this time the forms came till the last. Even here we were receiving some forms. So we couldn't decide; unless and until you have all the forms for that. So whatever has been decided by us is not final at all. Your desire is the final. You can talk to each other, be kind. In the beginning there's no need to fight; we have the whole life left!

I must tell you, whatever is your first impression is the best. So need not be artificial but try to be nice to each other and see the good points of each other. Nobody's perfect in this world. Now, those who really do not think that it's all right for them should absolutely, without any hesitation, let Mr. Yogi and Mr. Guido know about it because they have done all this job; I haven't done it.

We must talk to each other and find for yourself. We had problems with the age; for the young girls we didn't have young boys. And also we had problem with heights. Somewhere some people have written wrong heights. Might be, we might have done some mistakes, so that we'll try to correct.

May God bless you all.

1991-1221, Shri Mahalakshmi Puja: How do we get our Lakshmi principle satisfied?

View [online](#).

21 December 1991

How Do We Get Our Lakshmi Principle Satisfied?

Mahalakshmi Puja

Jaysingpur (India)

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

Shri Mahalakshmi Puja, Jaysingpur (India), 21 December 1991.

I am in a dilemma what language I should speak to you all. First I'll speak in English, then in Hindi, then in Marathi. (Laughter)

We all have come here to Kolhapur to worship the Mahalakshmi.

And you all know about the importance of Mahalakshmi. That Sushumna Nadi is the channel for Mahalakshmi. But this principle of Mahalakshmi is only possible to manifest in us when our principle of Lakshmi is satisfied. When we see poverty in India we really get very upset about it, and think: "When will it be all right, when all these people will also get the blessings of the Divine?"

[Hindi aside]

So the principle of the Divine works through Mahalakshmi. It's a vicious circle that you have to get to a point where your Lakshmi principle is satisfied and then only you start seeking, and that seeking comes from the Mahalakshmi principle within us.

So Sahaja Yoga grows in the middle path, in the middle section of the society. Very rich will seldom come to Sahaja Yoga, and if they come only, they'll just take few advantages of it, and they won't understand the depth of it. In the same way the poor cannot come. So these are like the two shores of one river that is flowing in between, and if we start expanding it, then we will definitely shower the blessings of the Divine on all both the shores, and I'm sure lots of people who look today to be poor, and who appear to be rich, will definitely become Sahaja Yogis. It's such a vicious circle – that unless and until you become a Sahaja Yogi, your financial situations cannot be improved very much. But you cannot become Sahaja Yogi unless and until you have got your principle of Lakshmi satisfied.

But how do we get our Lakshmi principle satisfied? – That we should see.

That when we have little more money than required, then we start thinking: "What shall I do with this money?" Then some people think: "All right, I'll have one more car, I'll have one more house, I'll have one more this, more that." But sagacity sets in. A kind of a satisfaction sets in: "Now, what more?" In addition to that we have taxations, thanks to the government, and all kinds of problems. So people think: "Now, I've had enough of it, now no more, finished with it." So the hankering goes away. Hankering for money goes away. In Sahaja Yoga you are so blessed that you start getting whatever you like, and at a point you reach and you think: "Oh wah, too much, now no more – I've all."

This is also another way, even before your Lakshmi principle is satisfied, that if you get your Self Realization you can short-circuit the whole thing. If that is short-circuited, then also you can enter into Mahalakshmi principle. But in case where your situation is such that now you have become overly rich, and if that richness has gone into your head and you think no end of yourself, then there are still some chances of you getting into Sahaja Yoga. For example, if a very rich man is there, if he gets sick, if he gets cancer, or his children start misbehaving, or he suddenly gets a bad reputation somewhere, some sort of a shock from his right side can push him to the center.

Now the left-sided people are, who are suffering too much because they are poor, because they are lethargic, because they don't know how to get to their jobs, they have no ambitions, nor do they compete. In a way they're in a better situation than the rich, because they don't have to worry so much about income tax, as if they have solved their problems by having no income, no car. If you have no car then you have, you don't have problems of car. If you have no – I've done that way; I've, I never drive, so somebody has to drive me. I can go by bus, I can go by rickshaw, anything. But if you drive, then you have to drive all the rest of the people!

If you have got, say, a house, you have a problem. Everything that you possess, so-called, you have a problem. And till you develop a complete detached feeling about it, the problems are there. So then what happens to you, that when you start, all these problems creeping up. In India specially I've seen, people become generous, very miserly people also become generous because they become so fed up with their so-called wealth that they start distributing it and giving it away.

So the principle of Lakshmi is to give away, to be generous. That principle starts working. Then the second principle of Lakshmi also works with them when they have very nice beautiful houses and things, then they want people to come to their house, stay there, see; look after, I mean, look after them and give them food and, I mean, they enjoy all this giving parties, or maybe money, anything. So this generosity starts. But that generosity also is not very satisfying. They think that: "Still this generosity is getting into my head, I'm still feeling as if I have done some great job, you see, by being generous." Then this generosity, when it doesn't satisfy them, then they start thinking of getting to the truth of life.

There's a story about Shivaji, very interesting story. He was once building a very huge big fort. And people were working and he was just looking at them, and he thought: "See now, what a nice thing I am doing. I have given so much work to so many poor people." And he was feeling quite happy about it. And he was looking at them. Suddenly his guru, Ramdas Swami came there, and they were breaking one boulder. They said: "Slowly, slowly break it. Do not hit it hard." They were breaking slowly, ultimately they came to a stone which was just like one coconut. So Ramdas Swami took that coconut in his hand and broke it, and there was water in it and there was a frog sitting inside. Then Shivaji Maharaj realized that when God creates you, He also provides you with things. You need not be proud that you are doing so much for others. So in this generosity in the social work and so-called doing for the poor, also, you develop a kind of a very funny ego and think no end of yourself. And to pamper it also, people can give you a peace prize, can give you a Nobel prize, this prize, that prize. Then of course there's a very hard nut they create out of your brains. That is how even this generosity can be very dangerous, which creates this kind of a feeling that we are something great, and we are doing this great work, and we are just looking after so many people.

So then we come to another kind of people who are really very miserly. They can never change. I think it's a disease, with people who are miserly. They are extremely miserly, and sometimes I see the whole nation is of a miserly nature. They talk of money, and there's no decency about it. Many countries, who are supposed to be very rich, we're surprised that the people of that country are not only miserly but indecent, and can't understand how they could be like that: there's no culture about it. Like somebody came with us and we went to a hotel for a dinner. And after the dinner lots of things were left over, so they got up and said: "Pack it for us." We Indians, I mean, we started looking here and there: "What is this?" "Oh, we paid for it." Doesn't matter, you can't just say – do that in this country. So there's no shame, there's no decency, there's no decorum about it. This is the greatest curse of being rich. People become absolutely shameless, indecent, arrogant and above all, absolutely irreligious.

So one has to fear now, those things which are so illusory and look like something being very, very great to achieve, how they can make a human being so horrible, so indecent. Because the rich have no manners at all of any kind, they have no maryadas of any kind, and they don't care for what others are going to say, or what they have to be. So such rich countries have gone from left to right, right to left, like a yo-yo, and are still doing the same. And also the kind of a ego that comes into a rich man is really very stupid, extremely stupid, and people would laugh at them, the way they behave. You must have heard about the king who made chappals out of pearls, and there are people who are trying to show off their wealth in the most hideous manner. To them, to show off their wealth is the only criteria, but whether it is decent or whether it is decorous, or then, is it some sort of a very cultured behavior, they're not bothered. They are the people who are killers of culture, and that's how we find the people or the countries which are rich, absolutely kill all the culture, all the behavior, heart of human beings. And the second thing they get into

is complete immorality, complete immorality: they have no morals of any kind. To them a girl of twenty years is the same as a fiancé, whether they are 80 years of age. They have no sense of proportion; extremely immoral, live a very immoral and an absolutely low-graded life which even an animal would not do. So they get even not only human, sub-human, but sub-animal also. So all the decency that comes from your culture, or all the norms that are described about the culture, just disappear. Ha, they may have a decency as to what glass should be used for which wine. Or could be what sort of a dress should be worn for a particular thing, but even that is gone now. Anything is possible: "What's wrong?"

This arrogance of a very incorrigible ego is even thickened when there are five, six more like them, because a competition starts. One says one thing so another says even a higher thing than that, and the third one starts to compete and says something more than that; and there's a going on, and on, and on, and on between these people, all kinds of horrible expressions of their ugly wealth. The whole society becomes so ugly. It so happened, unfortunately, that I had to be with such people also. But thank God I have My own people, now you are here, My own style, My own type. All of you are here, so close to Me, so much, and what an atmosphere you have created. Even people in Kolhapur and here are all saying: "We have never seen such beautiful people, so well behaved, so balanced. They never fight. They never say bad words, and they never hit each other." Because whatever we had known of foreigners was this, that they would come, enter into any house -during the time of British – and get whatever they wanted. And later on – these were soldiers – and later on came the hippies. Then came Hari Ramas, one after the another, one better than the other. All these horrible experiences, and then you people coming like great blessings. They are so impressed by you. They are more impressed by you than by Me, I can tell you this much! (Laughter)

I knew that this would happen when they will see lots of Sahaja Yogis together, the way they live, the way they enjoy each other, the way they have a nice time, and the way they are detached about things. Definitely they'll be very much impressed, and that's what is happening today.

Translation from Hindi:

All of you have come from far away, from Delhi, and it is only love which has pulled and brought you to this place. I cannot find words to tell you how much joy it has given Me that you are all here. Of course we have been meeting often in Delhi, and I have been watching how you have progressed and grown. It is very amazing that all this has been achieved in a city like Delhi, which I always called as "Billi" [cat]. I never used to call it Delhi, because, when I lived there earlier, when I got married and came to Delhi, people never talked about anything other than politics.

But in the early years, many great people emerged there. And although they also spoke politics, their concern always was, that how can we improve the condition of our people here. My father was a member of the Constituent Assembly, so all of them pondered how the Constitution of India should be framed. They discussed serious and deep topics. It was of course, politics, but between the politics of those days, and the politics of today, there is a great difference.

But then, later, no one knows how, and from where these kind of people arrived, like bed bugs, sucking the blood of the entire nation. And the way they started forming government was full of impropriety and dishonest dealings. And I began to wonder if we would ever be able to establish Sahaja Yoga in Delhi. Impossible! I used to feel, impossible! Because the only interest of the people here, was the "chair" [seat of authority].

After that, when Mr. Shastri came, I began to have hopes. But he also lived for a very short time. After that, darkness began to loom. All kinds of confusion and disorder started. One could not make an assessment. I Myself began to think that it is going to be very difficult for Sahaja Yoga to come to Delhi.

The first time I went to Delhi for a Puja, they brought puja samagri [ingredients] for Me in little little plastic containers. They might have been lying in their kitchens with kumkum in it. And when you looked closely you could see that first there must have been turmeric in it, and they emptied it and filled kumkum instead. I just shrank, and My Body became so small due to embarrassment and fear, that "what are these people doing! They are not able to realize what they are doing, and what the consequences might be". I kept putting bandhan, that there should not be any bad consequences.

Limping along, slowly, slowly, somehow Sahaja Yoga arrived there. There used to be a lot of shouting and arguing, fist fights, dishonesty and cheating in money matters. After doing all these things, today we can see a clean and pure Sahaja Yoga in Delhi. You cannot imagine how great and important this happening is. You do not know the greatness and significance of this happening.

Because Maharashtra had a lot of saints and sadhus, who did a lot of spiritual work, people have spiritual awareness. What is Sahaja Yoga, everyone knows. The Nath Panthis have also done a lot of spiritual work. In a place like this, Sahaja Yoga should have been flourishing.

But you people did not know who Mahalakshmi was. No one in Delhi knew what is Mahalakshmi. They did not even know who was Dattatreya. I had a statue of Dattatreya, and people used to look at it and ask who is this with three faces. I thought, this is too much. They did not know what a guru is, or who was Dattatreya. This was the limit. Who was Nanak Sahib. I really felt this was the limit of non knowledge. They did not know anyone, and no one knew them.

Their only interest was, that when you visited them they would ask, would you like to drink water in a glass tumbler or a silver tumbler. I wondered what kind of etiquette this was. Also they would ask, will you eat uncooked or cooked food. I used to think that if we eat, it should be cooked food. What did they mean by uncooked food. So then they would ask, you must be eating cooked food. Then they would ask, will you drink water in a glass or silver container.

I could not understand anything. All their religious protocols were within these boundaries. That what is raw, and what is cooked; what is this, and what is that.

Then they observed Kadva Chauth [a fast undertaken by ladies]; or Sakat Maharaj, a name that they had given for Shri Ganesha. The stories about Sakat Maharaj were so strange and funny, that I wondered who had told them all these tales about Sakat Maharaj. They would invite us to come and listen to stories of Sakat Maharaj. "We are hosting a recital of stories of Sakat Maharaj, so you should come to our house". This seemed to be a very strange thing, and no one knows from where it originated. It was too strange.

In these circumstances where could one talk about Sahaja Yoga. They did not know who Mahalakshmi was; who Mahasaraswati was, nor did they know who was Mahakali. They would say, "Yes, we have heard about Kali, but who is this Mahakali. Nobody had any knowledge of anything. They neither knew about Muslim religion, nor did they know anything about Hindu religion; nor about Christian religion.

They did not know anything. Excepting politics, no one knew anything else. Which minister is occupying which seat; whose head is wearing the cap, whose cap has been removed from his head. Which Ram came, and which Ram left. That is all. They were only interested in this knowledge.

Even the ladies! And among the women the topic of discussion was – where do you stay. If you tell them your address, they would immediately gauge your husband's position in the government. "Oh! Is your husband only a clerk?" I would say "No, not a clerk. He is in government service". Their response "No, he must be only a clerk, that is why you live in that particular locality". "We were given these quarters, so we are staying there".

They could remember when your husband got his last promotion; where he figures on the VIP list, and so on. All this the women know very well. I thought – what is the need for women to occupy themselves with this kind of knowledge.

Then there is the business class. Theirs is a different occupation. At that time the war in Korea had started. "Where is this Korea", they would ask. "War is going on there, maybe we can send some rice and pulses there". So I said – "Maybe we can". Then they would say – "Yes, it will be good for our business". They did not even know where Korea is, but they are already

planning to sell their rice and pulses there. I always used to wonder, will it ever enter their little brains that there is something beyond these petty topics.

Then further down, those who had Government jobs, used to get puffed up, and float in the air. Their feet never touched the ground. I used to sit very quiet and observe. I knew there was nothing I could talk with them about.

Then another subject of interest, was about beauty parlours. They asked if I went to these parlours. I said I was ignorant about these places. I preferred to keep quiet and watch, and they thought I was either dumb, or ill informed. Some thought I did not understand Hindi, and others thought I had no knowledge of English whatsoever. I thought, "Very good!". I could sit peacefully and observe them. There was no end to gossip and leg pulling, and tripping people. If someone was progressing, how to topple him; how to trip him.

In such a place like Delhi, many years passed. I lived there. But I was not able to make any lasting friendship with anyone. Meaning I could not talk about Sahaja Yoga with anyone. I was not able to tell them that such a thing exists in the world today. Or that there is such a thing as Param Chaitanya.

If at all there was a learned person, then you would find people like, a famous writer, who is no more. People considered him to be a very big philosopher. So I went to meet him. Mr. Lal Bahadur Shastri was also there with him. When he started expounding, even Mr. Shastri got embarrassed and said, "Come, come, let's go home". He said, "This man is so discourteous and depraved. He is describing pubs, and is claiming to be a philosopher". So I thought, this is the state of affairs here. If this is their level, and this is how they function, in what circumstances are they living, and in what era. How can one talk to them about Sahaja Yoga.

But still I thought, let us start it anyway. But today I am acknowledging your favour, that you have accepted it. Because in this Maharashtra, where so many holy people worked hard, this Maharashtra where people had all the knowledge; you have accepted it much more than they have. And it is spreading all over so fast, and also those who came, settled down very nicely.

In Marathi there is a word "Ardhvat" which I cannot translate into Hindi. Such people are not there. You are wonderful people. I am amazed that so much bhakti, so much love, so much depth, must have already been in existence from the days of the Pandavas. That has blossomed and borne fruit now. It is impossible to believe. Those who have seen the other Delhi could not have imagined the present Delhi. We cannot imagine that this kind of transformation can happen.

So you people, without knowing Mahalakshmi, you have accepted Mahalakshmi padh [path]. And you have established yourself fully into it. You do not know anything about this Mahalakshmi. What tattwa it is, or what it is called. You do not even know what Sushumna Nadi was.

A very great professor of Hindi, who has a D.Lit. Degree, he asked, "Is there anything called Sushumna". I asked him "Why?" He said, "Some writers have written that there is a Nadi called Sushumna; and Kabir has also written. But this must be a kind of imaginary thing". I said, "Why do you think it was imaginary". He said, "No. What is the need to include all this useless talk of Nadis and things in poetry. These things should not be brought into poetry, and such things do not exist." I said, "When you do not have the knowledge of such things, you should not make comments like this. You should try to find out." He said, "What is the use even if we find out. Of what use is this knowledge".

This caused me a lot of distress. How to make this man understand that these are things which are for our benevolence. It is the most superior knowledge, and we have to acquire it.

But whatever it is, in My opinion, whatever the situation, politics has become very polluted and ugly. And out of aversion, people have come into the Maha Tattwa. The most important fact is that even in politics, man has to develop an aversion and take to spiritual life. They come into the Maha Tattwa, and that is why there is spiritual awakening. When they see what type of corruption is happening in politics, which people think is their birthright, or it is their property and possession; then a person begins to feel abhorrence, that what is this going on. There is nothing noble or special in them. We are thousand times better

than them. These people have come to liberate and improve Bharat, should first of all uplift and improve themselves. And that is why Mahalakshmi Tattwa got awakened in that place.

I Myself am amazed at this Ghaziabad. My husband was Collector in Meerut. I don't know how many times we went to Ghaziabad. I used to think, what kind of place is this, Ghaziabad or Abad. Such horrible people that no one could find anything special in them. People of ordinary temperament, who were always jostling and fighting with each other, who spoke very rough language of Jats; and that deep down inside, there would be so much dharma in them, we had no idea. I did not know. And when I did discover, I was amazed that what beautiful people these are. Outwardly they are rough and rustic, and crude, but from inside how beautiful and special they are. This was the situation in Haryana; and now I hear that this is also the situation in Lucknow.

As far as Lucknow is concerned, I had no hopes whatsoever, because in Lucknow, just by their sweet-talking they can tie you up. But that they would go into their depths, I had no idea whatsoever. Whatever I did not envisage, whatever I did not know, that is happening with such a force, it is like a great miracle for Me. That what is this. It is the blessings of Param Chaitanya that this awareness has come in to you, and you have become spiritually conscious. Now you have all become saints and you have become the Spirit. And you are becoming the Atma. This is such a stupendous happening, which you may not realize. But I can understand. Because I have seen the previous situation, and now I am seeing this.

It is as if you visit a place afflicted with drought and deprivation, and then, when you visit it again, there is such a transformation. Everything is green, lush and bountiful, and there is joy all around. People are happy and laughing. Then you will wonder, is this the same Delhi into which I have come, or is this some other Delhi.

I am not praising you just like that. I am expressing the deep feelings of My heart. But be cautious. Many times it happens that negativities might hit us. And that is why we all should be most careful.

Translation from Marathi :

What to say about Marathi language, there is no language like Marathi, as it is a very expressive language. If I had not known Marathi, it would have been difficult to explain Sahaja Yoga. There are so many blessings of this language upon us. Maharashtra has many saints, the number which no other state or country in the world can match. Though so many saints were born, they did so much work, but we troubled them so much and killed them, we never valued or respected them.

In Maharashtra there are Ashtavinayak [8 Ganeshas], then we have three goddesses i.e. Shri Mahalakshmi, Shri MahaSaraswati and Shri MahaKali, I don't have to tell you, though all of this is there. Still we remember Jejuri Cha Khandoba, then we remember Renuka Devi. Everybody knows everything in Maharashtra, which place is holy and which is not. We are aware of everything because Maharashtra state is like a temple. You go anywhere in Maharashtra, there will be a holy place. I had been to one such place called Beed. We can clearly see the impression of Kartikeya. Then there is Neera river. There is place called Narsingpur where they have Narasimha idol [one of the avatars of Lord Vishnu] , which is made of sand and there is water dripping from somewhere, which nobody knows. It is still the same as it was found; there is not a single scratch, despite of the dripping water.

There are lots of miracles in Maharashtra still I can't figure out Maharashtra's prowess. There are few over smart and over knowledgeable people who have been telling that there is no God and people have started to trust them. Anyone comes and says anything, we just believe it. There are few mad and fraud people who are roaming as gurus. Because of these two wheels, Maharashtra is grounded. The specialty of Maharashtra is that we should keep all our attention on spirituality; else there is no meaning to our life.

Unless and until we achieve God there is no meaning. There is so much work done by Nathpanthis who have told or explained about Realization to people in different ways. Many saints have done so much work and told people the same things, which I am telling you now. They have even used bad words, which I can't say. I am surprised that in Maharashtra state where I have put in so much hard work, still there is disagreement between brothers and they still fight among each other. All this should get over, as this is not allowed in Sahaja Yoga. If this does not get over, then what all I am saying about Maharashtra to the whole world, will

be wrong. There are so much vibrations in this state, as soon as you land here you feel absolutely different.

All these disagreements and fights are affecting the people of this place. Every house has now started drinking liquor. You will find liquor in every village. Go to the next village you will find people drinking. Something needs to be done. How this got spoilt in 20 years? We have to improve this. How? The only way out is Sahaja Yoga, by spreading Sahaja Yoga. Most important - people of Maharashtra should be aware, alert and start working on spreading Sahaja Yoga. Go to nearby villages, meet the people, young people, talk to them, and explain to them about spirituality, about Sahaja Yoga.

You can see Sakshat Mahalakshmi is sitting in this Kolhapur, still people are doing so many wrong things. Are they not scared of Mahalakshmi? They go to the temple, bow down their head, offer flowers, go home, hit their wife, give bad words and behave the way as they want, no responsibility at all. We have gone wrong somewhere and have forgotten that we are staying in Maharashtra, there is no self-respect left and whatever is left, is so wrong. It is all dumbness.

All think they are Shivaji Maharaja. If you have any one quality of Shivaji Maharaja that will be equal to the speck of dust from the feet of Shivaji Maharaja. Maharashtra Sahaja Yogis have to work tenfold as we are lagging behind. Many Maharashtra Sahaja Yogis have told Me about – ‘this miracle happened, that miracle happened’. Agreed, lots of miracles have been witnessed, but now you should take this to the next level and lot of people have to participate in Sahaja Yoga. You have to visit nearby villages, speak about Sahaja Yoga and spread it to other villages. I told one fellow to speak about [Sahaja Yoga] and spread Sahaja Yoga in other villages. He asked Me if I can pay him 8000/-rupees, per month. I told him that our Prime Minister too, does not get Rupees 8,000/- per month.

All people of Maharashtra [Sahaja yogis & yoginis] who have got Lakshmi tatva have to rise to a higher level as we all have become saints. We have to bring back the glory and light to this state of Maharashtra and have to work hard for this. You will not get that peace and satisfaction unless and until you spread Sahaja yoga in Maharashtra. In Hyderabad we had some 7000 people, who had come for a public programme, listened to the lecture. In Hyderabad only one or two saints were born. We should do a public programme here, meet and speak to people about Sahaja Yoga, give Realization. I have given you all the powers in your hands, then this Maharashtra will also raise to a higher level.

You all have the good qualities, your Ganapatis are good and you people have read a lot. People who don't know the 'Ga' of Ganapati I have explained to them everything and you people, day and night who pray to Ganapati, but you don't have any qualities of Ganapati. Ganapati, fought with the whole world, for His Mother, if you believe in Ganapati, then do something, if not do something for Me. Really something needs to be done for Maharashtra. Once we leave from here we will go to Ganapatipule.

We should decide, four or five people should come together, go to nearby villages and speak about Sahaja Yoga. Once you bring them to Sahaja Yoga, I will ensure that they will leave their drinking habits, habit of eating tobacco. We should not have this attitude that I am cured; I am happy, I don't have worry about others and keep Sahaja Yoga to yourself. We should drop this attitude and work hard to spread Sahaja Yoga.

I have worked so hard in Maharashtra for so many years. After working so hard, it should not happen like what happened to our saints. You should spread Sahaja Yoga and only then Sahaja Yoga will progress. After going so deep into Sahaja Yoga, it will be useless, if you don't spread it. So you will be also like other saints. If you want to spread Sahaja Yoga, it should be easiest thing for you.

You have everything; we are only spreading the work of the saints. We are completing the work of our saints. You should not have any troubles. People of Delhi, understood what I have told them. These foreigners understood. It was most difficult to explain it to them. Then what you think people of Maharashtra won't understand? No this won't happen. We should move ahead and start spreading Sahaja Yoga; it should not be only for you. Think of some scheme and let Me know, which all big and small villages you will visit, what you will do. Unless and until this happens, Maharashtra will not progress. God Bless and now we shall pray to Mahakali.

May God Bless You.

1991-1223, Marriage Announcements and Evening Program eve of Christmas

View [online](#).

23 December 1991

Evening Program

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Welcome to all the people from all over the world. Again we are back here in Ganapatipule, and very surprising, tomorrow is the biggest day of Shri Ganesha's Puja; that we should have the Puja tomorrow, it's Angaraka tomorrow, is Angaraka Chaturthi.

It has been now more than twenty-one years that Sahaja Yoga has started, and when you see the progress of Sahaja Yoga it's amazing, absolutely amazing. We have to keep to this progressive attitude and spread Sahaja Yoga in every way possible. We have to of course be careful when we are spreading the Sahaja Yoga, that there might be some people who are quite negative, and may try to pose that they are some special type of Sahaja Yogis; I have known such people throughout: to tell people that I have given them some mantras, special mantras and that I'm, they're very close to Me or sort of, all this kind of nonsense. And people do get impressed by such people who say that: "I'm something special", and that: "Something special has been done to me". It's a very dangerous thing. Whatever is there is all open and for everyone. I have no favorites at all, I cannot have favorites. So anyone who talks like this, you must know that person must be mad and negative, and just shun such a company. Don't go near anyone like that.

Another thing I have to warn you, that by spreading Sahaja Yoga we tend to form groups, and this grouping business is extremely dangerous. We should have no groups. We belong to one Vishwa Nirmala Dharm, to the whole universe. We haven't got any group whatsoever. We believe in all the religions, we respect all the religions, and we cannot group ourselves under any banner, saying that: "You are from India", "You are from Ceylon", or "You are from England". You are all from one place, and that is Ganapatipule. Those people who are here should mix with each other, talk to each other. Even if you don't know the language, love does not need any language. And all this atmosphere can improve a lot, even more, if you all start feeling within ourselves that: "We belong to one universal life". We don't have any individual life any more now. All our individual life is finished. We belong to the collectivity of the whole universe. We have to see to the good points of each one of us and respect each one of us, because we are all saints. We cannot disrespect. We have to see that we have got something within ourselves which is the highest, and others also have the same, so we must give them the greatest respect. The greatest understanding should be among all of you, of this Love that has done all this great work of Sahaja Yoga.

Third thing which I want to tell you is this: that there are people who are against us and they will be against us, because they are not with the Truth. So the best is not to argue with them and to discuss anything with them. They're against us because they're not with us. You cannot force them to be with us, so please do not argue with such people. Just enjoy the company of all other Sahaja Yogis, and enjoy the beauty of this Love that is all-pervading, which you have felt so well. We are living in another world, you do not know. Ours is a very different world of great love, understanding, and also of great knowledge. All of you should try to get the knowledge of Sahaja Yoga, everyone, whether you are a child or whether you are an old person, everybody can get the knowledge of Sahaja Yoga. And that's how we have to be very, very knowledgeable. This knowledge without love has no meaning. First of all we must understand what is detached love is, and then we can really develop ourselves very well.

So those who do not come to collective cannot get cleansed. Collective is the ocean in which you get cleansed. You don't have to go to Himalayas and do all kinds of penances, but you have to come to collective, and once you start coming to collective, then you'll be amazed that you definitely get great advantage of your cleansing; and those who can remain in the collective in a very peaceful manner will definitely rise within themselves. Also we have to have meditation every day regularly. I can make out people who are not meditating and who are meditating: very easy it is.

Lastly I have to say that, I normally don't say "Don't do this" or "Don't do that", but if I say "Don't do something", please just don't

do it. Because I can see so many things which you can't see. Like the other day I informed the people from Pune who were coming, not to come in the night, but come in the morning. And in the night here on the road there were so many dacoits who invaded many trucks. Thank God these people started in the morning, so they could not be harmed. Now how I know all these things I can't tell you, but I know. So if I tell you something, you should not question it, you should not answer it, but you should just try to know that: "Mother knows everything, and if She's telling us..." Otherwise I don't say anything about anything. And that is how you will work out better, because I'm like a mouthpiece of this all-pervading Power. It doesn't have a mouthpiece to talk to you, but I'm like a mouthpiece, and if I tell you something you have to just trust Me, and do not do something which I have said not to do. Moreover, whatever you are doing among yourselves, you must inform Me and tell Me. Don't do something without telling Me. It can create lots of problems later on, so please do not try to do anything without telling Me, which is of a major nature. It is very, very important for all of you to understand.

I never said these things before. Nor did I ever feel [FELT...del.] that this is the time to tell, but now I think it's high time that I tell you that you have to trust Me and believe Me, that when I tell you, you are to believe in Me, that I am telling you the truth, and which is for your benevolence and for your safety, for your caution. I hope you'll understand this, and you must know that I love you very much, and I care for all of you individually. I know about every one of you, what you are doing, where are you. I know everything somehow. I get concerned and I tell you something. I hope you'll understand that Mother is doing it because of Her love. I don't want My children to suffer or to get into troubles, or to get destroyed. So I hope you won't mind when I tell you that you shouldn't do like this or you should do like this. It's just an explanation of My own Self I think, that I shouldn't really try to invade, dominate you, but the trouble is if I see something so clearly I think I'd better tell you, otherwise you may land up into difficulties, and I hope you don't mind then.

Now we are starting a school here in Washi very soon, and children are going to join us from all over, and I'm sure it is going to work out very well, and later on we'll also admit Indian children there, if they want to come. But just now it's already a big number has come, and gradually it is growing; but once we have our place in Vaitarna, we might be able to admit many Indian children also to that school, and train them up better.

My Tour is on, and I think now we have come to, practically to the end of it, and now today you'll be happy to know that Mrs. Hemlata has arrived to sing to you beautiful songs, so I leave this stage for her, and let her now entertain you with beautiful songs. She's a very well-known artist and very acclaimed everywhere and she sings beautifully, you know her very well. Already you have heard her voice, and she has been so kind to bring all her orchestra and do this for Sahaja Yoga.

So may God bless you all, and bless her.

1991-1224, Christmas Puja

View [online](#).

24 December 1991

Christmas Puja

Ganapatipule (India)

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

[Translation from Hindi]

Today's combination is very powerful. On the day of this special combination, which is called 'Angaraki'- 'Angaraki Chaturthi' [fourth day] is the 'charturthi' [fourth day of lunar month] of 'Krishna Paksha' [waning phase of the moon]. On every 'charturthi' [fourth day] Shri Ganesha's Birthday is celebrated. But if the 'chaturthi' falls on a Tuesday, it happens once in a while, sometimes once or sometimes twice or sometimes three times a year. If the 'chaturthi' falls on Tuesday then it is celebrated in a grand way.

Today is the same 'Yog' [conjunction] where on a Tuesday, we are sitting here in Ganapati Pule where 'Angaraki Yog' is celebrated. Thousands of people come here to do the puja of Shri Ganesha.

There was such a traffic jam that some sixty vehicles were in front, so we took a round-about road and came cause it's no use going any faster. When something has to happen, it happens like this only.

Till we understand this matter in Sahaja that whatever happens, we should watch it with patience. There should be patience. At that time if you hurry or if you become nervous, then the work will not happen. Have patience. Once you have patience, you will understand what to do and how to do. Rushing is against Sahaja.

In Sahaja you should have patience. About this Sai Nath has told a lot – be patient. "Sai milat saburi mein" [you'll find Sai in patience]. The word 'saburi' [patience] is a bit inappropriate I feel. It means that when something is happening, you should forbear meaning waiting, watching. When there is forbearance then Paramchaitanya does the work and you will come to know exactly what to do. How to go about? What you should do? What path to take? But if you rush, then you will get stuck in your thoughts and run around here and there. You will not get what you want.

Today there is one more Yoga [union], that it is also the birthday of Jesus Christ. I have told you several times that Jesus Christ is the incarnation of Shri Ganesha. About this you have the proof also in Sahaja Yoga.

Today being His [Shri Jesus Christ] birthday, today also being the Other's [Shri Ganesha] birthday and today being a Tuesday; having such a great function and fireworks is a very big Yog [union]. That we have come here to the place of Mahaganapati and are doing the puja of Mahavishnu.

Now we have to understand the importance of Shri Ganesha. What is His significance that is expressed today?

Like I had told you earlier, 'vinay', which is called humility. 'Namrata' [humility] is His special quality. One more special quality is wisdom. I wasn't getting an equivalent word in Marathi, they told Me the meaning of wisdom will be 'subudhi'. O.K let us say 'subudhi'. All these things are gifted by Ganesha's principle.

But then one more quality is that, He is a cool headed person. He's a very cool headed person. His walk is very cool. Like an elephant. In an elephant you see that it walks very slowly. The walk is so beautiful that if any lady walks nicely she's called 'gajagamini', meaning she walks like an elephant.

Slowly lifting the legs, thinking where to keep the foot so that no ant or animal comes under its feet. They walk taking care of these things. In the front they blow with their trunk while walking so that something that come in their way may not get destroyed.

Secondly, they eat only grass. They are so strong eating only grass that wherever heavy work needs to be done, like carrying heavy load, there only elephants are used. The significant quality of elephant is also that they do things slowly. They do not do anything hastily. And one more significant quality is that their memory is very strong. Even if they see a child in a young age, however old that person has grown, they recognize. In the same way on the left side because the working is of Shri Ganesha, you also know that when your left side becomes weak, your memory fails.

That's why we always raise the left side when the memory fails. The reason is the principle of Ganesha in you is reduced. When you become right-sided, your left side Ganesha principle keeps reducing. Those people who work a lot, do this do that; their memory, you can see in their old age it becomes a question whether they will be able to recognize themselves or not.

That's why Shri Ganesha's specialty is that wisdom is there but along with wisdom, His memory is excellent. He remembers everything. He has to remember. Because whatever is imprinted on the Kundalini, whatever written, all that is done by Shri Ganesha.

He has a pen in His hand and He writes with His pen. The pen is one of His broken teeth. From that He writes what type of a person you are? What difficulties have you undergone? In your seeking where all you went? What mistakes did you do? Everything He writes in it [Kundalini].

When the Kundalini begins to rise, like a tape recorder with problems squeaks, similarly you can see the squeaking of the Kundalini when She passes through your chakras. That's how you come to know in the person this chakra is spoiled or that chakra is spoiled. This is absolutely classic scientific matter.

So, there is not only one principle of Ganesha, that you stay chaste, be without sins. There are many principles and one of them is that there should be wisdom in you, there should be 'subuddhi' [wisdom] in you. You should know what is good and what is bad.

What is the significance of today's Angaraki, where special 'Angarak Chaturthi' is celebrated? The significance is that Shri Ganesha Himself cools down the 'Angaar' [red hot coal].

If you see the Kundalini, it is also a type of fire. The mechanism of Kundalini is like flames. Because everything goes towards the Earth as you know cause of gravity, everything goes towards the Earth. Only this flame moves upwards. Any fire moves upwards and everything else towards the Earth.

Upward movement is there only for fire. That is because He can cool down the fire in you. He cools down the fire in two ways. One – He cools the Kundalini. He tells the Kundalini that this person has these problems, but it is alright, you still please make him cross over [Realized].

Because Kundalini's child is Shri Ganesha and the child in you is Shri Ganesha, in the same friendliness, He persuades the Kundalini, "You are the Mother and I wish that I be awakened in this person. You help Me". She becomes cool thinking that My child is asking this. So whatever the heat and problems in us cools down.

Like you must have heard that once Devi became very angry and She saw that in the world many people are doing very wrong things. She was very troubled, very much in grief, She thought, "This entire Universe I have made, I shall destroy it". Thinking like this She created destruction everywhere. She got very angry. When She started the dance [of destruction], Shri Mahadev thought, "Devi is angry, She is in action, now the world will be destroyed. What is the remedy?" So, what He did, He places Their Own Son Shri Kartikeya under Her feet.

As soon as She stepped on the child, Her long tongue came out and She felt, "What am I doing?" The One who was so red with anger, on seeing the child She completely calmed down. In the same way He [Shri Ganesha] cools down our Kundalini that you are giving birth to Your child. At this point of time anger is not good. In the same way.

Sometimes you would have troubled Kundalini so much that you went to wrong Gurus, we ourselves did something wrong. The poor Kundalini is shattered. Her support is Shri Ganesha Who pushes Her upwards.

Kundalini can rise up only because of Shri Ganesha's power. That is why He is called 'Angaar' [red hot coal] as He gives His

power to the Kundalini. The fire in the Kundalini or the flames of Kundalini that rises are calm. You must have never heard that this kind of calm flames are also there. Very calm flames. They are of seven colours, but very calm. You see in the Sahasrara, how calm they are. All this work is done by Shri Ganesha.

In a way, He can also bring down your anger. He can take away your anger. When we get angry, we get carried away. We don't even remember what we should do and what we shouldn't do. In that state we can hit someone, beat someone, even murder someone, anything we can do. The control that comes at that time comes from Shri Ganesha. Shri Ganesha cools down your anger.

You see even Isa Masih [Jesus Christ] was similar. He told, "Forgive everyone. Whoever troubles you, you get angry with the person. But for once learn to forgive, forgive everyone".

For those people who insulted Him, troubled Him and put Him on the Cross, even for them He told His Father, "O Father, please forgive them, for they don't know what they are doing". When Isa Masi [Jesus Christ] said that then think those people who crucified Him, troubled Him so much, even then He opted to forgive.

This is one of His character, His nature. One more character of Isa Masih [Jesus Christ] – when people were sitting in front of the temple and selling things; like here also we have. When people go to temple, there they will be selling different thing, then they offer to God.

Example – they offer a coconut to God then gain they get it out and sell. They make business out of it.

Then He took a whip in His hand and whipped everyone saying, "You cannot do this business". If you have to do, whatever is there it should be in a pure form. Not that you are offering to God and getting it out and selling it. You offer Garland to God, then bring it out again and sell it. This type of thing, He said is absolutely wrong. He got so angry that He took a whip in His hand and started whipping everyone. This is His other side. Similarly, there is another side to Shri Ganesha also.

The other side of Shri Ganesha is that, if any Rakshasa or evil troubles you or irritates you, He is Ganapati – meaning the King of Ganas, He destroys the rakshasas and evil people. He ruins them. He destroys them completely. You don't have to tell Him anything. You need not inform. The Ganas are with you. They finish the people who try to trouble you.

In Sahaja Yoga you remember that you are completely protected. No one can trouble you – only if you are in Sahaja Yoga. They, the Ganas are always around you in all directions. They have come here also.

They have put the veil of protection on you, completely covered you. You will not face any troubles. Then you call it miracle. "Mother I don't know how I was saved. I don't know what happened and how I was suddenly saved". All this is the work of Ganas. When Ganas do this work, then you understand that you really are a Sahaja Yogi. If they don't do this work for you, then you have to understand that you have not yet become a complete Sahaja Yogi.

One more thing about the Ganas is that They are all the time working in our body. The work that happens outside the body, is only when you are a Realized soul. When your connection is made with God, then they look after your body, your money and all your things, your kids are all looked after by them. Before that they live inside us as antibodies. And these antibodies are the ones who protect us from diseases and because of them we can fight diseases.

This chakra in the center heart, here is a bone called sternum bone. Till twelve years the antibodies are prepared and they move around all over the body and are ready. Whenever there is a problem, sternum starts shaking and as soon as it shakes, like there is a remote control, like that they come to know. And the person coming and attacking you, or anything attacking or any virus is there or any type of disease entering your body, they fight with them.

But when you go against the Mother, going against the Mother means losing your morality, falling in virtue. Going against the Father means that you are not working, you are not acting, you become lazy. This is the sin against the Father.

But sin against the Mother is when you lose your morality. Those who have lost their chastity, their [center heart] becomes very weak. That is why it becomes very difficult to set this chakra all right. And the people to fall like this, them becoming all right is difficult.

Like AIDS disease. Such kind of diseases that we call venereal diseases. All these venereal diseases come from immorality. And diseases caused by immorality cannot be cured till your Ganesha principle becomes alright.

That why we should understand that we should stay away from immoral behavior. We should keep our personality, our entire life away from immorality. We should always be drowned in chastity.

Regarding chastity Isa Masih [Jesus Christ] has said something very great. Because His place is in Agnya chakra, He has told a very great thing about Agnya that even in your eyes there should not be anything unchaste – “Thou shalt not have adulterous eyes”. Even the eyes should be such that it should be pure. If the eyes are not pure, then Isa Masih [Jesus Christ] is not there.

But if you see in foreign nationals, we see that those who believe in Isa [Jesus Christ], they have bad eyes. Looking at this woman, looking at that lady. Then even the woman are looking at the men. Eyes are always roving. The eyes are never steady. Once this goes on, the dead spirits, move from the eyes. Once they [dead spirits] go into one person, then they [dead spirits] go to another. It is such a play that there is no enjoyment in that and the play keeps going on and the person goes mad in this.

Isa Masih [Jesus Christ] has told a very sensitive thing about morality that even your eyes should not be immoral. You cannot even look at another person with immoral eyes. This thing He told, there is a complete verse on chastity. Isa Masih [Jesus Christ] has only talked about chastity. Whenever He has spoken is mostly about how one can keep oneself chaste. How you can stand on morality. So, in Sahaja Yoga everything takes place in a Sahaj [natural] way when you completely accept Shri Ganesha and accept that this Shakti [power] should come to us.

As such Shri Ganesha's place is there on every chakra. That's why I always tell you that on every chakra, a Vice Chancellor is seated. Chancellor Sir is seated and till the time He certifies, Kundalini will not rise. And He works on every chakra.

So, as I was telling about today's Yog [conjunction], that His second nature is that He is 'Angaar' [red hot coal]. This 'angaar' can be cooled down with 'angaar'. It can be cooled completely. Like you have seen when Ravan spoke against Shri Rama, then Lanka caught fire. Hanumanji is also born on Tuesday and He has nine great powers. Both of them together work like this.

Especially if there is anger in a person, then how to cool that anger Shri Ganesha knows that. Then He does such actions, such tricks that that person is defeated completely and accepts, "I have made a mistake, I should not have done that".

So, when heated people are there, He can make them also all right. That's why if someone has 'mangli' [born on Tuesday], they should wear coral. Coral is also heating. Heat is removed by heat.

If you see in countries where the heat is more, people eat more chilies. Wherever you go. If you go to India, South India food is so spicy that you cannot eat. Also, in China, south China – Cantone etc., lot of chilies are eaten. In the same way in Italy – in the south. In France – in the South they eat a lot of chilies. Why do they eat? Because chilies remove spice, heat removes heat. That's why they eat chili, so that they sweat a lot and remain cool.

In the same way Shri Ganesha also sets right your heat from His heat. Like this He shows his anger [greatness] cause of which you yourself cool down.

In all these diseases lot of heat is generated and the person becomes delirious cause of the heat. It is right that we treat this heat – do puja of Shri Ganesha and we should be specially surrendered to Him.

Today I feel is a great conjunction that these three things have fallen on the same day. Conjunction is that today is the birthday of Isa Masih [Jesus Christ], today is Tuesday and today is also the birthday of Shri Ganesha. And all of you have come to Ganapatipule.

Everything has happened in such a way naturally that it feels like a miracle has taken place. A very big miracle that all have come. But due to that there was a problem that the crowd was so much that we got stuck in traffic jam and it got late. But delay or anything that happens, is a matter of patience. I always think whatever time is fixed for us the puja will happen only at that time. It cannot take place before that. Why try to change the destiny? What is the use of fighting with it? Whatever is, it is.

Whenever the puja has to take place it will. In that if you start, puja is not taking place, this was the time. We are not slaves of the clock. But there are so many advantages of this. You will come to know in future that if you don't do servitude of time, Sahaja

Yoga can be spread very much. But the person who is time bound, he can never spread Sahaja Yoga. He keeps thinking, "At this time I have to do this", "At that time you have to do that". Such a person does not have time for Sahaja Yoga. But the person who says, "He has to do Sahaja Yoga" – entire time is available for him. Everything happens very nicely. Only thing is you should have the experience and after experience you should have faith.

So many things happen. Many people tell Me their miracles from morning till evening. "Mother I was worried, I am going, when I'll meet? When she'll come? But saw the person walking in front of me".

Whatever desire that comes to your mind can be fulfilled. It is a matter of faith. By faith, there is no blind faith in Sahaja Yoga. There's absolutely no blind faith. There is faith where you see everything with your own eyes. After seeing everything if you don't believe, what can you say for that? It can be said that you are very untruthful or you lie or you are stupid. These three things are possible. You are seeing everything, you are understanding that things are taking place. After that also you do not believe, then there is something wrong with you.

On seeing all this you can think how dynamic Shri Ganesha is. In Maharashtra there are eight 'Ashtavinayak' [8 Ganeshas] because of which Maharashtra has received a lot of blessings. But still people are so mad that they keep running after these things. They go on doing these things that they get stuck in rituals but do not achieve the truth. Now you people are lucky, are intelligent that you sought the truth and achieved it.

Now to achieve this you have to imbibe the characteristics of Shri Ganesha. I was seeing thousands of people have come for Shri Ganesha's puja. Among them, who are His believers, how many people have his qualities? I could not see anyone.

They drink alcohol, fight among each other, ill-treat women and trouble them and then go for 'Angarika' of Shri Ganesha. When you are such an 'angaar' [hot tempered person], then why have to come here? Nobody thinks that if we believe in someone, how many of the qualities of them have we imbibed? "We have a lot of beliefs, we do puja of this [God] and we do puja of them [God]". Ok then how many qualities [of the God] have you got? Nobody thinks like that.

But the truth is if you believe in someone, then you should imbibe their qualities. Till you develop those qualities, you believe or not believe is the same, doesn't make any difference.

Today we are doing the puja of Shri Ganesha. There will be puja of Shri Ganesha and Gauri. You will need to understand that Gauri is the Kundalini. Mahakundalini is Mahagauri. Her work is that Her child who has been seeking for many years, give him Self Realisation. Give the child re-birth. This is the work of Mahagauri Who is residing in all of you.

That's why today we'll do the puja of Ganeshji and Gauriji, later Devi puja.

Many blessing to all.

[Time: 28.15 minutes. Shri Mataji speaks in English]

[English part]

In short, I told them what is so special about today, tonight, is the time when, this is Tuesday, on Tuesday Shri Ganesha was born. So they celebrate every fourth day of the moon as the Shri Ganesha's birth date because He was born on the fourth. But when this fourth falls on a Tuesday then they think it's a tremendous yoga, because on Tuesday He was born. On Tuesday, this fourth of the month has come, so they just try to worship it as a something special day.

Now I also told them what is the quality of Shri Ganesha, which we see in Christ and, as Christ is the Incarnation of Shri Ganesha, today remarkable thing is that the third yoga is that today is the birthday of Christ. And the fourth thing, which is very important, is that you all should be here on such-and-such day on Ganapatipule.

So it's very important day and that's how we have to learn that if you worship Ganapati or if you worship Christ, we should try to think what qualities we have got within ourselves.

Now regarding Jesus Christ - you know Him very well - that He always talked of morality, always talked of holiness, of auspiciousness. And all these things, you see, the holiness and the complete cleanliness within your being is to such an extent that, I said, He said that, "Thou shall not have adulterous eyes." So Shri Ganesha also was against the adultery. Any kind of adultery He was against and that's why those people who indulge into adulterous life suffer, suffer very badly. It's rather difficult to cure them. All these diseases which are incurable of Ganesha's problems are really difficult, because here you have insulted Shri Ganesha and that's why He gets angry with you.

Now, His style is of two type(s). One is by which He soothes you down, He soothes your Kundalini and the second one is where He really gets angry with you and tries to punish you. These two qualities here, so one has to be very careful when you are dealing with your morality. The morality should be a part and parcel of your being. That you should be proud that you are moral and that you should try to lead a very moral life without torturing anybody, without troubling anybody. In Sahaja Yoga, I hope it is all very clear cut that we have to lead a very, very moral life.

Of course, all My lecture can be translated later and I hope you'll be able to enjoy it. But this is the best part of it, that today we have the birthday of Christ, the birthday of Shri Ganesha and also on such a date which is so well-worshipped and regarded as something important in India.

May God bless you all!

1991-1227, Talk before Marriages

View [online](#).

27 December 1991

Talk to Sahaja Yogis

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

Talk before Marriages. Ganapatipule (India), 27 December 1991.

Today, the people from all over the world, forgetting their races, their caste, communities, religions, their nationalities, are singing together the praise of God, is My dream has come true today. We have to believe in the totality, in the universality. This universe is one. God has not made them separate. All religions are one; coming from the same Source. So we believe in every religion, we follow every religion; and the whole concept of nations is also mythical. The whole world was made one, with lots of rivers, mountains, and sea. We have divided them. We have made all these differences: higher, lower, east and west. Look at the Sun- It moves in all directions. Look at the Mother Earth- It revolves all the nations; it doesn't revolve only one nation. It's our myth, we should get out of our minds so that this dream of Mine will cover the whole universe one day.

Today I'm feeling extremely happy to see all of you together to finish all the wars, all the violence, all the immorality, all the deceitfulness, all that is wrong against, is destructive to human beings; and to create complete benevolence in this world. May God bless you all. You go as messengers of peace, love, bliss; and tell them that there is an All-pervading Power. A All-pervading Power- [UNCLEAR] the All-pervading Power- which is everywhere, in every nation, in every person, in every human being, it can vibrate. So nobody should think they are individuals separated by any such small, nonsensical thing. We are all one, living in the Ocean of God's Love. Let us all take It in our heart, and tell everyone that we have enjoyed that Ocean. And let all of you enjoy, and forget all these differences which were never created. No saint has created, no Incarnation has created, but human beings have misused them.

All of this should go all around the world resounding. The whole world should sing the praise of God. And also the whole human beings' problems must be solved. It's very easy to solve their problems; only we need their transformation. You all have power to transform, to cure, to give all the comfort, and counsel them. All the powers that I have are for you. I want you to have more powers than Me, and I hope, one day, that will come, to enjoy all these things. Today I'm really enjoying everything: all these marriages, and, after that, all this oneness of our ecstasy.

May God bless you all.

1991-1227, Sahaj Marriages process

View [online](#).

27 December 1991

Wedding

Ganapatipule (India)

Talk Language: English | Transcript (English) – Draft

[1:42:56]

Shri Mataji: Now the boy has to make an anjali and the girl, I mean the bridegroom and the bride, I mean, the bridegroom has to put their hands together like an anjali as you know. On top of that, the girl has to put her anjali. When the bridegroom's, bride's mother has to put the water. Then the father has to say the following things.

I read it in English and then it will be said [Hindi]. Now the father is saying, "Put your hands, tabnadhya, there is one plate.

Babamama: The bridegroom's hand would be under the bride's hand in anjali.

Shri Mataji: No, no, no. Brides, yes. What's brides over?

Babamama: Bride's hand would be above the bridegroom's hand.

Shri Mataji: Put together, touching each other.

Babamama: Touching, touching it, that's right.

Shri Mataji: And there's a plate, hold it below that. Somebody has to hold it. The father has to hold it below. Now pour it carefully.

Babamama: The mother has to pour water.

Shri Mataji: Now here, bride's father is saying, "My daughter is a Sahaja Yogini and she has accepted the Vishwa Nirmal Dharma. Also, I and her mother are followers of Vishwa Nirmal Dharma Considering that, you are the best Sahaja Yogi, I offer my daughter to you in the auspicious and divine presence of Shri Mataji".

So, keeping fully in mind the importance of this great function, please give complete respect to it.

Babamama: Now on this side I see the mothers have not come forward and poured the water.

The mothers of the bride must come ahead and pour the water on the hands of the bride.

Shri Mataji: [Hindi] Little bit has to be done.

Babamama: Just a little of water.

[Hindi]

Shri Mataji: Now the bridegroom has to say at this time, all of you have to say, "Of course, I will comply with it, I'll accept it", in your heart. All the bridegrooms have to say that. In Sanskrit, it is 'Aham Sweekar Omi'.

[Hindi]

Now there's a thread to be tied with a turmeric attached on the left-hand wrist of the bride and the bride should do, so, on the right-hand side of the bridegroom. There's a turmeric.

Babamama: There's a thread with the turmeric.

Shri Mataji: Find out. [Hindi]

First the bridegroom should tie the thread with turmeric attached on the left-hand wrist of the bride. And the bride should do so on the right-hand wrist of the bridegroom. Both say the following.

Babamama: There should be two threads of turmeric, one for the bride and one for the bridegroom. First the bridegroom will tie to the bride and then the bride will tie to the bridegroom.

There have to be two turmeric threads. After the bridegroom has tied to the bride, then the bride has to tie another thread to the bridegroom. [Hindi]

Sahaja Yogi: With this tying of the turmeric thread, both the bride's and the bridegroom have to say this in their minds. I am reading it. Please repeat this in your minds. "It is with the blessings of Shri Adi Shakti that I accept the auspicious bond of this marriage and pray". Now they have to pray in their hearts.

"May the Sahaja Yoga grow.

May the Self-realization grow.

May the satisfaction and peace grow". Then they further say,

"May we always have by the blessings of Adi Shakti the sensitivity of Chaitanya, the life without ego, the joy of Sahaja ethics, the energy and enthusiasm to do the Sahaja Yoga work". After saying all this, the brides and bridegrooms should sprinkle the vibrated akshatas over the heads of each other.

Are the vibrated akshatas there?

[Hindi]

Shri Mataji: On the forehead, is applied on the forehead, where you put your Kumkum.

Now this is the time again you have to now tie up the mangalsutra. Now you have to tie up the mangalsutras. The bridegroom should apply the akshatas [bindu], vibrated vermilion, on the forehead of the bride and tie the mangalsutra around the neck of the bride. While the following is being recited on behalf of the bridegroom.

Sahaja Yogi: The bridegroom has to say in the mind. I am reading it. Please repeat this in your mind. "I am tying the mangalsutra, that is the thread of auspiciousness, as that, which is of the form of Chaitanya. That is the mangalsutra is the form of Chaitanya. That which is pure, chaste and auspicious. That which is verily the thread of the Chaitanya and auspicious".

Shri Mataji: On top, yes.

Put it the other way round.

Babamama: Put it the other way round. You will have to reverse it.

Sahaja Yogi: The bowl shape.

Shri Mataji: Now at this time the bridegrooms have to say. All right, let's see.

Sahaja Yogi: Please repeat it in your mind. "I am tying this mangalsutra".

Babamama: Has everybody? Ok. Chaya?

[Conversation in Hindi]

Sahaja Yogi: While tying the Mangalsutra, the bridegroom says in his mind. I am reading it. Please repeat it in your mind. "I am tying the Mangalsutra which is the thread of auspiciousness as that which is of the form of Chaitanya. That which is pure, chaste and auspicious. That which is verily the thread of Chaitanya and auspiciousness and hence it is called the Mangalsutra".

Shri Mataji: Now you have got the shoulder cloth, on the bridegrooms and ladies have the saris so a knot has to be tied by the bride's maid. One corner. Get to the corner, corner. Please get to the corner.

Babamama: You have to move together. It should be tied in such a way that you will be able to move together.

[Conversation in Hindi]

Shri Mataji: Now. The bride and bridegroom have to recite the thing in their hearts.

Sahaja Yogi: Please repeat it after Me in your minds, both bride and bridegroom. "While our shoulder cloths are being tied together in knot, we fully realize that this relationship has been fixed through the Sahaja Yoga and it is only through the Sahaja Yoga that it will become pure and strong".

Shri Mataji: Now there is 'laja ho'. Before lighting the [conversation in Hindi]- before igniting the light, this mantra has to be said of Shri Ganesha in your heart. He'll read it for you.

Sahaja Yogi: Om gananaam tvaam ganapatim havaam ahe Kabim kave na mupashravastamam Jai sthara jam brahma nam brahma naspata aana Shraddhu vannadi bhi siddha sadanam Vakar thundam aa kaya surya koti samaprabha Nirvignam kurume deva sarva karesha sarvada Om tva meva Sakshat Shri Ganesha Sakshat, Shri Adi Shakti Mataji Shri Nirmala Devi namoha namaha.

Now the mama should ignite the fire.

[Hindi]

Shri Mataji: Now you have to put those

Babamama: Puffed rice

Shri Mataji: Rice, and to worship the fire, first of all.

Sahaja Yogi: Now to start with the aahootis. The bridegroom should drop ghee three times. I am reading the mantra. The bridegroom should drop ghee in the fire, three times.

Shri Mataji: Three times the bridegroom must offer ghee to the fire. Three times.

Babamama: Now you must offer. Please. Now you offer. When he is reciting you offer.

No, no. Ghee has to be offered. Ghee has to be offered. Three times.

Sahaja Yogi: I am reading once more. Please add ghee into it.

Babamama: Three times you have to pour ghee into the fire.

Sahaja Yogi: Now the oblations start. For the oblations you have to drop the parched grain. Shri Mataji: Puffed rice has to be puffed.

Babamama: Puffed rice has to be put together. One minute, one minute. Hold on. When he reads.

Shri Mataji: The bride's brother, if he is there or the father could do, has to give those puffed rice in the hand of the bridegroom. You see all this is very symbolic. Try to understand. This is Agni. Now what is the quality of Agni is, first of all, that it burns. So, and it creates heat. For that, a person who is very heated up you must put some 'ghee', means you must try to soothe him.

Also this puffed rice, because it is also that the fire wants food to be consumed. For that, you must put puffed rice to fulfil the hunger of the fire.

Sahaja Yogi: Now with the first oblation the bridegroom say, both the brides and bridegroom they say in their minds, the first oblation please drop the puffed rice into the fire and say it, repeated in your minds.

Shri Mataji: Now listen here. Listen, when you are putting things in the fire, please listen.

Sahaja Yogi: While the sacred fire is witness we invoke our own Kundalini's and pray that all our faults, negativity and conditioning be burnt into ashes in the light of the Kundalini.

Shri Mataji: Now Kundalini also moves like fire. She goes against the gravity. But it's a silent fire which soothes everything.

Sahaja Yogi: The second oblation. Take the puffed rice again in your hands. And please repeat what I read in your minds.

Shri Mataji: Listen again listen. Second time.

Sahaja Yogi: "While the sacred fire is witness we promise that we will be like flames in Sahaja Yoga and we shall kindle the flames in others too ". Please drop the puffed rice into the fire.

Now starts the third oblation. Please again take the puffed rice in your hands. I am reading it now repeat in your mind. While the sacred fire is witness, we promise that we shall evolve to maturity all that is immature in us ".

Shri Mataji: I hope you are listening to this. Please listen to what he is saying. It is important you must know what you are doing.

Sahaja Yogi: Now starts the fourth oblation. Please again take the puffed rice. I am reading it. Please repeat after me in your minds. "While the sacred fire is witness, we promise that we shall not support or take the side of those people who are not following the Sahaja Dharma. We also promise that we shall pay great regards to all Sahaja Yogis as they would be befitting to saints and sadhus and extend all hospitality to them". Please drop the puffed rice.

Fifth oblation. Again take the puffed rice in your hands and repeat after me in your minds. "While the sacred fire is witness, we resolve to lead the life with all humility within the maryadas, limits of Sahaja Yoga like the fire which limits itself inside the firewood, because the Kundalini is the cool power of the Divine Agni within us".

Babamama: You must pay attention to what is being read, because that is very important.

Shri Mataji: After the offering the bride and the bridegroom should stand up. And they have to go round the sacred fire. The bridegroom should lead the bride holding her hand.

For three steps, the bride will lead the bridegroom.

Sahaja Yogi: Please the relations, please make sure that the fire keeps burning.

Babamama: And you will go round the fire clockwise.

Shri Mataji: Clockwise.

Babamama: You will go round the fire clockwise. The first three circles will be led by the bride. Not now, when it is being read. The bride will lead the bridegroom for the first three circles.

Shri Mataji: Now listen there are seven mounds of rice kept there. You have to be careful not to break them. If they are already disturbed, please put them right. Seven mounds.

Sahaja Yogi: Please see the seven mounds near the feet.

Babamama: Yes, it should be recollected and made into mounds.

Shri Mataji: If they are disturbed please make it properly seven. Have you seen, everyone has seen if there are properly seven mounds? If you need more rice, they can give you.

[Hindi]

Shri Mataji: Now you have to go round seven times and take seven vows. And after finishing every vow, then you come round and you have to cancel with your foot, one of the mounds. Babamama: With your toe, Shri Mataji.

Shri Mataji: With your, yes, with your Nabhi toe.

[Laughter] to be precise!

With your Nabhi toe you have to cancel. Every time you finish one round, you have to cancel. So seven rounds you have to go round.

[Hindi]

Right Nabhi of your feet. Very precise. Right feet. Not now. When you come round. First round, when you go round you have finished it then cancel. Just a minute. Don't be in a hurry. When we start you have to do it. Now first round has starting still. Now move.

Sahaja Yogi: Please start the first round. I am reading it. Please repeat after me in your mind. "I remember Shri Adi Shakti Mataji in my heart and tell you. Now this is bride tales to bridegroom. I remember Shri Adi Shakti Shri Mataji in my heart and tell you that you must keep the chastity that would be necessary for good Mooladhara. Our well-being and auspiciousness lie in completely accepting -

Shri Mataji: Please listen also.

Sahaja Yogi: Full respect of innocence and forsaking cunningness ". Now the first round is over. This is for Mooladhara.

Shri Mataji: So now use your right Nabhi. Now go round. First one, you go round now. Did you hear?

Babamama: Have you done the first one?

Shri Mataji: Now wait, wait for the second.

Babamama: Don't be in a hurry. All right?

Shri Mataji: Now the second one. Very important. First listen what he has to say, and then you go round. Please listen.

Sahaja Yogi: For the second round.

Shri Mataji: Hum.

Sahaja Yogi: "I remember Shri Adi Shakti Mataji in my heart and tell you that the Divine aesthetics of married life should be seen in our daily life. Our home should be aesthetically decorated. Like planets and stars, stars that are revolving within the limits of their orbits at specific distances. We should do all our work within and strictly abiding by the dharma".

Shri Mataji: By the dharma. All right. Now.

Babamama: Now you take the round.

Sahaja Yogi: "I shall extend all hospitality to Sahaja Yogis and fully associate with you in performing the duties towards dharma. May we both achieve the blessings of enjoying the joy of collectivity".

Shri Mataji: Second round.

Sahaja Yogi: Second round.

Babamama: [Hindi conversation about the number of people.]

Sahaja Yogi: Third round. I am reading it. Please repeat after me in your mind.

[The bridegroom says] "I remember Shri Adi Shakti in my heart and tell you that I will hand over all the money that I earn to you

fully realizing, that it has come to me as the reward of your punya. You should spend that money carefully and only after consulting me. Keeping in mind that all the wealth belongs to God, we should spend our wealth whatever possible with the feeling that we are receiving the God's blessings. There should be no hankering for material objects and becoming completely detached. We should nourish our Mahalakshmi principle".

Shri Mataji: Now move.

Babamama: Now move and take the third circle.

If somebody has surplus wood it could be shared with others.

Shri Mataji: Now the boy has to come forward. The bridegroom has to come forward. This is what the boy has to say now .
Now listen what he has to say. Fourth round.

Sahaja Yogi: "I remember Shri Adi Shakti Mataji in my heart, and tell you that I will never hurt your feelings and shall forget all the mistakes made by both of us in our past lives. My love for you would be limitless and so should be yours. Please do not suppress your feelings and never hesitate to tell me if for some reasons, your mind is at anguish or someone troubles you. I shall always stand by you, protect you and shall never listen to any false complaints against you".

Shri Mataji: Now move.

Babamama: Now you take the fourth circle. [In Hindi]

Shri Mataji: Now this is for the bride. Now this one. Now move. Let them move.

Now the fifth one is for the bride to say.

Sahaja Yogi: Please repeat it in your mind. "I remember Shri Adi Shakti Mataji in my heart and tell you, that I shall bring the divine sweetness in your life. I shall cook delicious food that can be enjoyed by you. We should eat only the food cooked by Sahaja Yogis. Please do not force me to meet or be in the company of those who are not good Sahaja Yogis".

Shri Mataji: [Laughing] All right. Go around.

Babamama: Go around.

Sahaja Yogi: "We should never use between ourselves abusive or bad language and should never shout at each other. You should quietly listen to me and I shall also quietly listen to you". You have dislodged the bound now.

Shri Mataji: Now the sixth round. Now listen again.

Sahaja Yogi: "Now the sixth round. I remember Shri Adi Shakti Mataji in my heart and tell you that, we both should regularly meditate and teach our children and also our friends how to meditate. Our life should be that of penance, 'tapasya', but we should not complain or unnecessarily tell others about it and should be happy in all circumstances. Your eyes should be pure and free from lust for women and without greed for anything".

Shri Mataji: Now the seventh round.

Babamama: Now you would have to take that round first.

Shri Mataji: Sixth round you take.

Babamama: Sixth round is being taken. And you dislodge the sixth mound now. Has everybody taken the sixth round?

Shri Mataji: Cancel the sixth one. The seventh round now. Listen now please.

Sahaja Yogi: "I remember Shri Adi Shakti Mataji in my heart and tell you that, we should truly understand that Her Holiness Shri Mataji Nirmala Devi has conferred her great blessings on us and so we should completely surrender and dedicate our hearts to Her. This dedication should be through complete integration of body, mind and intellect. We should be aware how tremendous and unprecedented work is the Self-realization and the rest of everything in our life is unimportant and of no consequence. It is my condition that we should day and night unceasingly enjoy Her overflowing grace, devote and dedicate ourselves to Her, regularly offer the puja to Her photo with all the protocols and be extremely humble in Her presence. Please correct me if you find me failing in these".

Shri Mataji: Woah! This is from Sahasrara. All right.

Babamama: All right now, the last round.

Sahaja Yogi: Now bride and bridegroom stay together.

Babamama: One minute sir. Yes, now dislodge that and now you can sit down.

Now the bride will sit on the left-hand side. The bride will be on the left-hand side, that's right. You could shift the [asks in Hindi the name] The shoulder cloth can be now shifted.

Shri Mataji: In a proper way.

Babamama: In a proper way on the other side, other shoulder. The shoulder cloth can now be shifted to the - yes. But the bride has to sit on the left-hand side of the bridegroom.

Shri Mataji: Now please listen again. Please be seated. All of you should be seated.

Sahaja Yogi: Now bride and bridegroom say together, "I shall open the path of moksha which I have got with the blessings and grace of Her Holiness Shri Mataji, also to others, and shall achieve in the company of such great and Realized persons, the well-being of whole universe".

Shri Mataji: Of whole universe.

Sahaja Yogi: Now the havan has to be concluded. So now the bridegroom should put ghee into the havan three times. The bride should touch his hand.

I am reading it out.

Om Agnaye Swaha, Om Agnaye Swaha, Om Agnaye Swaha, Om Tat Sat, Om Tat Sat, Om Tat Sat, Om Puram Ada Puram Idam, Purat Puram Ada Chate, Purasya Puram Adaya Purameva Vashishate, Om Shanti, Shanti, Shanti.

Shri Mataji: Now you are married.

Sahaja Yogi: Bhola Jagannath Mataji Nirmala Devi Ki! Jai!

Babamama: I am congratulating Yogis also, Shri Mataji!

Shri Mataji: [Laughing]

Sahaja Yogi Pradhan: So, on behalf of all the Sahaja Yogis of the world, heartiest congratulations to the newlyweds. Long life in Sahaja Yoga, lots of children [Shri Mataji is laughing] and worshipping Shri Mataji always.

Babamama: And one special applause for Yogi. Louder. The microphones for the Shenai.

When you come for the blessings of Shri Mataji, you will come according to the number allotted to you.

Shri Mataji: Are they sitting for dinner? You all have to seat.

[Babamama makes an announcement]: The newlyweds have received a silver present. Somebody has dropped this out of that present. This can be collected. The newlyweds have received a present, silver present from Shri Mataji.

All the newly wed should sit down for dinner and all the rest of you should also.

There is still more ceremony has to be there. Will you please all be seated, all the newlyweds for dinner?

[To Guido:] You have your dinner here already? Do you have your dinner here also?

Guido: They will have their dinner here.

Gregoire: We will have it here.

Shri Mataji: All the others should - allow the newlyweds to be seated now. Will you please all of you make room for them? All the others should be seated.

[Cut in the video at 3:03:33]

[3:14:01]

Shri Mataji: These are supposed to be after marriage rituals, which are very sweet. We have many of them, but we'll try to follow

some of them.
Slowly be careful.

There is room this side still, little more. Just like this, among yourselves. There are some more people coming. You have increased in size somehow. [Shri Mataji is laughing] They can sit there. All the rest of the people should stay outside, so they can sit down.

Now they are giving Me a Ganesha with a promise that all marriages must work out very well. So now you are very well-
[Applause]

So with this promise, I am taking this, no doubt, but you have to keep My promise. All right.

[Applause]

May God bless you. From Austria, Osteidastras, you see, they are the weapons, so be careful.

[Laughter]

Now pass it on. You should not have given this way, it's difficult. You must serve and give. How will you be able to serve then? I think better give you a [unclear]. [Hindi]

So now before the food comes, let us do one ritual at least. Now you have to take the name of your wife in a couplet and then the wife has to take the name of the husband in a couplet. Now make, consult among yourselves.

Babamama: Now a couplet means like a poetry. It has to rhyme in the end. All right? Like Stephen with heaven or something like that.

[3:19:00]

[Now the husband takes the name of his wife in a couplet and then the wife does the same.]

[...]

[...]

[7:33:43]

Today the people from all over the world, forgetting their races, their castes, communities, religions, their nationalities, are singing together the praise of God. It's my dream which has come true today.

[Applause]

We have to believe in the totality, in the universality. This universe is one, God has not made them separate. All religions are one, coming from the same source. So, we believe in every religion, we follow every religion and the whole concept of nations is also mythical. The whole world was made one, with lots of rivers, mountains and sea. We have divided them. We have made all these differences, higher, lower, east and west. Look at the sun, it moves in all directions. Look at the Mother Earth, it revolves all the nations, it doesn't revolve only one nation. It's our myth. We should get out of our minds, so that this dream of mine will cover the whole universe one day.

Today, I'm feeling extremely happy to see all of you together, to finish all the wars, all the violence, all the immorality, all the deceitfulness, all that is wrong against, is destructive towards human beings, and to create complete benevolence in this world. May God bless you all.

You go as messengers of peace, love, bliss, and tell them that there is an All-pervading Power.

An All-pervading Power which is everywhere, in every nation, in every person, in every human being and can vibrate. So, nobody should think they are individuals, separated by any such small nonsensical thing. We are all one, living in the ocean of God's love. Let us all take it in our heart, and tell everyone that we have enjoyed that ocean and let all of you enjoy. And forget all these differences which were never created, no saint has created, no Incarnation has created, but human beings have misused them.

All this should go all around the world resounding, the whole world should sing the praise of God. And also the whole human being's problems must be solved. It's very easy to solve the problems. Only we need the transformation. You all have powers to transform, to cure, to give all the comfort. And counsel them. All the powers that I have, are for you. I want you to have more powers than Me. And I hope one day that will come, to enjoy all this.

Today, I'm really enjoying everything, all these marriages, and after that, all this oneness of our ecstasy.

May God bless you all.

[End of recording]

1991-1229, Talk after Fishermen's Dance

View [online](#).

29 December 1991

Talk to Sahaja Yogis

Alibag (India)

Talk Language: English | Transcript (English) – Draft

Talk after Fishermen's Dance

...very simple folks, and they are just now singing that, "We are fishermen and we have to catch the fishes, and then the ladies have to take them to the market." Now, the whole night the fishermen go on their boats and bring the fishes, and the ladies then, in the morning, are ready with all this kind of dress that they wear. They are all very nice-looking, healthy women because they live in the water, you see, of the sea. Water is very good. And then they go and sell these things (so the men are sleeping nicely after that; they come back home and sleep in) then they go back home by about ten o'clock. The fishing market is over; you can't get any fishes. Only fresh fishes, if you have to go, you must go early in the morning from seven to eight or nine at the most, and all the fishes are over. Then they wash off everything and go away. So that is what they are describing that, "We have worked very hard and got these fishes for you; now you'd better go and sell them." So they are saying, "We are working in the shores, near the shores of Bombay" (that's Mumbai).

You can understand why Christ chose the fishermen, because they are always having their foot-soaking, you know. Very simple people, and very nimble. You see them how they are not stiff at all, the way they are very, very nimble people, extremely nimble. Just see how they are dancing. Our children cannot be that. They are very, very light in their movement. To go on small boats for sea-fishing is a very difficult task, but they have been living like this. And sometimes there are songs about the wife waiting for her husband to come back, and it is sometimes she finds that it's full of clouds and rain, storms; it's all description of that. They have a typical style of music.

1991-1229, Talk During Music Night

View [online](#).

29 December 1991

Talk to Sahaja Yogis

Alibag (India)

Talk Language: English | Transcript (English) – Draft

Talk During Music Night

You are all becoming now poets. I think the hearts are opening and expression is great, and these kind of songs should put a lot of vigor and courage in all of you. I am very happy that all of you are opening your heart and singing such nice songs, and reflecting My desires. May God bless you.

These songs are like Namadeva's Jogawa which is absolute Sahaja Yoga, nothing else but Sahaja Yoga. Every word is Sahaja Yoga, and this has been sung in our villages, in Indian villages, specially in Maharashtra, for thousands of years now, and still they didn't understand what it was meaning. They didn't know; they were just singing it, and sort of hoping for the thing. Like also Gyaneshwara has written- twelfth century [ie 1200s] - a beautiful poem about Sahaja Yoga, very beautiful. It's regarded as the masterpiece of his work, and that is being read and re-read, and people are hoping for it. I hope you know that song [MARATHI. SOUNDS LIKE "ATTA VISHWATMA KE TO SHAVE TO SHUNI DYAVE"; NO?]. In that song he says that, "The Soul of the Universe (Vishwatma), the Spirit of the Universe, should feel satisfied with my yagna I have done with the language, with the vani, with my writings. He should be happy what I have written, or She should be happy what I have written, and She should now give us- [MARATHI. SOUNDS LIKE, "TO SHONI DYAVE PASAIT"]- and She should come and give the blessings of vibrations". Then he describes you people as beautifully that, he says that, "Come along the forest of Kalpatru" ('Kalpatru' means the tree that gives whatever you want, you see- wishes). And also the sea, full of..."You are the sea"; you see, he has described, "Come along; the seas are full of ambrosia". All kinds of things he had described for you all. And then he says, [SOUNDS LIKE, "HAI CHI APALE SO"]; [UNCLEAR] ("And these people, when they come together, become our relations"). Every word he has described about Sahaja Yoga so beautifully. It's amazing; in the twelfth century [ie 1200s] he sang this song absolutely describing it. [Shri Mataji is refering to the Pasayadan]

So many people have done like that, we can say, with: Lewis has done it, also we can say that William Blake has done it. But Namadeva's [Shri Mataji may mean Gyaneshwara] description of you people is really very, very beautiful and it is described in such a beautiful poetry- poetry so beautiful. It has personified you people with the Oceans of Ambrosia and the forests of Kalpatrus; see, like that; really it's fantastic. But also, I mean, you have seen that Rabindranath Tagore has talked about our Ganapatipule also. So it has been a kind of a vision for these visionaries (we call them 'drashtas') and they saw all these things, and that's how they have written. And so the song that you are talking also is another vision which is there.

I was surprised that when I read the book on Thomas [the Gospel of Thomas] and the whole thing seems to be nothing but Sahaja Yoga. But they faced such problems, these Gnostics, that the people started calling them heretics, and also said, "This is blasphemy". Even a bishop, sometime later on, said that, "These people should be shot dead because they have no knowledge. They're just talking about this knowledge and all that". So he hid all that treatise, that he had written, in a jar and put it somewhere in Egypt, which was found now after so many years. So you can imagine what was the situation, that time, to talk about knowledge, or about reality. But today it's not so; we can openly talk about it. Nobody can arrest us for that, and nobody can say that we are blasphemy, or doing blasphemy, or heretics. They may say, but they cannot charge us with that. We cannot be arrested, because the Church is not that strong now, thank God.

[A SAHAJA YOGI SAYS: "BY SHRI MATAJI'S GRACE THE CHURCH WILL EVEN BECOME MUCH WEAKER THAN THEY ARE NOW." SHRI MATAJI SAID, 'WE WILL MANAGE' "]

1991-1229, Evening Program and Talk, on the day of Lakshmi Puja

View [online](#).

29 December 1991

Evening Program

Alibag (India)

Talk Language: English | Transcript (English) – Draft

The Truth and Reality are like flowers surrounded by thorns. It's not easy to accept the Truth- also very difficult to accept the Reality- before you smell the flower. And the flower is the Love, and the fragrance is the Joy. And that you could see the fragrance today. All the thorns have vanished, all the fear of Reality and Truth has vanished, and now the Reality, which is Truth, which is Love, which is Joy.

May God bless you all.

Tomorrow morning we have to go to Kalwa, where Rajesh Shah has invited you, and I've told him that some people may be staying till the seventh or so. He said, "That's my pleasure. I will do my level best". There's one more thing, what Rajesh is, that he is the person who started Sahaja Yoga in the West, in a way, because he met Gregoire, and then Gregoire met somebody else. It went on like that. So it's very sweet of him to have invited us there, at Kalwa, for a puja, and he's arranged everything there for your stay. But he's told Me already that you should not mind any inconvenience. But tomorrow he's arranged a very beautiful music by a very famous lady called Kishori Amonkar. She's a very great singer. She has one of the most melodious voices you could think of, but she's a very egoistical person and very irritable. But when he told her My name, she said immediately, "Yes, I will come", because once she had problem with her throat and I had cured her, and she has tremendous respect for Me.

So even it works out. And, somehow or other, in India all the artists have got in their mind that if they can dance before Me, or if they could sing before Me, their art will definitely flourish very well. It has happened with many. And so that the other day, when people came for dancing, they had to go through lot of problems. They were caught up with the jam, everything, but they had one desire is to dance before Me, and they just went into ecstasy when they did it.

So this is something in India has happened- it should happen in other places also- that the artist should feel that it's important to raise their Kundalini, and that is how they are going to express themselves better. It may happen one day, I'm sure; no doubt about it. As it is, we are getting quite a lot of artists created out of Sahaja Yoga, and I'm very much enamored by them. They are all very wonderful people, and it's time now for us to start to get onto the stage.

As it is, the tour has been quite interesting, I hope so; and you had some relief from these Maharashtra roads- some- but now again you have to go back to Bombay, and I hope you won't mind a little bad road on the way. I don't know if you all felt it, because, might be, all of you were sleeping, but it was quite a bad road on the way. But as it is, Maharashtra is a very remote place and is not touched - this area, Konkan, is not touched by human beings, and it's very picturesque, very beautiful. It has rivers, and it has valleys, and it has little, little mountains here. And your coming here has helped them very a great lot because they had a big problem of black magic, and now it is very much reduced thanks to Sahaja Yogis. They said that, "Sahaja Yogis are traveling and emitting vibrations all over. Now these black magic things are disappearing, all these bhoots are disappearing." That's good.

And the second problem they had is of too much of drinking. They drink anything. They make their country liquor and things like that. Many people have been dying with that. But, specially for this village, drinking has stopped completely. And this is spreading also in other villages, and I'm sure, within two or three years, all this drinking habit will be finished. As you said, these are useless habits. I think they are joyless pursuits. They give you no joy, and once they discover it they will all give it up in no time.

All these good things you are doing without knowing what you are doing. By traveling in those places. You are really doing such a good work. They are all very much obliged to you that so many saints are traveling and coming down to these places where there is so much of poverty and so much of beautiful nature, and they think that, after some time, their condition will improve. They do earn a lot with this fishing but they drink so much that all is finished with that. And I'm sure one day it will all be over by your coming here and seeing, because they can't believe a Westerner not drinking. For them it is something they can't just believe it. And they have told Me many times, "If they can stop drinking, why not we?" You see, because they can't just believe it, that they can live without drinking. And that has really given them a really good example that they can do it also; as you people have given up all these habits which are so destructive.

[NOT on video] So your coming here has done so much good to them, and they have asked Me to thank you again and again for all this coming and visiting their place which is not so comfortable, not so sophisticated, quite rustic; and still you don't mind anything. So they were very, very happy about it, and they said, "Please thank them, and also please ask them to forgive them if there has been inconveniences."

So now, as it is, we are now going tomorrow to Kalwa and I may not be able to talk so closely to you after that because then I have to go to Vashi School to see that the Vashi School is established. With Me so many other things are going along, and now My only task is to see that we really make people understand that there is a world which is very beautiful waiting for all of them, and you all can help Me there. It's all been expected, has been wanted; only we have to talk about it.

May God bless you.

1991-1229, Shri Lakshmi Puja: Sea is your grandfather

View [online](#).

29 December 1991

Sea Is Your Grandfather

Lakshmi Puja

Chalmala, Alibag (India)

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

Shri Lakshmi Puja. Alibag (India), 29 December 1991.

Translation from Marathi

To this Chalmaal village we have come many times, Mumbaikar also came many times, and many people from all over the world have come here many times. I'm glad to hear that the people stopped drinking alcohol. This is a big thing. There are two troubles in Konkan. One is that black magic is very common, as it is like an industry there, and it is now reduced. This is the blessing of Sahaja Yoga that black magic was stopped that time, and we should educate people about that. The second thing is drinking alcohol. This kind of thing was very common, because people don't understand what to do in their free time. So they drink alcohol. They don't understand how much damage is being done, how much money they are wasting due to their drinking habits.

Mumbai people should put in an effort to spread Sahaja Yoga to different villages nearby. People are suffering very much due to these bad habits. If such people get Self-realization then they will give up their bad habits. Due to this black magic, Lakshmi and Lakshmi's principles cannot be established. That's why everyone has trouble with money. Nevertheless, nowadays I have heard that the situation is better, and people also are behaving well. This is the benefit of practicing Sahaja Yoga, and you should spread this everywhere. That helps to grow people in every aspect.

Here the people are religious, they have built temples, they take God's name, but you must do something for God, and people do not think about it. It will happen only after practicing Sahaja Yoga. So all of you people living here should tell about all the benefits of Sahaja Yoga, what we have benefited from Sahaja Yoga, what we got, how much we are blessed. When all the people know this, they will come into Sahaja Yoga themselves. Otherwise, their children will be destroyed tomorrow. If we tell them, then they will understand. At least we should bring their children into Sahaja Yoga.

We have come many times in this village, and this place is very much blessed. Everybody is very happy to come here and they want to come here every time. They are saying, "Whatever happens we must come here, Mother." So there are infinite blessings for all of you.

Now, to talk about Mumbai people, we have worked hard for Mumbai. Yet two of the three tendencies among the Mumbai people are still very tremendous. First, the cult of personality is very much. They will run fast for prizes, but when they are asked for money they avoid it. Do not do that, because where we should we get money now? We do not take any money for Sahaja Yoga, and so where do we get the money? If we want to do a program, that needs money, renting a hall needs money. You can give some money. You are offering lots of money to Siddivinayk temple. You are offering lots of money to imposter sadhus/ fraud people. If you are not giving a little bit of money for God's work, then when will you give it? And you will pay for this, if you do not help while you are in Sahaja Yoga.

My parents sacrificed a lot for this country. They sacrificed all their gold, money and everything for the country. They sold our homes, burned their clothes and went to jail. My mother went to jail five times. My father went to jail so many times, and that was also for two to three years. We were all children at that time, and our education was ongoing. But even then, they sacrificed so much at that time and they sacrificed a lot for our country's freedom.

We do not have to sacrifice anything for Sahaja Yoga. That's not necessary. There are lots of blessings in this work, and you will easily get all of those blessings. You do not have to pay anything for this. But in this work Mumbai people have to spend some money, and I am very surprised that Mumbai people are not helping in this, even though they have the highest amount of money.

The second thing is that saints did lots of great work in Maharashtra, but I have seen in Sahaja Yoga people have not detached from their relatives. The letter comes from every place that someone is not behaving well with someone; they behave like this. So, the people from fifty countries came under one umbrella, and you saw a totally different pattern in Maharashtra. The big surprise is that we started Sahaja Yoga in Delhi just three years ago, and it has grown ten times more than in Maharashtra. What is the reason for this? The saints worked hard here, we rejected them, and now what we are going to do by fighting with each other? Some people are doing this and making money. So, I wonder if people do not have any fear of God in Maharashtra. The way people still make money is very surprising. So, those who make money in Sahaja Yoga, do not give them money at all and do not even pay attention to them.

Now Sahaja Yoga should grow in Maharashtra, and we need to do hard work for this to happen. Mr. Gaikwad goes to many places and he has increased Sahaja Yoga so much. But others are not doing anything. You are not even talking about Sahaja Yoga to your relatives, to your friends. You are not stopping quarrelling with each other! So it should end. Only this much is not enough, but Sahaja Yoga should grow. Because whatever you do, you will get religious merit out of that work, but if you don't do it, then it will be harmful to you; the responsibility is too big.

For twenty-one years I have been fighting in Mumbai city. So I wanted to say to Mumbai people that Sahaja Yoga has to spread more in Mumbai. Just for Me or just to attend the center is not enough, and you have to go beyond that. There are now many centers, but what work happens in those centers? People are coming to the center, doing meditation, listening to Shri Mataji's speech and so on. You have to go beyond that. You should meet people and tell them about Sahaja Yoga. There are many small villages. You should go there and organize big programs, and you should be totally involved in such types of Sahaja Yoga work.

If we look at Russia, we have only gone there three times, and in those three times, only to one village. You will be surprised that almost twenty-two thousand people are Sahaja yogis, and now they have a big space. The government has offered ten to twelve acres of land to us, and the Russian people gave us twenty million. That's what the Russian people did. What are you doing? Mumbai people can't even build a single ashram in Mumbai. There is no growth in Mumbai. The only thing they ask Me is, "Mother, please cure our disease. Mother, please fix this, fix that." Diseases will spread like this, if you will not do anything for Sahaja Yoga.

So, every Sahaja yogi has to understand how much money they should spend for Sahaja Yoga. In the next year, Sahaja Yoga has to grow in Maharashtra. Otherwise, I have decided I will not come to Maharashtra again. Already I have boycotted three to four villages. If nothing happens after I have done so much hard work in Maharashtra, why should I go to such a place? People are attending puja because they are getting something out of puja, but at the time of giving money, no one is present. This is not right. So please, everyone understand that Mother has given us Self-realization, but what we are doing in return? What did you do for God? Did you give anything? Did you work hard? Did you give Realization one person? Think about that. Each and every one of you can give Realization a thousand people, but no, you are not talking about it. You are not talking about Sahaja Yoga to your relatives. When someone comes to your place, you remove Mother's photo. Stop all these things, and this should not be repeated.

Sahaja Yoga's work should be done with fearlessness, and if this work is not done in Maharashtra, who will take care of it? Ask the saint's spirit, how much they might be in pain due to people's behavior. So many souls in Maharashtra. Mahakali, Mahalaxmi, Mahasaraswati are the three Goddesses. Ashtavinayak is also here, but nothing is working out.

So now awaken from the sleeping state, spread Sahaja Yoga, and decide that you will do something for Sahaja Yoga. I am requesting you, please don't do that. It is very wrong: thinking bad about others, fighting with each other, not giving money for Sahaja Yoga. Please don't do this. I do not want your money, but for Sahaja Yoga work, money is needed. Not just this, but when

people came to Ganpatipule, they stayed somewhere else; they ate food somewhere else just to save money. We always keep everything so cheap, which will never burden you, but people are saving money here, too.

God will also do similar things with you. So you will ask Me, "Shri Mataji how has this happened?" If you want to solve the problem, first of all remove from your head that we are different. First, we all are one; second, you all have to do something for Sahaja Yoga. If you don't have money, then give Sahaja Yoga to people. At least you can do that? Can you do that? Think about how many people you have given Self-realization to, till now. How many people I have brought to Sahaja Yoga? It must be remembered how you behaved.

This time only the youth of Mumbai did a tremendous job, and I congratulate them. (Applause)

English part

We have come to this place many a times, this beautiful place, you all like it. It's very rustic, absolutely in the interior. Only thing is, coming all the way from Ganapatipule, you have to spend lot of time. All this you are doing just to enjoy the beauty of nature, and to be with the nature.

I have told you already that this fruit of coconut is called as Shriphala, because it is the Sahasrara, and it's very surprising that this fruit knows and understands. It won't fall on any animal or on any person. If you are sleeping here, it will never fall on you. Nobody is hurt, ever, by this fruit. It is so sensible, more than human beings, because we do hurt others, we do trouble others, we don't think what we are doing. But in Sahaja Yoga there's lot of sweetness, goodness, righteousness, and it's so encouraging. Also so many people are there, newly married. I congratulate them, all of them. (Applause)

Now try to be kind to each other. If you are reserved in the beginning, you'll have to pay for it. Please try to be nice, kind and talkative; not that you just keep quiet and don't talk to someone. Maybe there's sort of a way of impressing others: not in our Sahaja Yoga. In Sahaja Yoga I talk too much, that's why My throat is off today, and you also talk. Talking is very important, not hiding your feelings. I have told lots of things about it, how to make a marriage happy, that will make you very happy also. If you have very good marriages we'll have very good children born to you, and then we'll have a new race of people in this world. These children will be the most powerful things for us, and they'll work out many things which we could not work out.

Regarding our tour, I hope you have been happy about it, and then you enjoyed all the programs that we had. (Applause)

Today I am going to tell you something about the sea, because we are next to the sea here, and must understand the feelings of a sea. Sea is your grandfather in a way, because he gave birth to Lakshmi, who becomes Mahalakshmi later on. So this sea which is the grandfather, we have to show all respect to him. Normally the way people are living, in the West specially, also in India, people go and use it for bathrooms. But also in the West they use it in a very funny way, that they use it for swimming and all kinds of things, by which they wear funny dresses and lead a very licentious life. This is an insult to the sea. We must respect the sea. In India we worship the sea. We have to worship the sea. And in the Greek mythology also they had a, as we have Varuna, they too had a God for sea.

So this God for sea has to be worshipped, and has to be understood and to be respected. We cannot be disrespectful. Before entering into sea you must say namaskar to the sea, and coming out of it also you must say namaskar. The way we behave towards the sea is not proper.

As you know, because of sea we get rain. If there was no sea we would not have rain, we would not have anything. Sea is so important to our life. The greatest thing is, sea is the Guru, is the Mahaguru which teaches us so many things. First of all, this Mahaguru is the one, creates salt for us. Christ has said: "You are the salt, salt of the universe"; meaning, you are the one which gives taste and all the qualities of the salt to the human being.

So this sea is there, we have to learn a lot from this sea. The first of all is that it has its own maryadas. Supposing you try to

press the sea from this side, it will appear on the other side. It always keeps to its maryadas. Such a huge thing are these oceans - are such huge, but they keep to their maryadas, they never cross their maryadas. While we just start encroaching on everybody's maryadas.

So the maryadas of the sea is very important - that it just keeps to its own line. You can draw the line when it is a high tide, next day, whenever there will be a high tide, it will be just there. So imagine such a huge thing like an ocean can keep itself to the same maryadas, why can't we, with such a personality of ours, should keep to ourselves and to our maryadas?

Then the second quality of the sea is that it looks after all the animals that are in it. Somehow it is a saltish thing, but there are fishes and there are all kinds of animals which exist in the sea, and that's why it is, we should say, the first life came into being in the sea. So all our forefathers, long time back, must have been born in the sea, and then we, now we have become human beings. So we have no right to insult the sea, where our forefathers must have existed and then they started coming out, one by one as the fish came, as a reptile.

Now the third quality of the sea is that it is a deep thing, it is very deep. In some places is extremely deep. If the depth of the sea is reduced even by few, few feet, there will be problem all over. It keeps to its depth. It doesn't leave its depth. It keeps to its maryadas, and it keeps to its depth. In the same way, whatever depth we have got in Sahaja Yoga, we should keep to that.

Normally we should not become cheap type people, we cannot afford. We have to be deep people with deep understanding of Sahaja Yoga, deep understanding of ourselves, because that's the sign of dignity. And that dignity you must have, that majestic nature of the sea you must have.

Now these trees as they are you see, are very surprisingly, they are getting all the wind from, from the sea. But if you go nearer the sea when they are planted, they all bend towards the sea, never away. They give their, sort of, gratitude by bending towards the sea. Though the wind is blowing the other way round, but they're not bothered about the wind. Their gratitude is to the sea, so they bend towards the sea. Even these trees understand what it is like.

Without the sea we could not have had any transport from places to places as we have been, and also there is a great lot of wealth inside the bed of the sea which is not yet explored; but once explored, the whole world can be very rich. But they are fighting about it, which part is ours, which part is yours; that in that fight do you know, I think all this inside the sea might shift from one place to another!

And lots of wealth which is of...which is like gold, silver, diamonds, are all embedded in the sea. And one day may be that this Lakshmi might be discovered, and we people will be enriched all over. Moreover when we carry the transport, we carry Lakshmi from one place to another, from another place to this place, so the sea has given us that mobility and movement.

I have seen the sea reacts to Me very much. It reacts, because if there's a light in the sea, or a sun in the, moon in the sea reflecting, it moves with Me, I've seen it, it moves with Me. The sea understands Me very well, because I have a special relationship and a respect for that sea.

Now when you are here, I hope you'll understand the value of the sea. Because of the sea you are so much enjoying here, it is giving you such good feelings, and all spirituality.

There is no need to go to Himalayas. The - whatever is covering is in the Himalayas, is what is nothing but the water from the sea only. It's one of the circles, that water passes to the Himalayas, then comes back as rivers, again falls into the same sea. They have to come to the sea. So it is everything ends up here. And then it is allowed - it goes through tapasya - it allows the Sun to create that cloud by suffering the heat, heat of the Sun, and becomes vapours, and then it goes as clouds and you get your rain. In the same way we have to be; we have to bear the heat of others, the anger of others and create vapours - means the blessings, the vibrations for others. It is with Me, same thing. When I see somebody who is sick and I treat him, of course I have to bear a little bit, sometimes quite a lot, then I absorb it and then they become vibrations. They just start flowing as vibrations. So this is

what you have to learn from the sea, which is very important for sahaja yogis, that you absorb everything, doesn't matter. But don't get attached to it, and let it become vapours, and the Sea can now become the vapours. As you all are here, all these vapours as vibrations should flow.

This method you should try to understand by courage. Because the other day when I was coming, there was a lady sitting just on the way: "Mother, her feet are out of order, or something gone wrong. Please treat her." Why should I treat? Why can't you treat? Are you afraid to treat someone? Then there's another one who comes up to say: "Mother, You treat her." Why can't you treat? You all can treat them, you can help them, and you'll be surprised, the more you'll treat them the better you will be. You should venture, you should have that much courage to treat others. If you don't treat others you won't grow because that is what, like the sea, as you have seen, you become the vibrations. And when you treat others there are more vibrations.

Why should God give you vibrations if you are not going to use it? Simple logic. Why should God give you light if you are not going to use it? Christ has said that, "You don't put light under a measure." That's what we are doing when we are not using our hands, our feet, our brains for Sahaja Yoga: we are not creating vibrations within ourselves. The same body that is yours can just become a bundle of vibrations, if you start using these vibrations. But if you don't use these vibrations you'll have problems, the problems, all the time, and you will not understand why, "I am doing everything. I am doing this". Because you are not using your vibrations.

You have to use your vibrations in every way possible, wherever is possible, to help others to get all right, to get well. You can at the most take a bandhan if you like, if you think that it might hurt you or something, but at least, use my photograph. And after the photograph, you can just touch the person, there's no harm. After all, if you are afraid even of any troubles, then what's the use of becoming a Sahaja Yogi? If the ship is not seaworthy, what's the use of making a ship? You have to be seaworthy.

And that's what you have to decide, that, "We are going to be Sahaja Yoga worthy, and for that we are going to absorb all the vibrations, we are going to take up everything upon ourselves". Little trouble also they have, they'll tell Me ten times, "We went there, then this happened, then that happened, then this". But I never tell you anything, what happens to Me, how I came here, what was there; nothing! Because I know that all this is, whatever I am doing, is created into vibrations.

In the same way, have faith, that you are all just like the sea, like the Mahaguru, and that whatever you are doing is creating vibrations within you, by which you can save so many. It's something like a cycle again, I said, that the more you give, the more you get. The more you use your vibrations, much more you'll get it. It's a very nice cycle that is acting as it has acted in the case of the sea, as I told you, that the water goes to the Himalayas, comes back at rivers. In the same way manifold, manifold your vibrations will be growing, and I would say that you should always use our vibrations for helping others, for giving to many things, to the plant, to the anything. I mean there were some people who brought a plant, "Mother, give vibrations to that." I said, "Why don't you give the vibrations?"

There's no need even to take vibrated water. You can vibrate yourself. That state has to come, that you can vibrate your own water, you can vibrate the whole waters everywhere, there's no need to take vibrated water from Me. Maybe Mine is a little more, but doesn't matter! (Laughter & applause) You are so many, so what - compared to Me, I'm only one. So all of you can work it out and do such a lot; but have faith in yourself. As the sea has faith in itself, you should have complete faith in yourself. You must respect your Self Realization. Tell every day to yourself, "I am a sahaja yogi. I am a yogi, I am a saint, I am a realised soul. I have to do this. How can I do these other nonsensical things? I have to do these good things. I have to talk to people in a sweet manner, I have to try to work it out this way."

It is actually your faith in yourself is going to help. Your faith in yourself - that you are a great sahaja yogi, that you are absolutely surrendered to your Mother, works very fast. That faith you should have, that you are a sahaja yogi. Nothing else is needed.

May God bless you all!

So today we'll have a Lakshmi puja, because of the Sea, and I think that will help everyone.

1991-1231, Final Talk

View [online](#).

31 December 1991

Talk to Sahaja Yogis

Kalwa (India)

Talk Language: English | Transcript (English) – Draft

Final Talk

This is the culminating point of our tour, and the sweetest of all, extremely sweet. And the sweetness is flowing so much that I couldn't help saying something about the children. They have really filled Me with such love and adoration for them. I wish our Sahaja Yogi children also become like this: so nimble, so vigorous, so concentrated, and achieving something that is My dream, I should say. So nicely, collectively they were dancing with such vigor, with such rhythm, with such understanding, while we were all just enjoying their sweetness. And here you remember that Christ has said, "You have to be like small children to enter into the Kingdom of God"; and that's what Vaikuntha is different that way.

I don't know how to really thank Rajesh for bringing Sahaja Yoga to an industrial place like this. It's something really very unique. I mean, you cannot imagine spirituality governing such an organization. Really it was meant to be only for saints sitting in the jungles, but here it is brought to this factory where people are living so happily together as Sahaja Yogis, and the children are so beautiful. I bless this factory. I bless all of them with all My Heart. And it shows how Sahaja Yoga can bring forth such beautiful results.

Now, I know Rajesh has a little child also, and all his sweetness of childhood, and I could really experience, I should say, the whole thing, with these little, little children dancing so beautifully, and the girls doing Garba and Bangra, and it's a very difficult, vigorous, absolutely dynamic dance which I have seen Myself in Punjab when I was studying there.

I am also thankful to the organizers: to Mr. Anand for giving this great opportunity for all the Sahaja Yogis to see the Indian children doing such beautiful dances, and thankful to Mrs. Bandari for saying such kind words about Sahaja Yoga and about Me. I don't know how many people I have to thank but, only thing, I think I should thank this Divine Love which has created this beautiful atmosphere for all of us to enjoy. This is a very nice day today because tomorrow we are starting a new year. So happy New Year, and a very prosperous one for this factory.

May God bless You.

1991-1231, Shri Ganesha Puja: Sahaja Yoga Now At the Zenith

View [online](#).

31 December 1991

Sahaja Yoga Now At The Zenith

Ganesha Puja

Kalwa (India)

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

Shri Ganesha Puja. Kalwa (India), 31 December 1991.

Translation from Hindi

Today, first to do the puja of Shri Ganesh then Devi puja, we have assembled here. The belief in Shri Ganesha especially in Maharashtra, is very strong. Because here, Swayambhu [created by Mother Earth] Ashtavinayak [eight Ganeshas] is located. Now people can say that there was nothing like Ganesha. Also they can say that the Swayambhu is not Ashtavinayak. But once you get your Self Realisation, when you get your vibrations, then you can ask, "Is this Swayambhu? Is this really made by Earth?"

Many miracles of Ganesha has taken place in Sahaja Yoga. Especially if you see My photographs, you will be astonished how He has given 'darshan' [appeared].

The significance of Ganesha is that He is seated on every chakra. First of all Ganesha was established. Ganesha came in the world to spread chastity. First to make the entire Universe pure. Most important thing is purity. If purity is not there then nothing can be created.

Just supposing there is a tree. Its surroundings become polluted, then the trees will die. In the say way to purify the environment of the entire Universe, Shri Ganesha was established.

These days in this environment, people cannot understand what is chastity? And what is the meaning of chastity? The same Ganesha later on appeared as Isa Masih [Jesus Christ]. That is the reason Isa Masih [Jesus Christ] has talked more about the significance of chastity. That even your eyes have to be pure because He is on the Agnya Chakra. Even in the eyes there should be purity. If there is no purity in your eyes, then you will not be considered pure in any way. But it does not mean that you tell yourself that, that this is bad in us, that is bad in us. But if you believe in Shri Ganesh, if we do His puja, then His character, we should imbibe in ourselves.

His first character is chastity. Now how can we achieve this purity? It cannot happen by telling. By telling someone, "You become pure"- it is not possible. Even after bathing in Gangajal (water of the Ganges), one becomes pure – nothing like that. So what should we do to achieve this purity? For this your Kundalini should be first awakened. Once the awakening takes place, then you should understand that slowly She will purify all the chakras.

But there also it is the work of Shri Ganesha. Because this is Chaitanya [vibrations]. In the form of vibrations, Shri Ganesha keeps cleaning every chakra. In the end, in the Sahasrara, you know that Shri Ganesha sits on the lap of Sadashiva.

All these things, we feel are ancient, mythological. The truth of all this can be achieved in Sahaja Yoga. First you have to achieve the truth – absolute truth. After that whatever question you ask, the right answer will be felt on your fingers. You will understand what the truth is.

Just by calling something untrue, it does not become untrue. You should research further. This is a very deep thing. Shri Ganesha's work is very, very deep. And He is an eternal child. The chastity and innocence in Him, He is an eternal child. He is

child-like. Christ has said, "If you have to enter into the kingdom of God, you have to become like children". It means that the innocent character that is in children should come in us.

But by forcing or daily practice, it does not happen. If you force it, then your ego will increase. If you say, "We are sinners, we have sinned, we are bad". Then your superego will increase. Both sides are wrong. So what should be done?

What we should do is first awaken our own Kundalini. Because of Kundalini awakening you go to a different dimension. Once you go to a different dimension, slowly, slowly, from within, the purification takes place.

Since ancient times, Kundalini is placed in you. And She is waiting for the time, She is waiting for the time that you meet such a person who can awaken your Kundalini. Because She is your Mother and She is your own individual Mother. She knows everything about you. The way your mother, while giving birth endured all the pain Herself, in the same way Kundalini Herself takes up all the pains and you get your Self Realization.

After getting your Self Realization, you have to do only this much, that the union of yours which has taken place with Parama Chaitanya, that you have to establish.

In all four directions we see, see how beautiful the flowers are! How beautiful the creation is! But we never even think how these are made. Who makes them? One flowering plant will grow only up to a certain height. A tree grows only up to the same height. Who does all this?

About this if you read Pantanjali it is written as 'Ritumbhara Pragnya'. The name he has given is 'Ritumbhara Pragnya'. But this is the Brahma Chaitanya. This is the Parama Chaitanya which is spread all over. Which Adi Shankaracharya has called 'Saleelam Saleelam' – cool cool breeze, they come in waves. In Bible also it is called 'Cool breeze of the Holy Ghost'.

This way the Kundalini was settled in us and is waiting – when the rebirth will take place.

Till now we come from amoeba to this state, we have become human beings. But there has to be a higher state than this. Had we achieved the truth, these fights going on these days would not be there. We would all live in one mind, with one truth. All these fights that are happening is because we haven't achieved that truth. Till the time we achieve the truth, we would not have achieved the zenith of this evolution. Without achieving it we can never live in bliss, peace and satisfaction.

All the questions that are there in you, mostly humans only have raised them. To bring a transformation in a person, lot of work is of Shri Ganesha – He toils a lot. He has Ganas, so he is called Ganapati [head of Ganas]. All the time He is serving His Mother.

Everywhere, wherever it is needed He goes there immediately and does the work. Now all these things feel like they are some heavenly things and there is no relation with the humans. But in this world only we can establish that heaven whose glory has been praised in the Shastras. It is not a difficult task. For this we just have to be armed and have pure desire to achieve it.

These are not lies. These talks are not so as to mesmerize someone. But this is the truth and we have to achieve it. We bow to Shri Ganesh, but we don't think that who is Shri Ganesha? Where is He established in us? What all work does He does and what should we learn from Him?

One more thing we have to imbibe from Him is 'subudhi' which is called as wisdom. Shri Ganesha has so much wisdom and love that He knows that you are doing mistakes. He knows that there is fault within you, but like a small child He forgives each and every thing. He doesn't know how to be angry on someone. Similarly He forgives you a lot. To an extent He forgives a lot. But when you cross all the limits, then He becomes angry.

Just believing in Him, going to the temple and offering money – He doesn't understand money. If you want to offer something, offer your heart. And you have to establish Ganesha in your heart. Till the time He doesn't come in our heart our life will not

become pure. And the blessings we have to get as a result of purity, we will not get.

Other than that, He also has the Power that He can kill evil people. If anyone troubles you, he will be around you.

Many miracles have taken place in Sahaja Yoga. People have seen that whatever questions they had were solved. Even that work is of Shri Ganesha. He does the work in such manner that we don't understand how it was done. No flaw will be left.

When such a powerful Shri Ganesha is with us then what are we scared of? What are we frightened of? We just have to accept Ganesha and establish Him within us. This doesn't take place by preaching. When you experience it; when the awakening takes place then you will understand the importance of Shri Ganesha.

All the foreigners sitting here have, they had not even heard the 'Ga' of Shri Ganesha. They did not even know. But they always worship Shri Ganesha, because by worshipping Him they have benefitted a lot.

All of you also, those who have come here today, may you all achieve your Self Realization and Shri Ganesha, whose puja is going to be performed today.

Shri Mataji speaks in English: time – 22:35

I have been telling them about Shri Ganesha. How important it is to worship Shri Ganesha. Now you know through photographs and all that, that It is a living Deity and It is on Mooladhara.

He is actually the Chancellor of all the Universities I would say in the sense that He is sitting on all the chakras. Without Him nothing can work out. Because He is the one who is Holiness.

So wherever the Kundalini goes it is He who pours the holiness and the cleansing Power of Shri Ganesha cleanses your chakras. So it is very important to understand the virtue of Shri Ganesha, how He works within your chakras and how He helps you.

We may worship Him. Just we may sing His praise and all that. But we should also think what qualities we have got from Him of great chastity, great purity, also of wisdom. We have to understand that our wisdom is not something that could not be inculcated. It cannot be something that can be maneuvered. It is something very innate thing and it comes through our maturity.

So this maturity can only come through the proper attention to your Kundalini, fixing up your Kundalini with the All Pervading Power. This has to be done through regular meditation. It's not a ritual but it should be done whenever you feel like and after sometime you will find that you are all the time meditation. You don't have to even meditate, but you are in meditation.

His style is so great that it has no words to be described. But only thing I would like to say that He's a little child. He's an eternal child and the eternal child would give Him that innocence of a child. We cannot force ourselves to be innocence. Because we have grown and we have learnt lots of cunning things. But when Kundalini starts rising and She starts blessing our chakras automatically we start thinking our innocence has come back. Now we have got innocent heart, innocent mind and innocent love.

This simple innocent personality is the sign of a good Sahaja Yogi.

And then He also knows for definite through his experience that has looked after by the Ganas of Shri Ganesha. Whether you are in Russia or in England or in India.

They are all over and the way they are watching you and the way they guide you and the way they help you. You have these experiences and you know that how many people have written about their experiences that we could not even compile them in a book.

But all these Ganas are there and they are so kind and so nice. But apart from that they are also watching you. They are seeing how, how is your behavior? If you try to take advantage of Sahaja Yoga by any chance it may be punished, it may act against you.

I've warned you many times not to exploit Sahaja Yoga for your advantage. It is for the advantage of others and not for your advantage.

You already have got your own Realization. But exploitation should not be there at all. On the contrary enjoyment of Sahaja Yoga is the best way to know Sahaja Yoga. So far we've had some bad experiences but very very few. Surprisingly, people who had never known even the first word 'Ga' of Ganapati, have become such devoted bhaktas [worshippers] of Shri Ganesha and they have understood the importance of innocence and of purity.

I am rather sad today that all the Sahaja Yogis are now going away to their countries. And I wish them that they carry this purity of Shri Ganesha with them, which is very much required in your countries, very much to be spread out. Only you have to desire and it will spread.

I am sure things will change very soon and you will have a much better, much better time. Moreover I am sure also there are many people who think and who are seeking this truth and they are seeking also this purity. So only thing what you have to do is to find out, find out as to which people are those which are just striving to seek the truth. Try to find them out. It's very easy to find them out. And also after finding out then do not argue with them, just give them Realization.

Let them feel the vibrations and then things would be better. There are many many things which are false in this world. Lots of things are full of falsehood doesn't, matter. All this falsehood everything can be easily cleared out by the truth - light of the truth.

So today, Shri Ganesha's temple is here, so we'll do Shri Ganesha's worship first and then the Devi's worship.

I hope you people will say all the Atharvasheesh and everything. May God bless you all. I hope you have enjoyed the tour very much and now you are going with such good vibrations. Carry them to your own countries and give My love to all the Sahaja Yogis who have not come.

May God bless you.

English Talk

I've been telling them about Shri Ganesha, how important it is to worship Shri Ganesh. Now, you know through photographs and all that - that it's a living deity, and it is on Mooladhara. He is actually the chancellor of all the universities, I would say, in the sense that He is sitting on all the chakras. Without Him, nothing can work out, because He is the one who is holiness. So wherever the Kundalini goes, it is He who pours the holiness and the cleansing power of Shri Ganesha cleanses your chakras.

So it is very important to understand the virtue of Shri Ganesha, how He works within your chakras and how He helps you. We may worship Him; just we may sing His praise and all that, but we should also think what qualities we have got from Him of great chastity, great purity, also of wisdom. We have to understand that our wisdom is not something that could be inculcated. It cannot be something that can be maneuvered. It is something very innate thing and it comes through our maturity.

So this maturity can only come through the proper attention to your Kundalini, to fixing up your Kundalini with the all-pervading power. This has to be done through regular meditation. It's not a ritual, but it should be done whenever you feel like, and after sometime you'll find that you are all the time in meditation. You don't have to even meditate, but you are in meditation.

His style is so great that it has no words to be described. But only thing I would like to say that He is a little child. He is an eternal

child and the eternal childhood gives Him that innocence of a child. We cannot force ourselves to be innocent because we have grown and we have learned lots of cunning things. But when the Kundalini starts rising and She starts blessing our chakras, automatically we start thinking our innocence has come back. Now we have got innocent heart, innocent mind and innocent love. This simple innocent personality is the sign of a good Sahaja Yogi. And then he also knows, for definite through his experience, that he's looked after by the ganas of Shri Ganesha. Whether you are in Russia or in England or in India, they're all over and the way they are watching you and the way they guide you and the way they help you, you have these experiences and you know that how many people have written about their experiences that we could not even compile them in a book.

But all these ganas are there and they are so kind and so nice, but apart from that, they are also watching you. They're seeing how is your behavior. If you try to take advantage of Sahaja Yoga by any chance, it may be punished, it may act against you. I have warned you many times not to exploit Sahaja Yoga for your advantage. It is for the advantage of others and not for your advantage. You already have got your own Realization. But exploitation should not be there at all. On the contrary, the enjoyment of Sahaja Yoga is the best way to know Sahaj Yoga. So far we have had some bad experiences, but very, very few. Surprisingly, people who have never known even the first word: "Ga" of Ganapati, have become such devoted bhaktas of Shri Ganesha and they have understood the importance of innocence and of purity.

I'm rather sad today that all the Sahaja Yogis are now going away to their countries and I wish them that they carry this purity of Shri Ganesha with them, which is very much required in your countries, very much to be spread out. Only you have to desire and it will spread. I am sure things will change very soon and you'll have a much better, much better time. Moreover, I am sure also there are many people who think and who are seeking this truth and they're seeking also this purity. So only thing what you have to do is to find out, find out as to which people are those which are just striving to seek the truth. Try to find them out, it's very easy to find them out, and, also, after finding them out, do not argue with them, just give them Realization, let them feel the vibrations and then things will be better. There are many, many things which are false in this world. Lots of things are full of falsehood - doesn't matter. All this falsehood, everything can be easily cleared out by the Truth, the light of the Truth.

So today is - Shri Ganesha's temple is here, so we'll do Shri Ganesha's worship first and then the Devi's worship. I hope you people will say all the Atharva Sheersha and everything.

May God bless you all!

I hope you have enjoyed the Tour very much and now you are going with such good vibrations. Carry them to your own countries and give My love to all the Sahaja Yogis who have not come.

May God bless you all!

1992-0101, Unknown Evening Program, Mrs Rajam on Violin

View [online](#).

1 January 1992

Evening Program

Mumbai (India)

Talk Language: English | Transcript (English) – VERIFIED

Talk Language: English | Transcript (English) - DRAFT

Unknown Evening Program, Mrs. Rajam on violin, Bala Krishna on tablas. Mumbai, India 01.01.1992

Today, she has decided to play to you Darbari Kanada.

Today, she has decided to play to you Darbari Kanada.

On the tabla is Mr. Bala Krishna this is also a surprise to Me that from the South Indian to this, you see, from Aditala to Tritala, it's quite difficult! [Laughter].

Babamama: He speaks Marathi, Shri Mataji.

Shri Mataji: Hum?

Babamama: He speaks Marathi.

Shri Mataji: Atcha, he speaks Marathi. Woah! Marathi means you are then finished in music!

[Laughter].

Musician: Why?

Shri Mataji: Maharashtrians are mad after music, mad. And this is husband of the great artist, he is another artist's son, I should say.

May God bless you.

[Hindi or Marathi conversation]

[49:51]

Mrs. Rajam: I will now render a Benaresi Dadra, it's a speciality of the place where I come from Benares.

[57:30]

Mrs. Rajam: In the end, I will play Bhairavi and after that, a small 'stuti' on Shri Mataji. I will play just one line.

[1:12:58]

Mrs. Rajam: The next will be a Bhajan. The opening words are [Hindi]

[After concert talk in English starts at 1:22:41]

After this very, very beautiful concert, I find it very difficult to express the beauty that we have enjoyed, and the delicacy of all the waves of different tunes and colours. It's something, I feel that after Realisation, she has jumped into another realm, definitely.

[Applause]

As if she was pulling every string of my heart all the time, [Laughter; applause] with such dignity and balance. And all of you absolutely lost in the waves of that beautiful rapport you had with her.

Our music, I know I have told you hundred times, comes from the Spirit. And as you have now felt your Spirit, you can appreciate the joy. And when the Spirit manifests its light on these beautiful tunes and melodies, then it gets a very special type of a vision for all of you. And I am happy you enjoyed her thoroughly. She has got her Realization and you are all Sahaja Yogis, so naturally

there was great relationship also.

Apart from that, I have discovered one thing more today, that South Indians, when they take to music, it's not a profession, it's a worship.

[Applause]

The purity of rendering the art is so evident, not [only] in her, but also with Mr. Balakrishna. Both of them, absolutely, the purity of it. There is no mixture, there is no cheapness, there is no publicity, or sort of a, you can say, modulated things. It's just pure art, in the greatest purity. And this is something I discovered today.

We have to learn from South Indians this point, very important, that they render, I have seen not here, but even in Madras, whether they are dancing, they are playing violin, or they are playing their Mridangam or anything, it is for them a worship. Because of that, the purity is maintained. There is no show off, nothing. So, so deep.

And today these two artists who are from South have learnt all North Indian music. The rendering is so pure, so pure, I mean, I was just thinking of some great artists whom I have heard, because I must be the oldest woman here. And those who have been really very much, in My view, the highest, or we can call the epitome of our classical North Indian music, have been expressed through them today, definitely. No show off, nothing, it's so beautiful.

And this is what we have to learn, that art is a worship. It's not a profession. Many people say that those who are pujaris of Saraswati are always in trouble as far as the Lakshmi is concerned. But that's your duty to look after their Lakshmi side. But their duty is to be purely devoted, dedicated to the art as a worship. And as audience, or you can say, as people who are enjoying that music, must look after their financial side, their Lakshmi side. And also always respect, respect the artist. Artist is to be respected because he is worshipping the Goddess Saraswati.

I can't understand how people can be disrespectful. And in our country especially, I have seen now, there is such a big trend towards cheap type of music, that they just make fun of art. As Sahaja Yogis, you have to really understand that this is the music of the Spirit. Whether it is North or South Indian, I enjoy the same way! Whether it is South Indian or North Indian music, makes no difference to Me. Both are absolutely supreme in their own style and field.

I don't know what to say about Mrs. Rajam. I met her because of her mother-in-law, actually. And then she has developed so much. But today, she was very much different I felt, very much closer to Me and closer to all of you.

May God bless you, Mrs. Rajam, your husband and you especially.

I hope we'll have more chances to listen to your tabla. If you are in Bombay, it should be easier for us to get you, because she is in Banaras. Doesn't matter. We have very small little thing for her.

[Hindi conversation]

Something for you, it's a Maharashtrian sari. You always wear South Indian saris, but I hope you'll enjoy this one also. And this is for you. I hope to your height it will fit, I mean. Maharashtrians are not that tall, but they make it quite high things. Let's see. Oh, it's all right. May God bless you.

And a small little gift from all of us.

[Hindi conversation]

You have to go to the village and order it, otherwise you don't get it.

Mrs. Rajam: It's very beautiful. It's very beautiful.

Shri Mataji: There will be a blouse piece also.

Mrs. Rajam: Ji, Ji [Yes, yes].

[End of audio]

1992-0129, The symptoms of our destruction

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29 January 1992

The Symptoms Of Our Destruction

Public Program

Mumbai (India)

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

- NEEDED

1992-01-29 Public Program Day 2, Mumbai, India

[Hindi to English translation]

We don't even know as to what we are searching. Some people think that, if they get power, they'll be very happy, some think that, if they get too much money, they'll be very pleased and some people also think that, if they become very powerful, they can overpower others but in this seeking you are seeking something else. But if this seeking of yours is right or good, still, even after attaining all this, you are not happy, you have no satisfaction even when you have got all this. Then, what is the inherent seeking you have? It should not be difficult for us to understand this because we are Indians living in India. We have been hearing day and night since our childhood that beyond this world, beyond this illusion, is the joy of the Spirit. We have to receive that joy of the Spirit. And this seeking in this Kaliyuga, I'm surprised, is working out even more in foreign countries as compared to India and there's exportation of many people from our country, who take people to wrong paths and earn money. And when we see those people, who believe in God worship Him day and night, go to temples all the time and are doing all charitable work but they are not good humans, there's no humanity in them, seeing this we become remorseful and we start thinking what should we understand from this pensiveness? Is this a disappointment or should we search in something else? In the end when this search is one with the Spirit (Atma) then we come to know that we have to receive that joy, which is known by various names like Atmaanand, Paramanand and Nirnaanand.

Like mad, some people, jump and dance and think that they have received the joy. Some people in disillusion think that if they have taken drugs they have got great joy. But this pleasure is so momentous this they know and how harmful it is, this also they know.

[English transcription]

Today, I'm talking to you about the excitement people are seeking. Some sort of a sensational feeling. It seems that our sensitivity has dulled so much that we need some sort of a nerve rocking music or some sort of a sensational atmosphere that puts you into another kind of personality where you become like a beast. You start jumping, you start shouting, you start screaming is a very common sight, in the West, when you go there that people indulge into such things. Even very old people try to compete with young people. They are so stupid sometimes. Like once I saw a documentary made in Los Angeles, where some actors and actresses who were all above 90 years, were coming for a shake dance.

As it is, when they're getting out of their cars, they were shaking as it is, there was no need to have a dance. There was already a dance going on. They were carrying their sticks and shaking. And all these stupid thing are now also trickling into our country very softly. Please remember, these are symptoms of our destruction. Sitting down here we do not understand what is the West and what is the East. For example, if you are going to New York, you can't even wear your wedding ring. You don't know somebody may cut your finger just for the wedding ring. Drug addiction is not the only problem. There are many other problems, which we have no idea and we cannot comprehend, what stupid things people are doing in their frantic search for enjoyment.

I do not blame them because they did not have this heritage that we have, these great saints that we have had, the great kings

we have had in this country but we have nothing to learn from them. In that frenzy, in that mad world, what you find that so many of them are trying to break that cocoon and trying to find out the reality because it is too much oppressive, it is too much for them to bear any more for human consumption and that's why their seeking is very deep. Even the hippies that you know of, are really, actually, they were real seekers. Of course, so many are lost but they were real seekers, seekers of Truth, of that joy, of that eternal life which was promised to them. But as luck could have it, in this lifetime they couldn't get it, many a times. But for us, we, we are ancient people. If in Germany anybody sees the Swastika, he gets a fright. He doesn't know this is the symbol, in our country, of auspiciousness and holiness, for thousands of years. Of course, the complete Swastika is very different from the one that Hitler chose. And when he used stencils in the right way, it was alright but when he started using the other way round, is disgusting sight.

All these symbols that we are using, are absolutely existing within us. We had once two very great scientists, who asked Me about the symbol of 'Aum'. I said that, "If you can make the model of the Carbon atom," because the first chakra of Mooladhara the quality is that of Carbon because the Carbon is the element which is used to create that chakra. And I said that, "You take the photograph of that atom." I said, "One from the left to the right and then from right to the left and one from down upward." And when they took the photograph, on the right side what do they see from the left when they took, the complete 'Aum' is there and they took the another one from the right to the left, what do they see, is Swastika. And when they took it from below it was the cross. It exists within us as Carbon atom. As scientists, you know we have to have Carbon to have Organic Chemistry. Without Organic Chemistry life cannot be made but to that is added Nitrogen and that's how amino acids have formed.

That is how the evolution has taken place through these different centers within us, which are just like milestones built on our central path or we can call it, in Sushumna Naadi. And these centers represent all the evolution we have gone through. This is our past which is built in within us. And now, the last. The last is the seventh center of Sahastrara, which is in the medical terminology called as Limbic area. It covers, like this, as a lotus and when the Kundalini rises or awakens, it opens beautifully in Sanskrit called as 'Sahasra Chedam'. Because the Modern Science has come from West, that doesn't mean that India never had any Science. It had very much advanced Science but the attention of the saints and the scientists in those days was not on the material exploration but on the inner being and that's how they discovered that within us are all these centers which are the milestones of our evolution and also there is this power of Kundalini, which has to be awakened by some authority, Spiritual authority and if it is awakened, then it passes through these six centers, not the seventh one but the six centers the seventh one, also called as the first one, is below the Kundalini, to pierce through the fontanel bone area, which gives you the actualization of Self realization, which you call as baptism. It's nothing artificial Now is the inner [UNCLEAR] to do, to be treated as a hypothesis, if you are a scientist and keep your mind open and see for yourself it is working or not. If it works, it is the Truth and once you have an open mind and the half-baked people, who are neither here nor there, have no idea as to what was the knowledge we had in our country for centuries and that is knowledge of roots to give Self-realization.

Of course, it was not given to each and every person. Very selective after they self-validated, like Raja Janaka, who gave Self-realization to Nachiketa, after taking his test for days together but today it is very different. As I told you yesterday, it is the blossom time. This is the promised time of Last judgment. Even in the Koran it is said that 'Your hands will speak when the Kiama will come,' means the resurrection time. When the resurrection time will come, then your hands will speak. It is said in all our Scriptures, whether it is in India, China or anywhere, that you have to get your Self realization. That is the most important thing about which Buddha also wrote and Mahavira also emphasized. They did not want to talk of God even because if they start talking of God, then people just become enamored by that because they say they are God or the people start thinking, "Oh, we have one God, so it's alright. We can do what we like, God will look after us."

Then your desire, you have your Self realization. As we have many in India, they think, if they go to the temple their spirituality is over. If they, in the morning, do little pooja in the house, then their spirituality is over. It is not. You have to get your Self realization. That is, your Spirit has to come in your attention. The Spirit is the witness of the play. It's watching the play of all your activities, everything but is not in your attention but when you get your realization, then the Spirit comes as light in your attention and you get Bodha. The Christians, who were just after Christ, got realization, were called as Gnostics. Now the word 'gna' as you know 'gyana', we say gyana.

'Gna' means knowledge. Knowledge is not mental knowledge but knowledge on your Central Nervous system. And these gnostics were tortured and troubled by many bishops and who called them, this is a blasphemy, they have no powers. As a result, when Thomas when he was coming the disciple of Christ, Saint Thomas when he was coming to India, he wrote all the treatise and hid them in a beautiful jar in Egypt, which was found only about 50 years back and now being decoded and surprisingly it's called third [UNCLEAR] that, it is a spontaneous happening that has to come within you and that has to give you enlightenment. But this book is now going to be banned, I think, because it's just going against all these churches and all these people, who have created huge, big organizations in the name of God and Christ. Because it is talking about Self realization only. Also we have in the West, another problem of people who call themselves intellectuals, who are rather perverted in their brains. They want to deny all that has been written down so far, they don't want to accept that there is God, with them Spirituality is a myth and they are only there to criticize everything that is in them. This criticism in the West, I know presently things are too much and as a result of this criticism, not only of God but of beauty and of all beautiful creations of artists criticize, so there are no more Rembrandts, no more Michaelangelos they're all finished. No body will have even strength to come up to say that, "We are artists."

This is the situation. This intellectual criticism has become a gift built in in the West. I hope this doesn't trickle down to our country though our media has to be very careful. To keep to their personality as Indians and not as Western journalists, who want to have all the time something stupid and controversial. The other day, I asked some journalist that, "Why are you writing all these things about Me." He said, "Mother, I must confess that as I am a scoundrel." I said, "Better write that instead of writing such a thing." So all these things are there which are working as negative forces and this is the best time for you to have your ascent, to get to your Spirit, to know your Spirit. This is true as [UNCLEAR] has said that, "Once you get your Self realization, most of your problems just disappear." Now how it happens, how these problems disappear?

Supposing, you are standing in the deep water and you see waves coming and going and you are afraid of these waves. You're watching them and you are all the time frightened that now I'll be drowned but supposing you are saved and put on a boat, then you can watch these waves, also enjoy them. But supposing you learn swimming, you become a master of swimming, you can jump down and save others. Today that kind of a special atmosphere is around, as I told you yesterday, that this All Pervading Power has become now dynamic because it is Kritayuga and this dynamism of this Kritayuga is going to work out everything so beautifully, so miraculously, that you can't believe because the Divine itself, is very anxious that you should enter into the Kingdom of God. And that's how it is going to work out but those people, who are going to shun the Truth and those who have also shut their eyes to the Reality, will be responsible for misleading others. But what is the advantage, why should we do it? By doing this kind of destructive work, what is the result? What are we going to get out of it? Instead of that, why not see for yourself, if it is possible to give realization to thousands of people and if, transformation of these lives is possible, why shouldn't we all work it out to say to the whole world? And if in this country of ours, which I know is the holy country, we can do it better than anyone else, why not we, instead of following this kind of a group and that kind of a sangha, why not we become the Spirit, the powerful Spirit and the power is that of love.

Love, which is like the sap in the tree, rises, goes to the various areas, it is either evaporated or it comes back to the roots. It does not get attached to any part, to any flower because if it gets involved into one flower, the tree will be killed and the flower will be killed. This love, which you call as Nirvaajya in Sanskrit language, is the power of God's love, which is so encouraging, so considerate, so delicately it works out everything. Now think of a seed, if you plant it in the soil, how the root comes out and at the end of the root there is a very small little cell, which is very intelligent, which goes around and sees the passage if it is there and supposing there is a boulder, then it goes round that boulder, to create a support for the future tree. From where does this intelligence come? It's from the same Power of Love of God. This Power of Love is so kind, so generous, it forgives whatever we might have done. It does not want to bother you about what has happened or what you have been doing, what wrong you have done no. It's only aim is to give you your Self realization. And later on to give you all the proof, all the pranmaan, that there is God and there is His love, which looks after, which guides us, which gives us all the blessings that we want.

These blessings are already there but we cannot receive it. If you go to the river Ganges and do not want to fill your pitcher, the river Ganges cannot do anything about it. You have to have desire yourself to get the nectar of these blessings. When we think

about ourselves, we think a very mundane manner but we are not mundane people. As I told you yesterday, look at our eyes, what a camera, look at our brain, what a computer! We are not mundane, we are not ordinary people, we are not animals. We are much above all of them. Just a little more journey for you to be that state of bliss. It is to be experienced. Yesterday all of you felt the cool breeze of the Holy Ghost, as they say, which is described by Adi Shakaracharya 'Saleelam, saleelam' means He's called this Saundhya Lahiri They always felt in olden days are those which have written that they are in a realm where people are not yet and how to bring them up within.

Kabira has said, [COUPLET] Kaise samjahaoon sab jag andha means, how to make them understand , the whole world is blind. It is very, very difficult to convince people that there is another beautiful world waiting for you, to receive you very difficult. To them these mundane things are reality but is not and this, if you can ask within yourself, you can get it because the biggest time of blossoming has come and this is really a very, very great time that you are born at this time in this country. We have to understand our concern, which is very great based on pujas. All the culture is built on pujas. Also in West it was [UNCLEAR] it was but not anymore, not anymore. But even now in our country we have this puja, which is built in within us and the sense of morality is there. But, despite all these things, our attention is not towards God. Our attention is not towards becoming the Spirit. We have very funny ideas that if we become the Spirit, God knows what will happen, will be become a sanyasi, we'll have to leave our treasures, we'll have to go away.

In Sahaja yoga you don't have to leave anything, you become within yourself. It's the becoming which is important. We do not have anymore [UNCLEAR] it's the becoming. And the becoming is only possible that once you get your Self realization, you have to go to the Collective, as I told you yesterday but when you go to the collective, there only the cleansing will take place automatically. You all have heard many a times about Kundalini and the chakras [UNCLEAR] also for you to see. But the actual experience of Self realization is what you should ask for, otherwise what's the use? There are so many people giving lectures all over. What's the use of listening to any lecture? We have had enough of this, the brain is full of it but now no more of these talks. In Maharashtra it is said [MARATHI COUPLET] .

Let us have it. Thus great joy which is promised to us in all the scriptures. It's very easy, it's Sahaja and I'm surprised because how people, who, I never expect, just jump so deep and understand. For example, [UNCLEAR] but in God realization, the way you understood it in such a short time I thought already you people were Sahaja [UNCLEAR] There are many people like that, whom I've met, they may be rich or poor, maybe anywhere, who just immediately get the experience and also know the greatness within them. Deep, inside of us, is the ocean of bliss, of joy but we have to take our attention inside and that only happens when Kundalini rises, your attention is taken inside and you feel it. This is what it is one has to ask for. The rest of the things you'll find are insipid and useless. No use wasting time for these things but to enjoy yourself. How it happens, how a seed sprouts. You sow a seed.

The seed has all the maps of all the trees it is going to produce, it has an idea and this Mother Earth has the power to germinate it that's all. You don't have to stand on your head, you don't have to go to read some book or to [UNCLEAR] idea. It is so spontaneous, it is so simple. This simple trait is to be enjoyed, that's what we're here for, today and I think, I should now request you all to get your realization but people who are intelligent, really super intelligent, I should say, jump into Sahaja yoga very fast. We had people in Sahaja yoga, who always got a top degree, were first class first and also those who are very dedicated and very affectionate, simple people, get their realization without any difficulty. It is very surprising and amazing, how in the villages this time I went to Srirampur, there were many people, about a thousand people there and each one of them got realization. So it is working so fast. As I told you yesterday, no organization can work that fast as it is working. We have no membership, we have no register of members nothing but people are becoming Sahaja yogis, all over the world. So, as is here, basically as Maharashtrians, people who speak Marathi, we have great capacity to express our Spirituality to others.

Our young boys, our younger women have really sparked the whole country. Instead of wasting their time in drugs and nonsensical things they have really achieved self-vision because, as I told you yesterday, that now the time of Bodhisattwa, the future Buddha has come. At the time of Buddha, it was all kinds of rituals and all kinds of hardship, individual progress was there to achieve the state of Buddha bodh. Bodh, meaning, to know on you Central Nervous System but in the future, the Bodhisattwa has to come and the Bodhisattwa is the one, who receives Self-realization because he's Buddha but he's capable of giving

realization to others, if he has come as the benevolent of the whole society. He works for the benevolence of the society. He doesn't have to run away from the society, he doesn't have to take to sanyasa, nothing of the kind but he becomes that and he gives it to others. This is what is a Bodhisattwa and this is the time of Bodhisattwa. Buddha's time now over, Christ's time now over. Now whatever They have prophesied, this is the time to be fulfilled and we all, whatever religion we may follow, whatever ideas we may have, we take to our Self-realization and then see everything in the light of our Spirit. I hope you people have understood what is My desire is.

I'm quite desirous that all of you should not only get your Self-realization but you should go deep into your own being and all your powers should be expressed. A Mother wants that Her child should be greater than the Mother why not? You can do it, you should try. Just work it out in a very simple way. As I requested you, that you have to go to the collective, if you want to have your cleansing done, forgetting what is your position, what is your [UNCLEAR] and you'll be surprised, in that collective the microcosm of yours will become the macrocosm a drop becomes the ocean. That's what you have to become the ocean, as that was [UNCLEAR] in Pasayadaan, for which things have been described very beautifully, is the modern times, where He says that, 'Let the forests of Kalptaru walk they are Sahaja yogis, let the ocean of talking Ambrosia walk go ahead what are, they are Sahaja yogis and they become your relations taking towards Sahaja Yog. Gyaneshwara has seen the vision of Yoga, meaning the sustenance [UNCLEAR] He has seen the vision of all the saints, [UNCLEAR] He has seen the vision of these happenings He has described very clearly, very clearly. And also he had written it long time back. Bhrigumuni has described the time when the Kundalini will rise and people will achieve their good health and good mind. It's all described all the people will be realized and the time has come when you should have whatever has been prophesized and whatever has been promised.

So why not, we take the full advantage of it. I'm trying to give you [UNCLEAR] where you can really understand that we haven't got the Absolute, we have to get to the Absolute and this is very important because we are living in a relative world and crossing from this end to that end. So we have to be in the Absolute. I wish today, all of you get your realization and you go in the collective and master this, master this Shudh Vidya (Pure Knowledge). You have to know all about it. May God bless you!

[Marathi transcription/translation missing]

[Hindi to English translation]

Yesterday we tried to awaken all our chakras and nourish them with our own hands. Today I say, that something else has happened. Yesterday all those who got their realization are sitting here today and because of them many people, I think, all the people got their realization. So now, you put your hands straight, like this. Take off the shoes, if you have put on and those who are sitting on the chairs, put your both feet on the ground and take off your slippers.

Keep both your hands like this. Watch Me thoughtlessly. This is thoughtless awareness state. Now keep your right hand forward and bending the neck and keep your hand like this above your fontanel area. This is called adhantrik in Marathi. You don't have to touch your Sahastrara, little away from it and you see whether you are feeling any cool or warm breeze out of your fontanel area. Now keep the left hand towards Me. Bend your neck. It will not happen otherwise without bending your neck. Keep your left hand and now while bending your neck, see with your right hand. The cool breeze is coming from your head. Now raise both your hands towards the sky and bend your neck backwards and ask a question within yourself, "Is this Paramchaitanya?" Ask the question within, three times, "Is this Brahmachaitanya?"

Now bring your hands down. Now see, there is no breeze anywhere. You can see from these leaves, that they are not moving, they are absolutely still but you can feel the breeze. There is absolutely no breeze here but are feeling the cool breeze. This is Param Chaitanya. All those who have felt cool or warm breeze from their hands or fontanel bone area, may please, raise their hands. Oh! Many, many, blessings. See, I say, that I can never do such a thing in any foreign country. My hands start paining there.

You all have been realized so soon. See how the cool breeze is blowing and see these leaves. How cool breeze is blowing! You all are great people, know that. You should value yourself. It's a great joy you all have been realized and I bow to all of you. It is

the blessing of this Mother India that you all got your realization so soon. Here many great Spiritual Souls had been born and now you have come here. After this, please go deep into Sahaja Yoga . We have many centers and there are many Sahaja yogis also here who know this only this connection should be absolutely unbreakable or unabated.

All your problems will be solved by practicing this for a few days. Eternal blessings!

1992-0201, What Did You Get Out Of It?, Selected questions and Answers from Programs in Sydney, University of NSW and Wollongongn Tour

View [online](#).

1 February 1992

Public Program

Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Selected questions and Answers from Public Programs in Sydney, University

Yogi: He says there must have been a state, in our lives where we were connected with this Power, how did we lose it?

Shri Mataji: We lost it long time back. That's it. You were connected that's true but, this Adam and Eve, that's the point when we lost God. We had to take to this course of evolution. They wouldn't accept, so we had to go through this long process.

Yogi: She says she'd like to know a little bit more about the left side of the body the feminine side, she has pain in that area.

Shri Mataji: You want to know everything today only is it? You will know everything all right. But there's, for God, there is nothing like feminine and masculine. That's our quarrel. The Power of God is the Feminine. Without the Feminine, God is just a Witness. So it's like the moon and the moonlight. Do we differentiate between the two? It's only human error that we differentiate like that. Between God and His Power there's no differentiation.

So this problem of feminine and masculine is our mental problem. Comes from both sides. But after Sahaja Yoga you know what it is. It's nothing, it's just a myth. India we don't have this problem, at all, much. Of course there are some men who are very oppressive and all that, but the girls are taught how to handle these men also. Because you see men are like children really, and women have to be, more deft in handling household because they are the preservers, they have to preserve the society, they are responsible for the society. There's nothing wrong if a husband says do like this or do that. You see it's all right just like a child, after all, doesn't matter.

But the way things are now is, we don't know how to handle them, and now we are lost a little bit. Doesn't matter. In Sahaja Yoga you'll learn everything. Such nice relations we have, beautiful families, beautiful children. You'll be amazed to see this society. Once in a while of course there could be a divorce, once in a while there could be something wrong but mostly, mostly, they are wonderful people. Very loyal, very family loving, beautiful people. This problem gets solved because it's out of ignorance, we feel that way. All right?

Yogi: [INAUDIBLE] the shakti power in...

Shri Mataji: No that's, it's now becoming a misnomer, shaktipath. You see it's like a shaktipath has become like a, dead spirit being put into people. Shaktipath means a person who is powerful. Through her power or through his power, you can awaken the Kundalini, but it doesn't happen like that. It's always a spirit. They put a spirit on the person and the person starts, behaving like a mesmerized personality, gives away all his money, gives away everything, he suffers bodily. What about TM, you see now TM takes such a lot of money. That is one of the worst type of exploitation.

I came to know about it because the director of the TM, of the flying, academy, came to Me. It's an absurd stuff and he, his wife, his deputy director and his daughter, all were suffering from severe type of epilepsy. Severe type. They got cured of course. Then they told Me the story, which was horrifying. This gentleman was a diamond merchant, and his wife was a granddaughter of a duke, very rich people. Because it came as the first thing to them, and big promises, they joined. So in the beginning so many people, even barristers in England, so many people joined them, thinking that something new is going to happen to them. And

this happened, in such a manner that they were all enamored, by it. So first, they said they'll be given mantras. They'd never heard the word of mantras or anything. Poor English you see, so many years they lived in India, they didn't know the meaning of mantra also. I wish they had learnt something. Would have not been so much deceit, by these people. So they gave three mantras, one or the other, which were not Sanskrit, which were not mantras, and they paid three thousand pounds, at the gate, for these mantras. Three thousand pounds. And the mantras were inga, pinga, tinga. Now any Indian would know what it is nonsensical. It's not Sanskrit. It's something a local thing. Inga means the bite of a scorpion. Then pinga means when a person goes round and round, and tinga means, you show like this. Can you imagine paying three thousand?

All right, this was over. Then they said: 'We can make you fly, about three feet higher than the ground'. I don't know why should you fly at that level what is the use? In any case you're flying. I mean if you want to fly you can fly anywhere in the world, but this three feet I didn't understand. Already we had a jam on the road, and these three feet people flying there, what would have happened? So, I mean to English to be that stupid you know I can understand other people, but English. So many of them went to Switzerland in a remote place, and there, they were given some foam mattresses to jump on, with some mantras. They paid, they had to pay six thousand pounds, that time. And for six days they drank the water which had boiled the potatoes. Then the seventh day they ate the rind of the potatoes, and eighth day they were given the potatoes. For six thousand pounds. And they were jumping on these, foams, and they broke their bottoms many, and then they put a case against TM, and you'll be amazed that TM has paid them.

So every time they started a new stuff like Rajneesh you see from one to another, so ultimately now they are on ayurveda. Now why should you have TM for that? If you want to have ayurveda anybody can have it directly. All these stupid things they are doing, and people go to them. Is absolutely wrong. First of all you must see, before going to any one of them, what is the achievement of a person who has been there? What did he gain? First thing. This is first test, and second is, why do they take money? They have collected billions and billions of pounds, and these Rolls Royces, I mean what is the interest of a saintly person in Rolls Royces tell Me? It is equal to the dust of his feet. This life I am sort of, born in a royal family and, married to a rich man and all that, and he has cars and this. But it makes no difference to Me what car I use where I sleep, I don't have to seek any comfort, as long as there's the comfort of My Spirit.

It's very surprising that how you people really, fell into this trap. And the best part they would say: 'But Mother, how could he tell us lies? Oh Indians are very good at that, don't know. They have learnt it from English only. But very good at it. Telling lies is very easy for them. There are some who have to, at least tell hundred lies morning till evening otherwise they won't eat their food, that time.

So what is there? 'How could you be that naïve?' That's what I told them. So many have now become just recluses because, all were mesmerized, they were all possessed, in a very bad shape. They couldn't even see a garlic, or a lemon. They shake. I don't know what sort of spirits they are, possessed with. Of course these people are cured now. That fellow became bankrupt so he has gone to South Africa. His wife is also there. It's a fact. He is writing a book. Somebody tried to kill him also. So one has to understand what do you want? And you are not to ask any questions just, you pay the money otherwise you can't get it. This is what happened with religions also. They have become money-oriented or power-oriented, so they have deviated, from reality. I have to tell you the truth, because I am not here to collect anything from you, but to give you something substantial, that's your own. What's it you want to say?

Yogi: Other people such as Satyananda and Muktananda and Yogananda have all taught Kundalini techniques and initiated people into kriya yoga.

Shri Mataji: If you ask Me Muktanand better, there is a very big article on him better read it and you'll be horrified, all of them. If you have got now see, once you get the Kundalini raising, then you don't go into funny gestures and things. You become the most normal person and knowledgeable. You should know how to raise the Kundalini. You should know what are the chakras are, how they are working it. You have to become a Self-realized personality. Just because you brand something you don't become anything. You must respect your...you must have self-esteem. What did you get out of it? Why are you retaining someone like that? Is important. Why should you stick onto someone? What have you got? Have you got powers to raise

Kundalini? Can you feel the chakras of others? Can you feel your own chakras? That's it. All right? So you should know your own powers. It's no use talking about these people, because I have got so many people sick from them. I just don't want to say but if you want I'll send you all the articles, that are published now against them. Horrible ones. What they have done. Specially this... Nityanand was a realized soul. Muktananda.

Yogi: In that case are their techniques false?

Shri Mataji: What did he say?

Yogi: Are their techniques false?

Shri Mataji: [HINDI] They are false. They have no techniques, nothing. They just put a spirit in you. Simple as that. We call it as praitavidya, smashanavidya, means the knowledge of the dead. That's what they do, mesmerize. Even your Charismatic is the same, and this Pentecostal is the same. Is all the same. What powers you get is the point. What did you get? I'm a Mother, so I'll say: 'My child, what did you get? All right. May God bless. Thank you.

Shri Mataji: Who else is there, yes gentleman.

Yogi: How do you make the Kundalini stronger?

Shri Mataji: Ahh that's a good question. First you'll get your Realization, then you go to the collective, and the Kundalini will rise by itself and there are people, Sydney specially is a very good place, for becoming a master of Sahaja Yoga. It's very good place. So we have already arranged they are very anxious, they'll do it all free of charge. It's not like one introduction is free and then come along give the money nothing of the kind. All free, they will work it out. They are not even aware, that they're doing all...It's all right for Me, but what about them? They are doing all this work for taking no money. These Sahaja Yogis are not even aware of that. I might be the only One, crazy One doing that, but what about them? They are so anxious to work it out. They know how to raise Kundalini they know how to strengthen Kundalini. They know how to detect your problems and they are there to help you, out and out. All right? May God bless you.

Yogi: What is the difference between Sahaja Yoga and the other meditations such as Buddhist meditation, TM?

Shri Mataji: You see the Buddhism meditation, is the meditation that was followed at the time of Buddha, all right? That time you had to renounce everything, and go to His stupas into places where to meditate. Now the time has come, that you have to get your Realization. That is how He prepared the Buddhists to get their Self-realization, all right. So that was the beginning. Every religion, every religion said you must pray, you must balance yourself, every religion wanted to do that. That is at that stage, all right? But now, you have to get your Self-realization for which you have worked. Because He has talked of the future Buddha known as Maitreya and also Bodhisattva So this state is there. So that meditation is just the, ladder to reach the state where you can get your Self-realization, all right. So nothing wrong with that, but you have to go further with it.

Yogi: Bhakti yoga?

Shri Mataji: You see bhakti also has no meaning without connection. What is the, supposing you have no connection on the telephone and you are telephoning. What's the use? Bhakti is only possible when you are connected.

Yogi: He says there is a group of people he came into contact with in Canada that have ... Shri Mataji: About who?

Yogi: ... a guru and they go into meditation and leave the body.

Shri Mataji: That's very wrong. Absolutely. Where is it described as meditation? It is the body is taken away by the spirit is a very

wrong thing to do is very very wrong, absolutely. If your body is removed from your soul it's very dangerous, it may not sometimes return. And you know in many countries the children are being taken away by spirits like that, specially in Switzerland. The children are sleeping in another room and suddenly they die. Nobody knows because, the spirit is taken away and the spirit is kept away like that. It's a very bad thing to do is to remove the soul from the body. Instead of that you must give Realization to the person so that his soul is enlightened. It's a very dangerous thing. Never try that trick. You see all those people who do like that, get into trouble, very much great trouble. I must warn you, because I had cases like that, all right. May God bless you.

Yogi: At what age is it good for a child to get Self-realization?

Shri Mataji: Any age. There's nothing, no limits on age at all, any age. Even when the mother is pregnant they get Realization. There's not age limit or anything.

Audience: On the diagram, there is fire, flames

Shri Mataji: No no it's not fire.

Yogi: When if I meditate I get, a feeling as if I'm in the flames.

Shri Mataji: Oh that's not...Then the meditation, something wrong. There's something wrong with your meditation, definitely. It is just shown as your heart, and to show the warmth of the heart they have put that color it's not fire, just the warmth of the heart. They had to show this color, just to show that it's not...it's on the contrary extremely cooling. In Sahaja Yoga when you will meditate, heart is the first thing that cools down. So the meditation you are doing, is in a way not correct, and you cannot do meditation, you have to be in meditation, that's the point is.

So when the Kundalini rises She creates a state of thoughtless awareness. That is the state one has to achieve. Then you, are stationed in your present, not in the past or the future. I think you were not here yesterday I told about it, but in any case you come and see, just now only you will see you will have a very soothing feeling within yourself. So there is no fire at all. It's a very, soothing flames, extremely soothing. In the Bible is written: 'I'll appear before you like tongues of flames.' Now these tongues of flames if you see they are flames, look like flames but they are, very soothing, cooling. It's just the opposite what we know of fire.

Yogi: How do you communicate with people who are bound by their dogma and belief?

Shri Mataji: Who are?

Yogi: ... bound by dogma and belief. They are rigid in their beliefs.

Shri Mataji: See love can melt anything isn't it? And there is a way. First you have to, logically talk to them. Divine logic is very convincing, but if somebody's a stone, there is no need to break your head with the stone, but logically you can explain, and if they have dogmas they will melt, because you can ask them a simple question: 'What did you get out of it? What powers did you get out of it? A simple question should be asked, and that's how the dogmas will fall. But mostly it happens like this I've seen, if there are, many friends and, or family everybody gets to Sahaja Yoga and they see the way they are, then automatically they come. Mostly dogmas are fashions, so it's a fashion, and these people who have dogmas are, people who do not seek truth. But once they see also, sometimes they come. But we cannot guarantee that everybody will be there. According to John, He just said hundred and forty-four thousand, we have already crossed that limit, so I don't how many will be there. It's a question of one's own seeking and also, they have to deserve it, they should be worthy of it.

Yogi: Can Sahaja Yoga help someone with mental illness like schizophrenia?

Shri Mataji: Yes it has helped many. Schizophrenia is due to possessions, which comes and goes. It has helped many people. First the frequency starts, enlarging, and after some time We can get rid of it. It has helped many people I should say, specially in

America so many people are suffering from schizophrenia. It can be epilepsy, schizophrenia, these two we have tried.

Yogi: There's three questions here on meditation Shri Mataji, is there any special position or place to meditate?

Shri Mataji: No, nothing of the kind.

Yogi: How do you control the flow of thoughts as they keep flowing.

Shri Mataji: Yes that is what you don't have to do your Kundalini will do it. Your Kundalini will create that situation for you, you don't have to do it.

Audience: I have this friend with allergy problems, is there anything that you can base the chakras on [INAUDIBLE]

Shri Mataji: Yes it is curable. This is due to liver, it's a liver problem, allergies are due to liver. But also it's triggering from the left side and so it can be cured, we have cured that. It can be cured, all right? Some people take more time, and some people take less time, but I've seen most of them get cured, most of them. You may write to Me if you have any...

Audience: [INAUDIBLE] You were reported to have said homosexuals have problems with their brain...

Shri Mataji: Oh that point. Just be seated. I'll explain to you. You see, now in My, this work I have been working for twenty-two years all right, and I didn't know this homosexual business at all, because in India we don't have this much. I mean at least if they have, is secret. We have never known I have never even heard it I never, on My ears and all My time in India I never did. First time I came to know about it in London I must confess that I was quite ignorant about it to that such a thing exists, all right? Then people started coming to Me who were homosexuals, and they told Me their problems, and I felt that there's a kind of a possession on them, and that's why the brain is under some pressure. But if that possession is removed, then they become very normal.

Audience: [INAUDIBLE]

Shri Mataji: Just a minute. Yes that's My experience I'm saying. That's My experience. Just a minute. Just a minute. That pressure is definitely there in the hypothalamus no doubt. But it is also in a possession it happens. Because you see it was a thing I had to discover it was what sort of a thing it is. I'd never known a thing. I must admit I didn't know this thing. Even in Medical College We never learnt in India, We didn't know what it was like. All right so, this thing is there, with this kind of a thing and because I have tried with people. I must confess to you, that when [SOUNDS LIKE: Mem?] came to Sahaja Yoga I must confess, you see My, London, two years I stayed in London I saw all these things.

So then I tried to study her because she started wearing dress like a man and all that, and the relationship between the husband and wife was very strained. So I tried to study her because also she was Indian. I told her: 'You tell Me everything frankly what has happened and all that. So she said 'I don't know but suddenly one day I started feeling that I should be like a man, and I wanted to be friendly with women, not with men,' I said: 'Really?' 'Yes suddenly it has happened to me, and now I cannot get over it. It's just that feeling and I don't know how to explain to my husband. It's just I don't want to have a man I want to have a girl.' But I say: 'What will you do with the girl?' I couldn't understand. She explained something to Me but I couldn't understand. You see she explained to Me, all right. But then I tried on her, Sahaja Yoga. I must confess that it took lot of time, but it worked, and she became very normal, and she felt like a little girl.

Yogi: He wants to know a little more about what we mean by the Spirit and how that is related to our consciousness, and how the two things are linked by Self-realization?

Shri Mataji: It's a good question. Spirit is the reflection of God Almighty within us. It's said that, He has made human beings in His Own Image. Now we should not get confused with the word image. Image means the reflection. So we reflect God Almighty.

We are not God but we reflect. Image is different from the actual thing. So now, when you are, as a human being, then the Spirit is just a witness in the heart watching you, and the seat of the God Almighty is here, and He is reflecting in human heart. He's just watching, He's a witness, He doesn't come into your attention, He's watching you.

But when Realization takes place when Kundalini pierces through this, then it starts flowing into our attention, the light of the Spirit. Attention that we have is the consciousness. We have general consciousness a human consciousness you can say, which is, expressed through our central nervous system. The conscious mind is enlightened, it becomes a dynamic force, and gradually your beauty your glory starts opening and recording what you are on your conscious mind which is an enlightened one. It's a very good question, but it requires more time, but as it is I would say first you get your Realization and gradually you will know how your conscious mind has become so alert.

[Tape ends here.]

1992-0203, Shri Mahasaraswati Puja

View [online](#).

3 February 1992

Mahasaraswati Puja

Kolkata (India)

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

Shri Mahasaraswati Puja 1992-02-03 India

On seeing the depth of your love, My heart feels overwhelmed. In this Kali Yuga it very difficult to recognize the Mother. Because we cannot even know our own mother then to know Me is even more difficult. But the depth of this Bang bhumii [Bengal] is working in you. That's why I have seen that any Sahaja Yogi who comes from this part, becomes very deep, he goes very deep. And I am surprised that where I spent so many years and worked such a lot there, there are many people but not so deep. And the collectivity among them is not as beautiful as it is here.

The speciality, of Bang bhumii [Bengal] is that the collectivity and love for each other is absolutely selfless and unselfish. On seeing all this, you dont know how happy I am. And I wish that your work progress much more and take it to the masses. Because you know that, this land – is very much loved by the Mother.

Today you told that Saraswati Puja will be performed. It is absolutely essential that in Bang desh [Bengal], Saraswati should be worshiped. Because by the Devi's blessings only and because of Her sacrifice, this land is fertile and green. You can see how much greenery is here. But the poverty here, the suffering here is because the worship of Saraswati has been very limited. People did not raise to Mahasarawati level only Saraswati has been worshiped, which we can say – artistic talents were encouraged or there were many scholars. From this place the scholars are one better than the other; many scientists are from here. People have progressed a lot in the field of education. Compared to people from other places, the people from here are very intelligent and very mature.

Inspite of all this, still why there is poverty here? We should come up with a theory as to why so much of poverty is here? Why do we have jealousy within us that if someone gets some money – everyone are jealous of them. By being jelous of them or by showing hatred, poverty will not go away. For that we need to understand – what is it we are lacking that we need to overcome.

You know that as per Sahaja Yoga, the work of Maha Saraswati is on the right side. When She works on the Swadishtan and when the Swadishtan chakra moves towards the left, then all the artistic talents are developed. The music here is fantastic, there is no field of art that is not there in Bengal. In everything – in movies, in drama, every art field like dance, music, sculpture, in everything Bang Desh [Bengal] is very famous. Nowhere else you will find artist better than them. You tell them any small thing, they will immediately do it. The gold jewelry designers here are also very famous. It is because they have reached that state of art – fine art. The fne form of art, which is famous and accepted world over, has light of Divine. You cannot see the Divine Light, but it is full of vibrations.

Whatever that is created very beautifully and recognised all over the world that it is aesthetically rich, if you put your hands towards it you will feel vibrations flowing from it. There will be vibrations flowing from it. If a Realized sould makes a sculpture or any art form, from that you can feel the vibrations flowing. The reason is that people who live here are very devotional, very deep from within. Take any art form of this place, there is nowhere in the world that it is not appreciated or liked by people. There is no such art form from Bengal – be it painting, even cinema, dance, that is not appreciated. Everything from Bengal is praised, we can say the people of Bengal are perfectionist who have achieved totality. When we have progressed on one side of Swadishtan, we have not used the other side of Swadishtan.

Even when we use the other side of Swadishtan, we use it only for reading, writing and such things. We have not paid attention to

a state higher than this. That is why there is imbalance. If you look at it, it is a very accomplished place - so much of art, literature, etc. But there are so many problems that people say that the union of Saraswati and Lakshmi cannot take place. It is right that there may be no union between Saraswati and Lakshmi, but the union can be achieved in Mahasaraswati.

Being in unision with Mahasaraswati means that whatever you are doing, you go to the deeper aspect and start thinking – “what is the reason there is no union with Lakshmi”. There can be unision with Mahalakshmi. In Sahaja Yoga Both meet at the Agnya chakra. If you look at the action part, it is tremendous, but you do not get the result that you desire. When you come into Agnya chakra you start thinking – “Why, till now, we have not got that state which so many artists have got, that totality which other enlightened people have achieved? Why are we living in poverty?” What we need to understand is that till we do not reach that state where we see both aspects with proper perspective we cannot progress. To unite art with Lakshmi we need balanced vision.

One of our greatest weaknesses is stubbornness. The people are very stubborn. Once we take to some art form – like if they have made an elephant they will go on making elephants. If they make an horse, they go on making a horse. If they like a particular type of music, they will go on singing in the same way. If you tell them to change it, they will not listen and they get angry. They feel that their art is not respected at all. At Agnya if you contemplate then you realise the stubbornness is holding the Agnya. “We are Bengalis. We have the greatest artists, intellectuals”. By taking the names of great artists, they think that they are also great. It is not true, you need to understand. If you look at them, you will know that they are not stubborn at all. But you are being stubborn that ‘We are great people because we have such great people from Bang Desh [Bengal]’. Thinking like that you cannot reach that level – but yes you can live in the shadow of their glory.

But if you want to rise above that we should give up stubbornnes, ‘we are like this only’, ‘we will continue to be like this’, ‘we will not do anything more than this’, ‘we will not compromise on our style’. Thats why you cannot grow. By compromising, I am not saying that you destroy the art, don't have to destroy the art in any manner. But you must think of art in a balanced manner, I am telling you something practical.

One is the laziness within us, stubbornness comes from the laziness too. When a person starts becoming lazy, he also becomes stubborn. He does not think that I am being stubborn because of laziness. “For learning something new I have to make an effort, but for something I already know I can do it effortlessly”. But Mataji is saying, ‘Just make some changes, it will be set right’. That I cannot do”. One thing is stubbornness and then it is laziness that is making you stubborn.

We are slow in learning anything new, because of being slow learners, we do not learn new things by which we can get the blessings of Lakshmi. There was an organization where I told, “Tell the Bengalis that the purses you are making, don't make it so elaborate, make it in a single line, then people will like it very much”. “This is not possible”, “we cannot do this”, ‘we will continue to make the same way’, ‘we cannot make it the way you are saying’, ‘we cannot make any changes’. You cannot give any suggestions. They will continue to make in the same elaborate manner and it will not get sold. They say, “We have the stock. Its alright if it does not get sold. We have the stock”. They continue to be proud of it.

There must be an understanding; Now in Sahaja Yoga your brains open up, it opens up completely. Agnya open outh. First of all the stubbornness reduces – ‘I will do like this only, not in any other way. This is the only right way, whatever I say is the right.’ You can benefit, once you give up the stubbornness. Like I have seen in many people, they have different type of qualities. But it is all lost in stubbornness. This stubbornness can have a very great effect on a persons entire life.-We are like this only and will remain so.

No, we should change and this change can be achieved very easily in Sahaja. When the change comes in a very Sahaja way then surprisingly in Sahaja way you find the union with Lakshmi. I have seen, expecially the artists are so stubborn that if you tell them, “Please make this small change”. They'll say, “No we will do like this only. Only this suits us and we will stick to it”. Even if the people who are listening get up and go away, its ok - , ‘we will still continue to sing in the same way’, or ‘continue to make the same way’.

To put the Agnya chakra right we must first put right this strange ego which says that whatever we do and the way we do is the only right way – this methodology we have made, we have to change this method.

Many things fall into this like for example you are of Brahma Samaji, or Hindus, or Muslims, Christians etc. has no base. You are nothing but a human being. You were born a human. You have branded yourself. You are neither Bengali nor Marathi. You are just human beings. By branding yourself you create more problems – like 'I am Bengali', 'I am Marathi', 'I am Christian', 'I am Muslim', 'I am Jain' – all these are brands you put up. And these brands become so important that you cannot see anything beyond it. That becomes the most important thing and nothing beyond that – this is due to the catch of the Agnya. It is very difficult to get rid of this catch. Till this Agnya catch goes away, your blindness cannot go. Because you will look at everything in a very narrow manner.

It is not only here. In the West also it is so. In the West it is even more so – once something goes into their brains that 'it is good', then they will follow it blindly. There are such critics there, when they say, 'This art form is good', then it gets sold. Another critic says, 'This is not good' – it won't get sold. One critic is accepted, then another refutes the first one. Someone else comes and says, 'This is not alright', then people follow them. Nothing comes to them from their own brains, from within. Whatever others have filled in their head is accepted. Similarly it is filled in our head that we belong to a particular brand, since childhood we are put into a certain brand – one after the other. In the end you belong to the same street, they don't even belong to the same parents, same family.

Like this the humans goes on branding themselves. The fault in branding is that they think that I am a great personality and very unique individual. He becomes an Individual – 'You apply any brand to me but make an individual'.

The essence of truth that is – we are all one, we are whole, totality, everything is one – it goes in the opposition of this truth. When you go in opposition – 'I am this type of person or that type of person'. From that you are getting separated from each other. Like you say, "I am Hindu, you are Muslim". You separate into two. Then again in Muslims, you are bifurcated in four categories. Those four categories of Muslims will have another ten divisions. Like this you go on separating yourself. You starting losing the connection with the whole – which is the goal of your life to achieve it.

First thing is that all the variety has been made by God. One leaf doesn't resemble the other but they are all on one tree. They are all part and parcel of the Virata. We are all part of one person. In that wholeness, the individuality is adjoined. By separating ourselves, we destroy ourself. That way the Saraswati tattwa [essence] which should manifest into Maha Saraswati does not happen. At the level of Maha Saraswati – the ideas, the way one percieves things, changes. It changes even in everyday life. The person starts to see that they have become whole - one; we all are one. So when such an artist, whatever he creates makes something thing so beautiful, he does it so beautifully that one accepts from the heart. From the heart people say, 'This is a very beautiful work'. Still we should understand that all the works that we do of Saraswati, we perform the puja of Saraswati, we are not surrendered. If it is surrendered to Saraswati and is surrendered to God then it becomes immortal.

You can see that all the art that has remained immortal, are all created for God. All the poems, songs – if you see today's songs, everytime new songs come in the movies and then they die down. But we still listen to those songs or recite the verses written by Kabir, Gyaneshwar. Even in foreign countries I see that whatever William Blake or Shaksphere had written is still remembered. They were all Realized people. Mozart was Self-Realized. Through their Self Realisation they obtained the Maha Saraswati's Shakti [Power] and whatever they wrote or created in the light of that Power was of a unique kind. There was nothing in them that you could say they were uncultured. They were so cultured that they could unite the world.

Once you become a Sahaja Yogi then you should move on the Maha Saraswati tatwa. One should not only move on Saraswati tattwa [essence] as this limits you, limits your imagination. If the Saraswari tattwa [essence] is the seed then the tree is Maha Saraswati. Till the time you do not convert this seed into the Maha Saraswati till then you cannot merge with Mahalaxmi. The gift of Mahalaxmi within you is that you get your Self-Realization.

Secondly that you have achieved is Mahakali tatwa [essence]. All the three Powers [Mahalakshmi, Maha Saraswati and Maha Kali] meet at Agnya. You have to cross over the Agnya. In every subtle way there is an ego. So one should introspect and look within - 'Why do I believe in this? My father/ grandfather followed it, their ancestors followed it. I am limiting myself to such small beliefs then how can I enlighten the whole world?'

I have said many times, 'look towards yourself, look within'. I know many people have faith in Me and worship Me as the Goddess, from the heart. All that is fine. But what is the benefit for Me in this? I am what I am. What is the speciality in that? I am the same, I didn't do anything to achieve it. You are the ones who have achieved, you have to come to a higher level - From, Saraswati tattwa [essence] you should reach Maha Saraswati tattwa [essence]. You are special that you have achieved it. I haven't gained anything or done anything. I'll tell you in a straight forward way that when I see that you are looking towards Me, I feel that you should not be satisfied and limit yourself thinking, 'We have faith in Mother'. You will have to believe in yourself. Believe in yourself and uplift yourself.

This is a new Era. Whatever I have told you is the truth. In which you have become Budh – you are enlightened. You now know what the Truth is. This light of Truth is enlightened within you, from that Light you have to enlighten thousands of other candles – this is Bodhi Satya. If you don't do this then it is a waste of effort for Me. Because whatever I am, I am the same; what is special in loving Me? You may feel good - 'We love Mother' and I also like it alright. There is a further state than this.

Loving Mother is one thing. There is so much of love that I am overwhelmed in My heart. I am not able to say anything properly. Beyond this state of joy there is another state called Niranand. That state of Niranand will come when your Mother sees that My children have worked more than Me. Have become more powerful than Me. A Mother always wants that Her children should become more powerful than Her. But these small petty things still stuck with us must be given up. It is not only here only, in Maharastrians it is even more, I have seen in other people also that we are stuck in small pettinesses. I call this uncultured. I feel if the person is cultured then he would immediately open his heart and start emitting fragrance like a flower.

One more aspect of Maha Sarawati is that one becomes efficacious and active. In Maha Saraswati – you start working it out. In Mahakali essence you absorb, you take in and imbibe. But in Maha Saraswati you start working it out. In Maha Kali – you desire, you may also nourish - 'Such and such thing has to happen, I want to do this or that. I like this or that'. To convert these desires into action is the work of Maha Saraswati.

You can say, "Mother I wish that Sahaja Yoga should be spread all over". It is very good desire that Sahaja Yoga should spread. But in this respect what did you do? How have you worked for it? You are still thinking of yourself that I should have this or that, my father is not alright, my brother's disease is not cured, my relatives are not yet alright etc.

What work have you done so that the essence of Maha Saraswati is completely manifested in you? This you should think. How many people have we given Realizaiton to? How many people have we spoken to about Sahaja Yoga? I felt very happy when I came to know that the Yuva Shakti of this place worked very hard in putting up posters, day and night. Just now one journalist told Me, "I was impressed by all this when I saw many young boys who were travelling with me by train, in one station some would get down, in the next station few more would get down, in a peaceful manner and I asked them, 'What are you doing?'. They told, "We are putting up posters of Mother". I haven't seen such youngsters till now. Such young and educated boys were working so peacefully. There were also some girls also with them but were all behaving in a dignified manner. I asked them about Sahaja Yoga and I was very much influenced by them".

You should become active. Whatever is your desire you should put it in action. Whatever we think of we should act and achieve it. Otherwise everything will remain in the air - "I wanted to do this, I wanted to do that" Your desires will finish when your actions start. Then you will understand that you should desire only that can be achieved. If the desire is for that which cannot be achieved, it will be a disaster.

That is why you see now a days we have many unemployed people. There are many rich people here and also poor. When I listen

to the problems of the rich I feel that they have problems similar to what the poor have. The rich say, "Mother in this place we have a lot of labour problem and that is why our factories are closed". But the rich should know that the labour is part and parcel of them. You cannot do anything without them. You don't know how to do any work – just come by a vehicle and sit on the chair. What have you done for the labour? Everything cannot be solved with money. They raise a flag, you give them money. Then they again raise a flag and this goes on. Have you done something for their welfare? First learn their culture. In Mumbai I told someone that if you want to get work done from Marathis first build a Ganapati temple here. Visit their houses during Diwali and give them some gift. First learn their culture.

In this place there may be Industrialists who do not know their [labourers] culture. What are their beliefs, what is accepted in their culture? We should understand these things. The rich here who run big businesses, when they help the Bengalis, I recognised them in a minute. The labourers are very large hearted that if you have a cup of tea with them, they will work for you for a life time. But if deal with them with haughtiness then they can be the greatest enemies. This is the speciality of Bengalis. Why do you show haughtiness? Be with them, meet them, talk to them, get to know them - I call this enlightened entrepreneurs.

Now you are enlightened. You have come to Sahaja Yoga. You should go to their homes, ask about their problems, even if you help them a little they will be at your service for life. I have experienced this Myself. My husband was running an Organisation, they had a lot of questions. I told, "Treat them like a family and study them, whoever comes. When people used to come from Kolkata , talk to them ask them what is their issues? You could make some arrangements through you work place that they have a home, their kids education is looked after, its not necessary that you give them money for everything". If you give money they may go straight to the liquor shops or have some women as mistress. There will be no use of that. But if you help them in a much deeper sense from your heart and think that they are part and parcel of yourself. There should be no falsehood in that. Understand and help them from your heart and if you win their heart then all you labour problems will be solved. There should be sincerity in that, you will see that everything will become alright.

This place is so blessed that there should be abundance of Lakshmi. But the problem is that people here do not go to the level of Maha Saraswati and limit themselves to Saraswati. Once you imbibe the essence of Maha Saraswati then you become action oriented. For this you don't have to take to wrong path. Everything will get alright by itself, because you are Sahaja Yogis. All the work of Sahaja Yogis get done very easily. But you have to follow the methods of Sahaja Yoga. For this you should have purity, you will have to leave your narrow view points and spread out. Till you do not rise from within you cannot spread on the outside. That is reason in Sahaja Yoga, meditation is very important. You should meditate.

I am not telling you to wake up at 5.00 am. Meditate for five minutes in the morning and ten minutes at night. Its not that if you miss a day, you have made a big mistake. With this you will keep getting cleansed and will receive blessings. All the time you are protected, all the time you are being guided. You are also enjoying and growing. There is nothing that cannot be enjoyed. Yesterday I saw that all Sahaja Yogis were sitting talking to each other, raising each others Kundalini, talking, laughing and enjoying themselves. I was very happy seeing all that. There was no false hood. All of them were entertained and enjoying.

There is enjoyment, there is upliftment – spiritual upliftment. In which the society, country and the world is benefited. The work of Sahaja Yoga is so great. You have to be active, work towards it. Sahaja Yoga is established in 55 countries. Still the essence is not of Maha Saraswati. Even now people still think that it enough to love Mother, serving Her and pray to Her. It is fine. There is some benefit from Me also, there is no doubt in that but the true upliftment doesn't take place. You don't get depth.

Now you have reached the depths. Let us accept that you have reached your depths, but what is the use of the deep pitcher which cannot hold water. If it cannot be filled, whether there is depth or not what is the use? Its of no use. For whatever reasons you have achieved the depths, if you have to reap the benefit of it then you should act. Otherwise what is the use of the certificates – that you have reached your depths? Maybe in spirituality they will consider you a great Saint. You maybe a great spiritual personality, there maybe flow of vibrations from you – like I am siting. But I don't do anything, I am nishkriya [action less], but you have to do something. If you are nishkriya [not working it out] then what is the use of such a life which makes you action less? You should do some or the other work.

You should think at the Agnya level - "Mother had told us, what work should we be doing?" If you go in thoughtlessness, then you will get the inspiration from within – this is not possible, but other work is possible, do it. That is how Sahaja Yoga can be spread.

Here, we have a lot of people who are very deep. I felt happy seeing people with such depth. Now this deep understanding should be spread. It's no use that some people become like Rabindra babu and the others remain at a lower level only. Like in a lake many lotuses bloom, but some insects also thrive and if you say, 'See so many flowers are blooming in our pond'. But you are still the 'worm' what's the use? Even if so many people are blossoming have become lotuses, how are the others benefitting from that? That is why you need the essence of Maha Saraswati. So far we haven't given much attention to the essence of Maha Saraswati, that's why I felt that we should have puja of Maha Saraswati.

Because of Maha Saraswati essence, Vedas came into existence in our country. In the Vedas it is said that if you do not have the Vidya (knowledge) then what is the use of Veda. When the Vedas were created they said first work on the Pancha Mahabhutas [five elements]- work on them, awaken them. Once they are awakened, then we can use them. It was a result of which science came into our country. The scientific research was done here since very long time back. The science we had was much greater than what research is being done today. Because through vedas they attained dominion over the five elements. You can also achieve it. Through Sahaja Yoga you can also get the control of the five elements. But you need to move your hands, you have to pay attention.

Otherwise they go on, "Mother, please see my mother is sick". You are Sahaja Yogi, why don't you make them alright? Use your hands, first you yourself try to make them alright, if you can't then get them to Me. It is not so, everything is expected - Mother will do. If someone falls sick, Mother will make him alright. If anything happens - "Please make a call to Mother". You yourself can make them alright yourself. You place your hand towards them and see, you yourself are powerful. You all have the Power of Joy. You use the Powers bestowed upon you. You use your hands to spread the power to others. You will be surprised that so many powers - your own powers can spread.

I keep telling this again and again to you all, "You do something". Expecting everything from Me is of no use. Definitely I can make it alright, but you people can do it better than Me, why don't you do it? You should do it yourself. Help each other. If any Sahaja Yogi is sick, and the other is fine, then you should go and help the sick person. Go immediately and work it out, you'll become action oriented. Why can't you? Just try to give to others. I keep repeating again and again that you have this Power the more you use your powers the more it will grow and starting working for your and you will be successful. But have faith in yourself, "Mother has told us so, then we must be having these powers and we should nurture and grow it".

Now depth has been achieved in Sahaja Yoga but the spreading is still not so much. You people are very deep, I agree. In our country there are very deep Sahaja Yogis, but you have to start spreading it to people, you have to start giving, explain to them. You have to get more people in Sahaja Yoga. You can cure them, bring them in balance. When you become active and Maha Saraswati chakra is awakened you will be amazed where this country will reach. But this disease of laziness is there throughout India, not only here. Because of laziness, people look for reasons – because of so and so reason we do not do.

In Sahaja Yoga also people make lots of excuses. You should be action oriented without making excuses. For example someone says, "Mother we had gone there, but the carpet was not clean". Then you clean it. Coming up with excuses – 'it was like that'. Or "I am afraid of the masses" or, "Am afraid of my brother". With such scared people, we cannot do Sahaja Yoga and even they cannot progress. Sahaja Yoga is not for cowards, it is for brave people. You should use your hands, you should move forward. You should pose a challenge to people - 'come and see', then it will work out.

You have seen that there is a lot of black magic all over Bengal. When I came here I noticed that there is so much black magic here and I have been cleaning and cleaning it since yesterday. Everyone is saying they are sad, someone says, 'my leg is broken I am sad', someone else says, 'my head is paining, I am sad'. Black magic is also the reason for poverty. You should get rid of black magic. For this you people should be very special people. But if you go on, 'I am from this place or that place', 'I am so and so person's disciple', 'so and so in my guru', you have photographs of all sorts of gurus.. From whom you have not got any good

experience. You have not seen, heard or known those people, what is the use of running after them? Pay attention and receive from the Person in front of you and start working out.

This puja today should be for the whole of India as this disease of laziness is there in the whole of India. We are not active, we do not work it out at all. We have very strong desires, very strong desires like a politician - 'I will do this or that'. But once they are elected, they forget everything, they do not have any desire any more other than making money. We should not be like this in Sahaja Yoga. We have to start acting in Sahaja Yoga. What all needs to be done - you should get together, meet and discuss about what you can do by which you can spread Sahaja Yoga. There is nothing in Sahaja Yoga that picks up speed.

We bought lands for various purposes. One was bought for experiments, other was bought for a different purpose, but they are just lying there rotting. Till the time I don't come to India they cannot even make a narrow path, can't even build a hut. I don't understand, whenever I come people come together, when I go away everyone disperses and only 2-4 people are working.

Sahaja Yoga is collective work, it is not the work of a few people that only 1 or 2 work it out. It is very important to understand this. It should not be that only one person is running around doing all the work. You should all come together. Like one body has different parts, in the same way you all are various parts of Sahaja Yoga. Like if one finger is hurt, then the entire body will feel the pain but if this finger is finished, then from where can we get another one?

Once you have come to Sahaja Yoga, everything is Sahaja [spontaneous] no doubt about that, But one thing that is common, it does not go away i.e. small mindedness and ignorance about being special people.

I only have one thing that I have to say to all of you is that you all have gained so much in Sahaja Yoga, you have reached the depths, now you should start spreading. Till the time the lamp is not lit, we give it light and say that is now enlightened. But even after that if it asks for the light, what can one say? Now the enlightened lamp should give light to others. Today you are listening to Me tomorrow you can sit in My place and do My work. When this happens only then will Sahaja Yoga grow. Wherever this has happened, Sahaja Yoga has spread in those countries. I bless you that now many people may emerge after this puja who will do this work of spreading Sahaja Yoga. This is My eternal blessings.

1992-0205, Meaning of Sahaja Yoga

View [online](#).

5 February 1992

Meaning Of Sahaja Yoga

Public Program

Kolkata (India)

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

PUBLIC PROGRAM SAHAJA YOGA KA ARTH (MEANING OF SAHAJA YOGA)

1992-02-05 KOLKATA INDIA

[English Transcript]

Shri Mataji: First you must get realised. Then you will know who is the real guru; who is not. But as a Mother, I would say, you have a guru [UNCLEAR] why are you keeping a guru? Minimum. Any mother would say, "Baba, what is the use having the guru, when your health is not all right. Also, you have a guru and you are [UNCLEAR]. Then what's the use of having such a guru? So there is something wrong, either with the guru or with yourself.

So the best thing is - that first of all we must get in the position in the [UNCLEAR/state] by which we ourselves can know who is right and who is wrong. Who is real, who is unreal. These days these gurus are available everywhere. You know that. Anybody calls himself a guru. I mean, in [UNCLEAR] name, especially in Calcutta, everybody says, "I am he. I am he. I am he". Arre baba, if you are [UNCLEAR/"this"], all right. What speciality have you got that is [UNCLEAR/distinct]? What did you get as this personality? What, are you different from others, or you have in one way become a fundamentalist?

Then some will say, "I am Jain". "I am Christian". "I am Hindu". "I am Musalman". What is the difference between a Musallman and a Hindu? If there is a difference, fine. Except one will put the clothes this way and the other will put the clothes that way. One would shave their hair; another will not shave their hair. What is the basic difference between people, I don't know.

Somebody says we follow Buddha. But what is the enlightenment you have got from Buddha? Buddha has said the future Buddha has to come. Bodhisattva. Means you will become Buddhas and you will be doing the work with people. You will be doing "kalyan" (welfare) of others. That is Bodhisattva.

What powers have you got following any guru? "I am a follower, Mother, of that guru, I am a seeker". Why are you a seeker? Why are you a follower of that guru? Better give up all such gurus, I would say [UNCLEAR]. You should have your free mind - just now, for the time being.

Also, it is said that we must have a guru. Every [UNCLEAR] thinks you should have a guru. But you should be a "satguru" (true guru). Somebody comes out of a cave and wears a "kasha vastra" (ochre robe) - everybody starts following. Even women, when they are possessed, they say, "I am Durga Mata" and everybody falls at their feet. I mean, it is an absolutely brainless thing. Imagine Durga Mata coming in a maidservant. Is it possible? I mean, imagine. All these tantrikas, this, that - I mean Bengal is poor because of this "kali vidya" (black magic). And these useless gurus. That's the reason the poverty comes in.

The day you remove these shackles from your eyes and get your realisation, you will see how [UNCLEAR/it works]. I do not want to go into [UNCLEAR] or [UNCLEAR], because it is a very long list. They are right here. Best thing is you become your own guru. Why do you need a guru? You become your own guide. In the light of the Spirit, you can guide yourself. You don't want any guru outside yourself.

But first have faith that you can become a guru. Also sometimes this gurudom business comes out of insecurity and fear. That, "My guru will look after me". Why? You should look after yourself. If you have decided that, "I will stand on my legs", you will have Self-realisation. Take it from Me. Don't have to depend on anyone. Just you have to surrender your ego completely, that's all.

This ego is really standing in between. And this image that you see here; they will show you - you can see the ego part. Can you see that yellow, like our [UNCLEAR]? And this ego is the one that even covers the superego, our conditionings. And when it covers that, we are gone. Hard nuts. Nobody can talk to them. They are just these convex people. It just goes into their head and comes back. But what is the use of such a head? If this head is just going to give us trouble, it is better to break the nut here. And get all this nonsense out.

It is very simple. It will work out. And don't believe these people when they say that, "You are "paapi" (sinner), you are horrible, you have done this thing, that thing. Bring me a cow and I will save your mother in the heavens. We are all intelligent people, actually. Actually, Bengalis are brilliant people. One Bengali goes abroad and everybody says, "He is so intelligent". But in his own country, he is dominated by this. The idea that these are gurus and who are these, people we must respect, who can prove that you are a paapi.

Never respect a man who says such a horrible thing to you. Never. Believe Me. I am your Mother and to Me, you are very clear. And I don't think anybody is a sinner here. Please believe when I say this. The way I love you, you have to love yourself and I have respect for you. Complete respect. You will know your own truth. You will know what you are.

It is very simple to know yourself when this connection is established. Like this instrument is connected to the mains, in the same way, when you are connected to the mains, you will know how glorious you are. Then you will [UNCLEAR]. Before that, do not have any [UNCLEAR]. It is very important, before we start the process of Self-realisation, that we do not have any diffidence about ourselves. Of any kind. Also one has to be humble about it that you have to have your Self-realisation.

Like somebody coming to Me with a revolver, "Mother, give me my realisation". The kundalini will not budge. How can I give you realisation? It may just sit down there. May never come up. How can we know?

She understands everything. What to do? As certain nourishment is needed for sprouting the seed, also for raising the kundalini, we have to do that in our own humble way. Christ has said that, "You will have to become like small children if you want to enter in the Kingdom of God". These tremendous things happen inside also. Your Mooladhara chakra just stops working its function. Completely. [UNCLEAR]. That means you become absolutely innocent at that time where you stand.

You get back your innocence. Whatever you have lost, you get it back. And that innocence is so pure. And such a person, even if he pays attention to someone - that can help that other person. Even a glance, it helps. Because this love I am talking about is a very great, powerful love. Which doesn't want anything. It loves because it loves.

We have never known the power of love. We know the power of hatred only. With some excuse, we find out how to hate others. I mean, of course, in India people don't say like that. But in the West, they say, "I hate you". In India, if someone says, "Mein tuzhse ghruna karta hu" (I hate you), people will say, "He is mad; put him in the lunatic asylum". We don't say such things, "ghruna karta hu", can anyone say this? This is our culture; we never say that.

So this powerful Love that is all around you nourishes your chakras, nourishes you and is all the time flowing through you. So the potential that you have, you have to find it. And the potential, when it will flower - you will be amazed at yourself; what you are. You are so pure within, with joy. Absolutely "nirmal". Khalid. Khalid. I am making the Khalid Saab. By making Khalid people. What are those people doing by making Khalid? How can you people Khalid by breathing? I can't understand. If you have to wear the sari, clean it, then wash it - not to destroy it.

This is what we have to do and all over the world, this movement has started in a very big way. I am sure all of you will take it up seriously. And go deep down within and make all your powers express themselves. Then you will know what powers you have.

You don't have to do anything. Only we have meditation about five minutes in the morning, usually and about ten minutes in the evening.

Now how do you get realisation? You don't have to go to the Himalayas, stand on your head for ten years and ten years on one foot. That's not going to happen. Nothing of the kind. What you have to do is very simple. Is that you have to come to the collective. This is the way it works. It is not individual. For the individual, you have to do much, suffer - nothing. Fasting is not allowed here. If you want to fast for yourself, it is all right - but not for God. He doesn't want you to fast any further. Why should He trouble? He is God Almighty, He is your Father.

If you want to show temper to your Mother, you just don't eat your food, very simple. And then the mother falls at your feet, "Baba, you..". Now you know this, all of you. Is the best way to punish your mother is not to eat. So there is no fasting, no suffering, nothing to be done - except you have to come to the collective.

Now as you know, we don't take money. So we don't have elaborate palaces for you to come into for meditation. But we have simple places where you have to come as ordinary people. You may be a great raja or anything. But, as it is now, whether you are a raja or prime minister, you all have to sit together and pray together, do Namaz together. In the same way, we do not want to, in any way, to feel that you are in any way higher, or you are holding a very big position, so you must get a special chair - that's not possible. We are all just the same in front of God.

So you all have to come to the samuhikta, to the collective - and the cleansing takes place automatically. In Sahaja Yoga, there is a compulsion that we have to come to the samuhik.

There's another problem. That Sahaja Yoga door is open to all of you. All kinds of people can come. Every type of person can come in. It cannot, of course, do anything [UNCLEAR]. It cannot. But it is for you to achieve your own goal. If you are looking at others, "this man came, this man did this, he has come, who has come", you don't have to bother. You just come for yourself. Now, you don't have to look at others, you come for yourself, that's all. And that's only possible because, after raising the kundalini which rises - and when the kundalini rises, your attention is sucked in, and you go inside and see for yourself.

Now don't have doubts about yourself. I see people have doubts, "I may get married; will I get it or not?". You will all get it, I promise you. Now don't have doubts at all. That's very important that you should have complete self-confidence. It's your birthright and you will get your Self-realisation.

[Break in recording. When it resumes, Shri Mataji has notes of questions in Her hand and is replying].

Shri Mataji: Vibrations are called by Adi Shankaracharya as "Soundarya Lahiri" (waves of beauty). And the paramchaitanya is called as "rooh". The all-pervading power of God's love. And also as "rutumbhara pragyna" by Patanjali. But vibrations doesn't mean that you start shaking. No, no, no, no, it doesn't mean that. These vibrations, if you are shaking means [UNCLEAR]. It's a very cool, soothing, breeze-like feeling on your hands.

Adi Shankaracharya has described that. "Salilam, salilam". That means cool and cool. In the Bible, it is called the "cool breeze of the Holy Ghost". All is there. Only we have to read between the lines. But not just now. "Bas ek hi akshar prem ka, padhe to pandit hoye" (Just one of love, read it and become a scholar). Let's have this within us. And then we will talk about [UNCLEAR].

[UNCLEAR/Shri Mataji reads a line from the paper in hand]. I would request you just now; that you should concentrate only on one point - that "I should get my Self-realisation".

[Reading another note]: There is somebody, some gentleman who has said that he has felt the cool breeze in his hand and that he likes it very much.

The gentleman who wants to write about his realisation; you are welcome. But go deep into it first. Deep into it. You are welcome

to write about it. I will be very happy if you do.

[Reading another note]: There is another gentleman who has not felt the cool breeze [UNCLEAR]. And he writes, "Mother, please forgive me". There is nothing to forgive. You have done little wrong. There must be an obstruction. It's all right. You will get it today.

[Reading another note]: There's another should I speak in Hindi?

Seekers: Yes.

Shri Mataji: These people are saying speak in English, speak in Marathi, should I speak in Bengali?

[Seekers saying, English, Hindi etc. in chorus].

Shri Mataji: The questions are coming in English. By the way, it cannot be explained properly in English. As I was saying yesterday, the English language is such that the word "spirit" means Atma also, alcohol also and bhut also. It feels very strange to say that word. French is worse than that.

There is no word for "chetana" (awareness) in French. There are thousands of words written about alcohol. For all sorts of useless things from around the world, described in thousands of words. But for chetana, awareness, they do not have a word. Talk about the French language. And they think no end of themselves. After drinking alcohol they go sit on some different horse.

[Reading another note]: One gentleman says he wants to meet Me individually. That's a very nice thing. But, Me, what can I tell you about My state? Here today and there tomorrow. I do not understand. Tomorrow morning, I am going to Australia. So you come to Australia to meet Me. I will try.

[Reading another note]: This gentleman writes in Hindi. [UNCLEAR]. Those children who are [UNCLEAR] they should become all right.

The reason is all right but the solution should be there. For these children, the solution is Sahaja Yoga. Through Sahaja Yoga, many such children have become all right. So if you really want these children to gain something, then you should understand all the techniques of Sahaja Yoga properly. And then you will know it is very easy.

Any other questions?

[Reading another note]: Method of...? They will tell you where you have to go for meditation. You note it down. And anyway, they have printed it somewhere.

[Reading another note]: This point is right. "You are asking the hungry (starving) to sing bhajans". I am not saying to do bhajans at all. I am saying that you get Self-realisation. Even if you are hungry, you will get it. Your work will be done. And then you will no longer be hungry. You will become completely contented.

Such power will come within you that you will be content. And the one who is doing all the organising, Paramatma - you do not know the government of Paramatma. You have become used to the government here. Here you have to go hungry.

My grandmother used to say this about God. There was a man who was going to meet God. I mean, grandmother's stories were like this. So he met another man. Who was standing on his head? So he said, "You are going to meet God. Please tell God, 'I am standing on my head every day, working hard. I am doing surya namaskars every day. I do this, I do that. When will You meet me?' Please ask Him". Another man was lying by the side of the road. "You are going to meet God? Tell Him that I am hungry since yesterday; arrange food for me".

So he said, "All right. I will tell God both these things". He went to God. God met him. And he said, "There is one poor gentleman below, who keeps standing on his head, works very hard, does hatha yoga. At least please talk about meeting him. When will you meet him?". So He said, God, said, "All right, tell him to work for some more days. We will see". This man was perplexed that the man wanted to meet God so much and God did not want to meet him.

Then he told Him, "There was one more gentleman who said he was hungry for the past two days and God has not arranged any food or drink for me". Immediately He called His manager and said, "Please arrange something for him. You have not given him anything to eat or drink".

Everyone was amazed. Even the man was amazed that God is taking so much trouble for such a man. And the other man who has been standing on his head for so many days, there is nothing for him.

So God understood his question. He said, "You do this - when you do down and meet them both, tell them one thing - 'When I went to meet God, I saw God pass a camel through the eye of a needle. Then you see what the matter is'".

So when he went down and he met the first man, he asked, "Brother, what did God say?". "God said to wait for a few days". "Is it? But he will someday, no?". "Yes, you just have to wait". "All right, what did you see there?". "I saw that in the eye of a needle, God passed a camel". "Ah, just because you have come from God, you are making things up. What can such a thing be possible? Pass even an eagle through the eye of a needle?".

The other man was also there. He asked, "Did you get your food arranged?". He said, "Yes, it was done. I was here, it was all done. I didn't even come to know. All right, what did you see?". "That God passed a camel through the eye of a needle. Something very surprising". He said, "What is so surprising about it? Arre, He is God. The world, the whole world He can pass through it. He is God, what do you think He is? He is all-pervading, all-encompassing God". Because he was a realised soul, he was a param bhakta of God.

So the man who is talking about hunger today - to him I can say with full confidence that all this will be over. You get your Atma first, and then we will talk. You come into His kingdom first. If anyone tells Me that, "I am doing Sahaja Yoga and I am sick", I say, "No, no, not possible. You are not doing it. There is something wrong. There is wavering in your faith. You do not have faith in yourself. You have faith in the doctor. Or you are doing something wrong. This is not possible". This is the truth.

Some doctors sometimes get upset about this. That, "Mother, you say that all diseases will be cured". Baba, there are a lot of rich people sitting around for the doctors. I am talking about the ordinary man. They are never going to come here. Politicians are never going to come here. Bureaucrats are never going to come here. The ordinary people are going to come here, who is there for them? And the rest of these people can keep giving money to doctors.

So you can be in peace. Now, are the questions done? There have been too many questions. You want to say something?

Someone: [UNCLEAR].

Shri Mataji: Yes, let us have realisation first. See, they have come here again. Then we will see what is next. I had told you that by giving answers to questions, it is a waste of time. Because that is not going to give realisation.

Yes. "Tatshan" (in a split second), it can happen. Tatshan.

Everybody is ready now? Very good. Excellent.

Seeker: Mother, one more.

Shri Mataji: Yes, later.

Seeker: Last one.

Shri Mataji: You please sit down. I am here after this. After all of you have left, then I will leave. Then you can ask Me any question. I have a lot of love. That is why there will be no problem with time nor anything else.

So now you should quietly obtain Self-realisation.

First of all, it has to be mentioned about this, that there are three conditions. I may have mentioned it yesterday also. That you should have complete self-confidence that, "I can attain this state". [UNCLEAR/Anyone]. Everyone should have this self-confidence. This is the first thing.

And the second condition is that "I am a sinner, I am very unhappy" - these kinds of negative feelings about oneself - get rid of them. These thoughts are of no benefit. It harms. People who have this, their (Left) Vishuddhi chakra gets caught up. And when the Vishuddhi chakra catches then you get diseases. You can get angina. Not only that, even spondylitis can occur. And all the organs that are in your body - they all become lethargic. So please, somehow or other, you accept that you are not guilty in any way whatsoever. This is the second condition.

The third condition is that you have to forgive everyone together. At the same time. It means that "I want to forgive this person, I do not want to forgive that one", without thinking about it, just forgive everyone. The thing is that whether you forgive someone or not, you do not do anything. It is just in the head. But when you do not forgive someone, then you play into the wrong hands. They are nicely enjoying and troubling others and you are troubling your own self. So at the same time, "I have forgiven everyone" - say this in your mind once. These are the three conditions.

Those who are sitting on chairs and those sitting on the ground, please remove your shoes. And both legs - those who are sitting on the ground, it is great - those who are sitting on chairs should keep both legs apart. Because left and right are both sympathetic nervous systems that are completely different from each other. On the left side, we have the desire power and on the right side, we have the action power.

And do not think you are guilty. If you think of yourself as guilty, then the kundalini will stop at the throat and will not rise. So you do put yourself on judgement. Have you understood? Please, you are not guilty. On anything. You are humans, after all, only God [UNCLEAR] - you are not God. But you are not guilty.

[Shri Mataji rubs Her Left Vishuddhi finger and holds Her left palm outstretched].

Now your left hand is the sign of desire and it means that you have the desire for Self-realisation. Very comfortably [UNCLEAR]. All those who are sitting down and on chairs. Even sitting on chairs, you will still get Self-realisation.

Now that Ganga (river) is here, then where will you go - whether you sit down, or on chairs or My head. So one should keep a joyful attention towards oneself. Do not be upset with yourself. Forgive yourself and be joyful. I have been trying to make you understand for some time now.

Now keep your left hand like this (outstretched). Comfortably. Towards Me.

And with your right hand, you have to activate the chakras on your left-hand side. That I show you.

First of all, on the heart. You have to close your eyes and do this afterwards; first I will show you.

In the heart is the reflection of the Spirit. The Spirit is there. The reflection of Paramatma, in the form of Atma, is the light within us.

After that, it must be understood that when the light of the Spirit is enlightened within us, we are guided by that light. So we become our own guru, our own guide, our own master.

Now this same hand, you should bring on the upper part of the stomach on the left side. We will do all the work on the left side.

This is the chakra of the guru tattwa which all the great sadgurus have made within us and which we have to awaken.

Then we have to bring the right hand below the abdomen on the left side. This is the chakra of pure knowledge. Means, all the work of the paramchaitanya, how it is done - you come to know and it starts flowing through your fingers. This is pure knowledge. You are aware of the black knowledge. This is pure knowledge. You will attain it.

Then you will place your hand on the upper side of the abdomen. Then, on the heart.

And then between the neck and shoulder, with the head turned to the right. Now this chakra, as I told you if you feel guilty - it is caught.

Now some people are using their left hand. Do it with the right hand. The right hand.

No, no, no, from the front (position of the left hand for Vishuddhi chakra). Keep it in front.

Now you have to place your right hand on the forehead. Press it on both sides. And bend the head down. And here you have to forgive everyone at the same time.

This same chakra has its second half on the back of the head.

[Shri Mataji places right hand on the back of the head].

Now bend your neck backwards and up. Here, without blaming yourself or others, for your own sake, ask for forgiveness from paramchaitanya.

Now the last chakra, Sahasrara. Now stretch out the palm of your right hand completely. And place it on the "talus" (fontanelle bone area), the soft area that you had in your childhood. Here the fingers should be stretched and pointing up. With that - this is very important, stretch them - this will put nice pressure on the talus.

Now you have to move the hand slowly in a clockwise manner on the talus. Seven times. Press it. It should be pressed. With the fingers outstretched. That is all you have to do. Nothing else.

Now one request to all, with folded hands. Those people who do not wish to follow the technique of Sahaja Yoga, it will be a great favour if they can leave the hall. Because it is a decent thing to do. Sitting here and gawking at other people will not be effective. So those who do not want to do this, they may please leave and do us a big favour. The practice of just looking at others may harm them. So those who do not want to do anything, they may please leave. It will be a big favour.

Now keep the left hand (towards Shri Mataji) and, closing your eyes, place the right hand on your heart. Those sitting on chairs, with their two legs apart.

Do not say any mantra. If you are wearing an amulet of any kind, please remove it. Or you are wearing something that is putting pressure on your waist or neck, please loosen it. But remove any amulet or (religious) thread (around the hand).

Now, placing your hand on the heart, you will ask Me a very fundamental question. "Shri Mataji, am I the Spirit?". This is a very fundamental question. You can ask this three times. You can call me Mother or Shri Mataji. And ask Me three times in your mind, "Mother, am I the Spirit?".

Now you have to take your hand to the upper side of your stomach on the left side and press it like this. Here the second fundamental question has to be asked three times. "Shri Mataji, am I my own guru?".

Here you have to ask in your mind, three times, the question - "Shri Mataji, am I my own guru? Mother, am I my own guru?".

I had told you at the outset that I respect your freedom. And I cannot impose force on you in any way. That is why you have to ask for pure knowledge. Please place your right hand on the lower part of the stomach on the left-hand side.

And here you repeat six times because this chakra has six petals. Six times, because it has six petals. Six times, "Shri Mataji, please give me pure knowledge".

"Shri Mataji, please give me pure knowledge". Has to be said six times.

As soon as you say this six times, your kundalini starts the upward movement. She starts ascending. That is why we have to awaken or nourish the upper chakras again.

With self-confidence, you have to place your right hand on the upper side of the stomach. Here you have to say with full confidence, "Shri Mataji, I am my own guru". "Mother, I am my own guru". This you will say, with complete self-confidence ten times.

Now know that you are not this body, mind, intellect, ego or conditioning - none of these labels. You are the complete Spirit. You are the pure Atma. You have to pay honour to this pure Spirit. That is why, please place your right hand on the heart and say with full self-confidence, "Shri Mataji, I am pure Spirit". Say this twelve times. Twelve times. "Mother, I am pure Atma". Say it twelve times.

This paramchaitanya is the ocean of knowledge. It is the ocean of love, solace and joy. But above all, it is the ocean of forgiveness. You can do no wrong that it cannot be dissolved completely in this ocean. That is why you forgive yourself completely.

And place your right hand on the corner of the left shoulder and neck - the further back the better - and turn your head towards the right. This chakra gets caught when you consider yourself guilty. That is why, say here sixteen times with full self-confidence, "Shri Mataji, I am not guilty at all". "Mother, I am not guilty at all". In this manner, you please say it sixteen times.

I had told you earlier that whether you forgive or not, you do nothing. But if you do not forgive, you play into the wrong hands. So those who have troubled you - do not think about them. It is not necessary to bring their name to mind. Just you have to forgive them altogether.

And so, bring your right hand on your forehead and press it hard. And bending it forward, you have to say with all your heart - with your heart, does not matter how many times - that, "Shri Mataji, I have forgiven everyone". "Mother I have forgiven everyone together". And say with all your heart, because this chakra is very sensitive. And if you do not forgive everyone with your heart, the kundalini will remain here. Forgive everyone with all your heart, at the same time.

Now take the hand to the back of the head and raise the head upwards. Here, for your own satisfaction, without counting your faults, or blaming yourself, does not matter how many times - to say with all your heart that - "Oh paramchaitanya, if I have made any mistakes, please forgive me". "Oh paramchaitanya, if I have made any mistakes, please forgive me".

Now, for the last chakra, stretch out your palm. And place the centre of the palm on your talu. Bend down your neck. And place the palm on the centre and fingers pointing out and upward. And bending down your neck - this is very important. Bend down the neck.

And at this time, I respect your freedom. Please keep the neck bent. And I cannot give you Self-realisation forcibly. That is why you have to say when you rotate the talu with the pressure of your hand seven times - when you rotate clockwise seven times you have to say that, "Shri Mataji, please give me Self-realisation". "Mother, please give me Self-realisation". Seven times you have to say because the peethas (seats) of the seven chakras are in our head.

[Shri Mataji blows into the microphone]. Keep the head down.

Now take your hand down and slowly open your eyes. And you can also wear your glasses. Now raise both hands (upwards and outstretched).

Now keep the right hand towards Me and with the left hand over the head, check if there is a cool or hot breeze coming from the talu. Those who have liver or similar complaints will get a hot breeze. Or those who have not forgiven may also get a hot breeze. So now you forgive.

Please see if you are feeling a cool breeze or hot breeze. You have to know. You have to see for yourself. I am not going to say anything. You have to see if there is a cool breeze coming from within.

Now left hand towards Me. Again lower the head and with the right hand see if there is a cool breeze coming or not. Some get it close (to the head), others get it further away but do not keep the hand on the head. See here.

Some get it very far, like a jet and some get it closer and mild. Please see. Pay attention here (over the talu). See here, you will feel it.

Now one more time, put the right hand towards Me and bending the head, see if the cool breeze is coming or not (with the left hand).

Now raise both your hands to the sky, bend your head back and ask one question. "Shri Mataji, is this paramchaitanya?". Ask this three times. That, "Shri Mataji, is this brahmachaitanya". Or, "Shri Mataji, is this the prem shakti of Paramatma?".

And place your hands towards Me like this (outstretched) and look at Me. And do not think. This is "nirvichar samadhi" (thoughtless awareness). The people who have, in their hands, or fingers, or talu, felt the cool or hot breeze - these people may please raise both hands.

See now, all of you are realised. To all you saintly people, My namaskar.

[English translation from Hindi 37min].

Shri Mataji (in Hindi): As described yesterday, that what is Truth is also dharma. It remains still (absolute) in its place. We are not able to imagine it. We are not able to give any simile to it. Nor can we change it. And the thing is, in this human awareness, we are not able to know that Truth.

It should be accepted that science has now reached its limit. And it has definitely given a lot of benefits. But along with that,

atom bomb, hydrogen bomb and plastics have been created. In the machine age, whatever was created has gone and crossed its boundaries. That now in [UNCLEAR/Ranchi?] and in Calcutta city, there is a high level of pollution. The reason for all this happening is that man has lost his balance. He does not know to what point he should go and where he should stop.

Due to this, Whatever man does, later on, it [UNCLEAR]. In the human awareness [UNCLEAR/whatever is missing], this evolution, we get that in Sahaja Yoga. We have not done anything special to become human. We have obtained it easily. [UNCLEAR/We have easily reached the human stage]. And now you are human.

And in this human state, Paramatma has given you full freedom, that if you wish you can go towards heaven or if you wish, you can go towards hell. Now, in these modern times, even if one takes the name of Paramatma, people think you are mad. But as I said yesterday, if we take offence and without seeking, we say God does not exist, then it is a belief that we have made and are holding fast onto it; in which there is no basis.

I say there is God. Not just in humans, but in all four directions, His power is pervading. It is pervading in all four directions in the form of paramchaitanya. Today, when we see these flowers when we see the marvels of nature – but we do not think as to how Mother Earth produces all these different types of trees and fruits and how she sustains them. And going further, if we look at ourselves – our eyes, our nose and the structure of our whole body – how miraculous it is. [UNCLEAR].

If we think deeply, we will know that humans could not have evolved in such a short time. In such a short time [UNCLEAR]. Science has no answer for many such things. And in all sincerity, they have to admit - whatever they see from outside and attain it, that only [UNCLEAR]. But that there is something within us, a mechanism by which we can obtain this [UNCLEAR/revolution], they do not know.

[UNCLEAR sentence/scientific research does not tell us]. If we ask them, that a seed which is sown in the earth, please tell how does it sprout into a sapling by itself – they do not know. It sprouts by itself, it sprouts only the plant species to which it belongs and it grows and stays only within its limits. And in that same seeds, there is the map of all the seeds that will sprout. Such an immense work is going on at a subtle level. But we do not wish to even look at the work because we are not able to explain it.

This work taking place through the all-pervading power of God's love. This is the power of love. This is the one performing all the living processes and it is the one that resides in our heart. You may think whatever I am saying is a mental image. But it should be considered as a hypothesis. And if this hypothesis can be proved then you have to admit with all honesty that there is such a thing within us.

First of all, we think all the time that we are completely useless. That we are human is all right but it is of no avail. We are not fit for anything. We cannot do anything. We start thinking like this beforehand, that after all, we are [UNCLEAR]. On the other side, there are people who say that there is no such thing as fate; God does not exist; whatever we say is the law.

There are many people who are seeking [UNCLEAR] and there are also people who are seeking in the wrong places and feeling content that, "We have acquired wealth". But they're also people who are "sadhakas" (seekers); who are dissatisfied and who feel that there has to be some path beyond all this. Whatever problems are there in the attention of the world today - be it poverty or pollution - man is the reason behind them. Man has created all the problems.

So if mankind is behind these problems and if mankind is transformed - if there is a transformation, a transformation within man - then think how big an accomplishment this would be. That is why it is said in all the religious scriptures that you attain "Atmasakshatkar" (Self-realisation). But in modern times, people do not read the scriptures. Some people tell them some nonsensical things - and they ponder about those.

As Nanak has said, [UNCLEAR/"Kahe khojan jaaye. Kehna hi to aap mi dikhe sab"]. Until the time that you do not recognise yourself, your delusion will not go. Krishna also said. Everybody has said this. Jesus Christ has said, "You are to be born again". So they just put the label, "We are born again". And think, "We are born again". By giving yourself a label you are not born again.

The man who has known the Brahma, who has attained Brahma - he alone is Buddha. Just calling yourself Buddha in vain does not mean you have become Buddha. You cannot attain it in any form of a concept or mental thinking. This has to happen inside you. And that happening is very easy, very sahaja and very straightforward. This is because it is absolutely vital. Just as breathing is extremely vital, in the same way, this is absolutely vital for the last step in our evolution.

And it is going to happen in the dire state of this Kalyuga. And all of you seekers who are sitting here, those of you who want to attain it [UNCLEAR]. Now you have been told about the benefits of this on the outer side. That physically, mentally and emotionally you have complete relief. Not only that but after this you also get powers and by these powers, you can give this power (of realisation) to other people. You can also cure their diseases. You can also give them mental peace. All kinds of bad habits automatically drop off.

The condition of the household improves, that of your children improves and even farming gives a ten times more yield. And even the domestic animals become healthy and yield ten times more milk. And this is all shown through experiment. But there is something even more that I am going to talk to you about today.

That is you see your Self within. You get the experience of your own Spirit. When your Spirit comes into your attention, then you can know on your fingertips which chakras are damaged and the chakras of others that are damaged. This is called "samuhik chetna" (collective consciousness). You know in "yashti" (individually) and you also know in "samashthi" (collectively). If you know what is the cause of problems in others and if you make use of this power in your hands for the benevolence of others, then that is it – you can do good to others and also to yourself.

When doing good to others, there is no [UNCLEAR] and you do not face any problems. Because when you get this power in the Sahaja manner and it starts flowing through you, then you do not say that I am the doer. "This is happening, it is flowing, it is taking place". And when paramchaitanya itself looks after you then you are amazed that "How did I receive this help? How did this take place? How did I get this?". You are left in amazement and if you ask about this to any Sahaja Yogi, they will all have long instances of their own experiences.

The other thing that happens is that, in the light of the Spirit, you come to know the Absolute Truth. You know now that you are standing in front of Mother because you are seeing this and listening with your own ears. But your concepts may not be the same as someone else's. What you believe in, the other person does not. You are busy in one type of system while the other is busy in his own system.

In religion, one says, "This religion is good", another says, "My religion is good", a third one says, "My religion is good". They all think theirs is good, although it is hard to see anyone who is actually religious. The reason for this is that what we believe in, we have not really scrutinised it and neither do we have a method to do this scrutiny.

That whether this is the truth or not. For this, the "chaitanya lahiri" (waves of bliss) should flow from our hands. Then you can immediately ask if this is the truth or no. If you wish to ask, "Is it true that God exists or no?" – then you can ask this question with your hands (palms outward) like this. You will see that cool breeze starts flowing from your hands and then you will experience this chaitanya for the very first time. The first time.

For the first time, you will be connected with and nourished by this extraordinary power. So, you have to do one thing before. That you obtain Self-realisation. Because you come to know the truth in the light of the Spirit. Whatever anyone says about Me, pay no attention to it because, unless and until you get the sight to see, how will you recognise Me? So it is essential to get this vision. Then you will be able to recognise truth and untruth.

When the drop becomes the ocean, its meanness, smallness, poverty and the [UNCLEAR/filth] inside all get destroyed. In the same way, you have to attain that beauty. And this complete arrangement has been made by God. I do not do anything. The truth

is that you are your own power. Kundalini is your own mother, who [UNCLEAR]. She is sitting comfortably in the triangular position, just waiting for the day when she can [UNCLEAR/lift/bring up] her child. She is so [UNCLEAR/anxious] and she is very desirous of somehow she should complete this work.

But today our state is different. The time has come that today we can in our [UNCLEAR/existing] condition, attain Self-realisation. About the Atma, many things have been said, that you get "Atmanand" (Joy of the Spirit), Brahmanand (Universal Joy) and Niranand (Eternal Joy) which means you go into complete bliss. That joy and [UNCLEAR], does not mean that you turn away from reality; rather you understand reality.

Till the time that you are not sitting in the boat, you are not able to see your problems. Then how will you solve them? When you have become separate from your problems then you can see what the solution should be and you also come up with the answer.

In these modern times [UNCLEAR], this is a very great age. In the Nala Damayanti adhyaya, Nala was separated from Damayanti and was very unhappy. One day he came across Kali and he caught hold of him. "I am going to kill you. You are the reason that people go into delusions. You are the reason they get lost. You are the reason that they become mean. So I have to kill you". So Kali said, "All right. But first, you must hear out my importance. [UNCLEAR], what is my importance. After that, you may kill me.

My importance is that when my "yuga" (age) arrives, the people who are living in the jungles and seeking the truth, they will take birth as ordinary householders. And in that Kaliyuga only, they will attain the Truth. Now if you wish to kill me, then do so".

So Nala asked, "But why will this happen in Kaliyuga?". "Because in Kaliyuga, man will be [UNCLEAR]. He will turn his attention and ask that there must be a way to go beyond all these things. He will be tired of going to the temples, going to the masjids, going to [UNCLEAR/forest?] and [UNCLEAR/worldly life?] and will ask, 'What is this drama, after all?'. Then he will become the ocean. And when he becomes the ocean, he will attain this".

This is the fact that was stated in [UNCLEAR] prediction. But this prediction was also accepted by Kali as the truth. Because one thing you do not know is that this paramchaitanya, is "tatastha" (detached). Completely detached. Today I see, that in these fifty years, Kritayuga has started. And this Kritayuga has also made the paramchaitanya very active. It has become dynamic. And this paramchaitanya is performing this work. Every moment, in every direction.

You will experience this after Self-realisation, that all the time, someone is helping you, someone is looking after you. All the time someone is with you, when you need something it is in front of you if you need someone, they are in front of you. Not only that but all the time you are in bliss. So to obtain this Supreme joy you first have to have Self-realisation. If someone says that you just get into joy, then this is incorrect.

One has to be [UNCLEAR/manifest?] it for oneself. One has to be honest with oneself. And if all this is for our own benevolence, then why not attain it? And if this is your own Kundalini and she is your mother and she knows all about you; and she is in anticipation that somehow or other to give you Self-realisation – then why not [UNCLEAR/manifest it?]. And why not accept it?

What is the need to doubt or question it? Nobody is taking any money from you. Nobody is asking you to hand over your property. Nobody can take anything for this. Because this is such a priceless thing that those people who ask for money in the name of God – be extremely wary about them. Does God understand banks or money? Never – this is something that we have created. What connection can God have with it?

We are now people who have been brought up in such a culture where without giving money, no work can be done. This is only that man has dared to do, that is why we have to spend so much money. These things of man which are so despairing are also equally with hope. If there is a transformation in man, in all of society. If all of India transforms and not only that but the whole world transforms – even if not everybody, enough people are transformed then the world will change.

Because you become completely immaculate. You become completely sahaja [UNCLEAR]. [UNCLEAR/You get sight] of where

you want to go, and you also reach your destination quite easily. This might appear strange to listen to and even miraculous to think about. The thing is, these things are there and today, you are going to attain Self-realisation. Everyone, all those who are sitting here, they all should be able to get Self-realisation.

However, there is just one thing – you should have a pure desire. If you do not have a pure desire, then this cannot be forced upon you. Because of the freedom that God has given you, that has to be respected. You should desire this in independence. Because Kundalini is pure desire. Because other desires are transient – today there is one desire, then we turn away. Tomorrow you want this and then something [UNCLEAR sentences]. This means that our desires are not pure desire.

There is only one pure desire. Anyway, whether we know it or not, through this paramchaitanya, [UNCLEAR/will give this to us]. Knowingly or unknowingly, this power takes us everywhere and we seek there. Some seek in money, some seek in power, some seek in family and household and in the end he comes to know that these do not have that joy. Then he turns and thinks where Supreme joy can be found and that it is within us, inside us.

This is not just talk but there is something in it. This should take place in reality, there should be an actualization, this happening should take place – otherwise, it is all just talk. People in our country simply talk on this, more than necessary and everyone is fed up, of listening to them and [UNCLEAR].

But the time has come now for [UNCLEAR/the experience?] and if there are any questions that may have come up for you and [UNCLEAR] if such questions are there, I would definitely like to answer them. Although you may know that I visit a lot of countries and face all types of questions, I have become very proficient. [UNCLEAR] and even if I give realisation, it does not mean that your Kundalini can be awakened. It would be [UNCLEAR/ridiculous]. I am talking about going beyond your intelligence. It is about going beyond the mind-intellect-ego. And for it, any type of [UNCLEAR/abstaining], holding fasts or merely talking about it – it is not going to happen.

By the way, My [UNCLEAR]. But without meeting these people are not able to understand how just with the hands [UNCLEAR]. But this is a matter of love. In love, it is not necessary that you are always [UNCLEAR/together]. But [UNCLEAR statement]. I think you all should get it today. But after getting (Self-realisation) it should not be that the seed sprouted and then was not [UNCLEAR/allowed to grow/looked after]. That should not happen. After the seed is sprouted after that you have to turn it into a tree.

A tree of this kind can benefit thousands of people. All types of prosperity can be achieved. All kinds of support can be provided. I would like to tell you that even though there is so much unemployment in London – all those who have come to Sahaja Yoga, whatever type they may have been – not one Sahaja Yogi is jobless. All have got jobs, they have [UNCLEAR/progressed]. Because the principle of Laxmi is also here. But to [UNCLEAR/capture the heart of Laxmi], that should also be understood.

Because Laxmiji is also standing in a state of balance. Mother Laxmi is a goddess full of love. In Her two hands; there is a lotus in each – a pink lotus flower. There is no shade pink like the pink colour of the lotus. She has two in Her hands and She is also standing in a lotus. Means there is a lot of simplicity in Her and She does not exert any kind of pressure. He should be recognised as Laxmipati who is as beautiful and attractive as a lotus – meaning his house and his heart should be beautiful. And there, even if a thorny black bee enters, [UNCLEAR] enters, it is received there. There should be love even towards him.

The second thing is, there is money flowing through one hand and the other hand is raised in blessing. This means there should be charity with one hand and with the other hand, refuge. Those who are under our refuge (dependents) should be treated with love and faith.

Three days ago, I explained to the members of Enlightened [UNCLEAR/name of organisation] and their wives how they should be in [UNCLEAR/rapport] with the locals and how they should establish a dialogue with them. How they should progress and monitor. And the Sahaja Yogis are active in this as to how they can establish this dialogue.

In this manner, the people (Sahaja Yogis?) of fifty-five countries – they mentioned today there are fifty-five countries – I have never seen them fight or quarrel with one another. They never complain about one another. We have people here who are so honest that people wonder how this honesty developed within them. And the Sahaja Yogis from abroad have become so moral that they do not even look at other women. Is this some kind of miracle? They have all become messengers of God and I hope that today, you also obtain that great principle.

I have nothing to give or take in this. There is no [UNCLEAR/favour] from Me. If a mother does something for her children, she does it with love because she loves. It is an act of love. How can there be any give or take in this? Any mother will desire that her children be bigger than her, be [UNCLEAR], be more loving than her and more compassionate than her. That they spend their life in felicity and joy. What else can a mother desire? Nothing else.

And in this country where the mother is [UNCLEAR/respected], where every woman is looked upon as a mother; in this country, you should understand – abroad where they do not understand the mother when they do not respect the mother; even they have honoured the mother – so for you, it is very easy. That in this “yogabhoomi” (land of yoga), where your culture is so high, your character is so high, where so many great sadhus, saints and seers of great character have lived – why should you not obtain it and settle in it?

In their care, they have not even heard the name of God, such as the Russians. And they have settled very deeply. It cannot be understood. There is a village there Togliatti – they have come in (to Sahaja Yoga) everywhere – but there is a village Togliatti where you will be amazed to hear there are twenty-two thousand Sahaja Yogis there, who are active there – twenty-two thousand. And they are very deep.

So think that in this country what progress there could be, where we have always talked about the truth. Where we have always talked about the Spirit. Where we have always been seeking God. In such a great country, this movement should be so great. I am very hopeful that one day, we will all be awakened and attain this truth.

My Endless Blessings to All of You!

[End of recording].

1992-0207, Arrival

View [online](#).

7 February 1992

Arrival

Perth (Australia)

Talk Language: English | Transcript (English) - Reviewed

7 February 1992

You Can Peel Flowers Like Fruit, Right?

Arrival at Perth Airport

Perth, Australia

Talk Language: English | Transcript: Draft

[This recording is mostly inaudible with a lot of background noise, hence quite a few gaps in transcription]

[After one minute, Shri Mataji arrives; Sahaja Yogis call out 'Jai!']

Shri Mataji: [inaudible] There was a big lightning around [unclear] I was saying it is announcing the havan. You can peel flowers like fruit, right?

[to a Yogi] Hello. [long section inaudible]

Sahaja Yogi: They've got a rather long stalk. [inaudible]

Shri Mataji: How are you, all right? [long section inaudible] It's like Sahaja Yoga told you. [Shri Mataji laughs]

Sahaja Yogi: It's definitely [inaudible] It never gets [unclear/dirty].

Sahaja Yogini: Will you have one?

Shri Mataji: Go and find that girl [unclear/in Hindi]

Sahaja Yogi: I keep getting all these flowers wrong [laughs]

Shri Mataji: Jasmine, ne? And this one, what do you call – this one?

Sahaja Yogi and Yogini together: Frangipani

Shri Mataji: These are the champas, this is champa – all of them are. [background noise] All the Malaysians were there.

Sahaja Yogi: Yes, yes they rang up to ask when You would be there.

Shri Mataji [in Hindi] Alle watthe? ['Did he come?'] Hello, you could have met over there, they told Me that you had gone away. How are you?

Sahaja Yogi: Fine thank you Mother.

Shri Mataji: When did you come?

Sahaja Yogi: When did I come...? Oh, one year ago, Mother. Yes Mother, I was here last year. [inaudible]

Shri Mataji: Where are the... [unclear] guide?

Sahaja Yogi: Yes well, we told them we were coming, but I'm not sure whether that's a good idea or not. [laughter, then unclear]

Shri Mataji: [photos being taken] You have to protect the camera now. All right? Not yet, we'll get too [unclear/fast]. We'll meet just in front.

[All are on the move through airport]

Shri Mataji: Have you brought the [unclear]?

Yogi: Yes, I've got [unclear]

Shri Mataji: All right? Good to see you. This gentleman [unclear] last year. His name is [unclear/Prakash]. [Inaudible. Shri Mataji gets into taxi]

1992-0207, Informal Talk

View [online](#).

7 February 1992

Talk to Sahaja Yogis

Perth (Australia)

Talk Language: English | Transcript (English) - Reviewed

7 February 1992

Righteousness Must Have Love And Sweetness

Informal Talk to Sahaja Yogis

Outdoors, in the garden of Ashram, Perth, Australia

Talk Language: English | Transcript: Draft | Hindi | Transcript: Draft

[sounds of children playing, yogis talking]

Shri Mataji [in Hindi]: That lady also turned out bad, others are saying, she is not right.

Sahaja Yogi: [inaudible]

Shri Mataji [in Hindi]: Come closer, cannot hear.

Shri Mataji [in English]: Some...actually, most of them really, Australian girls [unclear/are] really very nice wives, I must say. But some of them are queer I should say, very queer, I don't know, poor Prasad has been blessed by so many of such kinds... [laughter]

Shri Mataji [in Hindi]: Now you tell Me, what's the matter?

Sahaja Yogi: I don't like her behaviour. It's not right.

Shri Mataji: Even you are a little brahmachari, is it not true?

Sahaja Yogi: I am asking...

Shri Mataji: Yes you are a little. [in English] You see they are not Indians, they are used to romantic stories, like Romeo, Juliet, this that. You see them on the roads also they are kissing each other, or doing something. I mean if our husbands do like that, you just take a divorce, its shamelessness according to Me, So that point is there, you will have to little bit, look to that end also. [in Hindi] And if girls are more in age, then they become more like that – [English] frustrated.

I wish Dr. Bogdhan was here.

Sahaja Yogi: You'll see him in Sydney, Shri Mataji. He's gone to Grafton, north of Sydney.

Shri Mataji: That is such an asset from Australia. Such an asset. But Bogdhan, you know doesn't understand money at all – absolutely, he is worse than Me. I really tell you. Between both of us, we get lost in that Russia. We just don't understand

anything. He's too simple. Actually, for an Australian, he is very impractical, can't understand it.

Better now? I can see you smiling. Sit little spread out, sit in a spread out way. Sahaja asana. 'Sahaja asana' is spread out. No, no – not to push back, just put it straight, Yes. Better? Just this. Like this, not like this.

You all have been singing? Practicing? Thinned down? What's the matter? You, you.. You have thinned down. Careful. If you just thin down without doing any dieting, it means there's some liver coming out. [in Hindi: unclear - something about right side]

Righteousness must have love and sweetness, otherwise it's like a sugarcane which is without any juice. Should not be artificial of course, but to say sweet things; the children understand sweetness very well.

Sahaja Yogi: Simon's doing a lot of work with these Chinese programs I told You about, Shri Mataji.

Shri Mataji: Which one?

Sahaja Yogi: In Sydney, we did twelve programs, for the Chinese...We've been busy.

Shri Mataji: Ya, Ya , he did. With the Chinese, they are very sweet people, the Chinese. Are extremely sweet, gentle. [in Hindi] Like Bengali style, Bengalis has got big impact on China. [in English] Bengali's have got the same grace. Very sweet: Chinese are extremely sweet. And they don't know how to express their sweetness - they express it when you are eating with them. I mean really, in a Chinese-like way I don't know what comes out of you there, it's...It starts about six and it finishes at twelve o' clock, They will go on: "Please, this one is our speciality," you see. And you'll be at least eleven courses, and every course will have eleven, at least [unclear]. And the host will sit next to you and you are finished. They win over people through their stomachs, I tell you: every time. Very sweet. Very, very sweet. And they remember small, small things, very small things. It's very sweet - and same with the Bengalis. And if you even have a tea with them or something, they feel so happy. I mean, it's something with Bengalis too.

I think I will have My bath and then I can have lunch, because breakfast I have had already. [Laughs] Last time I didn't take any dinner, because these people brought some sandwiches all the way - I was not hungry. I said, all right, they have brought so I ate sandwiches, then I had no appetite. So sweetly they brought - these Chinese - sandwiches, Diet Coke, everything [unclear/with them]. Very sweet.

Sahaja Yogi: They were most anxious on the telephone, they wanted to see: "Is there time? How much time will there be? Will there be enough time – we can go there and..." [laughs]

Shri Mataji: They were with Me for about two and a half hours, very happy. This, I was telling you about this gentlemen, Indian, whose a doctor, who had been to TM. TM started showing, He said, "There's a problem in our collectivity. " "I said, "Why?" "Because N G has married a lady who's already a married lady." I said, "Who told you that?" So he said, "Her husband came and complained to me, that she is a married lady and now she has married N G." I said. "Doctor, if you have some common sense, try to understand, that a married lady cannot marry somebody else and if she marries, he can file a suit against her. So she is not married to him definitely now." Then N G told Me, "She is already divorced, Mother but they don't believe me. They believe that man." I said, "Never believe a non-Sahaja Yogi." The simple logic is, if she was married to him, they would arrest her. TM's bhoot effect was on him, I said, "Don't try to create problem in collectivity. It is N G who has worked it out; single-handedly, He stayed there for such a long, he is the one who worked it out. And now you are trying to say these things to Me, it's all [unclear/ any bhoot]. He says, "This is bad, that is bad..." TM has this kind of a bhoot, you see, it just comes up, trying to find faults with the leader or something; trying to be very wise. But if you get rid of it, then they are very good.

So now, should I have My bath? [Shri Mataji gets up to leave] You are doing better that way, isn't it? Because if you are in the dark and I am in the light, it will show better. [A shawl has been placed on the ground for Shri Mataji to walk on] Who is spoiling their shawl? Matches with My sari, you see. Very much. Where is the gentleman? [in Hindi] Where were you? Please get My box.

1992-0207, Evening Program, Shri Ganesha Puja Weekend

View [online](#).

7 February 1992

Evening Program

Perth (Australia)

Talk Language: English | Transcript (English) – Draft

Music Program, 7th of February, 1992

TC 05:30

Indistinct chatter

Shri Mataji:

Puja Pujani (Hindi)

song are very good

You all can sing or not?

All the children can sing

yes of course

TC 09:20

This is (inaudible)

TC 12:45

Syntiziser (Hindi)

Anyone hwo knows piano

Cant you do it

Yogi (inaudible)

What kind

Yogi:

Microfone (inaudible)

But still

with the relationship to the music

is less I agree there

But still

If you have a syntisizer

You can have any kind of tune or anything coming out of it

I will by for you, if you want.

The other day we had a busy program in Calcutta

Where they made the same (later style)

It made a big difference with the syntisizer, I should say. Big difference

Also it is electrical so they are worried much more

Yogi (Inaudible)

(Hindi)

TC

14:02

Shri Mataji:

Syntisizer (Hindi) makes a bigger sound and helps a lot.

And you can make it into any tune, I mean.

The other day it was really, that the syntisizer did a lot of things

And these also they had guitars also attached to electricity

So it was making such a beautiful accomanienment

Of course loudspeakers does work it out that way

(Hindi loudspeakers)

Still people are quite sesrious. They should be bubbling with joy.

I think you understand the meaning. If you understand the meaning then you would.

(Hindi Tolak)

(Hindi

Yogi Mahamaya Mahakali)

Before hand you must select what songs you are going to sing.

You know that song all of you

Which ever song you like

Whatever song you have practiced

(Hindi)

TC 16:25

TC 1:17:30

Shri Mataji:

I dont think you should wear sari

Like to wear sari

1992-0208, Spiritual Awareness

View [online](#).

8 February 1992

Spiritual Awareness

Public Program

Fremantle Town Hall, Fremantle (Australia)

Talk Language: English | Transcript (English) – Draft

Talk starts at 00:13:50

I bow to all the seekers of truth...

At the very outset we have to understand that truth is love and this love exists, has been existing and will be existing, it is eternal. We cannot transform it, we cannot regularize it unfortunately at human awareness we cannot know it. This is the all-pervading power of God's love which is doing all the divine work. When we see this beautiful flowers we don't ask questions how this miracle has taken place, how a little seed has given such beautiful flowers with such colors and fragrance, we just accept it. What about our eyes, look at these eyes they are so complicated, what a camera that records everything, keeps in the memory. So many things in this world which are done as a living process cannot be explained by science. So we have to go beyond the human awareness into a higher awareness as you say the spiritual awareness where you can understand how these things are worked out. So from amoeba to this stage we have come as human beings we don't even think how we did it, how did we manage to become human beings from a monkey stage it [UNCLEAR] difficult to understand but it has happened. But still we have not reached that stage which we can call as absolute, we live in a relative world, we do not know the absolute truth. For example in these days there is a big quarrel going on about ordination of women and all that whether it is right or wrong, whether it should be or not is decided by human beings. This is all because we haven't found the absolute truth, if we had the absolute truth then we don't need organized religions, it's an innate thing with in us lies the religion that is just to be awakened. You may be a Christian, Hindu, Muslim anything we are all just the same, nothing stops you from committing any crime any sin because you belong to a particular brand, it's just a brand which is artificial.

So is there something genuine thing with in us? there is. Whatever I am telling you today you should not take it for granted. Blind faith is of no use, you have to see that I am putting before you a hypothesis, this hypothesis if it is proved then as a honest people you have to accept it. Of course you have to know that we have become human beings effortlessly and if you have to become higher human beings then also it has to be effortless that is what Sahaj means spontaneous.

So now with in a slice ten valences which you can see here in the green area these are human valences, actually before that we have only eight valences in the matter and nine for the animals and ten for the human beings. For the another problem which come up is that human beings have been given the freedom to choose... to choose if they want they can go to hell if they want they can go to heaven, that path is open to them but still because the innate light is not yet enlightened we make mistakes, doesn't matter... after all human beings can only make mistakes... not God's neither the animals. We also think we are making mistakes all the time we are cautious that we should not make mistakes but when we think we have made mistakes we also feel guilty, that is also not necessary there is no need to make any confessions about it, it's just a... in the past is finished and here you are just facing me in the present. The spirit that we have to achieve is a reflection of God almighty, in this modern times to talk about God is an impossible situation, not in Russia here of course because we have heard so much about God and have never known what it is like so we find it is quite a mythical thing, it's not. God exist and he exists for us as his love is all pervading power and reflects in our heart as the spirit, the spirit is the one which is a witness of all our activities, it's just a witness, it is witnessing us but it is not in our attention. When this kundalini, the primordial force that you have within yourself which is the reflection of the Holy Ghost is the power of God, raises and ascends passes through six centers and pierces through your fontanel bone area when the seat of the spirit is here that's why the spirit gets into our attention. When the spirit enters into our attention attention gets enlightened, this is what it is in evolution whatever you get we get it in our attention on our central

nervous system. It is not don't do that... don't do that... supposing this very dirty place a horse can pass through a dog can pass through but a human beings cannot because they have developed that sense of cleanliness with in themselves which the animals haven't yet developed. There are so many senses which human being have developed, the sense of beauty the sense of color which animals have not developed. But above all there are some special type of people... special category of people whom I call as seekers and these special type of people are seeking the ascent to that state of spirit, they are not satisfied with their human awareness, so they are seeking a higher state and when they become seekers there is a way out in this modern times. The spirit when it comes in to your attention it enlightens you... it enlightens you and on your central nervous system you feel the centers of other people. As shown here [Mother pointing towards the chart] you can see clearly how these centers are felt on your fingertips. Thus of course you know about your own centers but also the centers of others because a new dimension of awareness dawns upon you which you call as collective consciousness, that you become collectively conscious, you know about others, you don't know about them what dress they are making what quality of life they have or what kind of a personality they have, what you know them is the chakras that they have, what are their problems the centers what problems they have. And if you know how to correct those problems... if you know how to correct your problems... and if you know how to correct the problems of others there cannot be any difficulty in the emancipation of human beings. This new awareness with in us of collective consciousness is the same that people talk about the microcosm becoming a macrocosm like a drop becoming an ocean, this happens, this has to happen... and I am sure this will happen. As a result of that so many things happened people like you see these are Australian's sitting here singing Sanskrit songs I mean it's really a feat I must tell you. Formally when English were in India for three hundred years they couldn't even speak one sentence of Hindi language... so difficult... use to say a tongue twister we don't know how to speak this language... so difficult... then to speak Sanskrit I mean to sing in Sanskrit language its something absolutely a feat. Anybody who can hear them will not know whether they are Indians or Australians who are singing and if you hear the Indians singing English songs you will be amazed the way they sing beautifully with your [UNCLEAR] and all that all the things that you have its just a [UNCLEAR] it I am telling you. But actually what happens that then you realize that we are human beings, we don't carry our brands with us which has separated us... then we also understand that all these religions came to us as flowers on the same tree. All the incarnations all the prophets all of them have been on the same tree of life, they came at different times according to time they adjusted their preaching and tried to bring the religion with in them... the innate religion... the pure religion with in them. But of course it deviated as in Christianity you have to know that Thomas had to run away because Paul tried to intimidate all of them so he ran away from there and he went to Egypt and in Egypt he wrote the exact thing about Christianity about Christ. The treaties are there and he was so frightened of these people who were in charge of the religion that he put them all of them in a big jar and they were hidden in a field which were covered with some stones. But later on about fifty years back only it was all discovered, he called those days the Christians as [UNCLEAR] guna in Sanskrit means the knowledge the knowledge on the central nervous system and he is described everything that I am going to tell you today is about the spirit about the experience that you have to have and not just a brand. All these religions deviated because they were organized and people became more money oriented it became like a club I think and all that has lost its own essence of oneness. So called fundamentalism will settle down in all these religions because they couldn't see the oneness the [UNCLEAR] also the so called individuality we talk of at human level is actually against the principle of the [UNCLEAR]. Individuality that fights with others which competes with others which quarrels with others is not the individuality that we have to have. But individuality like the variety every human being made differently every flower every leaf is made differently, in the same way all human beings are made differently but not inside there is only the same spirit shining with in us, the same beauty the same love working with in us. So we have to understand the inner side of our being where it reside in a special way what we can call as the seekers, and the seeking is one which is very important in Sahaja Yoga because the kundalini is the power of pure desire... pure desire... all other desires are not pure. Today we want to have a shoes... tomorrow we want to have clothes... then we want to have cars... then we want to have houses... we never satisfied, we are jumping from one to another we work so hard get the thing and we never enjoy, then you start thinking of something else... right... like mad you are running after it and leaves us all the time empty whenever we achieve it.

So there must be something that is pure desire that once you desire it and achieve it then you get content and the self-contentment is so fulfilling so beautiful that whatever you get you enjoy... sitting here I see a beautiful carpet it's not mine thank god otherwise I would have been worried to ensure it to do this and do that... it's not mine, but I look at it. And the second thing that has happened to me as will happen to you also that you will jump in to your present, jumping in the present means you think of the future and you think of the past but when you jump into the present you don't think... you go thoughtlessly aware...

you are aware but thoughtless so I watch this beautiful piece which is created by some artist I go thoughtless and all the joy that artist has put it into is starts pouring into me soothing me completely making me [UNCLEAR]. Anything that is made with love soothes you down completely, even another human being even this beautiful country that you have anything even a small little stone when you see or you see these old timber that is around everything soothes you [UNCLEAR] when you see the beauty of the creation. Normally our attention is on human beings and we become competitive but then our attention becomes so enlightened that we start seeing life in a very different way, first of all we become a witness, we become just a witness means we are watching the whole play. Supposing you are watching the play of Napoleon suddenly you feel you are Napoleon sometimes you do feel that way but when the whole drama is over you know it's a drama or it's a film we don't think that you are any more Napoleon. In the same way the drama is over and you see everyone as just a play everybody is just a play and all these hatred and all these revengeful attitudes just disappear you think it was just a play... just watching a play there was nothing so serious to become involved in that... it's just a play.

So the first thing that happens to you is that you become a witness start watching things much better. Now a days you have seen that our media is frantic and doesn't understand what to write and what not to write because they have lost their [UNCLEAR] they have to be just the witness the truthful witness of the whole thing they can really help you. But on the contrary they have their own conditioning because they are educated that will to be aggressive to look at something which is something of no importance. For example a journalist came to see me and what she writes about me is this that the house... I went to the house and the house was all carpeted well and that she was sitting on a very beautiful sofa set and she was wearing this kind of perfume and all that... I said that's all she saw nothing else... I mean she couldn't penetrate any more into understanding but these superficial things they see. So these superficiality just disappears when you become a witness and in the witness state whatever you see becomes like a picture whenever you want to think about it the whole thing comes to you and you know what it was even the folds on your clothes the way you are sitting everything the faces and all that just comes before you if you want to think about it. If you want to think you can think but if you don't want to think you don't have to bother, like in Switzerland one doctor came to me he said mother cut my throat or do what you like but stop the thinking I am fed up with thinking. So this thinking all the time this joyless pursuit goes on and on and on like mad it just stops... it is under your control because you can control it... if you want you can think or if you don't want you don't think.

So you reach the first stage of your ascent we call it a thoughtless awareness. This attention is the one when enlightened gives you the absolute truth because it becomes part and parcel your nerves, you put your hands to somebody and you see that the gentleman is catching on a particular center, everyone will say the same thing... everyone... you have ten children tie up their eyes ask them now what is this gentleman suffering from... all of them will put up one finger, now ask that gentleman have you got throat trouble... yes I have but how do you know... all of them saying the same thing. You can know easily with these things diagnosis otherwise for diagnosis if you go... in Houston one gentleman went he said I died with the diagnosis only I had no energy left for the treatment. So it is like this that for diagnosis also they will put everything out and then put back to see if everything is all right. But with these fingers you can make it out... very easily you can make it out whats wrong with the person... so easy... now some people might say how can it be so easy... it has to be because it is so fatal...it is so fatal... whatever is fatal for example our breathing is so easy we never question that... supposing for that you have to do lot of exercise or you have to read some books how many minute we will exist most of them will perish out. So it's a very fatal thing and today it is the need of the hour that people are absolutely going a [UNCLEAR] with madness all over the world whether it is democracy or communism. If you go to America you won't find anyone who is not tweaking his eyes or tweaking his nose or tweaking his lips... you won't find anybody peaceful all going mad without any peace with in. What is the reason they have everything... they have money they have all the powers that they want to have why... why are `they so nervous, 65% people of America will become schizophrenia... can you imagine schizophrenia. Apart from that there are Aids and other new disease that has come as called as yuppies where the people lose all control over their central nervous system in the sense the conscious mind and unconsciously they may walk but consciously they cannot even get up, so they become just like reptiles like big fishes they are carried. Just like say a person who has no hands and feet and just he has to move with somebody else aiding that person. He can think... he can think, he can express himself but he cannot use his hands feet or anything which is to be done with conscious mind, now this is a horrible disease that is coming because we have used to much of it... we have tired out our conscious mind all the time for choices now... America is the worse place for that I should say because for everything you have to have a choice... even the handles are different before getting into the car you better find out what handle they have otherwise you may not be able to use it. Bathrooms

are different, you get into a bathrooms and you find you are in a tub somewhere. So best is to know that these choices are created just to pamper our [UNCLEAR]. There is no need to have so many choices, people who are wasting their time in choosing... choosing... choosing and by the time they choose something come home and say it is all useless I have chosen. So secondly they have to again go and do something [UNCLEAR]. It's not important, what is important is to choose the life of spirituality... choose the life which is much higher above all these things and all these things come to you spontaneously [UNCLEAR] you don't have to worry about anything else then. Once you are there you will be amazed how you are looked after and how everything works out. The whole system of Sahaja Yoga is filled with miracles... there have been cures of blood cancer no doubt... there have been cures of so many other diseases heart and every sort of a disease has been cured by Sahaja Yoga. We have got three doctors who have got MD, they were MBBS they have got MD in Delhi University, there are seven doctors in England who are recording the cures and also we have doctors here I don't know how many in Australia who are doing the recording of cures. And a gentleman who wanted to write about the miracles of Sahaja Yoga found out such a pile of miracles in one month and he said mother you better come and choose and tell me what is to be done. But there are already so many miracles that we see but we never note that but after realization we start seeing them, so you know the absolute truth, there is no relative problem so that there is no quarrel... there is no quarrel because we respect all the religions there is no quarrel there is no fundamentalism. Because we know the absolute truth there cannot be any quarrel with any one... no fight... now Sahaja Yoga is working in 55 countries and they come to India once a year... not all but partly... chosen ones those who have gone deep into Sahaja Yoga... Still we have 500 foreigners coming to India and about 2000 Indians. But I have never seen them quarrelling... fighting nothing. Enjoying each other all the time... sometime of course they pull each others legs and have jokes at each other is all right but normally it's such love such friendship something happens to somebody in Australia somebody will rush from England and if something happens to somebody in India they rush all the way from America. It's like one body... everybody feels for everyone... everyone knows everyone and try to do whatever is possible to make the other person happy and joyless and rich in spiritual life.

The third thing which is very important that happens to human beings that he jumps into the ocean of joy, joy [UNCLEAR] got unhappiness and happiness, it has got only joy and cannot be described, it is to be enjoyed only that you see everything and you just enjoy it. Anything even your calamities you just enjoy thinking it has to come let's face it... it has to be there and the personality becomes so strong, so pure, so beautiful that such a personality even with a glance of such a person lots of things can happen and things can improve. There are many people who are now talking about destruction of the world and all that making of lots of money, they have to frighten people just to make money that's all because they are all money oriented but this is not going to be anything of that kind. The creator who has created us is much more worried about us than ourselves and that is going all out to see that we all get our mass emancipation, that we all raise above all these things and enter into the kingdom of God that's all there, something false something hypocritical you might have seen and you might have been put off but remember that with in us there is the truth we should find that within us, this truth once we find we have the peace, the peace with in ourselves we stand up and see everything. When you are supposing in the water and in the turmoil you see the waves about to engulf you... you are worried but supposing you get into a boat then you see these waves and you enjoy it, but supposing you know how to swim then you can jump into those waves and save others, this is how in Sahaja Yoga you raise.

The first stage is to get this thoughtless awareness as your first ascent... first step and the second one is known as doubtless awareness and this is the state where you can give realization to others... you can cure others... you become absolutely we can say a saint. But you don't have to give up your families... you don't have to dress up funnily... you don't have to dance in a stupid way nothing of the kind is needed but you become the most normal person... most loving person... most honorable, obedient, law abiding and then you know what your parents have done for you... what you have to do for your children, your family improves... there is so much improvement everywhere that its really amazing that such angels are there in this world still lost their way but they will find it I hope... so many find it in Australia and go ahead with it. The only problem is once they get realization they feel very fine and nice on top of the world. But this connection to the mains which is put through your kundalini just like this connection is put to the mains can be loose... so one has to work it out at the most a month will be required and you will be amazed how this connection can be established.

In the olden times for purification people used to go to Himalayas or Alps or some place to mediate and used to cleanse themselves do all kind of horrible sufferings they have to go through. But now there is only one thing you have to do... first of

course is a little meditation that they will tell you five minutes in the morning, ten minutes in the evening which is very simple but also you have to be collective... you have to come to the collective programs. If you do not come to the collective programs then you cannot be cleansed properly... that's the only way you can be cleansed and this collective coming is little difficult for people because that is so conditioned... this is a very simple method that you come to the collective. Like supposing my nail is broken it cannot grow in the same if you are not with the collective it won't grow. So I have to make a very humble request to all of you though you will get your realization I know you are definitely seekers when it was raining... first of all these people said there is no rain and mother its very hot this month so I said all right you have the rain... so there the rain... now the rain was so much that they said there may not be people coming. I said if they are real seekers they will come... no doubt... there is no problem on that, but the rain has to be there as you needed so let there be some rain. Now as you are special people who are a special category which is described by William Blake as men of God will know God and they will have power to make others Godly... he has described, he was a great seer and he has really said so many things which have come true now... but at that time when he was writing people though he was mad even after 100 years when they had a centenary some people believe that he was mad. Because those people who have not reached that stage think others are mad and it's difficult to explain to people who have not got eyes about colors in the same way it's very difficult to make people understand about spirituality which is beyond human awareness but we all have our birth right to be there. Sahaja means "Saha" means "with" "ja" means "born" with you its birth right to be there and if you are having this power this is within you... all the powers are within you so why not get it... you don't have to pay for it... it's all just there why not have it. I in no way i should say... in no way you are obliged to me. Whatever i am i am there but specialty about you is that you have achieved something... its greatness of yours that you have achieved something and if you have these power within yourself why not you should achieve it and you should get full advantage of it in this life time.

I think i have talked about it i don't know how many languages and thousands of tapes are available even in English language, but all talking this and that is of no use till you get the experience as i always say this lights are beautiful lights and if you have to put them on you have to just switch on because it is all arranged organized and already kept there. In the same way if you are better have your enlightenment and then we can talk about it because it would be very boring if i start telling you how this electricity was discovered and then it was brought to Australia and how it was brought to this town hall. So best thing is to get the light first and in that light to see yourself and then you will understand it much better.

Thank you very much... May god bless you.

So we can have the process of our awakening which is very simple you don't have to do much nothing if you commit. First of all i have to tell you there are three conditions.

First condition is that you have to have full confidence in yourself, absolutely full confidence in yourself. You should not think that how can i get it i have done this mistake that mistake... have full confidence... first condition.

The second condition is that i cannot force on you your self-realization... you are free... absolutely free... so if you don't want to have it you should go... but if you want to have it it will hardly take 5 to 10 minutes. But if you don't want to have it cannot be forced because your freedom is respect [UNCLEAR].

Third condition is another very simple one is that you have to forgive everyone in general, you don't have to think about any individual. Now let us see logically whether you forgive or you don't forgive you don't do anything what do you do... nothing... it's a myth. But if you don't forgive then you play into wrong hands, the people who have tortured you are quite happy while you are so unhappy and you are torturing yourself playing into their hands... so please remember that when you forgive others actually you are giving a great relief to yourself. So just forgive without thinking of these people who have troubled you or in any way who have been troublesome to you. Just say i forgive everybody in general... even if you don't have to forgive [UNCLEAR] it's alright to say that i forgive everybody in general... it's a simple thing to do is to forgive everyone.

Now another condition is that at this moment you are here in the present so forget the past for the time being and have no guilt. If you feel guilty then this center on the left catches too much... the very dangerous one, because then you get diseases like what you call Angina... you sometimes get spondylitis... sometimes you get problem with organs they become very lethargic. So you

can see how this center is so important and we start feeling guilty because people tell you you are a sinner you are this you are that. To me you are all seekers and at this moment you are not at all guilty. Please believe me that so much guilt is there also this language English language has too much sorry... sorry... sorry. Before [UNCLEAR] used to telephone we didn't hear we used to tell "I beg your pardon" now there also they say sorry. What is there to feel sorry i don't know if you don't receive. So the sorry is too much and there is nothing to feel sorry or to guilty that's the best. That means you should have a very pleasant attitude towards yourself, you should be very pleasantly pleased... forgive yourself and be very pleasantly pleased towards yourself that's the best thing you can do to yourself at this moment and this is what is a very simple thing to do is to understand that you are human beings. You are at the epitome of evolution only you have to travel a little bit and you are there. So why should you feel guilty or why should you try to denounce yourself when you are made so much higher at the [UNCLEAR]. That day i was reading Quran there also it is written the same, i was surprised even in Quran it is written that human beings are the highest [UNCLEAR] what are they doing now i just don't understand, even in Quran it is written then [UNCLEAR] is the resurrection time when your hands will speak. In the Bible it is written that there will be a last judgment, this is the last judgment but how are they going to judge you back putting you on some sort of a weighing machine, no, they are going to judge you by your centers, you yourself will judge. You will judge yourself by your own centers and you will correct themselves, after all nobody is going to condemn like this the god almighty is your father and the father of all the fathers, which father would like to condemn his child like this without explaining anything to him without giving any chance to improve, can you think of such a father who could be so cruel and so bad. But he is god he is god almighty how can he be so harsh with you, how to think that way that he will be so wrathful that without giving you any chance to improve he will just finish you off. It's a very wrong idea people have about his mercy and his love. So have a very pleasant attitude towards yourself as i said it and don't condemn yourself for anything at all because this is condemnation of God who has created you. Also the idea of suffering is wrong, Christ has suffered for us already are you going to suffer more, why should Christian suffer i can't understand because Christ they know who has suffered for our sins so we need not have more sufferings but still the Christians believe that we must suffer more. There is no need for you to suffer at all you have to just enter into the kingdom of God the doors are quite open for you. So have that confidence with in you, don't think that whatever i am telling you is just to console you that is the fact... i am telling you it's a fact... you don't know anything about yourself just now that's why you have not faith in yourself. Say for example i take a television set in a remote corner of India and i say that this television is something great and you can see everything here they won't believe, when i put it to the mains then you see the fantastic thing that little box they think becomes so fantastic. In the same way you are not put to the mains that's why you have no idea about yourself, once you are put to the mains the life changes completely your attitude changes. So may god bless you and now with these three conditions or you can call them four conditions we have to be extremely happy with in ourselves and relaxed.

You have to first just take out your shoes if you can to take some help from the mother earth will be a much better [UNCLEAR]. Now we have in Sahaja yoga, you will know about all these things later on, two sides that is the left and the right. Left side represents the power of desire and the right side represents the power of action, so what we do first is to put the left hand towards me you can keep it very easily on your lap as show by him... left hand like this. You put your left hand towards me like this and then you put your right hand on your heart, we act with our right hand all the time we keep our left hand like this representing our desire to get out realization. So please put your left hand towards me and right hand on your heart where resides the spirit, now we have to nourish our centers once for all. In the heart resides the spirit, if you are the spirit then you are your guide, in the light of the spirit you become your own master... your own guru. So you put your right hand in the upper portion of your abdomen, this is the center... this is the center of your mastery, this is the center which is created by great [UNCLEAR] for us to be enlightened here so that we get the wisdom and the light of the spirit by which we guide ourselves and people are guided by our own practices... our own personalities.

So now we take our right hand to lower portion of our abdomen on the left hand side... press it hard. This is the center of pure knowledge... pure knowledge the knowledge that gives us the full idea as how to manage this divine power which starts flowing through us as cool breeze in our hands and out of fontanel bone, how to use this power, this is called as the center of pure knowledge. Again we raise our hand in the upper portion of our abdomen and then on our heart. Now we put our right hand in the corner of the neck and our shoulder and turn our head to our right as far as possible. This center i have already told you its spoiled when we feel guilty, now we put our right hand on top of our head... on top of our forehead and put down our head as far as possible and press it on both sides, one side with thumb and another side with the fingers... put it down, this is the center for

forgiving everyone in general. Now we take back our hand on the back side of our head and again push back our head fully, here without feeling guilty without counting our mistakes, just for our own satisfaction we have to ask forgiveness from this all-pervading power of God's love. This is the cool breeze of the holy ghost which you feel on your finger tips and out of your fontanel bone. Now the last center for that you have to stretch your hand fully and take the center of your palm on top of the fontanel bone area which was a soft bone in your childhood. Now push back your fingers... this is very important... push back your fingers as far as possible and put down your head, now there is a good pressure on your scalp, you have to move your scalp slowly seven times clockwise, please move it slowly clockwise. [UNCLEAR] That's all needs to be done, but please remember to put down your head and then to push back your fingers so that there is a good pressure. Now you have to close your eyes before that i would request you to remember to put your both the feet apart from each other put this hand straight like this and sit normally not too much stretching back or [UNCLEAR] in front but just to be straight. You can also take out your spectacles because you shouldn't open your eyes till i tell you. If there is anything tight on your neck or your waist also you should loosen it please.

Now please put your left hand towards me like this and the right hand on your hand and now close your eyes, here you have to ask in your heart three times, you can call me mother or Shri Mataji whatever you like "Mother am i the spirit" ask this question three times "Mother am i the spirit", this is the most important question for you, the fundamental question. Now as i told you that if you become a spirit you become your own master, so now please take down your right hand, you are working only on the left hand side, on the upper portion of your abdomen on the left hand side and press it hard and here you ask me another fundamental question "Mother am i my own master", please ask this question three times "Mother am i my own master" please ask this question three times, press it hard. I have already told you that i respect you are free, so i cannot force pure knowledge on you, for that you have to ask. So now please take your right hand in the lower portion of your abdomen on the left hand side and press it hard and here you have to say six times because this center has got six petals so you have to say six times "Mother please give me pure knowledge" again you have to say six times "Mother please give me pure knowledge". As soon as you ask for pure knowledge the kundalini starts raising so we have to nourish the upper centers with our self-confidence. So now please raise your right hand in the upper portion of your abdomen on the left hand side press it hard and here you have to say with full confidence in yourself ten times "Mother i am my own master" please put your right hand on the right side press it hard and say ten times "Mother i am my own master", we have to know that we are actually not this body not this mind nor these emotions, we are not the ego or our conditioning but we are pure spirit. So now raise your right hand on your heart and with full confidence you have to say twelve times please say twelve times with full confidence in yourself "Mother i am the spirit" "Mother i am the pure spirit" say this twelve times please. The all-pervading power is the ocean of knowledge, is the ocean of love, compassion and blessings but above all it is the ocean of forgiveness so whatever mistakes you have committed are dissolved in this great power of this ocean of forgiveness, so please forgive yourself and now raise your right hand in the corner of your neck and your shoulder as far back as possible and press it hard. Put your right hand towards to right... right side as far as possible. Here now you have to say with full confidence again in yourself "Mother i am not guilty at all" please say this sixteen times from your heart "Mother i am not guilty at all" sixteen times. Already i have told you that whether you forgive or don't forgive you don't do anything but if you don't forgive then you play into wrong hands and you torture yourself while the person who has really troubled you is quite happy, so it is mythical that it carry on with the idea that we cannot forgive, this is very important because if you do not forgive then the center which is for this is the center that cannot open it is very small center and it has to open up, it is constricted, if it is not opened out the kundalini won't not raise so now you put your right hand on your forehead across and press it hard on both the sides, one side with fingers and another with your thumb and please put down your head it is important please put down your head, here now you have to say from your heart it is question of from your heart not how many times "Mother i forgive everyone in general" "Mother i forgive everyone in general" , this you have to say absolutely from your heart, its very important that this center should open up. Now take back your hand on the back side of your head and hold it, push it back as far as possible, here again without feeling guilty without counting your mistakes just for your satisfaction you have to say "oh divine power if i have done any mistakes knowingly or unknowingly please forgive me"... "oh divine power if i have done anything wrong or committed any mistake please forgive me", please do it from your heart not how many times but from your heart please ask forgiveness from all pervading power of God's love.

Now please stretch your hand... stretch your hand put the center of your palm on top of the fontanel bone area on top of your head which was a soft bone in your childhood, the center of your palm now adjust it properly and now most important is to push

back your fingers and put down your head as far as possible, now press it hard here again i cannot cross over your freedom i respect it very much and i cannot force self-realization on you. So you have to ask for it, now move your scalp seven times slowly clockwise asking seven times "Mother please give me my self-realization" seven times [Mother blowing into mike].

Now please take down your hand and slowly open your eyes, you can wear your glasses. Put both the hands towards me like this just like this. Now watch me without thinking. Now please put right hand like this towards me and bend your head and see for yourself if you are getting a cool or a hot breeze if you are not forgiven or if you have a liver problem then you won't feel it cool but then there will be some cool or hot breeze coming at least warm will be coming out of your fontanel bone area but don't touch your head just above it hold it and see for yourself there is a cool or a hot breeze is coming. Have confidence, bend your head... bend your head... now use your left hand bend your head... bend your head... and see for yourself. Some people get it very far and some get it close so just see there is a cool breeze coming or a warm breeze is coming out of your head, this is the breeze of the holy ghost and you call the cool breeze of the holy ghost, now you have the right hand towards me and bend your head again and see for yourself if it is coming on your left hand.

Now you have to certify yourself now raise your both the hands towards the sky and bend back, here now you have to ask the question three times "Mother is this the cool breeze of the holy ghost or Mother is this the all-pervading power of God or Mother is it the Brahma chaitanya" ask any one of these questions three times, push back your head and your hand towards the sky.

Now please bring down your hands, all will feel very relaxed now all those who have felt cool or hot breeze in their hands or finger tips or out of the fontanel bone area please raise both your hands... hot warm or cool breeze, please raise both your hands... both your hands.

Most of you except for one or two. May God bless you. I bow to all of you so your saintly life has started. May God bless you also i pray that you all have wisdom to grow in it. Don't waste it otherwise it would be like a seed been sprouted some people didn't feel doesn't matter it will take hardly any time for them also to feel. I am sorry i have a leisure for one day and this program is arranged in such a short day but we have a very beautiful center here and lots of people are here and all of you should come to the collective which they would arrange, they will tell you about the follow on i hope you all people will make it convenient to come down and go deep into yourself and become masters. When i will come next year i hope to see great trees grown out of these seeds and the kundalini has reached that height with in you. You are real seekers i must say the way you came in this rain.

May God bless you

1992-0209, Shri Ganesha Puja: Gravity and Balance

View [online](#).

9 February 1992

Gravity And Balance

Ganesha Puja

Gidgegannup (Australia)

Talk Language: English | Transcript (English) – VERIFIED

It is so joy-giving to be back in Australia. When I wanted to come here in this month, Stephen told Me that Perth would be scorchingly hot, and "I don't think you should go to Perth first, you can go later." So I said, "That part you leave it to Me. The rest is all right."

Now you have seen how it rained and rained and rained, because you wanted rain. That was needed very much. And also you wanted a cooler atmosphere. Both things have worked out. But then the worry was that because of the rain, the seekers won't come. Also that was solved because it was a testing ground. I told them, "If they are real seekers, they'll come." Otherwise what's the use of having a big quantity with no seeking? And see yesterday, what beautiful people came. They came all the way in the rain because they were seekers, and very deep seekers. They never even asked a question. Can you imagine, in this Australia, I am always bombarded with questions. And they had told Me not to allow them to ask questions. But I could feel their seeking so much, that I said, "Better ask Me questions." And not a single question was asked.

So in one shot, how many things are done? You got the rain that you needed very much for your trees, for your crops, for your fruits, for everything. It was most unexpected. And then you got it cooled down so that our programs could go on well. Then you got the real seekers and the real seeking. But the electricity went off. Now see the good point of electricity, also: because the electricity went off, we had those candles, and all the bhoots I saw were just burnt with these candles on. And I came in the room and they all went "buk buk buk" like that, and I could see why candles had to be put.

So, also, that was a good thing that we should rely sometimes on natural things. We are so much dependant on electricity, is not a very good thing. So we should have always provision for something natural. We should keep some lanterns and things and should try to live more with the nature than with this electricity.

I tell you, this electricity is responsible for spoiling our eyes very much. Supposing we had used those lights which the older generation had used, we would never have strained our eyes so much as we are with this electricity. Because not [only] that it gives us light but also it takes away light from our eyes. So too much use of electricity has made us like slaves to it. As you know that in America, once the electricity failed and so many people died. So it's more to depend on natural things. And this is a good trend that you have, that you try to have more natural surroundings, more natural places to live in.

So the main thing we have to realize that equilibrium, that is being worked out by Paramachaitanya. If Paramchaitanya is the power of love of God, then it works out equilibrium. So the Sahaja Yogis who are going to work out Paramchaitanya have to have equilibrium in their life.

This is a place where I say resides Mahaganesha. So we have to understand how Shri Ganesh brings balance in us. It's very important to see that His swastika represents nothing else but balance. Balance when it is steady. When it starts moving in the right direction, then constructive work starts. And also it works out all that is important for life. But when it starts the other way round, it works out the destructive part. These both are in balance. If they are not, life cannot go on. The constructive and destructive both have to be in balance.

If you see in the nature, for example, a bud has to come, and when the bud dies then the fruit comes out. The tree has to evaporate its water to the sky. If it does not, then it won't rain. It won't trigger the rain. But during winter season it has to drop out

its leaves, because these leaves have to die and fall on to the ground to nourish the mother nature with nitrogen. Then, during summer time, again they come back.

So the life goes on like this, that whatever is created is destroyed, something new comes up, again that new thing also comes up in a way that it becomes constructive. And then whatever it has constructed, part of it is destroyed.

So actually, if you see in the death resides the life. If there is no death – imagine if all the people who were born since long would have been living today – we would not have been here. It would have been so difficult to manage ourselves with all these people. But so many animals have died and those animals also have become human beings. So many human beings have to die to get other people to come on this Earth. And that you have to take some rest and come back again.

So the death is just a change of life. Without death, life cannot exist. It's a balance between the two. So a Sahaja Yogi should never be afraid of death. He should never be afraid of death because if he is going to die, it is only going to be another life where he rests for a while and comes back with greater enthusiasm, with greater energy.

So there is a complete balance in nature, if you see. If there was no balance, we could not have existed. Supposing the Earth was moving with a greater speed, you would not have existed. If the Pacific Ocean was deeper, even by certain feet, you would not have existed. So many things are completely in balance: the distance with the sun, the distance with the moon. Everything is so much in balance. If this balance breaks, then we would be nowhere.

So we have to understand that all this is done by Shri Ganesha. He is the one who looks after all the material things and all the things that are created. For example, the first chakra is created by this Mother Earth, and all this universe then is created by the second chakra. But the first chakra is the one which emits the holiness, the auspiciousness, which gives balance. Auspiciousness comes only through balance.

So I find people when they have lost their balances, they go to the right or to the left. People are very righteous, extremely righteous, very good Sahaja Yogis, nice, but there is no love. Without love, righteousness has no meaning. Love doesn't mean that you indulge into anything, but you must have detached love and responsibility. So in our life, we should see if we have that balance or not. It's very important if we have to see to Shri Ganesh.

Shri Ganesha, as you know, is on Mooladhara. He controls all our senses as far as the Mooladhara is concerned, especially all the excretion. So we are not people who believe in the indulgence of it, neither we believe in the detachment of it, but in the balance. That's why you all have to be married, you have to have a proper physical life, and that you should have proper children and lead a very sensible, dignified married life. That is very important. But love should be there. There should be love between husband and wife, between children and parents, and everyone. If one person goes into imbalance, the whole family goes into imbalance. To establish a family, sweetly and nicely, is also an art. And if both of them agree and say that, "We will do this way," I am sure it's not difficult. Because you are Sahaja Yogis [so] you already know the quality of balancing.

What I find in the West, now, is the balance has gone really on the rocks. Because, see now, there are all kinds of problems of homosexuality and this and that and all that. This is just because of imbalances [that] people have gone to that limit. Another is asceticism, where your people are ascetic, made ascetic like in TM [transcendental meditation] and all that—they have taken to these things. Because these are unnatural things. Natural is to be in balance. If you are not in balance, then things go off and you become either too much of something and nothing of the other. That's how people suffer.

So from Ganesha's chakra we have to learn what are we doing. So sometimes we have to accumulate things, we have to consume things, and then we have to throw them away also. It is not that whatever we consume is just stored up within us or in the house. So we must also learn how to throw away things and how to take inside. This is in our household and in our thought also.

In our thought also, when we receive some thoughts from anywhere, we should only digest that [which] is good for us. And it's

digested because of Paramachaitanya. The rest should be thrown away. You shouldn't bother [with it]. Like yesterday somebody met Me. She said, "Mother I am a Catholic and I cannot get out of Catholicism." She is supposed to be, she wants to do Sahaja Yoga. Then I said, "You stay inside Catholicism." Because there is no question of balance. But in Sahaja Yoga, whatever good of Catholicism, means that you have to worship Christ – that part is all right. The rest, whatever is nonsensical has to be thrown away.

So the whole atmosphere that you face, of thoughts, of ideas, of books, whatever you read, you must develop a capacity to consume that [which] is good for you, and whatever is bad you should throw away. I must say in Austria people are really doing that very well. Somebody is now doing research on Koran. He is taking out all the essences of Koran which are in balance. Koran talks of balance: talks of that you must have balance – equilibrium. It talks of it, and so he has taken that point. And now he is taking out all that creates imbalances in the Islamic book called "Koran," which people have used for imbalances. On one point you can show how they have gone, deviated, from their path. Deviated means they have gone into imbalances.

For example, Christianity now: you can take it very clearly that they didn't use Ganesha's principle there at all. But all throughout is written that you have to look after yourself in a moral way. Now in the Old Testament it is written: "Thou shalt not commit adultery." But Christ has made it even subtler – very subtle – because He's at Agnya controlling the eyes. So He said, "Thou shalt not have adulterous eyes." But the Christians have crossed all the limits of adultery, all the limits. I mean, I don't know to what limit they are going to go now, I mean really they have gone amok, the way they are going into this kind of experimentation. And then what will happen to your children? What will happen to your society?

That's what is happening now, in complete imbalance. Completely in imbalance, all these societies, where they are using adultery as a style of life. What Christ has said, just the opposite they are doing.

Same as Shri Krishna has said that in everybody resides the Spirit. Then everybody is just the same. So how can you have caste system? You can have at the most caste system according to the work that you are doing. But you can't have caste system according to the birth. You cannot have. I mean it's so plain, clean. You can see it so clearly, He has said it, that everybody has got the Spirit. So everybody can ascend. Christ has said the same thing. He has not said that women don't have the Spirit or men have the Spirit. And look at the way that these people are talking, that they cannot have ordination. Of course ordination itself is humbug, but still. But to deprive someone of certain rights because they are women or men is something absolutely, I should say, nonsense. It has no relevance to dharma, because dharma means balance. Dharma means balance. The one who has balance is the man who is dharmic, who is in the centre.

If you are in the centre, say you take a balance, this is called as balancing. But in Hindi it's called as taraju (). Now you hold it in the hand. It's called as balance, can you imagine? You hold it in the centre. The centre of gravity of that balance is in the centre. Now if you go more on this side, this will go down, or you go on this side, it will go down. But if you are at the gravity point, you cannot move this side or that side.

Can you imagine, the gravity is coming from Mother Earth. And Mother Earth has made Shri Ganesha. So this gravity point within us is to be maintained. And this gravity comes very natural to human beings. It's not to be adopted or anything. In childhood if children are told about their gravity, about their dignity, about their greatness, they will immediately develop it with a great pride, that: "We are something special" and that "we have to have this gravity within us."

Now this gravity gives you a kind of an attraction. Anybody who is grave, doesn't mean that you pull a big face, it never means that. But gravity means that you are not disturbed easily by any turmoil or anything.

Gravity means so many things, as you can see from Shri Ganesha's character. Gravity means you are the one who is standing in the centre: A person who sees everything and doesn't get disturbed, doesn't get tempted, is self-contented, doesn't ask for anything, doesn't need anything, doesn't take revenge, forgives. Because he has no way to get out of his gravity. He is just bound there. Now somebody takes a revenge and runs away: "All right, go away." If somebody tries to trouble him: "All right, go away." Because he can't run out of that gravity point. That other person has lost his balance, but he can't run after that person who is in

imbalance. So he doesn't run after that person who has done wrong. He says, "All right, he has done wrong? Have pity on him let him do that." He doesn't run after that person. He is standing there. And his standing there itself is sufficient to frighten others, and to destroy others. Because he's standing at a point where he cannot be destroyed. But the others are running towards destruction. So what's the use of running after him, getting yourself also destroyed?

Such a person who has achieved that balance sees others as something to be pitied, because he sees they are on the verge of falling down. I am here nicely settled down, but they are on the verge of falling down. They may try to tell him, they may try to help him, they may try to do everything for that person because they can see that person is going to fall down. But if that person doesn't want to take to balance, you cannot force it.

So the Ganesha's greatest quality is that He has gravity. With that gravity, He sits down on this Mother Earth. Now, because this is a country of Ganesha, the Australians must have balance, should naturally have. But they don't. I must tell you, they don't. And My experience of Australians before I started Sahaja Yoga has been terrific, I must tell you that. If an Australian starts drinking, the only person who can compete with him is a Russian. And then they talk so irrelevantly, you don't know how to deal with them. If they shake your hand, then you will feel after some time you have lost it.

Everything they do in such a big way that I couldn't understand why is it they shake your hand so badly. So C.P. said, "You see they have lots of jungles" – he tried to console Me – "and there are lots of animals and things and that's why you see they shake hands like that." I said, "No animal shakes hands," you see? How have they learned from the animals? I can't get this explanation all right. On the contrary, they are extremely gentle. Animals are extremely gentle with each other. So how this kind of shaking hands has started? And the only people who can beat them are Greeks, who shake hands in a very funny way that really you get a big jerk.

So I felt that the country of Ganesha should be absolutely in balance and in one tune with this Paramachaitanya. You see the animals who live in the jungles. You have so much of nature. See these trees: they grow up to a point and they do not aggress others, they do not fight, they do not have groups. Nothing of the kind. Just they grow, accept whatever is given to them, live with it happily, and if they have to be destroyed, they accept the destruction. But they are absolutely in contact with God, or under the complete control of God Almighty. That's why animals are called as pashu, means pash, means under the control of God. While we have got freedom.

Even we have got freedom, still, this is the country of Shri Ganesha. [What] the nature should really imbibe within you is the balance. And the balance should come in such a manner that your whole character, your own temperament should show that balance within you. But what I find is the most difficult thing in Australia, that there are groups, and people fight, and lots of problems with that. It surprises Me: how can [this be], in the country of Ganesha, where there are ganas? All Ganas are here. If ganas start fighting with each other, what will happen? Supposing the antibodies in our body start fighting with each other, then what will happen to our body?

So you are like ganas. You are specially blessed people to be born in this special country. And after all these achievements that you have made, if you are going to take [to] these absolutely nonsensical things of the countries which are over-developed, have lost their balance, then what's the use of being born in this Ganesha's land?

In this Ganesha's land, you have to have a complete balance within yourself. That's what I expect from the Sahaja Yogis of Australia: that they have to give to the whole world the sense of balance of Shri Ganesha. On the contrary, it is being reported to Me that every time we have our program in Ganapatipule, people have noticed that there are groups in Australia, that people are not clean-hearted; they talk ill of others. And they told Me, warned Me, "Mother be on the lookout, why it is happening. They speak something behind their backs and try to convince the people of other countries about it." Of course, they being so clean that they don't like it. They don't want to hear it from Sahaja Yogis. They don't want to hear against anyone who are Sahaja Yogis. So they informed Me, "Mother this is a very serious thing." And certain things they have told Me are really very serious.

So now we have to first decide that we should bear no grudge to anyone. How can you bear a grudge to anyone? We have to be

forgiving. All the time forgiving. Something, somebody has said it, all right, doesn't matter. As it is, the English language you know is not a very soft language, it's not a very soft language, and in that if you say something one should not mind. It's a very humorous language, but the humour sometimes cuts you out. But it doesn't matter. That's the defect of the language. But that doesn't mean that you should say harsh words to anyone, or [that] you should be indifferent to anyone. Do your duties to your children, to your wife, to your husband.

Indifference to anyone itself is tremendous harshness. For the small thing if a woman gets angry and doesn't talk to her husband, or if the husband neglects the wife and doesn't bother about her, looking after her, caring for her, then it's a crime, according to Sahaja Yoga. It's a wrong thing to do. Because you must have balance, you must have softness of nature.

You should talk very softly to others and be kind and nice. Just find out if you are doing that or not. Then, between the group: It's a question of using the power of love. We have no other power. We have no money power, we have no this political power, economic power, nothing. What power we have got is the power of love. For that, when you talk to each other, one has to talk in a soft manner – extremely soft and kind manner.

You'll be surprised, I must say, in My experience I have found Germans like that. Extremely soft to each other, extremely gentle. I mean, I can't believe these Germans, who killed the whole world once upon a time. Now in Sahaja Yoga suddenly they have realized, "What a horrible thing we have done." And Sahaja Yogis, I tell you, they are extremely gentle. You scratch anyone, and you will be surprised that all of them, all the Sahaja Yogis, are extremely, extremely gentle.

While the Italians I used to think would be very gentle – because they have art, culture, everything, and they produce such nice things – but on the contrary, I find that Germans can beat them. It's beautiful German Sahaja Yogis there. They hate neo-fascism. They said, "We have had enough of it. We had such a bad name all over the world that if they know we are Germans nobody wants to look at us. And what are these people doing?" So they have become extremely gentle, from one end to another end. And this gentleness really brings them out, because everybody is so surprised that Germans could be that gentle, so sweet.

Now look at Shri Ganesh, how gentle He is, how sweet He is, and how innocent He is. His ways are so gentle: how He works on you, how He makes things for you, how gently He does all these things. Like see now, you cannot see this flower opening. In My room you put some flowers and they started growing. You can't see the growth. If you put a camera of a special nature which can record, you can see it growing there, but you can't see [normally]. You can't see a tree growing. You can't see a flower opening out. You just can't see anything that is growing by nature, by Shri Ganesh. He does it so gently.

Now, also He will not grow trees one on top of another, but in such a way that they all get the sun's rays. Just like a great mother, I must say, the way, gently, He does everything. Every leaf is made differently – what an art! Every leaf. In the whole world you cannot find exactly the same leaf, whether it is from Australia or from America. The leaf, if you see it under a microscope, will differ. Every leaf. Can you imagine? Look at His work, how gently He puts everything, how gently He works. And while we are living on the grounds of Shri Ganesha, how gentle we should be. And in dealing with people, we should be extremely, extremely gentle. We should show that we are Ganesha's special ganas. That's what I feel about Australians.

We have had some mishaps, I know. Doesn't matter. But that's all right, a few of them were like that. But all of you should really learn to be very loving, gentle, kind, and concerned. Small, small things can make people happy, very happy. I try all these tricks Myself and you should also try these tricks. It's very simple.

One day I gave a sari to a lady, so she said, "Mother how do you know I love this colour?"

"Because I have seen you mostly wearing this colour. So I know you love this colour."

"But did you see me?"

"Yes, of course, I saw you." So these small things, you see. She was so heartened; she felt that "Mother notices me." Because I have seen you. I mean, I see all of you. But I know about all of you because I am concerned and bothered about you. And everyone, I know where you stand, what's wrong with you, what should be done, what you like, what you don't like. There's no harm in doing that.

It's much better to have a better rapport when you understand what's the problem. I immediately know what's the problem. I know a person who is dominating, I know a person who is mistrusting. Everything I know. And gradually I try to tell them in a very gentle way that, "This should be corrected." But you need not tell them. For you, there's a very simple method, of giving bandhans and improving people. You don't have to worry about doing something very drastic about it, or to tell them [to] the face. Only thing, if you give bandhan to them you can do it.

Now, about this, how to develop this balance, is the big problem, and I was thinking that I will talk about this later on to people in details: how to develop the balance in our character, in our nature. Of course, meditation does help you to be in the centre. But, still, sometimes we just slip off. And there is a way by which you can really make your character in such a way that you'll remain in balance all the time. On the contrary, when there will be a crisis you will just jump onto your gravity point. That should happen. If that happens, no problem. It happens with Me. If I see any crisis anywhere – in Sahaja Yoga, in My family life, or anywhere – immediately I know that I am deep down onto My gravity. And from there I can see everything so clearly, and then I solve the problem.

That is what one has to understand, that you have to jump on your gravity. And then it's not a relative position. To be on the gravity is not a relative position. It is not that you have to compare yourself with others. No, you don't have to. You don't have to think that: "I'll be losing this" or "I'll be gaining this." Nothing of the kind. You are there on your own position. You are there. You are in charge of yourself.

So you don't worry. There is no jealousy, there's no fear, there's no kind of a temptation, just you are there. You are not bothered.

Sometimes, I have seen the leaders are worried about their leadership sometimes. Now leadership is just hocus-pocus, I must tell you. If somebody says, "Mother, You become the leader," I'll say, "No. I know. I know that joke." So it's a joke. Leadership is a joke, you see. And if you know it's a joke, then only you will work it out better. Because there's nothing like hierarchy in Sahaja Yoga. As you know, we are all one, the same. We cannot say that hands are better than feet and the feet is better than this – nothing of the kind.

In the same way, everything is very important, and everything circulates like the blood cells. So we do not say that this blood cell is good and that blood cell is bad. Or this blood cell is higher, that blood cell is higher. In the same way, everybody is circulating. So one should not have any fear. Also fear of the leader should not be there. There's no need to fear the leader. If you are on your gravity, you keep to it. He will understand you. As long as the leader is on the gravity, he'll be there; as soon as he goes away from the gravity, he'll go away himself.

So you stand on your own gravity point and nobody can disturb you. You should have no fear, nothing. Nothing to bother in Sahaja Yoga. As it is, you are all saints; what is there to bother? The whole ganas, all the angels, all this All-pervading Power is looking after you.

Yesterday we saw a kind of a light, miraculous light, following us on both the sides of the car. Especially on My side there was such a lot of light following. Just giving an indication that it's all right, this is Ganesha's place and here things are going to work out.

So you are placed so well, you have so many powers within yourself and which you can express very well. Fearlessly, you can have it within yourself. Anybody who tries to trouble you will be looked after by this All-pervading Power, you don't have to do anything about it.

So try to see, are you in balance, in any way. Some people are too much attached to their family and some people are detached. Too much attachment to family is also wrong. What is the need to be attached so much? You'll spoil your children. When they grow up, they hit you back. So best is to keep them in balance, have a detached attitude towards life. And this detached attitude,

as I had told you, is like the sap in the tree which goes to all the places. If it is surplus, it can evaporate or it can go down, but it doesn't stick to anything. Because if it sticks to anything, that involvement will kill that tree and also kill that part, that flower, where it is sticking on to.

So we see that attached love is the death of the love. So we have to have a proper understanding of this detached love, where you stand on your gravity and you have concern about everyone, you think about everyone. In case you find that somebody is not all right, you don't lose your balance but get that person in the balance.

If you start losing your balance, then how can you get back that person? And in that way, you will lose all your hatred, all your anger, all your lust, or what you can call all your competition, all that. Because you stand in your own dignity. You don't want a certificate from anyone. You don't want any praising from anyone. You just know that you are there. And you are self-contented.

Then it's not also necessary, that: "Mother must give me a special audience." It's all ego. "I must see Mother. I have to see her privately." What is the need to see Me privately? I am never private, I am available every time to you, all the time. So all these things are coming out of the ignorance and out of the fact that you are not on your gravity point.

So today, to begin with, we have this Ganesha Puja, where we all should, in our heart, think what is our gravity point and that we have to stand very firm.

May God bless you.

1992-0211, Talk to Sahaja Yogis: What have I done for God?

View [online](#).

11 February 1992

Talk to Sahaja Yogis

Sydney airport (Kingsford Smith), Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Talk in transit to Canberra, Sydney Airport. 11 February 1992.

We had this Ganesha Puja, and I really spoke very nicely on equilibrium. And the rain, expressed its equilibrium, but when they were singing, it was very quiet. And when it stopped for a short time suddenly it came with a complete gusto and sang some songs and went away again. Just for the aarti to start with. It's very beautiful it was. So dramatic. Very interesting.

So all preparations are done for the puja? Maybe some people might come up from abroad, I don't know. Maybe. Have you written to some leaders or not, about this puja that we are going to have?

Yogi: I think yes some invitations were sent out.

Shri Mataji: Might have gone out.

Yogi: There are one or two people coming.

Shri Mataji: They might come.

Yogi: Only individuals. I invited a few people at Ganapatipule and they said; 'Oh, it's such a long way.' And I said: 'But you always expect us to come to yours.

Shri Mataji: Yes. They have to move. Columbus could go to America, why not you people go to Australia. Can't understand.

Yogi: And a much more comfortable trip.

Shri Mataji: Much more comfortable. They found a much more comfortable place to live in. He was really lost. But in a way thank God, you see. Otherwise there would have been no Indian left in India, if he had come here by chance. So many flowers, beautiful. In Singapore I bought a book, very interesting, called as: 'Faces of Islam.' And I was surprised that the whole concept of Islam is Sahaja. Absolutely. And all the, authors and all the people, who have discussed there, are saying that Muslims are not Islamic. They don't follow Islam. That's why their whole thing has become so rigid. I mean so surprising that book has revealed to Me the confessions, of these people.

And the society that Mohammed Sahib has talked about is ours. Muslims are nowhere. Absolutely the way He has described how the brotherhood would be there, how righteousness would be there. But one thing is missing I feel, that He said: 'You must seek the knowledge. You must seek the Truth.' Despite that, whatever was Islam, they have failed to seek the knowledge, and to learn from others. Can you imagine? And He has said how to deal with non-Muslims also. And they said that there are many who are just minimal Muslims. Some of them are just for name's sake, they are not Muslims. I mean I was so amazed. We have such a misunderstanding, that I always said that all these Incarnations and Prophets, came to establish a religion which was really Sahaja Yoga. All their expectations were Sahaja Yoga. And they have deviated so much, that you start wondering what is this, as in Christianity, you see. How much it has deviated, Christianity, to what level it has gone, it is shocking, really shocking.

I don't know if you know of a book written 'In God's Name'. And in that book, it reads like a novel actually, I mean it's very interesting. In that book the writer has suggested that this present pope, is responsible for the murder of the previous one. And

there were thirteen or fourteen murders took place, just to hide this. Can you believe it? And recently one of the persons was murdered was Calvi. And they say, that this Calvi was murdered, I mean every week in Italy since I am there, some new exposures are coming. But this Calvi was murdered in a way that he was hanged, on one of the bridges of London. And if he was, he was the one, the one who murdered him, he said that: 'I am a member of mafia all right, but I was paid by this Vatican by this pope, for murdering that man.' Is a confession from him. And Mr Heard was, questioned: 'Why didn't you take action against this when these things happen in England?' He says: 'What's the use? Because they would kill all our lawyers, our judges everyone. It's all mafia.' So the whole system of Catholic Church is nothing but mafia. Nine million, dollars of counterfeit, were printed and were distributed through their bank, that is Vatican Bank. Can you believe it? I mean this is Christianity. Is this what Christ preached? Killing people, doing all kinds of things?

I mean nowhere I find Mohammed decrying anyone. He said: 'You have to believe in everyone'. Only these people are saying, that He was the last. He went to this limit to say that: 'I am not Divine. I follow the Divine laws but I am not Divine.' May be just He wanted people to follow. Surprising I was really surprised that, if Koran is teaching such great things, the Muslims are just on the other side of it and they admit, that Islam should not be confused with Muslims. In the same way we can say that Christianity should not be confused with Christians. What about Judaism? Same thing. I mean nowhere in that religion taught, to be like this the way they are behaving. They are following Hitler, out and out. The one who killed them, tortured them, they are becoming just like them.

So what to say about these human beings as, under the name of God, under the name of religion, behaving like this. The reason they have given many: 'Because of this and because of that.' So, this aspect, that they are saying that: 'Because the people didn't read Koran properly, they didn't understand properly, they should have been educated properly.' It will take thousand years to educate every Muslim about it. And if they think that by teaching through their Book, it will be imbibed, it's not possible. Everybody reads Bible everybody reads Koran, but nothing goes inside just reading reading reading. So their idea is that if they read and analyze, I mean you have to have big universities for that, it could be taught to people and, still then not necessary, that they would imbibe.

I know of Mahatma Gandhi, see He was a Realized soul was a, and He was of course, over-disciplined according to Me. And He put these ideas on to His followers. As long as He lived they were all right. As soon as He died, they came out in their true colors. Everything dropped off like some sort of a mud on their body, and they became horrible people in India. So the thing missing is this, that, they are not Realized souls. Because they are not Realized, all these things they cannot bear. They cannot bear money, they cannot bear power. Now I think they cannot bear the religion. So you have to have your Realization. Unless and until you have your Realization, you cannot bear anything.

Moreover in Sahaja Yoga I mean there are no compulsions, no disciplines as such, I mean compared to what we see in all these religions. Suddenly I find people coming up, to the expectations of righteousness, goodness, and they are also very compassionate. So the change has come from inside, that means it's the innate, change. The innate religion has been awakened. It's not just forced on you, that you should be Vishwa Nirmala Dharmis but you become, you just become that. This is the point you will see, these Prophets did not know, I think Christ did not know that these people will never change unless and until they get their Realization. I think He knew also because He always said that you have to be born again. So when He said: 'You are to be born again,' they have a, brand you see again, one are Christian, another Born Again, another are Seventh Day, another, something. All just the same stupid people.

But Sahaja Yoga is the only way. Where what you, say that's what you follow. Practice and precepts are just the same for Sahaja Yogis. They just can't do it something else. They are dreaming also that the occident had a very bad influence on Islam and all that. I don't think it's that. You are coming from the occident, still you have jumped into the right culture of religion, when you understand what is righteousness what is good. You can bear it. You're not to be told do this, do that, but in the light of your Spirit you do it. And you achieve it. It's a very, interesting thing to note, that a little thing was missing in all of them, and they just went away as if they never knew where to land. All these religions, one better than the other.

Hindus, same thing. Hindus had of course one advantage they were never organized, thank God, because if you are organized

and misled, then the whole party goes astray. But Hindus, Hindu scriptures were never organized into a religion like that. But still, so many points they have missed. Like it is said that: 'In everyone there resides the Spirit'. Then how can you have caste system? You cannot. But they have caste system. So, also so many other rituals and things nonsense is there, absolutely nonsense. And Hindu religion became, a kind of a, ritualistic religion where, the priests uneducated useless priests became in charge. And they're so stupid, worse than pope sometimes, that they say that if you want to have...

I've also found out a solution for children our western children, what is the problem. I went to Japan, and what I found there, that till the age of twelve years, they don't allow children to have much sports, to go out much, and, mostly they are in the house or in the school, learning to do things with their hands. And medically I know that, till the age of twelve years, there is myelin sheath that grows on your nerves. And this myelin sheath gives you the deftness. Like if you go to the villages like [SOUNDS LIKE: Saranti or all these?], where they are producing artistic things, what happens, that the children also start doing the same. It's so easy for them when they grow up.

So that is the time when they have to develop that deftness. That deftness is, also makes them more concentrated, they get involved into it, and also, that you can never acquire later. So that is just a precious time of twelve years, that that is the time children should be made to do some drawings, not at random, but properly, to do some carvings, to do some other clay work. You'll be surprised by the age of twelve years, the boys in Japan could repair a watch, could repair televisions, and one boy produced, produced. At that time when I had gone, there were not many televisions also. I was surprised that the boy produced a television, at the age of twelve years. And also they are given violins in their hands when they're about five years. They start playing. So the music, art and all this side is developed till the age of twelve years. And then the children are made to go out and play and do all kinds of exercises and also sports. But they are not let loose at a young age.

Now here I think about twenty years back or may be twenty-five years back a new theme started with children that, you should allow the children to do what they like, let them express themselves, let them be free, this that. I think it's not proper. Otherwise they would be hanging from some trees trying to do without parents you see. After all this is the way the parents escape their duty I think. You have to tell children what they have to do. You have to, talk to them, you must have a rapport with them. You must talk to them, and you must also try to guide them, with your experience, tell them what is good what is bad. But this kind of a, thing that the child should be allowed to do what they like, express themselves the way they like. I've seen the western children always will ask parents: 'Why, why?' They are not to know, they have limitations. They can't know every 'why'. How can they understand? They are limited and so, first of all, they are to build up. You can you see this aeroplane now. Supposing it is not built up and allowed to go because: 'It's all right. Let it go in the sky'. What will happen? In the same way we have to put the nuts and bolts properly, into them, and see that they develop a personality.

That doesn't mean that you should be in any way cruel to them. Not necessary. There's no need to beat them or do anything of the kind. But only thing is, with love you should be able to change them. And also dignity, sense of dignity should be there. Because if you develop their sense of dignity, they will not misbehave. That's very important from childhood to give them a sense of dignity, that they are Sahaja Yogis and they have to behave. Because when we started this school one year, first year, one month, it was such a problem I mean, impossible situation. The teachers gave up and they wrote to me: 'Better send typhoon take children.' It's terrible. Not only that, they trouble them but they used to beat them and bite them and do all kinds of thing and make fun of them. So wild. And that place is full of cliffs and full of, all kinds of dangerous heights and they would just run out. Just like dogs. Dogs are better I would say. They had no caution about themselves and for one month, they all gave up. And the Principal has now run away he said: 'I can't manage these children. They don't want to study. They have come here to trouble us, that's all. They don't want to study.' And first thing when I met them they came and told Me: 'Mother, we don't want to study.'

Now we have put a one, masseur on them, who massages their body. He was telling Me: 'They are really funny children.' They don't want to brush their teeth. If you ask them to brush their teeth they start crying. They don't want to have a bath. Tell them you have to have your bath, they start crying. Anything you tell them they start doing like that.' So we can say one thing, that disciplining children in a indirect way is very important like that you see. Because this idea, that you should leave the children as they are, is very wrong. You have to guide them and tell them how to behave.

Now see, you must have seen Indian children how quiet they are. But I think the attention of children is quite a lot. And the mothers are not working also, so they look after the children. Now in our schools that we have here you should, train them up that way. You can talk to them that: 'You are Sahaja Yogis, you see, you are special people.' The other day there was one Indian child, he's living in Singapore, where he has picked up all these bad habits. He came and he was talking to Me: 'Grandma, Grandma.' And he said: 'I will tell you in Your ear something'. And he said something funny. I said: 'Are you a servant?' He said: 'No.' 'Then only servants talk like this. How are you talking like this?' 'Is it?' I said: 'Yes. This is how the servants talk.' He got such a fright. He said: 'All right, I will never talk like that. It's dirty. I'll not talk like that.' You see, suddenly he changed.

So we have to talk to them, we have to have rapport with them. After all they are born Realized so they have special powers and they are special children. But, one thing is definite, that children cannot be avoided, and you cannot avoid your duty towards your children. You have to look after them because, they are in your trust as it is. They are after all born Realized children. They are special children with tremendous brains. They are cleverer than you and they can outwit you, because they are so clever, so intelligent. But if they get spoiled at this age, then later on it will be very difficult to bring them... You were better, because you were not born with Realization. So you understood the value of Realization. But they don't. So they are to be told that: 'You are Realized children, God sent you here, you are special children,' and what should happen. Gradually they will pick up, and understand.

Of course I am happy that so many marriages are successful, and people are behaving all right. Of course there are some stray cases of fighting going on which I hear about. This is stupid of course again, that we should fight. When we are both Sahaja Yogis, what is there to fight? I mean, there's no question. We believe in all the religions, so we can't fight on religions. On what subject can we fight, I just don't know. We know the ethics of Sahaja Yoga and we like it, so we cannot fight on ethics. Economics of Sahaja Yoga we understand, we cannot fight on that. I just don't understand what is the, point of difference where they start fighting. On the contrary in Sahaja Yoga, you can really be, enjoying your married life. Should be enjoying your married life and the children should see to it, that our parents are so nicely, quietly settled down. But if they see you quarreling, next day they'll be quarreling too.

Then we have only monogamy. We don't have three wives or four wives as the Muslims have. We don't have four husbands or something like that. We have simple monogamy, a very peaceful life, very beautiful life, then why should there be problem between husband and wife? Culturally we are just the same, we believe in all the good cultures of all the world. There's no problem. One gentleman told Me that: 'My wife quarrels with me on one point.' I said: 'Which?' She said: 'You do not meditate, you must meditate more.' I said: 'That's a good point'. He thinks as well. But I told the wife that: 'You need not tell him, he'll do it on his own.' Because you see cannot force things. This has to work out by themselves. You must accept them as they are. Gradually they'll all improve and gradually they will get there. You cannot just force them. We cannot just tell each other, do this way or that way.

Sahaja Yoga is a thing is to be imbibed. People don't understand that. They think by forcing people, by jumping at them, that's not the way. Of course if somebody is very difficult, then we have divorce in Sahaja Yoga. We have not banned divorce as in the Catholic religion or anything. There is divorce. But there should be something sensible about it. One has to work it out. Normally there should not be many cases of Sahaja Yoga, of divorce. But we have because of the background certain types of funny relations they have had or I don't know, what to say. On the whole, ninety percent or I should say ninety-five percent marriages are quite successful, and will be more now the number will be much more, I'm sure. This time we had seventy-six marriages, so you can imagine. And in this one month, Yogi was after My life with his file there.

So there, also there's some misunderstanding that Yogi decides, he does not, poor man. He cannot. But it happens sometimes, like at the last minute they'll bring somebody, now we cannot locate the name of that person, we just can't find out if he's there or not, or she's there or not. Suddenly they bring somebody, and he may say or she may say that I am there on the form and all that. Then you have to accept it. If you accept such a thing then what happens that, you find that person is not a Sahaja Yogi or was not a Sahaja Yogi for such a long time. Something like that. So because of three hundred to four hundred requests you see, what can we do. I mean after all, can't know who is who.

This is one thing that is very good. At least we can control all that. If something is wrong we can find out, we can work it out and we can manage things. It's not so difficult. But the leaders must be careful because the leaders who recommend should not, do something out of just some sort of a pity, or some sort of a consideration. The main consideration should be, how are the vibrations and what is the commitment in Sahaja Yoga. If they are committed to Sahaja Yoga and if their vibrations are all right, then it's all right it's perfect. But sometimes, you know, some people do have problems which do not come up and later on it is discovered.

Still, I am so happy our society is so great. There's no such society existing in the whole world. And this is the society I think all these Prophets and everybody dreamt of, of such love, understanding. Gradually I think we all will, grow and grow and grow. The growth is going on, but the atmosphere I must say is very nice, and it helps each other.

In Australia we had more problems in Melbourne, not in Sydney I must give credit to your leader here, he has managed the things well. There are many after him also it's rather funny but, I just don't know, because Australia always had a problem, this kind and gradually we have sorted it out. It's a, leadership means nothing but I call it hocus-pocus. It has no meaning at all. But then somebody has to be there to contact and all that. It's something so limited. But there is jealousy, there is all these things still, lingering behind and then the problems come in.

Gradually I am sure all of us will grow well and everything will work out, in a proper way. Should work out in a proper way. Our society has to show to the world that there can be a society like this.

Now there's a good news which is very good I think, we can start the calendar from that date perhaps because such a transformation is coming, that the Russian Embassy has invited Me to honor Me for the work I have done in Russia. And the another good news is that Gorbachov wants to meet Me. And you must be aware that in Togliatti, is one place, Togliatti which is an industrial town where a gentleman called [SOUNDS LIKE: Pagliati] from Italy went down, he was a revolutionary. And he started this place called as Pagliati and the best motorcar that they make is made in this place Togliatti, beautiful one. They gave Me a model here, very beautiful, quite big. Looked like a limousine sort. Quite big. And in that one city we have twenty-two thousand Sahaja Yogis practising, twenty-two thousand. And you'll be amazed that in Russia nowhere is less than sixteen thousand people, nowhere. Any time you go there at least sixteen thousand people practising Sahaja Yoga, very seriously.

So can imagine in that country what is going to happen, though it hasn't got food as you have here, too much to eat, but still look at the way, look at the way it has worked out. How deeply they have gone into it. They had never heard a word about Ganesha. They never believed in God. They were in a way atheist. And how much they have achieved in just...look at that. How did they achieve that? The depth that they have, they just touched it. And also they invited some scientist, or two hundred scientists were there. And when I started telling about science, said: 'Mother, don't tell us about science, had enough of it. Now please tell us about Spiritual science, spirituality. That's it'. Wonderful I tell you, such experiences. And in My lecture only, just giving a lecture at the time when there were about sixteen thousand to eighteen thousand people, people got cured, just got cured.

Such wonders. There was one lady who came to see Me after the lecture and she was just sitting in front of Me. They brought her on a wheelchair. She said: 'I couldn't even sit.' All right. And then I said: 'You are all right,' She said: 'Really?' I said: 'Yes. You get up.' Got up. She started walking and then she started running and everybody started... Such faith. Such faith.

And in Czechoslovakia, there was one old lady. They brought her with great difficulty just, held her out and brought her on the stage and she was trying to sit down. Then she said: 'Mother I have complete faith in You. I know You can cure me.' I said; 'Really?' 'Yes. I am sure You can.' I said: 'You are cured.' She got up. Everybody was surprised. I said: 'Now walk. Walk now.' And then she started walking fast, and everybody started laughing. But that faith, you see, is something so special. I mean I have seen so many miracles happening with this faith that...

There was one fellow called Mr Shukla, who is a big boss in this hotel management of Taj Mahal. And this Mr Shukla heard that his mother was very sick she was going to die. Very serious. So he went to Rotak which is very far away, beyond Delhi from

Bombay, and he saw his mother in a very bad condition, very painful. The doctor said she has a galloping cancer and at the most she can live for three days. He got very much worried. He came back home. He thought that: 'I couldn't even talk to my mother, she's in a coma, what will happen to her.' He just sat before My Photograph and prayed: 'Mother, please cure my mother. I don't want anything just now, You just cure my mother, I know You can cure her.' And within three days before, instead of dying she was out of the hospital. He brought her to Bombay. They took her to the hospital of Thata, Thata Memorial Hospital we have, and when they examined her they said she has no cancer. He has papers. He has papers from the first hospital and from this one.

Recently, Rajesh told me a story about himself. He said: 'Mother, You don't know how many powers You have given me.' I said: 'No it's your faith.' His uncle was just dying. They had removed his oxygen and everything. His aunt sent for him and she said: 'Now he's about to die. You pray for his salvation, at least to Mother. Just somehow or other try to see that he's also gets his salvation'. He's not a Sahaja Yogi uncle nothing of the kind. So Rajesh just had his pendant, just twisted it, and then closed his eyes and prayed: 'Mother, please cure my uncle.' That's all. He said it was too much of a venture to say but I did say. And the uncle who was dying got all right, went to America and he's back and still kicking.

So this is something you see. We have to go deep down into ourselves. Superficiality is not going to help. If we are superficial by nature, it will not help us. We have to understand ourselves. The whole mechanism is within us to attract the attention of this all-pervading Power, to use it, to work it out. We can do marvels. If we really go deep down, and become good vehicles of that all-pervading Power. That's what we have to do. Everything can work out. There are so many examples of this, but specially these two recently I heard about and, I was amazed. We have to have that depth within us to understand: What are we doing? Where are we? We are born at this time. It's an important time, and that at this time, we have got Self-realization.

Very few people got it. Not only that, we have been blessed with so many things. But above all we are so powerful. And all these powers must be manifested, must be used, must be worked out. And this superficiality of living on a very mundane style is not going to help us. We have to really go deep down into ourselves. I mean you are seekers, no doubt, you are seekers of truth. And you have found it also. How many have found it? So many are already lost if you see as hippies, as this, as that, as TM, as another this Rajneesh. I've seen some other lady here, two months she came. How much she was caught up. She was just worried. So many are lost like that. But you are the people who have got the knowledge, you are God's people, you have got the truth with you, and all these powers are within you, but you must use them.

But I've seen even after coming to Sahaja Yoga some people get lost in the temptation because they get money. Some people get some talents, they get lost in the talents. Some people get some powers, they'll get lost with them. That's not the way. You see if God has given you this Realization, He expects you, to give Realizations to others, to go deep down into your Self. This is what we have to do is to really work out, our depth.

It all exists within us. You never knew there is Spirit within us. Is there. You never knew there is Ganesha within us. Is there. And when you started awakening them, you found it works, it works. It has worked such wonders, health wise, wealth wise, in every way. But spiritually, how far we are? How do you judge a person who is spiritually evolved, is that, even a desire works out. Any, desire works out. And such a person doesn't have any funny desires. Absolutely it works out. And that's what I want Australians to do because you are special people born in this country of Ganesha. Perhaps we forget sometimes that you are born in the land of Shri Ganesha. Very special people [INAUDIBLE: you are?]. Very special. So have respect for yourself. And also must, manifest your glory. That otherwise, of all the places from Russia, Sahaja Yoga will spread, it's not, I mean, never expected that. But it may, it may I tell you they are so deep, so very deep people. Extremely deep.

I don't know what has given this. Materialism I think is responsible for our superficiality. They are not materialistic. About thirty percent people are materialistic, the rest are not. They are all seeking the spirit in the real sense of the word. Not just for fashion. Very remarkable. Very loving. Very beautiful. I was there, they came. They arranged that, from one place, some people will come only for two days then two days. And where I had purchased a little cottage, they, there are some places where they can live in a small little huts like that. They all came and stayed there. I didn't know where they were living or anything. Early in the morning they would come, bring some flowers, and plant the flowers in the garden, flowers, itself. And would not say anything and go away. Sit down for meditation.

One day suddenly I discovered all of them sitting there meditating. So surprised. And then it was this Gorbachov problems came up. So I said: 'Now what are you going to do?' 'What are we doing? We are in the kingdom of God. Why should we worry about Gorbachov or anyone, why should we?' We are not worried. Beautiful people. Beautiful.

Very collective. Also this is the blessing of, communism they are very collective. I have seen that also in Calcutta. People are extremely collective. They don't talk ill of others. Very collective people. It's not like: 'Come to my house. Oh You must visit. This thing, this is my daughter...' That 'my-ness' I didn't see, in Russia and in Calcutta. I was surprised. Calcutta also has communistic, communist government. How it has worked out, I can't say. So are you spreading Sahaja Yoga? How many people give Realization?

Yogi: [INAUDIBLE] We all do it together collectively.

Shri Mataji: Now you are doing. You all have to do it. It's very important. All of you should ask this question: 'What have I done for God?' Look at these flowers that you brought. They are so fragrant. They are so beautiful. They are going to live for a very short time. But what pleasure. What expression of your love they give. How beautiful they are. Australians have a very big role to play. As I expect from Ganesha, I expect from you also.

Yogi: ...from Hong Kong, from Alex and Kate. And they managed to get some editorial in the newspaper, for their programs as a run-up to your visit. And in the first program they got sixty Chinese people, very good quality people.

Shri Mataji: Oh Look at Alex. Alex is really special I must say. Such a beautiful boy. When his mother died, and he was staying with Me, so I said: 'Alex won't go to your mother?' So he said: 'Mother, there's no seat available. Will take about four, five days to get a seat by the time it goes on. So what is the need. I am with You.' Said: 'You did try?' Said: 'I did little bit, not much, because I saw You, and I knew that my mother will have Eternal life, so why should I worry.' Now he's saying that Alex has got sixty Chinese people in Hong Kong. I couldn't get even one.

Chinese are another one. If Sahaja Yoga gets into their heads, they're very traditional, very, very deep, very deep people, Chinese. The Prime Minister of China, I met him when I went there, in a photograph he's just next to Me standing. After that he became Prime Minister, not that time. A very nice man. And he was asking Me about spiritual life, all the time. I showed complete ignorance, you see. I said these communists God knows what they are up to. I didn't tell him. But I think we can approach him now. Somehow or another they got very fond of Me, all the Chinese government and all. Somehow. Some sort of an auspiciousness they felt about Me. I couldn't understand them, what made them, respect Me so much. They had one exhibition, one which they had invited Me and My husband, and I couldn't go at this point. And, the next day was closed, that exhibition must be closed but they kept it open for Me alone. And they said: 'You must see the exhibition, it's important.' I don't know, they have their own ways of understanding.

We had Confucius there. They follow more Confucius now, our Confucius who has talked about general well-being and all that. But not so much about Tao, that they don't talk. But they are extremely humble Chinese. Very humble. You try to praise them and they say: 'No, no. We have to do much better than this, nothing.' They can never get pampered you see, you couldn't praise them, never. They are very much like Russians, in so many ways. I can see Sahaja Yogis here. Any questions? Tania is very happy with her husband. Very happy.

Yogi: Yes Shri Mataji she's happy.

Shri Mataji: She's very happy.

Yogi: Mother did you know she has hepatitis?

Shri Mataji: She has what? She too? I've told him what is the thing. Can you fax to Dr Spiro? [HINDI EXCHANGE] Faxes. She is on the liver... or her husband, was just like a child. But see him when he sings, absolutely. Remarkable. There's that one with a super-intelligence I see. Wonderful. She's happy because she can come to pujas, we are now there. She is very happy about that. She's happy in Spain also. Italians are better but not Spanish people. Spanish are little [INAUDIBLE] I think this American conquering has reflected in their character.

There are also some misunderstanding of people think that I have said that the men should dominate women. Never. I am Myself a woman and then, if men start dominating Me what will happen? But the man is the, head of the family. So the woman, should get her authority from him but she has her own authority, as a mother, and the husband must respect her. Otherwise he'll never be respected. So it's kind of mutual understanding between the two as I have said that, they are the two wheels of a chariot, one on the left one on the right. If you change the wheels, then what will happen? They are absolutely, equal no doubt. Absolutely equal. Only they are not similar, which we must understand that we are not similar. Is nice to be a woman, I tell you, it's much better. Because men have to face so many people, face so many bosses. You have only one boss, and if you know how to manage him...

But should be done sweetly, with understanding. It works out with your, wisdom. Must have the wisdom, how to manage it. But that's a part of the game, and one has to play it well. Not to feel any way dominated by anything, but it's a, kind of a framework one has to work with. Now supposing this is on our head. This is not dominating us, but it has to be there. So a kind of a framework is there, and that framework is to be accepted. Both of them should accept and the husband should never make her feel that he is dominating her.

Actually, in India the custom is that husbands are also very clever, not only the women. So normally they'll give all the money to the wife to be managed, and later on take away all of that. And always they'll say: 'All right'. They'll say: 'All right', the son to her, like guru and all that. Means: 'You are my lord and this and that and...' That's how they keep it up. Because one thing they must understand is that if wife is all right the family is all right. If wife is all right your life is all right. So you must look after your wife. Very important. If you understand that point the men will never try to dominate. Is a wrong idea is I don't know from where it has trickled down that I have said, the men should dominate a woman. But false prestige should not be there.

Like in America we went first. You know American women, how they are. They'll divorce ten times, and have all the money of the men. The men are just like beggars and they are so rich. It's a profession with them. The women have this profession of divorcing men. So they had cooked and all that. So I said: 'All right let the boys eat first and then you can eat later on.' They said: 'Mother this is domination.' I said: 'Why? Eating first is domination or later on domination.' I think eating there, later on is domination, because you are at peace you see. Eat as much as you like. But if somebody is eating first, then he's in a hurry to finish for the next lot that has to come up. But if you are the second one then you are relaxed you are eating the way you like. There's nothing to feed.

And moreover, it's an attitude I think that: 'I love to cook, I love to serve I enjoy it. I enjoy.' It's a, temperament of a woman. She wants to feed people, she likes it. I tell you, My grandchildren, daughters, both of them, they were quite small, I asked them what do you want to be in life. So they said: 'We want to be a nurse or an airhostess.' So I said: 'Why these two?' 'In these only two professions you can give food to people. That's why.' And they play, you know, they play like that. They'll make a tray in that they will [INAUDIBLE].

So this is actually innate feeling of a child. Like once My daughter told girls, that if somebody comes from outside you must make him sit on the sofa there. You must see that the fan is open. Give them something to eat, take out from the fridge and all that. So one washerman, the dhobi came in. They called for [INAUDIBLE] to sit on the sofa. Said: 'I can't sit.' 'You have to sit.' 'I'm in a hurry.' 'Nothing you have to sit.' They made him sit, opened the fan, got everything from the fridge, put it before him. 'You have to eat, otherwise we'll feed,' you see. And when My daughter entered the house she saw these girls feeding him with their own hands. Got such a fright. He said: 'I'm sorry these girls I don't know what are they are.' They said: 'You told us and we're very happy we are doing that.' So innately children have this feeling in their hearts, as girls. And then when we get a chance we want

to do it. I mean, it's such a pleasure, to feed someone.

You must have seen with Indian women, it's very common they love to feed others, they're very happy. And, I mean there's no domination I mean if you have to feed someone, that doesn't mean that somebody's dominating you these are all nonsensical norms. On the contrary it's a privilege. Otherwise after sometime we'll find, that men will be sitting at home and the women will be going out. That will be, that's already a situation I mean.

[It's hot for children I think we are in a cabin, like the ship I think, without the sea. And there's no air-conditioning properly. Outside is better.] So, any questions? [INAUDIBLE something about entrepreneurs and a book] Entrepreneurs? I see. It's quite a small book I have to say.

Yogini: ...the entrepreneurs, plastic surgeons, the cosmetic industry, fashion industry...

Shri Mataji: So what are they saying?

Yogini: I think the bottom line is that women have got very poor, self image through those [INAUDIBLE] It's a multimillion dollar business [INAUDIBLE] people are forcing women into and women are trapped...

Shri Mataji: So that, and then they're saying, so women can't do this and...

Yogini:... talk about how women are frightened to grow old, that there is no culture...

Shri Mataji: You see in, I can have the book? In Germany, when I went, there was a lady and she was telling Me that in Germany, if you get old then the men go after younger girls, because you are left alone. Then you have to marry some older man, who is left by his wife or something. It's a big danger. I said: 'Why don't you produce children. I mean they get, if you have four children they get more money than the Prime Minister.' They said: 'But then you cannot have a husband.' Either you have children or you have a husband. It's like that.

It is because, I tell you, it's very superficial, very materialistic superficial ideas, about women also. They're a commodity. In Sahaja Yoga woman, is a person, as equal as a man, you see. It's very different. They are just a commodity to be used, whenever they want to. And I must say also some women know the weaknesses of men and try to work it out in such a manner. Sometimes the women only, trouble women, also. They don't understand that she's a woman and I'm a woman I should not try to trouble. But in sort of competitiveness, they do wrong things and try to destroy another's life.

But men will have to change now, it's coming to that. All these tricks they have tried and they are now having, lot of problem. There are diseases that are coming up. Already there's lots of already these secret diseases there. Apart from these secret diseases there are diseases which are stopping them, new diseases. So now they'll have to come to monogamy. Once they come to monogamy, then they'll have to realize the value of women, what they are.

And in this all, quarrel about ordination. Imagine Christianity is so stupid that they can't have women for ordination. Now I am a Woman after all. And now as a reaction, women are so angry, that a girl came to Me the other day I was in Perth she said: 'Mother, why did you call God as 'He', why don't you call as 'She'?' I said: 'Because I am 'She' that's why I have to call Him 'He.' But this concept is only, is still there. In the Indian scriptures nowhere, that there's God, and His Power is Adi Shakti. But nowhere, even Islam, in Christianity, in Judaism, in what you call, Buddhism, Jainism, nowhere. They have not talked of the woman at all. As if the whole world is made of men. And this is surprisingly for developed countries in Sweden countries like this, they are talking this nonsense. But the solution is only Sahaja Yoga. There's no other solution. Even women go and fight with men what's the use? Men fight with women no use. So the best thing for them is to get to Sahaja Yoga to understand the value of women. They understand what they are for, and what is our relationship means you see. It's such an enjoyment. Stupid those people who do not want to have that enjoyment.

Also your media is responsible whenever you open the television you just find husband wife fighting ...It's too much. All the time fighting, fighting, they show...they never show good relationship. Once I asked Derek Lee: 'Is there any novel where they show the romance of husband and wife?' He said: 'There's no book'. No book in English. The whole of English language there's no romance of husband and wife, can you imagine. I mean that is how you get into tragedies.

But in India if you see, the literature has certain ethics. One of them is only the romance between husband and wife is a romance. The rest of it is, vulgarity. This is the concept it shows. Also because mostly they are arranged marriages, so they don't know all this romanticism before marriage. So they are waiting for their wife and whole thing, and the wife becomes everything to the husband, and same, vice versa. So the whole cultural concept has changed. It used to be the same way before, in every country, but now we are advanced you see. In that advancement we have done this kind of a thing, is to make antagonistic societies of men and women. It's very sad. But we are very superficial.

But the concept itself is wrong. I think the basic fundamental thing, in the western culture is, to see and to be seen. This is what I've realized. That's the culture. That people should see you, and you should be able to see others. I mean, it is so superficial. Now they see somebody's legs and somebody's knees, I mean, what's the use of a joyless pursuit. That person doesn't belong to you nothing of the kind. What's the use of seeing these things? But this, we have become very superficial. And it's going on and on. But I think this will all stop in Sahaja Yoga, gradually we'll start seeing the beauty inside.

You know Chris Marlow you know from London. He had a wife Jane. She was quite a dry person. She herself was saying that: 'Mother I am no good for him.' So they divorced. Then he told Me: 'Mother I want to marry a girl who has lots of vibrations.' I said: 'What about looks?' 'No I don't see any looks. I want to see a girl with vibrations.' And we had a girl from Amalhabad. Very dark, extremely dark, and village-like, absolutely. You will never, I mean, I don't think from your standards she may not be beautiful from My standards she was very good. Full of vibrations. Full of vibrations. As soon as she came on the stage he jumped, said: 'This is the one.' He's so tall, she's short and [INAUDIBLE]. And he looks after her so well I tell you. And then he went to her place, her village, all the way to Amalhabad. My sister saw, she said: 'What a couple.' I said: 'The couple has chosen each other, I can't help it.' He's so fond of her, he looks after her. She's very sweet, I mean I really love with that. But I didn't know that this fellow will have the same sort of a feeling. Because we are superficial these things are accepted. You should see the inner being. How beautiful it is.

Look at that Elizabeth Taylor, that stupid country of America. This was her eighth divorce, I mean eighth honeymoon. So they had three thousand or four thousand people just standing outside her house to see, she is going for her honeymoon. Can you imagine stupid. And there were ten helicopters hovering round. And they were parachuting, and some of them fell on the trees and some fell on the people who were there. And they were quite excited, very sensational. You know such stupid people these Americans are. I don't know what to say. And this lady had divorced eight. And this husband of hers, this one, he's I think, I don't know how many years younger to her, like her son. And also he's an ordinary man or something. But just for the heck of it. She has no sense of marriage, nothing. But what she has done is she's operated her eyelids and she's put her up and all that, and she looks younger now and she says: 'I can...' There's no, in that country you cannot mature. So stupid. I mean, I was yet to come across people in a group so stupid as that. Stupidest people you see. Stupidest. You can never mature this way.

Still Sahaja Yoga is now working. Gregoire feels so exhausted. Every time he footsoaks he just lies flat, saying: 'Mother, please save me from New York.' It's terrible. There's no way of maturity. [INAUDIBLE] They invited me for this Jungian Society. And I went there. Of course I didn't read Jung much but that day I got hold of a book and I found out the reason why Jungians have failed. So I talked to them they were very much impressed and all that. Then the president of that society is eighty years of age, and he said that: 'Mother I must see You I have some private thing to talk.' I said: 'All right.' This old man came about eighty years of age. He said: 'I have a very serious problem.' I said: 'What's the serious problem.' He says: 'You see I had a keep. Because I am a Catholic I could not marry the keep but I never told my wife. [INAUDIBLE] I never told my wife.' 'So now what am I supposed to do?' He said: 'Now that my wife is dead and I want that keep to stay with me but she has refused. Can you do something to see that the keep stays with me.' I said: 'It's all right.' Eighty year-old man. I was turning sixty by that time. An eighty year-old man talking like this to Me. I said: 'Now what is happening to this man?' And he is the chairman of the Jungian Society, International.

See the maturity of that person. Eighty year-old.

In America, such cases so much. Terrible. Extremely stupid and I don't know, they have no confidence in themselves. All the time they think we should not get old. So there was, on the television they showed the cinema actors and actresses coming for a dance of 'shake' and they were all about ninety years of age. Then when they got down from the car only they were shaking. I said: 'What's the use, of going to shake?' In ninety years they have not grown. Funny dresses they were wearing and all that. So when are they going to grow. There's no maturity. The atmosphere is the other way round I think. Very stupid.

Really mad. But people start copying them. Whatever they say people listen to them even English I'm surprised. I said that: 'You are sensible people. Why do you follow these stupid Americans, or the French?' English people are rather mature. Maybe they lived in India so they have matured quickly I don't know why. But compared with these stupid people they are much more mature. And now they are following the American style. They used to follow first the French style, now the American style. They don't stand on their own legs. But Italians have a good sense of ridicule. They understand what is ridiculous, that's something about them. A great sense of ridiculous. It will all change in Sahaja Yoga it will. You are in the Kingdom of God. You shouldn't worry about these things. But what to do, if they join us they can come up. But they don't want to, let them be like as they are. What else?

Yogini:...lymphatic system...

Shri Mataji: Lymphatic system? If the lymphatic system is under attack you may be left-sided. You see it is, on the whole, there are only two types of problems actually. Third type doesn't exist, or doesn't bother us. One is the left another is the right, you see. Now the lymphatic system is actually, the combination of both. It's a psychosomatic disease. For that you have to do just three-candle treatment. You see it is reduced to such a simple thing either you do three-candle treatment, or you do water treatment. The third type is the one where you have been to wrong gurus, in the center. If I run some wrong type of meditation [INAUDIBLE]. For that also it's three-candle treatment, mostly. Or maybe if the [INAUDIBLE] comes there's a little change also sometimes. But whatever it is, this is very simple for physical. Anybody has lymphatic system problem has to do left side first. So this is psychosomatic.

First you must get rid of the psycho side, so do the left side. When it is cleared out, then right side is not difficult. If you are too right-sided, then what happens, it's like a pendulum, you move from right to left. Then psychosomatic troubles start. The best is first to remove the left, then is look after the right. Sahaja Yoga is a very simple way of clearing. It works. Somebody should help you in left side is to give you bandhan on your chakras with a candle. Put a candle on one side of the left Swadishthana and also one before the Photograph. Because it's all due to viruses. And the viruses are there because your attention in the left. Once your attention goes away from there you are rid of that. All right? It's not complicated. Sahaja Yoga is very simple.

You know we have cured people who were about to go on the dialysis. Kidney has been cured. Can you imagine? Of course [INAUDIBLE] blood cancer that has been cured no doubt. But imagine the kidney, people were going on the dialysis.

[INAUDIBLE QUESTION] Of course. I mean, we make the human beings. [INAUDIBLE] You first, if you are evolving, you are also evolving human beings with you. So it's for the emancipation of the whole world. It's not only your evolution. No no not at all. That was over. Now I have told about that in [INAUDIBLE], is that, from Buddha's future they say there will be a future Buddha who will be Maitreya. Maitreya means Three Mothers together, will be the future Buddha. And that is called as Bodhisattva. Now the Bodhisattva is the One, who will become Buddha, means who will get Enlightened right, and will work for the other people. So is already described, and you don't have to suffer, you don't have to do anything as it was before individually, but now you'll work with the collective. So, you have to work with the collective otherwise you have no meaning. Also you cannot be cleansed unless and until you come to collective. If you say: 'I'm staying at home and I'm doing all the puja and all that,' doesn't work out. Like a nail if it is cut, it doesn't grow. Very simple. It's not for one person no doubt. I mean how can it be, for one. Because the time has come for doing collective work now. The whole world has to change.

Yogi: Shri Mother, will we ever be able to go to Tasmania?

Shri Mataji: [HINDI] That's [INAUDIBLE]. Yes they have to come. They have to come here. Like you see, Sicily, we are now having lots of Sahaja Yogis there. They all came down. Then I can now go to Sicily. We have very great people in Tasmania. Now that's the point. So when they will come and they'll get their Realization then I can go. You see, if I go to a place it is like the, should I say, the seeds being sprouted nobody to look after.

Yogi: There were quite a number of people who came from Tasmania. I think some of them wonder if they could ever go back.

Shri Mataji: They should. They should. They should go with their bandhans and try to save their country. They should. If they go and establish it I'll definitely go. It's quite a remarkable place that Tasmania is. Talismad means, all these secret, magic. From that Tasmania word must have come.

Yogi: How many Tasmanians are there here?

Shri Mataji: Still very few, to fight those negativities there. Very negative. Very negative, isn't it. That's like, we have Calcutta. Too much of black magic. Too much. But gradually we have now, got it out. It's changed. One side is they are all full of black magic, those who believe in God. The another side are communists. But still now we have thousands. It is remarkable. But people had to work very hard for it, very hard. So many people went from Nagpur, from Bombay, from Delhi to help them. Still some places I've not been, like Ceylon, Assam. We have some coming from there. I told them next year I'll try to be there.

Yogi: Shri Mataji, ...Photograph where Hands are like that. Can you tell us the significance of that please?

Shri Mataji: Hands like that. You want to know what's the symbol? This is for assurance. See this is for assurance. It has powers. This Hand has tremendous powers. And this One is for giving. You see. So these are two aspects. But actually as you know this is the, power of action. So it acts. And this is the power of desire. So this is the Love that's flowing of your Mother, and this is how She [INAUDIBLE] it. But now I have given up. I used to do it in the beginning it was needed, but now it's not necessary. It works even without that. They are called as mudras which I used in the beginning. Now I don't use that, mostly.

Bibliographical note by John Noyce:

1. There are several books with the title 'Faces of Islam'; the most likely one would be 'Faces of Islam : conversations on contemporary issues' edited by Ziauddin Sardar (Kuala Lumpur: Berita Pub., 1989)
2. 'In God's name : an investigation into the murder of Pope John Paul I' by David A.Yallop (New York: Bantam Books, 1984; new edition, 2007)

1992-0212, Conversation with Sahaja Yogis About international Politics

View [online](#).

12 February 1992

Conversation

Canberra Ashram, Canberra (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Yogi: But there is a room here with a bathroom attached!

Shri Mataji: Would be better to be with you all! But in Melbourne I would like to stay in a hotel – would be better – just to show a little resentment at the way they are behaving.

How many came for follow-on last [time], after my programme?

Yogi: Fifty people.

Shri Mataji: Fifty people? And then how many stayed?

Yogi: Only three or four.

Shri Mataji (Laughing): That's just like it. I don't know, there's something missing. I don't know what is missing. Like in Russia I don't know how people settle down that fast. They have never heard of God. I think we have too much conditioning of all these things - God and, religion, this that - which has deviated. So we are between the two. Some people who believe in God, in a blind way, and are following something wrong, religions which are deviated; and there are some people, who are against it completely, they are atheist, intellectuals. So, we are lost in between. And that's why it takes time here. And there is not much of introspection also.

But I must say, Russians are very introspective and very humble people, very humble. Even the media is very humble. The media people who came to see me there, even like Pravda, which is a hardliner I should say, was very good. Only thing they said something mischievous that, "It's better Gorbachev goes and sees Mother because I think he needs Her help," or something like that. That made him stop from coming and seeing me you see.

But, when they faced me they said, "Spiritually we are very poor: we have not known what spiritual life is, and how can we really establish ourselves into Sahaj Yoga? Please tell us how to do it." It's very surprising isn't it?

But in the countries which are democratic we think we know all about religion, about God, and either [we think that] it is false or it is absolute truth: there's nothing in-between.

I was reading about Islam, 'Faces of Islam'. I was really amazed. It's all Sahaj Yoga what Mohammed Sahib has preached, all Sahaj Yog. Only thing, He was not very much....He was born on the void level so naturally tried to establish the religion, and the framework of religion, how people should be and all that, which we have in Sahaj Yoga also same thing. But it's not forced on us. It's not forced: it's a thing that is, absolutely innate: because we like it we do it. We love it and we enjoy it that's why we do it, this is the difference. But the intellectuals in Islam are very sensible, I must say, much better than Christians; because they are admitting that there's lot of deviation.

Never confuse Muslims with Islam. And whatever Mohammed Sahib has contributed is really very precious because He has said that, first of all, He has to make a framework, which He admitted; He has to make a framework. That means a, kind of a framework of thought and behaviour. But without giving Realisation if you make a framework it doesn't work, it doesn't work. It drops out.

Everybody has made the same type of framework. We can say, Christians have the same framework, about the same.

He has also talked about seeking the truth and knowledge. He's talked about it. Same way Christ has talked everybody has talked about. Also Buddhism, Jainism, anything, is just aiming at that kind of a society that we are. They are describing the society that we are. In Islam, He is describing that society. You won't believe that it's so much Sahaj. Just to give it a name of 'Islam' or give it a name of 'Christianity', or give it a name of any religion. We are there, and we are the ones who are really following these religions while those who claim to be have nothing to do [with God]. Not only but they have said that the Muslims have become very rigid: the reason is this, reason is that. Whatever may be the reason I think the basic reason is that they are not realised-souls. This is the basic reason.

So now, when the Sahaja Yogis are innately enlightened - we call religion as our valencies which are enlightened - then we should become aware of it and we should try to follow that innateness within us. Because if you do anything else you will feel frustrated. You'll lose your vibrations - that's the first test - and you won't like it. This innateness that they have described is not there in any religion, it's just forced on them. So this artificial framework doesn't work out.

This artificial framework doesn't work out, and that's what should be avoided in Sahaj Yoga, completely, that we have an artificial framework. Many people say, "Mother said so! Mother said so!" I may say anything: that doesn't matter. How far you have gone with it is the point. Like, Mohammed Sahib said, then Sanjay [Gavalgani] in Geeta. So they said it, so what? You have to follow doesn't mean that you just say, "I'm Sahaj Yogi," but you have to do something about it and you have to get into it. And you must not only take advantage of Sahaj Yoga in a material way but in a spiritual way, then only people will be surprised to see you, that you are spiritually very different people: there's no force on you, there's no artificiality about it. It's all reality which you are feeling, and you are in reality. That will impress people. And I think the trend of mind is going that side, very much now, and people are understanding it, that it has to be something real. All these artificial things are not going to work out. It's all fizling out, one by one.

I have been reading your newspapers. So now, I was surprised that they said the homosexuals are to be excommunicated. In England, priests are allowed to be homosexuals. I mean, just imagine, how can there be two rules and regulations in the same religion?

In Sahaja Yoga, all these things which are wrong, just drop out. Your drugs drop out, your lethargy drops out, all these perverted ideas about sex drop out. It's an innate cleansing power which cleanses you completely. But you must open yourself to it, aspire for it, that's how it will work out. That's very important for you people those who are in the beginning, like the foundation. You have to form a very deep personality of Sahaj Yoga. If you are indulging into something small, stupid, or something very insignificant, then people are not going to take to you. [Hindi]

Come along! Come inside! You can come forward. Just move forward. Yes.

So, Sahaja Yoga is not what I say, it's not Sahaja Yoga. What you say, what you talk, you must walk [work]. Because I say so, that doesn't mean, by listening to me you become Sahaja Yogis. No. You have to practise it. and practising is very easy. It's very easy to practise Sahaja Yoga because it is innately within you; it is joy giving; you enjoy your virtues and you are so secured, so confident. Moreover, such friendship, such brotherhood, such relationship! And the so-called 'trend' of individuality is not very useful, because it is against the spirit of totality, of the whole. So, individuality is all right, like on a tree every leaf is different every flower is different, everything's different in the Nature you see, because [of] what you call variety. There should be variety. You should not be dressed, all of them, like military people, all of you looking the same. There should be variety, that's how there's beauty.

But that doesn't mean that you have your own individual ideas about religion. You cannot. All these ideas must come from within. Whatever are your reactions to outside should not be your ideas, they should be inspired, a revelation from within. And if it

comes to a revelation, then you will find that all of them are just the same, there's no inconsistency, nothing inconsistent. Everything just smoothly moves into one ocean.

So, when ideas start trickling down - I think that's another problem in the West is, that we think too much: think like this, think like that. I mean all kinds of things go on in our heads. I mean everybody else is sitting in our head. First of all we have read a lot. This reading a lot also is dangerous because everybody's ideas are in our head.

But then, at the level of religion what happens is: one is 'swaha', another is 'swadha'. 'Swaha' is that whatever you read, whatever you see, you consume; and burn off whatever is wrong. And whatever is good you absorb, that is 'swadha'.

So first, I mean, you may read anything I was reading newspaper all kinds of things. Out of that I took out the essence of it, what is the problem. But still, one will start choosing then whatever is good for us. I mean, you don't eat poison if you know it's poison. In the same way, discretion comes in and you start getting to things which are digestible and which are nourishing to our growth in Sahaj Yoga. This is a very important point we should know: what do we do, read, what do we think, what do we enjoy, what do we consume. Because you are people with super intelligence, you have got, innately - your intelligence has been enlightened - so you should know how to grasp the things which are good for you, for your nourishment as Sahaja Yogis.

To be a Sahaja Yogi is a very unique thing. Think of so many people who have never even felt vibrations, have never felt this All-pervading Power. Think from that point of view.

But that should not give ego at all but should give more compassion and more understanding that so much is needed by people.

Our whole style sometimes takes us more outward than inside. So let us try to see how we can go inside. I think the only way is to achieve the state of thoughtless awareness, through collective living and through meditation, individually also: collective and also individual meditation. Try to come to a state where you are thoughtless. Try to put your attention on a thoughtless awareness level, then the growth starts, because that's the present, not the past, nor the future.

So, if you stop at thoughtless awareness, you start seeing something much beyond that exists. Now for example, I see these flowers. Just see them. Now what does it relate to me? I should see, of course, the beautiful colour, the fragrance [but] immediately, the thought goes to the love, with which it is given - immediately. It jumps onto the essence of it. These are not given just for any expression of expectations but just to express the love. And I see that love immediately and that I enjoy. This is, a very important point that, in thoughtless awareness, you immediately jump onto a relationship with love. Say you see the nature around: immediately you feel, "Look at the love of God! How He has created this beautiful world for us. How He has given so many things to us!" And then this, horrible competitiveness just drops out. Because in the present only you can enjoy what you have achieved, not in the past or the future.

Say, you buy a little carpet like this. You wanted to buy, you must have worried about it, you must have thought of saving money whatever it is. When you buy it there's no joy. Then you want to buy something else. Like this it goes on. But supposing you are in the present: here now I'm sitting with you in the present. I know all of you, very well, like a picture. Even the folds of your clothes and everything, your sitting position, everything is like a picture. And it comes to you and what does it feel? Just like these flowers: a very abstract, feeling of joy.

So, we should try to live in the present, not in the future and in the past.

I've got so many letters of confessions: "I did this, I did that..." I mean, I never read them, never. You should not waste your energy in confessing. That's a wrong thing to do. I don't want to know it. But they send you know for their own, maybe, satisfaction, whatever it is. So doesn't matter. So I just burn them off or tear them out.

So forget the past. That doesn't mean that whatever has built you up to this level, you should forget. Whatever has been nourishing, your parents and your other relationships, your country, your reading: anything that has nourished you, you must know.

But don't think that, "My childhood was much better or much worse. My mother was bad."

This is psychology also [which] teaches, "Your mother was bad that's why you are like this". All blame goes to the mother poor thing! She has given you birth, she has looked after you.

But they will blame your mother. Blame the psychologist than the mother, that they are putting funny ideas into your heads.

Come inside! There's a lot of space, come in! Just come in.

So, when you think of your past, you have to more deal with the whole thing as if you are there for some sort of a treasure, for your nourishment. Not just to blame yourself: "I did this, I took drugs." It doesn't matter! What is it? Now you solve your problems. "I did other the things." Forget it!

When you were in the water, in the sea, alright you were drowned, but you are saved now, you are on the shore. What's the use of thinking about what was happening then? It's useless!

But the one who saved you from there, or the one, the fish that brought you out, or whatever it is - those experiences [which] are nourishing you, should think of that. Then you won't have this diffidence you won't have this kind of a confused mind, but clear cut: "Now I am different!" When a fruit comes out of a flower it doesn't think of the flower. In the same way we should not worry about what has gone wrong with us in the past, but what has gone good with us we can think of it, because that nourishes us.

Now for future also: we have to think about future. But not to extend your projections, mental projections. But in meditation you have to see for yourself: "What is the future for Sahaj Yoga? What can I do? How can I purify myself completely? What have I to do about it?"

In the beginning to get up in the morning was a very difficult task for the Western people. To get up in the morning, have baths, do meditation, is too much! It's a punishment sort of thing. But you're not forced. I mean if you can't get up it's all right. But some started getting up, putting their effort. Previous night they would decide, "Now tomorrow whatever may happen I'll get up." Try! What's the harm? Let's see if it helps you. Also they see somebody getting up in the morning meditating, [who is] so different: then they start doing.

The other day I was in Calcutta and there was one gentleman: a very learned lawyer, and a chartered accountant. But he had started a factory which was confiscated by the government. And he won the case [but] lost a lot of money winning that case, and the compensation has not yet come. It's so many years now, about ten years. So I told him divert your attention from there. Get into your own profession that you have. Now he's a multimillionaire! He doesn't bother about the little compensation. He said, "I better compensate the government now!" He's all right.

So I told him, "How did you achieve it?" So he said to me that, "I saw another one who was much younger to me who was nothing, he was just an ordinary person, and he was very hot-tempered, ill-treating his wife, doing all kinds of things, and was never available at home for any difficulties...." Moreover outside also he would go and aggress others, and trouble others. After Sahaj Yoga he changed, completely. Not good at jobs and then he gave up frustrated. Then he couldn't do well, anywhere, started a business, he got a loss and all that. And [hence] more frustration. Then he came to Sahaj Yoga. And he developed a personality, a security. He became very rich suddenly. He was surprised at himself and he is not attached. He said, "All these riches I have got Mother, I want to do [use] it for Sahaja Yoga." He bought a plot of land, big plot of land and he wants to start a Sahaj school there. I was amazed at him. He said, "No, what is it, how much money do I need? It's more than sufficient!" He started working it out that way. And then seeing him, this gentleman changed; the one who was the chartered accountant. And I saw his face: I was amazed. Not the same person. So much, just like a blossom. I said, "What happened?" "It's nothing. I get up in the morning, do my meditation. Evening I do my meditation, that has changed me." Such a small thing [and] life has changed. But if you have to go for an interview people will get up at four o'clock in the morning! Then they get up. But if you have to meditate they don't: then it's a punishment to them. Especially in England, it's very much worse. But now gradually they have understood the value of it: how it helps you, to do meditation in the morning, and in the night. It's only five minutes in the morning and ten minutes in the evening [needed]. Not much.

There's no discipline about it. We don't want to force anything on you. No way of forcing will help. Because that has never helped. Also disciplining children and all that: I have found out a new method by which we can really discipline them better, which I am going to implement now on them. Let's see how it works out.

So, we should know the principle of Sahaja Yoga. And one of the principles of Sahaja Yoga is that we have to meditate if we have to grow. Meditation means at that time we are in thoughtless awareness: that time, neither future nor past. So we open out ourselves to the Primal Force, to this All-pervading Power, to fill us up with inspiration, with beautiful ideas. Actually like the nourishment of the tree which is achieved by the sap of the tree. And to feel the love of God. To feel how we are instruments of that love and how the love can flow through us.

So, in the morning I have told them to meditate [for] about five minutes or for say ten minutes. But you shouldn't put the watch: "Now five minutes!" And a bell rings. "Oh, finished!" (Laughter) That's not the [way]. You should enjoy. I have told some people five minutes [but] they go on sitting for one hour in joy. It's an enjoyment. It's the inner enjoyment of the inner beauty of your Self, the inner glory of your Self. Watching yourself within is beautiful.

But some people start it as hypocrites doesn't matter - still they achieve it. And some are very smart: they think they can cheat themselves, very well, with their intelligence. No use! What's the use of cheating yourself with your intelligence? It's of no advantage. So we have to think that this intelligence which doesn't give us the strength to rise, to ascend, to our heights, is not the real intelligence. The super intelligence will just show us the achievement that we have to achieve. Will show us all that beautiful pure life that we have to achieve. That's the work of a super intelligence. But for the dullards Sahaj Yoga is very difficult. They are busy with something here and something there. They can never rise.

They never make a point. And they can never understand what is important in life for a Sahaj Yogi.

So, when I say 'you meditate' I do not mean that it's a discipline for you, no, no way. But it's a path, it's a way out for you to get to your thoughtless awareness. Where you know yourself, means you know, not on your chakras, not the chakras of others, but you know that you are the Spirit, that you are the pure Spirit, and that you have been glorified. As if there's a covenant with God before we were born as human beings, and now we are fulfilling that and going back to that which was put within us and we are achieving that; and that's what is the most, important understanding about oneself.

Say, Mother has said that, "You are beautiful, you are compassion, you are virtuous and that, you are, the Truth. You are the Spirit." So why not we become that? Why not? So whenever your so-called intelligence starts telling you, "Oh it's all right..." No escape from this is going to help you. I mean if you want to escape you are free to escape, no doubt. But why to escape this which is so important, which is so good for you?

And it's a very easy way: Sahaj Yoga is the easiest. When I see what people have done to achieve their ascent, I get frightened really: you have to go to Himalayas, without any clothes you have to stay there, and exert yourself.

I have got a film of Adi Shankaracharya: poor fellow had to renounce the world, just to go to spread this message of Vedas; which is the same as the message of Christianity or message of Buddhism. Any message like that, in the real way, is the same. How much He had to suffer! That's not the case. You don't have to suffer. Every step you move, you get ten times the blessings, in every way, materially, physically, emotionally; but the greatest is the spiritual and in that, you become such a personality that, whatever may happen around, you enjoy yourself. It's not a relative life any more, you just enjoy yourself, and others who see you also enjoy you. I want you all to get all the powers so-called that I have, and should be even more. That's what I want you to have. That's the desire of a Mother always.

May God bless you!

Now if there are any questions I would like to answer also. It's not that if we are in Sahaj Yoga you can't ask me questions. You should.

Cheshma anla ka? (Marathi: Did you bring my spectacles?) This is working out? (Mother is pointing to the bright light being used for filming but which has just gone off). I never used to wear spectacles but for this [light], four five years back my eyes started...

Yogini: We tried to bound it [the light] upwards so that it didn't disturb you.

Shri Mataji: That's much better: reflected glory! (Laughter) And you have to be humorous. You have to be humorous, you see.

Yogi: Shri Mataji, do you think Mr Gorbachev is likely to emerge as a big power in Russia again.

Shri Mataji: Do you know the good news or not? Yes, he wants to meet me. Let's see. I hope I'll put him right. Poor man. He should have met me before. He met all horrible type of people. All kinds of bad gurus and everything he met. That was his mistake. If he had met me I would have really warned him against them. And they did something to him. Though I worked out, you know how I worked it out, myself. But now the time has come for him to get to himself.

Yeltsin is a horrible fellow. He is more sort of an American man, who wants to enjoy parties and women and this and that. Americans are very much impressed by him; very much. The more stupid you are the better it is there. Like this Elisabeth [Taylor]'s honeymoon. I mean Australians will never do that. You are very much matured compared [to them]. Such stupid people I tell you. And America is full of them. I don't know how to bring sense to their heads. First it's a newly born country, and it has so much of abundance. So very bumptious. They are good at technology and all that they have done well, with their hands but maturity is missing and also compassion I think. Even if they help people it is not out of compassion but it is to show off. Now when they help they really make it look so horrible that people don't want to have.

But now we have some very good Americans, who are Sahaj Yogis, I must say. Gregoire is sometimes exhausted but he thinks that some good things are coming out. Black people there are good but the best are Chinese. Now we have more Chinese than Americans in Sahaj Yoga. Indians abroad are useless: they are like a mango tree taken to England which doesn't give mangoes and also [doesn't give] an apple – useless! Can be used only for firewood I think! Absolutely useless people!

Same in America: for them dollar is their father, their god, everything. Most of them have gone from very downtrodden societies in India, so it's all right. We have another population which is good in India, quite a lot, working out. It's spreading like fire in the North India. And my Tour this time, in twenty-five days, I think I am going to about ten places. So it's going to be quite a feat for me.

But it's worked out. I'm surprised at Delhi. Compared to Delhi, you see Canberra is another capital. Delhi has worked wonders I must say; really. Of course in Delhi itself I get about ten to twelve thousand people. Noida twelve thousand people. I went to Ghaziabad: about fifteen thousand people. Just imagine! And that's a capital of the city.

But in Delhi we don't only have bureaucrats. Maybe here only we have bureaucrats. We have lots of business people and other people also. Bureaucrats and politicians: keep them out. They don't want to enter into the Kingdom of God. They have their own kingdom of rules and regulations, and that's how they'll be living. So bureaucrats we should not worry too much [about]. But now some are coming because T.M. has harmed them. The bureaucrats are very much harmed by T.M. in India. So now they are coming to Sahaj Yoga, just to get out of it.

They were telling how they have suffered, and what they had to go through. You should get all the information about T.M. from David Spiro and publish it here, as a book or something - very important. Because it's not what you are writing [but] what the newspapers have written. You can make a little booklet, write down all these things in that, and let people have it. [This] could be done. I was thinking of doing it myself but you know how I am on the run all the time. I have no time to sit down and settle down, and do something substantial.

Yogini: Shri Mataji, I received this [letter] from my son who's at the school in Vashi.

Shri Mataji: That's good. Beautiful. I must say the children of Australia have proved to be very good compared to others. It's a very good idea.

[In] this Vashi School we are facing a little problem with the children because - I don't know - they are very wild children, extremely wild. I don't know how to manage them. They just all the time run out of the school and run onto the streets and go in to the shops. It's very difficult. And, also, still the upper story is being built because the school is starting later on. And it's difficult when something is [being] built and children are like this [and] they climb up. So we are thinking that, till the school is completed, we'll keep them in Dharamshala only. And then we'll bring them down. There also [there's a] big difficulty because it's a place with lots of cliffs and valleys. They just are...it's too much of activity and too much running out and, I don't know. Also they beat each other and all kinds of things are there. The worst part is that [if] one boy does it the others follow - nobody will stop them - which is very wrong.

In the beginning of one month or so the teachers wanted to give up absolutely. They said, "We cannot run the school. The children are absolutely wild, absolutely wild. They cannot be tamed." And I told them not to in any way slap them or beat them. But I said, "All right you use a plastic ruler just to show them." Nothing! Plastic ruler they just came and broke it! Compared to Indian children, I must say, it's a big task. We have to get teachers from outside maybe, if they do not come round.

But I don't know if they really respect teachers here also. This has come out of, this kind of a philosophy that, "Let the children express themselves and let them be free!" which is wrong, because why are there parents then? I always said, "They should hang from the trees!" What is the use of having parents if parents can't do anything about it, can't tell them anything?

Some were saying, "Mother we were also like that." I said, "No, this generation is much worse I think. But even if you were like that, so what?" They said, "Then we changed with Sahaj Yoga," But I said, "But how to run the school, now? We have to run the school at this age!" Absolutely no self-respect, no respect for anything! At least seventy percent children are like that. Even the girls are terrible. They don't brush their teeth and they don't want to take a bath, they'll cry for anything, make such a fuss. It's difficult.

I had a talk this time with them, brought lots of presents for them. They were nice to me and they were listening to me. But Gregoire said, "They are hypocritical Mother!" He's very disappointed. He went and warned them that, "If you behave like this we'll not have you back in the house!" So they said, "Where will you send us then?" They said, "We'll send you to lunatic asylum!" (Laughing)

I mean the new generation that is coming, is going to be much worse than you, I tell you, in the West. Be careful! I have a feeling. All these theories come up but without experimenting they just employ them. It's very dangerous to do all this. Because it's a new theory you employ that theory. But first experiment and see for yourself how it works!

And, on the other hand, they want to criticise our school, compared to horrible schools in France! This boy Johannes was sent to a French school and he wrote to me that, "I can't go to that school. Because boys are all doing all dirty things all the time. I can't bear it." And at a very young age, children below twelve years are taking to drugs, smoking. It is such a spoilt atmosphere.

Yogi: We see it in society in another very strange way, where prisoners in jail, they're more concerned about their welfare than the people they have done damage to.

Shri Mataji: Prisoners in where?

Yogi: When they're in jail there are lots of people in society, who are saying, "Oh we must look after them. We must do this we must do that." But the people that they have robbed or killed or maimed - nothing.

Shri Mataji: It's a Vatican idea, to support all the war criminals – 'compassion'. The worst is France you know. Once it happened that we had to go by bus from the station and couldn't get any taxi or something. Got into a bus, myself and Marie. First one gentleman walked in: he was mad, absolutely, and he sat into his chair and he started saying some things you see. I said, "What is he talking about? So she's saying, "He's decrying the war, what has gone wrong in the war," "But so loudly?" I said, "But he's a bhoot. Everybody will catch bhoots from him!" She said, "Mother it's all right." Then another lady walked in, same style. Then another gentleman. There were four or five by the time we reached our destination. And they were otherwise normal. They would take their tickets all right, pay for that. Otherwise all right. But all the time talking like this. I said, "They should be all arrested and put in some lunatic asylum!" So Marie said, "But you see the French are very compassionate." I said, "Compassionate to whom?" Absolutely mad. Absolutely. I said, "They can hit anyone," She said, "It's all right, after all they are mad." But why do you want to mix them up with others?" They said, "They are so many now, what to do? By living with the society they'll improve." None of this: it never happens. But in India we don't have so many mad people. I mean we don't have schizophrenia at all. I've not seen anybody having schizophrenia in India. Either they are mad or they're sane, there's nothing in between. But [with] this schizophrenia they work, they earn, they live like normal people and suddenly they become mad. You don't know when they will become mad. Like an attack, comes to them. That we don't have. But we have very few mad people, in India, very few. I mean the real mad. This schizophrenia I have not heard of. I don't know from where it [comes]. It must be drinking, must be the perversions, maybe, or suppressions. It's predicted that sixty-five percent of Americans will become schizophrenic, imagine! You dare not go there! (Laughing). This schizophrenia, I don't know from where it comes.

Yogi: Shri Mataji is religious fanaticism the same thing as madness?

Shri Mataji: I think it must be that. Must be that. Confessions, and this religious fundamentalism. I think Christians are the worst because, at least Muslims you know they are fundamentalist, I mean you know they are. And Jews you know. But these Christians are very, you see sophisticated, fundamentalists. And that's what happens. This Vatican is already on its way out; I think so, absolutely. Because, there's a book written, "In the Name of God" [1] - horrible. Have you read that book? It's banned in India. I don't know if it is banned [here]. "In the Name of God".

Yogi: No, it's here, it's available here Mother.

Shri Mataji: It's here? This gentleman now came to Sahaja Yoga after writing that book. And he's a very nice Englishman. So it says that this first Pope (Jean Paul I) was murdered by this Pope (Jean Paul II). And nine million dollars were counterfeited and were distributed through the Vatican. What sort of a thing it is, as an organisation, I can't understand. And after that thirteen people were murdered just to hide the secret.

And now that every day I am in Italy, every week there is some sort of an exposure of this Vatican. Horrible they are! Like this [Roberto] Calvi was murdered: they said he hanged himself, on a bridge. No, Calvi, he says, was murdered because he knew the secret about the death of this pope. But the man who murdered is a Mafia man; and he has confessed that, "Though I'm with Mafia, the Vatican asked for my services and they have paid, for this murder," Then they asked Mr [Douglas] Hurd [2] about this: "Why didn't you do something about it at that time when this fellow was hanged here?" He said, "Because we don't want our judges to be murdered, our lawyers to be murdered." Judges were murdered, in Italy! What a dangerous place it is. So I am there, now. (Laughter)

Also this Anglican Church and all nonsense; absolute nonsense. And they know they are not truthful, that's why they are after us. They know it, they are sure. They're aware of it. Such falsehood! But in all religions it has happened like that, no doubt, but maximum in Christian religion. Because it's such a sophisticated [thing] outward, so inside what's happening you don't know - it's like the amoebic cyst which grows inside and comes out in thousands, it's like that: such hypocrisy! And the people who believe in them are very innocent good people; very good people. And they are misled. That may be the reason I was born in a Christian family, to find out all the nonsense. In those things the Christians are [apparently] something very, chosen ones, wonderful people, very compassionate. They have no ideas as what, these priests are up to.

Also this lady, the one who got the Peace Prize, Mother Theresa: such a hot-tempered woman I tell you. I don't know how you can give her a Peace Prize! She collected all the money from the Bengalis and got hold of some sort of barracks. Brings all these people who are dying, puts them there, converts them. That's what her job is. She cannot cure anybody, she cannot give any relief to anyone, no medicines, nothing - just to convert. And she gets a Peace Prize! I met her once when she was going to Calcutta with me. And she brought some sort of an odd looking thing with her. She came in the plane - that time she was not such a well-known figure I think - and she said, "I want to sit in front," They said, "No, this is for these people, they are people who are sick and they are supposed to sit here, they have reserved it, you can't sit here." "No, I want to sit here only, because I have this odd thing." They said, "You give it to us and we'll look after it." "No!" And there's a small little space like this, where you enter inside the aircraft. She was jumping from here to there - and she's very thin you know. Jumping from here to there, there to there, there to there. For half an hour she was jumping with temper. I said, "Baba what is this?" "No. I am Mother Theresa!" This, that. Then they literally put her down when the plane started. And this lady should get the Prize for Peace! Even in Ethiopia, she's just converting people - Ethiopia - when they are dying [3]. Because once you convert [they believe] you will go to God, immediately. Only you have to have the brand! (Laughter) This ordination and ordination. What do you call it? Ordination or ordination?

Yogi: Ordination, Mother.

Shri Mataji: Ordination. Women are stupid to fight for it. They must be also orators I am sure too, you see! They must also have a platform to speak, the ladies must be thinking: "Why only the men?"

Hindus are equally, quite misled by their nonsense too but only advantage in Hindu religion is that it's a scripture, and it's not organised: there's no Pope or anyone like that there, or Archbishop of Canterbury they don't have. The way they mix up politics with religion. And we don't know here that this Christian Democratic Party has been ruling Italy for the last forty years! There are seven other parties, which are in majority but they are fighting with each other. And these people know how to make them fight. So these are in majority, though in minority. It's a very funny type of a government which is in a doldrums all the time because they are not in majority: they have only got thirty-two percent of votes. And also it's very much in France this party is. French are really Catholics of the worst type. Because there is one advantage in Catholicism: that you can drink as much as you like, and French, for them their bible is, spiritual food is, just drinking.

Antonio went to see the judge when they were doing something about this case. A nice judge because, for that little boy he gave a verdict of nine pages. In that he has mentioned me as respectable and Sahaj Yoga as very good people and all sorts of things. And when he went to see him he offered him some, I think must have been some wine or whatever it is. He said, "We don't drink." He was surprised that a Frenchman doesn't drink. But in Australia they [now] think drinking is bad, isn't it? There's a new sort of a trend coming up, that they respect people who do not drink - it's a good idea.

Yogi: It must be so, Mother, because the breweries are spending a lot more money now to advertise, that means people are not drinking so much.

Yogi: The doctor was telling me the other day, Shri Mataji, "I've seen more and more people who don't drink."

Shri Mataji: Really? Also it's expensive, with recession you know! (Laughter) Recession is a blessing in a way.

Yogi: I think the same thing's happening with smoking to Australians. It's lessening.

Shri Mataji: Smoking also?

Yogi: I think so.

Shri Mataji: That's the real blessing, I tell you. Vishuddhi would be all right if smoking goes out.

But too much money has ruined them, so it's better to have some recession.

By the way I was thinking about the house for you. I was reading newspapers, and I found that the houses, outside, in farmlands, are much cheaper. So you should get hold of some big house which is dilapidated, instead of buying this one, because it's on the street you see, [so] if you start singing tomorrow, you'll get police. (Laughter) Best thing is to find out a place which is a little far away and also some sort of a farmland, so we could pitch some tents there. And also so that they will not disturb you. There should be some compound around you. Somebody told me that somebody has suggested that they should buy this house.

Yogi: That was Brisbane, Shri Mataji.

Shri Mataji: In Brisbane, not here? No, this is all right but it won't work out Sahaj Yoga. For Sahaj Yoga you have to go a little outside. Just find out. You might get.

They have a very small house in Brisbane. It may be a little more convenient for people who are working or something, but for meditation I think you have to be a little away from the city. That's very important. In Sahaj Yoga we see to all conveniences you see: like, the puja should be on a Sunday. So many things are there, so many conveniences. But, formerly you had to go on the Himalayas at least, minimum, for your ascent. So it's very convenient, it's very comfortable. But, still, I would suggest that a house should be a little away from the madding crowd, very important. After all you all have cars so what does it matter? Five miles here and five miles there. Best thing would be to go for such a house. And if it is dilapidated [it's] better because then you can renovate it yourself and you can enjoy it, that renovation.

Why are you crying? For daddy? Oh my God! The security of daddy!

For Sarah [Jefferies] I wanted to tell you something that I didn't know that she is such an artist and she plays cello. I didn't know. But you see her husband comes from an aristocratic family and he has lots of lands and things; and he's doing some business in transports, he's doing very well. Now for him to come here would be like a beggar, to stay here. He can come just to visit you people. But she can learn Indian music there. If she's done cello, she can do very well also, because it's the same style of sitar or something. She might be able to do it very easily. They should have written it down [on the marriage application] that she is like this, a cello player and all that: then Austria is the best place.

Several Yogis: It was on the marriage form but it was abbreviated.

Shri Mataji: Are you sure? You see there were this time five hundred marriage forms. And, it's a mistake then. But doesn't matter, it's for the good, because cello is over now. If she becomes a good sitar player she'll be known all over the world. Western music you have to play in a group and you don't have that much of creativity in that, you cannot create. It's all written down, you have to follow it up and all that. But Indian music is not like that. And you have to be in a part of the group: I mean individually you have no achievements as such, much. But in Indian music you can be of a great renown. So she has a good chance, she can pick up anything. I think she can learn violin there. Indian violin is very good. Or she could learn sitar, sarod, anything. Once you know a string instrument you can do that, better. And nowadays it's very much appreciated and internationally it's very much appreciated. And it's not a team work you have to play on. You have to play alone, single. That's something great. And they'll appreciate it coming from a western girl: very much in India it's regarded. Even our government gives a scholarship for that.

Beeath is the one who got.

Yogi: And Simon from England.

Shri Mataji: Simon. No. Actually, Simon is from Italy but he stayed in, married in, England. He too got scholarship.

But one has to be a good Sahaj Yogi otherwise the one who gets you these, all these things is Debu Chaudhary. And he wouldn't

give it to somebody who is not a good Sahaj Yogi and just plays something, he wouldn't give. So he told me, asked me, "Mother, what do you think about the Sahaj Yoga part?"

And do you know this Debu Chaudhary had this problem, of the 'artist's thumb' as they call it. He couldn't play for so many days, I think so many years, because he used to get cramps on his thumbs. So I cured him. He got completely all right. And then he started again, playing it. And then he became Dean of the Faculty of Arts in Delhi. Then he started his performances all over, everything. He played before me and he has made some ragas for me and all. Now he has got a very high title [of] 'Padma Bhushan' in Delhi. But he is very much indebted to Sahaj Yoga, very much indebted. He thinks only it is Sahaj Yoga which has given him this steadiness. And he thinks only that Sahaj Yoga has given him these blessings, and that's how he has achieved it.

In Sahaj Yoga one should not worry: everything works out. Whatever is an obstruction really is for our progress.

This case in France has helped us so much now. Everything for our progress. If there's some little obstruction it is for us to jump out of it, always. So one should never worry about anything, never worry. It's all worked out.

This time there was a miracle when you came to India: we had all these silver things and all the presents and everything put in a truck. And they told me that, "We have filled the truck and we are going to leave." I said, "No tonight you are not to leave. Somehow or other you keep back. [Go] tomorrow morning," They couldn't understand. I said, "No, nothing doing," And that night all the trucks were plundered on the way by dacoits. So, next morning they started. And they came very close to Ganapatipule to Jakadevi, which is a place. There, most of the time, there are some accidents. Must be some sort of a bhoot there, I don't know what. So this truck lost its control and the wheel started coming out and big problem. And it was on a slope so it started moving backwards. So, these boys jumped out, and also the driver jumped out thinking, "Now what will happen?" All the things inside there. It started moving and suddenly turned at right angles, and then [again] at right angles, and stopped near a platform, just like this a big platform, made of stone by nature itself. It just stopped there. They thought it's now finished, "Where is it going like this, moving by itself?" Then a bus came that side. If this had not happened the bus would have collided. I have seen myself it being stopped. And no one can believe how it must have happened. Then they used the platform for taking out things. Then there was a bus in which people went and got another truck. And nothing was destroyed, nothing. I mean, not a single bit.

So, that's what it is. Sahaja Yoga is something one has to experience and then believe in it. Everything works out.

So now I'll take your leave.

May God bless you!

[1] Mother is referring to the book "In God's Name" by David Yallop

[2] A British politician serving in Margaret Thatcher's government of the 1980s.

[3] Reference to the famines of Ethiopia in 1980s.

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12 February 1992

How To See Things Very Clearly?

Public Program

Canberra Theatre, Canberra (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program. Canberra (Australia), 12 February 1992.

I bow to all the seekers of truth.

At the very outset we have to understand [ASIDE - NOT ALL RIGHT. DO YOU THINK THEY CAN HEAR ME? ITS NOT SO GOOD.] I'll give you another one Shri Mataji. Who's responsible for [INAUDIBLE -THIS?]? Just try [UNCLEAR] I think you have to [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] in My hand One may ask a question - there have been so many saints, prophets, Incarnations on this earth and whatever they preached, whatever religion they started people would not keep to the teachings of these great people. All the teachings were absolutely to the point according to the time they were facing, according to the contemporary problems they were facing. But none of these have been able to keep the framework what they wanted to establish and all of them have deviated, without exception. Some are money oriented, some are power oriented, some are politics oriented, none of them are Spirit oriented - this very surprising. There came lots of philosophies, theories and deviations that people formed.

Many religions out of one religion, many philosophies out of one. So people lost faith in religions also lost faith in God, lost faith in Divinity - they took to Science and what Science has given us, you know very well. It has given up physical slavery to Science - complete slavery. We can't live without electricity, we can't live without plastic - above all we have to live with Atomic bomb and Hydrogen bomb. This is what Science has done again to make compartments Also the artificial theories that came up in the West and in the East also - we have lots of intellectuals even in India - which is just a mental projection and this mental projection moves in a linear direction and again recoils back like boomeranging, the idea, the very idea which was projected. Thus we find confusion in these modern times that is one of the characters of the modern times that people will be confused. They will not know what is the truth, what is not the truth and then they'll groping for it and when they will be groping for it there will be many in the market, will be selling the truth. This all has happened already. Most of the sellers have been exposed and people have realized that there must be something more like an evolutionary process which is a living energy which works it out. So, we have reached the rational conclusion that there has to be something beyond to know the Truth which is Absolute.

We don't live on a Absolute level - it's all relative. Some say communism is good, some say materialism is good, some say capitalism is good but everywhere you go to find it has failed. I've been now to all these countries who used to be such staunch believers of Communists, Communism and also democracy. So one is money-oriented, another is power-oriented If you see the infrastructure of all these great philosophies put into our practice, you'll be amazed to see that it's all broken, finished and there's nothing that you could call as the Absolute Truth. All their political policies, economic policies, everything in a turmoil and it's nothing but experiencing on [UNCLEAR]. This experiencing works out against the very principle of what they wanted to do. That's how you find the fake gurus, that's why you find the people are so confused. Whatever they thought was absolutely right, has turned against them, so what is it that we have to do, where have we missed the point, where have all these religions have missed the point? You'll be amazed if you read about Christianity or Islam or Buddhism, Jainism, Sikhism, any of these things, you will be amazed the principles of all these are about the same and so beautiful. No rigidity, there is no fundamentalism, no chance of fundamentalism, encompassing everyone but the way people have become now - they're so antagonistic.

They think they are the best, the rest are useless. How can any religion divide people? No respect for any knowledge neither any seeking. The second [UNCLEAR] as I told you - either it is the power or it is the money, nothing beyond that. Are we just here for these temporary powers or for this money which is already showing it's teeth to us? What are we here for, what is the purpose of

our life, why God has made us from amoeba to human stage, what was His mechanism, what was His desiring? If this is His mechanism, which He has very nicely built, nicely built on such a subtle level that we have to just feel it - this is all there. Now, when I'm talking to you, you should not take Me for granted because blind faith is not going to help you at all but should be treated as a hypothesis and should have a very scientific attitude of a very open mind. When you have that kind of an open mind, then you'll see that if it works, if you get connected with this All-Pervading power and a real yoga, the union takes place and you can feel it on your finger-tips, this All-Pervading power of God which is described in every, every scripture. You may call it by any name, doesn't matter.

The seed is called by several names all over the world - seed remains seed. If you can feel that, then you are at that point of Absolute Truth. At this Absolute Truth you can never divide human beings because everybody knows the same truth, everybody achieving that truth within himself. The second thing which has failed our religions, our philosophies, our politics is that whatever we believe to be true or whatever we follow did not become an innate part and parcel of us - is outward. For example, I'd say about Christianity - Christ has said, "Thou shalt not have adulterous eyes." What a subtle sense of morality! Even the eyes should not be adulterous - there should be no lust and no greed in the eyes. If you find Christians, they are away from this. They have a brand. They have Christian brand, this brand, that brand.

[UNCLEAR] Christ has said, "You're to be born again," so they brand themselves, "We're born again." Just by branding you do not become that. You have to be what you are talking about. Whatever you talk, you have to walk the same way but that's not possible for human-beings. I've been with Mahatma Gandhi and he was a very great disciplined personality himself and he used to discipline others also. Tremendous disciplining he had and at that time, I found, the people become very disciplined, very righteous, very good - all kinds of things happened just when he, till he lived but when he died everything dropped down - nothing left there. Dropped down like a worn out coat, everything was thrown away. What was the reason? They believed that Gandhiji was very good, alright - they said they followed Mahatma Gandhi but they didn't imbibe anything that Mahatma Gandhi was saying. But it is not possible unless and until you are the Spirit, you do not have the power, you cannot bear even money, power, relationships, anything.

It's something that is missing in human-beings. Until this missing point is there, we cannot reach what we are supposed to feel. And we are in Canberra and you must be knowing My husband has been a beurocrat all his life and I've seen most of them. I have to tell them that there is a Kingdom of God into which we have to [UNCLEAR - ENTER?] then only we can change, then we can change everything that looks so confusing, everything that is all the time in the danger of being exposed, everything that we are afraid of because you really jump into that new awareness and in that new awareness, you see things very clearly. At the human level what do we do? We live either in the past or in the future - we cannot be in the present. At this moment you are not in the present just you stop listening to Me immediately some thought will come from your past or from your future like the waves, waves of the sea and you think you are being drowned in these waves - there are some thoughts which are very frightening, very few thoughts are there which really nourish you. But supposing, you get out of that and sit in a boat, then you can watch, you can watch all these thoughts without being in thought, that is you become thoughtlessly aware. You just watch these thoughts and watch your problems and supposing you learn how to swim, you can jump in and save many others and give them that life which you have achieved.

But as a result of this, what you get is not the mundane thoughts but you become a master. If you want, you can think about it and then you'll be surprised, the revelation that you get. The revelation about the problems that you have, the revelation about others, about yourself. This can only happen if this Kundalini rises within you and pierces through your fontanel bone area and you become one with this living force which we call as All-Pervading power of God's love. You can call it as Param Chaitanya, in Sanskrit it's called. Some call it Brahm Chaitanya, some call it Ruh - there are many names given to this. When we see these beautiful flowers here, we take them for granted. How do these flowers get their beautiful colors - from this Mother Earth, from a little bit seed that we had planted, how this Canberra has been enriched with such beautiful trees and flowers? We just take it for granted - who has done this? Who has made us from amoeba to this stage?

Look at our eyes, what a camera it is! Look at our brain, what a computer! Who has programmed it? We just take everything for granted but there is a power which is All-Pervading, which exists in each and every atom, which exists so close to us, works all

the time but we are not aware of it. They say there is an Autonomous Nervous System within us which has got Sympathetic and Parasympathetic, two types of nervous systems but who is this Auto - just giving a name doesn't solve the problem. This Auto is the Spirit, is the Spirit which is the reflection of God Almighty. In those days of Science to talk about God also is criminal but He exists. Whether you like it or not, it can be proved. It can be only proved when you become a realized soul, when you become an enlightened soul otherwise it cannot be proved. Just like supposing you take a leaf and show to someone and say there are lots of cells in it - unless and until you have a microscope, to see the subtle side of a leaf, you cannot convince anyone.

In the same way, unless and until, you get your Self-realization you cannot, by no means you can achieve the proof of God, proof of Divinity, proof of Spirituality and you are all that, you are Divine, you are glorious within yourself. All these powers are within you, this Kundalini is within you, all these chakras are within you and only thing is that you have to expand your awareness after your Self-realization. All these problems are your own so why not, why not we get it? If it's our own why not we have it? If we have a small little hut somewhere we will fight with the courts, go all over the world to take it out. But what about the powers that you have within yourself? Such a lot of property that you have which will not only give you physical, mental, emotional, complete nourishment, complete balance but also the peace that is promised and the blessings. Above all you become a part and parcel of the whole - the microcosm becomes the macrocosm. You just become - it's the question of becoming. It's not just giving a lecture to you that this is this - claiming something but it has to happen - it's the actualization I'm talking about.

The actualization of baptism that is to take place. It's not just certificate, it's not just like a [UNCLEAR - FLOWERISATION?]. It has to work out innately within you and then all your innate qualities start showing. It's a fact that by this Kundalini awakening blood cancer another type of cancer - so many diseases have been cured all over the world. We don't advertise it too much because that means all the time I'll be busy with the sick people only but it's better to create doctors out of you that you can heal, cure people. There're three doctors in Delhi [UNCLEAR - THEY LIVE IN?] another capital like Canberra, where we have three doctors who have got their MD after doing MBBS in sahaja yoga to show, certain diseases they have shown which have been cured by sahaja yoga. Now this is not the only thing that you have to achieve, that you should just get your health alright, it's not the point. What you have to have is a complete command and understanding of the Divine laws and they should be innately enlightened within you. Then, you become righteous, righteous with love, you become a person who is your own, as if you are your own master. The guideline is the light of your Spirit and when the Spirit shines in your attention, then you become an enlightened person.

It starts showing on your Central Nervous system, you can feel it on your finger-tips. There's cool breeze all over - cool breeze of the Holy Ghost they call it and also this is what you feel first time is the All-Pervading subtle power which you have never felt before. Then only thing you have to know, how to use this power for your benefit and for the benefit of others. And then you jump into another dimension which we call as Collective Consciousness. The consciousness you have at the most about yourself - also that's not complete. Supposing somebody is getting a cancer, he's not conscious of it, supposing somebody is getting mad, he's not conscious of it but with this awareness, as soon as you get into some trouble, you get conscious of it because you're conscious of your centers which are on the Parasympathetic Nervous system. Doctors will admit honestly that they don't know anything about Parasympathetic but it is a realized soul who knows all about it and he has complete control over his Parasympathetic Nervous system which is the central path. So, this is a fulfilment of all the promises, this is a fulfilment of all the scriptures and fulfilment of all the theories that are political or economic [UNCLEAR - EVERYTHING?]. Now for example I would say, if I want the powers, I'm a Capitalist because I want the powers but I cannot exist with them, I have to distribute so I'm the greatest Communist - at this old age of Mine I'm going round the whole world travelling, travelling distributing it because I'm a Communist as well - I cannot enjoy them Myself. So, a personality which is developed, is the fulfilment of all our ideas which were running short of the Truth.

The Truth was missing. That Truth has now show it, itself to you that you are in control of it. You know how to handle this power and how to give realizations to others. The Spirit, which is in your attention, is so powerful that a person who has reached a certain height of his development which we call as doubtless awareness, Nirvikalpa Samadhi - that state is achieved in no time - can sitting down here can tell you what's wrong with someone on the chakras. They talk the language of chakras not [UNCLEAR - OUT OF OR OUTER?] person wearing this dress or that dress but language of the chakras - what's wrong with you, what's wrong with others. And if you know how somehow, somehow if you find out how to correct those things, you can correct people, you

can correct yourself without feeling obliged or without feeling that you're obliging others. It just the thing that who is the other? If this finger is painning, if I look after it, after all the finger is not obliged to Me and I'm not obliged to finger. In the same way if you become a society of people who have brotherhood which is innate, a society of people who are morality which is innate, society of people which has got spirituality which is innate, then who is the other?

We have such a society built in now. Sahaja yoga is now working in 55 nations, as they say, and we get people in India, once a year, from all kinds of countries - Russia, Bulgaria, Romania, Hungary, Poland on this side also England, France, uh.. Spain, Italy, Switzerland America - North America, South America, Australia, Japan East, East Asian countries - from all over. I've not been to most of them - Africa, South Africa but if you see them such love, such understanding, such enjoyment of each other. There's no question of any quarrel or fights, such humour, such sweetness - it's really such a society has been already spontaneously formed. There are no rules and regulations, there's no compulsion but your Spirit. Spirit is the one which guides you and if everyone has the same reflection of the Spirit, there's not going to be any problem because everybody feels the same love. If you have ten children who are realized souls and if you tie a, a bandage on their eyes and ask them, "What's wrong with this gentleman?" they will all point out the same finger. Supposing they point out this finger, you ask that fellow, "Have you got bad, very bad, trouble with the throat?" "Yes, but how do you know?"

"Because the children are showing the finger which indicates that this is the problem." So, there is no need to refer it to any uh.. sort of a specialist, everybody is a specialist - even the children know, even the children understand. The other day we had a telephone, we had some sahaja yogi, sahaja yogi sitting there [UNCLEAR] I said, "Just receive that phone." He said, "Mother, there's somebody but he's not a yogi," finished. He put down the phone. They have told him, "You're not a yogi, first become a yogi, then tell him." Put down - came and told Me that "Mother, he's not a yogi." This is just building at your roots, just there - only thing you have to cope around. But we run after things which have advertising and all kinds of falsehood. One thing one should understand, you cannot sell it.

How much did we pay to Mother Earth for these flowers, how much did we pay to saints, to great prophets, to Incarnations? It's a living process of your evolution and you can't pay for it but as soon as I say that people think it's something wrong in it because they don't understand anything for which you cannot pay. It's a very surprising thing democracy, where people have so much of [UNCLEAR] so much talk of God. Every country has got a church or something there accepted as something final but none of them are seeking the truth. They're just comfortable with whatever they have, whatever they are doing. They're not understanding that this is done by their forefathers and their forefathers - what have they achieved? But now there's a special category of people, a very special category, which William Blake has called as people of God, "They will know God and they will make others know God." These are the people who are as seekers, they're [UNCLEAR - SCIENTISTS?] but so many are lost because of the falsehood that came in this world and people got enamored by it. Whatever it is, it is for us to decide what we have to achieve.

There's so much to be told about it, so much and you know, I must have given four five thousand lectures in only in English language and many other languages but this lecturing is just a net of words 'Shabd Jaal'. It can only indicate that this is the Truth. but you have to go there - it's like a signboard. But if you just stand there and read the book and read the signboard all the time, you'll never reach there. You have to go and see for yourself. Reading about Australia, you don't go to Australia in the same way, by reading about anything or listening about it, you don't go there. And this is what it's not a mental feat it's beyond that - a evolutionary process by which you become the Spirit which is a very small little distance you have to cross which is your own, for which you cannot pay, is sahaja means spontaneous. You don't have to stand on your heads, you don't have to go to Himalaya, you don't have to do all these torturous things and you don't have to [UNCLEAR], you have to enjoy and this is so simple, looks so fantastic - it is, it is very fantastic. See this now. This instrument was [UNCLEAR - STANDING?

], everything was built but the connection was not there - it had no meaning. In the same way if you're not connected to the truth, you'll have no meaning. You're leading a life which is meaningless, which has no satisfaction, which has no fulfilment and it is innately built in you, is this pure power what you call the pure desire power of Kundalini which is your mother, which is an individual mother, she knows all about you. There are people who go on doubting all the time - it's easy to doubt but I would say that it's easier to get your Self-realization, why not we get it, what should be the objection? I hope, you will have wisdom to understand what I've said and you stick to your realization. Of course, I would like to have some questions from you because I do

not want at the time when we are trying to ascend, your mind should just peep in and say, "Oh, you should have asked this question." but I'd like you to ask Me some questions. Because there's complete freedom in sahaja yoga - you have to have Absolute Freedom and for that you have to have complete freedom. What's up? Still not alright?

The connection is loose. [UNCLEAR N INAUDIBLE] Now, you have put it off. Hello Neeraj, he's put it off again. - [UNCLEAR] - It's alright. Interesting. [LAUGHTER] [UNCLEAR] Off [ALL LAUGH] No questions? ... that nourishes them, establishes them - the complete balance and then is connected with the mains and this energy then starts flowing through all the time. Homeopathic is alright in a way but I would say, that also is symptomatic. What is your symptom? You go to a homeopath, he'll ask you ten questions.

I mean, sometimes you won't even know what to answer. Then he'll say that, "Alright, I'll give you this medicine, you try." Then suddenly you find boils coming out of your body so you say, now this has happened. He'll say, "No, no it's alright. It's coming out, is alright. Uh.. your antibodies have been activated and they're fighting it out." But in sahaja yoga it's not symptomatic. It's not from outside you treat but from inside in the sense that, when the Kundalini rises, She passes through the centers, specially the center which we call as the Center heart. Center heart is the center which creates antibodies till the age of 12 years or so and then these antibodies are distributed in the whole body. Whenever you're afraid or when there's problem, there's attack from outside, then this sternum bone starts pulsating and it's a remote control and conveys the danger to these antibodies but here, you challenge the antibodies all the time.

It's like giving a vaccination sort of a thing. When you challenge the antibodies, afterwards they get tired so that also system is not alright. Now instead of that, you must nourish the antibodies. That's what is done through sahaja yoga - they can become very strong, active. So many antibodies are killed by this but with sahaja yoga, they not only are nourished but they live very long and they have greater sense to fight the disease. In both these systems there's no talk of Spirit at all. It doesn't deal only with your physical side. Physical is not everything. I've met people who are uh.. very healthy people. They have come to Me saying that, "Mother, we want peace."

Some people say, "I don't know how to love." Specially people who are over healthy uh..do not know how to love others, to have compassion. Mostly people who do Hatha yoga for physical upliftment or who jog also, they become very dry, extremely dry and end up with a divorce or something. So only one-sided development is not good - we are not only physical beings. We are mental beings, above all we are Spiritual beings so we have to have a balance. [INAUDIBLE] [INAUDIBLE] [INAUDIBLE] She says she doesn't know anything about sahaja yoga, how many attempts would be necessary to? Oh, it's good. No, no, not many attempts are needed only just now you'll be awakened. I'm sure you all will be awakened this evening. We have a center here, very good center, we are very senior sahaja yogies, in the sense they may not be in age but in knowledge and they'll tell you all about it, absolutely free.

It's not like this that first lecture is free and the rest is all [UNCLEAR -LYNCHING?] - it's not like that. But you have to give some time to yourself, you have to respect yourself and your Self-realization. What happens, people get their Self-realization and after that they are like just sprouted beans - finished. So you have to grow. It's very easy to understand, it's so simple and they'll manage it for you, you must just listen to them, practice it and you'll be amazed it's such a miraculous thing, it's such a miraculous thing and so many things happen unbelievable. You're all the time under protection, you're looked after materially also, familywise, in every way - it's another world you enter into. [INAUDIBLE] [INAUDIBLE] Some organizations like TM charge money but sahaja yoga doesn't, why is this possible? Hunh! TM - better not say anything about horrible thing like TM, I mean, you are asked Me, I have to tell you.

Actually, I come across it long time back when a gentleman called Peter Pears who was running the flying academy in Runnock and I don't know, people are so silly that they join this academy. Then he brought many TM people to Me and they were all in a mess, absolutely in a mess. This fellow had epilepsy, his wife had epilepsy and his director - they have big, big names - director, deputy director, president, this, that and Mr. Director also had epilepsy and the little girl she too has had epilepsy. Luckily in those days My husband had gone on leave so I asked them, "Come and settle down in My house, I'll work it out." Very difficult days! I worked it out, ofcourse, they got their realization and epilepsy went away. They had become completely bankrupt because TM

was taking all the money in Switzerland and sending all the students there to learn how to jump, I mean, to, to be uh.. what you call, levitate - absurd. Why do people want to levitate, I don't know what is the need? Already we have problems with our traffic [LAUGHTER] Think of people levitating half-way, I mean, really it's stupidity, nothing but stupidity. And then this gentleman told Me all the story about TM.

I was shocked, I mean, how could people take to such a nonsense! First of all he told Me that they called him that they will give him a mantra, all of them and these mantras were given by somebody who was sitting there, specially this guru of theirs, they called him giggly guru. Used to giggle must be giggling because that must be thinking how stupid these people are! [LAUGHTER] I mean naturally - and he would give them a, a mantra. Now, if there are Indians they'll understand, and very in great secrecy. You see, you had to give them flowers, this, that, I don't know. And they had to pay three hundred pounds beforehand before entering into that room. And this guru would give them a mantra which was 'Inga', 'Pinga' and 'Thinga' - now Indians know, understand. And you are not supposed to tell anybody about it. He didn't even know Sanskrit, can you imagine!

Now 'Inga' means what - 'Inga' means the bite of a scorpion, in a local language. 'Pinga' means when a person gets a spirit he goes round and round - 'Pinga' and 'Thinga' is when you show it somebody like this. [LAUGHTER] And they paid three hundred pounds for that. [LAUGHTER] Then the second course started, people got very sick with that - they pained and all that. So many, even bureaucrats from India, went into that nonsense - that painful time. Then they did another course that is of levitation. So they told Me there's a barrister, a Jew lady, she told Me how she suffered. They were all asked to go to Switzerland in a very remote hotel and they had to pay six thousand pounds for that course, apart from travelling and all that and there were uh... what you call, foams, foams kept about one foot high and they were asked to jump on it. The course was for seven days and for five days they had to drink the water which had boiled the potatoes and the sixth day they had to eat the rind of the potatoes and the seventh day they were given the potatoes - for six thousand pounds [LAUGHTER] It's a fact, I tell you, it's a fact and stupidly they did it! And they jumped on these things and broke all their bottoms and they, you know, there was a case in America against them and when they and they're very good at money because after all if you earn money like this, you see, and they claimed money, they gave the money - hushed out.

And also very criminal - they tried to kill this Peter Pears. They threw him out of the train one day somebody. So, they are good at advertising; Every time they start a new stuff. This time they have started, say Ayurveda - for Ayurveda, why do you need TM? Ayurveda cannot work out in the West because the uh.. medicines and all that are made in the fields of India. Unless and until they are made into pills and things, they cannot be used but for that you don't need TM. If you want to do Ayurveda, is better that you get directly from some Ayurvedic society something but why to have this TM in between? And talking that you become very dynamic. In the beginning, you see, it's all what we call is as Shamshan Vidya, is the uh... Spirits they use.

So if you put a, if you put a Spirit on somebody that person is so ambitious, the Spirit itself, and then this person ambitious, they become very ambitious, both of them. But a horse on which two persons are sitting, that horse becomes absolutely tired after sometime, though it runs fast. And then they are recluses - there are so many recluses in TM. They have no money, they have taken out their children from schools. I mean, it's true they charge lot of money, I've already told you. But sahaja yoga has nothing to do with this kind of a nonsense absolutely. All those people, have already told you, taking money from you, in the name of consciousness, awareness, are all cheats, take it from Me, all of them. But still is on. You know about Rajneesh how he was but still, in Australia, you find so many disciples of Rajneesh still going mad. They are all suffering so much all from so many troubles - very painful diseases they have but what to do?

They don't want to come to truth - some sort of a mania if it is. I asked people that why do you want to pay, he said, "Then you're sure that there's something we'll achieve." But I said, "How are you sure? Because you're paying for it, because there's a commitment." I said, "How much will you pay for your Self-realization, it is so invaluable, how much?" We should use our brains but surprisingly, most of the bureaucrats are in it, in this team. And there are some people who are paid money to give advertisement, like this Peter Pears, was told to say that he was sitting there and he was meditating, suddenly he passed through the wall. But I said, "Why did you tell a lie?" He said, "I told more lies." "What?"

He said I told them, "I came to America without a passport, without anything, just through this levitation." But I said, "Why did you

tell such lies?" He said, "He was a very rich diamond merchant and all the money was involved into this. When I got into it completely upto this much then this guruji told me that if you don't tell lies, how will you recover your money - you have to tell lies." Just imagine, you just go to America sitting down here - and people believe it. And they advertise with these people. They pay them and ask them to write such things. Why? It's all money-making. But I don't know the credibility of this man, especially in India.

My husband has been a bureaucrat, a well known bureaucrat, he has so many awards I think, he has got the maximum number of awards uh.. from all the nations he's, I mean, in the who's who it's written that he's the man who has been awarded the most. They won't trust Me, they will trust this man who was just a ticket collector once upon a time. Can you imagine? Whole thing is such a fraud but people like it and you have freedom to waste your money where ever you feel like - you can't help it. It's a fact. This man is writing a book now, Peter Pears, but he still has problems. Suffered a lot, suffered a lot, this man, he's become a bankrupt and he had to go to South Africa. Because you have asked Me, I've told you otherwise no use describing these horrible things to you - makes the whole atmosphere bad. Just think, just think of something nice. Any other question, please?

Buddha has described I don't know if you have read about Buddhism, even the Buddhist don't read. He said that when Buddha will come, the future Buddha, he's [UNCLEAR] Matreya, means the Three Mothers put together - Matreya, when Buddhism will come, to it's future state, then there will be Bodhisattwa means the persons will get their realization, they'll become Buddhas but it won't be individual, it won't be through hardships and all that but they'll get it, their realization and then that will be put to the use of the people, to the use of the public and also for the use of solving the multiple problems. All these problems can be solved through sahaja yoga. Ecological problem can be solved only through transformation of beings because it's human-beings who have brought this. Once they're transformed, all the problems they have created, can be solved. So you have to give it and it's most enjoyable thing is to give realization to others - greatest enjoyment in doing that. Yes please. [INAUDIBLE] - Do animals have chakras and Kundalini? - Yes, yes they have but not so developed as you have. We have a very good uh... system which is completely sorted out This is a deep subject but the brain of a man is like a prism and because of that whatever energy falls on this brain is, goes into refraction and because of refraction we have a clear cut three systems built-in within us - two sympathetic, left and right and the Parasympathetic and so it's a very systematically sorted out.

Like in our evolutionary process we used to have say, lights, electricity in a very different manner. Gradually it is improving, improvement and today it's in a very great state of evolution. In the same way, we have been born in such a manner that it is very suitable for our evolution but animals also evolve, animals are also evolving. These days when you see all kinds of poor people, all kinds of uh.. people who have no feelings for others - they must be coming from some hyaena group or something like that otherwise how can they be without any heart, without any love - so dry. So they are also evolving. We have already evolved, we have reached. We are at the end of, epitome of the evolution, we are at the top you have to just jump a little more and that's what it is. That's why human-beings must be respected the most, much more than animals or anyone else. Alright, I think we have had quite a lot of questions and also you'll be satisfied. Later on whenever you want to know about it, you can write to Me or you can write to these people but in any case I hope after realization you will not give it up and just [UNCLEAR - TAKE TO IT?]

because we do not take money from you and that's why [UNCLEAR - LET'S NOT?] involve it but as you know there are still problems within us. The Kundalini passes through a very subtle, small, central channel - we call it as Brahma Nadi and She opens up, no doubt but the connection is not complete - sometimes it goes down to various places. Supposing, you have a liver trouble, it will go down to liver trouble, to other mental trouble or any kind of a trouble like spiritual trouble can come if you have done like TM or anything. If such a thing has happened, then this Kundalini goes to those places and works it out. Now what you have to know, is a very simple thing, is that how do we cleanse ourselves. We don't go to Himalayas, we don't go fasting, we don't give up our families - nothing of the kind. We are where we are. We are not to give up any place, any position, anything . And to develop within, what is the solution?

The solution is that you have to go to the collective without feeling what is your position in life, forgetting all that. We don't have elaborate ashrams and all that because we don't make money. It's a humble place. Whatever it is, with humility you must go there, with the collective you have to be. And if you are humble, if you go to the collective, you'll not only know about sahaja yoga but also you'll grow very fast and the cleansing takes place. Without the collective, cleansing doesn't take place. That's the only

way you can cleanse and you can master it. For that you don't have to pay, nothing of the kind. If you find any discrepancies, you should write to Me - everybody is free to write. Because that's how you're purified without any problems, without any [UNCLEAR - DIFFERENCE OR DIFFICULTIES?]

Also a kind of a individual meditation has to be done, which they will tell you - five minutes in the morning, ten minutes in the evening. It's not done but you become, you are in meditation for five minutes and ten minutes in the night that cleanses you but collective is very important. In the collective to absorb the vibrations uh.. what you call, this Chaitanya, this Divine power - in the collective and it cleanses you. Such a different thing to be in Collective and you'll be amazed how it will work out. But that has to be promised that you will have to do the collective. There's no commitment if you want to give realization, you can give, if you don't want to give doesn't matter, if you want to evolve yourself, you can evolve yourself but you will feel that because the compassion and you get concerned about your surroundings, you get concerned about people. It's a personality that develops uh.. which is so full of love, full of feelings and strength and knowledge so what to do it, you don't want to waste it. I never force anyone to do anything nor will you forced to do anything whatever you want to do, you get it, you can do it but you have to be in the collective, that's very important. [UNCLEAR] civil to be because no use watching others because that creates problems for others. If you want to have realization, then you're welcome and you should get it.

The second condition is very simple again that you're not to feel guilty about anything. Past is past is finished now, at this moment you are in the present. To a mother a child is never guilty so please, take away the guilt if there is anything in your head because also I think, English language has too much of this - sorry, sorry, sorry. Formerly when we were young, we used to say, I beg your pardon before, now they say sorry - everything is sorry. What is there to be sorry about? You have to be happy, joyous - so not to feel guilty at all, not to blame yourself for anything, please - you are not at all guilty about anything. Small, small things we talk of which makes us guilty also these religious teachings, so called, that you are a sinner, you're this, you pay so much money - nothing of the kind. In sahaja yoga first thing you must know you are a human-being, you are a seeker that's why you're here and you're not guilty. Even if you have done mistakes, if you have gone to wrong places, doesn't matter we can correct it but don't feel guilty about it that, "I went to this place, I did this, I did that." It will automatically work out and you'll be surprised to see your own growth.

You should not condemn yourself for anything at all - this is first condition. Then the second condition is that you have to forgive everyone, in general. Whether you forgive or don't forgive, you don't do anything - what do you do, nothing. But when you don't forgive then you play into wrong hands. Those who have tortured you are very happy people while you are bothering yourself too much. So, you have to forgive - in general means that you don't have to think of these things which have hurt you or the people who have hurt you but in general you should say, "I forgive everyone." You'll feel much lighter even now - you forgive everyone. That means, in short, that you must be very pleasantly placed towards yourself that you are a human-being, that you have every right, your birth-right to get this yoga, to get this union with the Divine, there's Divinity within you which has to rise. If you just understand that it is your birthright as human-being and as a human-being you are at the epitome of evolution be happy about it, be pleasantly placed towards yourself do not to condemn yourself for anything that you have done in the past - forget it. Your mother is Kundalini, knows everything about you and She knows how to manage the way through it.

She has recorded everything within Herself like a tape recorder so you don't have to worry, you don't judge yourself. She will know how to manage, She's so anxious to give this re-birth. These are very simple conditions which may look difficult to some people - is not, is just a mental idea. Forget it. You have to love yourself as I love you, that's the point and respect, very important because you're seekers. You're seekers of truth and that's why you're much higher than the rest of the world. Now there's one more thing which should not upset you that we have to take out our shoes uh.. whether you're sitting on the ground or on the chair because it's better that uh.. we touch the Mother Earth with our feet. Mother Earth sucks, sucks in any negative [UNCLEAR - WANTS OR FORMS?] that are within us, just. Also if you have anything very tight in the neck or on the waist, you can just loosen it little bit.

So, you should be comfortable. Imagine, sitting on the chair you're going to get your Self-realization! Comfortable. Don't have to go to Himalayas to stand on your head for 10 years - just here, within ten minutes you're going to get your Self-realization. First we'll show you and you will nourish your own centers. This is for only once you have to know later on there's no need at all. After

Self-realization they'll tell you how to raise your Kundalini yourself, how to make the connection alright but in the beginning I will just tell you. Now the left side of the Left Sympathetic is the power of desire, of ordinary desire not pure desire - pure desire is the Kundalini - and the right side is the power of action so we put the left hand, like this, on our lap, very comfortably - you have to sit not too much straight, bending back or slouching but in a normal straight manner. Please put the left hand, like this, on your lap and have full confidence. This is one of the most important thing is to have full confidence in yourself that you are going to get realization - no doubt.

Now the right hand we'll use for nourishing our centers. The first thing is the Spirit which resides in the heart so we put our right hand on our heart, is the Spirit. If you're wearing a coat, you can put inside the coat on the right hand. Now, if you're the Spirit, you become your own master so the center for your mastery is on the left-hand side of your stomach or you can call abdomen on the upper side. We're working only on the left-hand side. In the upper portion of your abdomen on the left hand side, you put your fingers and press it a little. This is the center of your mastery - this is created by great masters, prophets, which is to be enlightened. Then you have to take down your right hand in the lower portion of your abdomen on the left-hand side. This is the center of pure knowledge of Divine laws and also the knowledge how to work it out - it's very important. Then again you have to put your hand in the upper portion of our abdomen on the left hand side.

Please all of you have to do it, please all of you do it. Now put your right hand on your heart, again. Now when you feel guilty the center here on, in the corner of your neck and your shoulder, here catches very badly and gives you diseases like Angina, Spondylitis - on the whole it makes your organs very lethargic so it's no use being guilty. Now turn your head to your right and press it hard here, as much as you can, knowing that you're not guilty in the eyes of God. Now, put your right hand on top of your forehead across and you can press it on both the sides - one side with the thumb, another side with your fingers and put down your head as far as possible. This is a center to forgive, to forgive everyone in general. We'll do that later on just now I'm showing you where to put your hand. Now please, take your right hand on the back side of your head and push back your head as far as possible. This is the center, where without feeling guilty - push back your head as far as possible. This is the center where, without feeling guilty, without condemning yourself, without counting your mistakes, for your own satisfaction, you have to ask forgiveness from this All-Pervading Divine power of love.

Now, stretch your hand fully. Now the last center - very important. Put the center of your palm on top of the fontanel bone area which was a soft bone in your childhood. Put the center properly. Now, push back your fingers - this is for the actualization of the baptism, as they say. Push back your fingers so that there's a good pressure on your scalp. Now please put down your head, as far as possible and now move your scalp, slowly, clockwise, seven times. Please move your scalp slowly, clockwise, seven times. Put down your head. This is the last center called as Sahasrara, means the lotus of thousand petals, which covers the limbic area.

Now, that's all we have to do, that's all. You'll have to close your eyes, when I tell you, you can take out your spectacles - later on you can put them on. You have to put both your feet apart from each other, as I told you there are two powers separate - one complementary to other. Just put both the feet apart from each other. Put the left hand towards Me and now put the right hand on your heart. Please close your eyes. Put close them slowly, not pressing them down but just close them so that the lids are not pressed and compressed. Now here you have to ask Me a very fundamental question about yourself, three times in your heart. Please ask a question within your heart - you can call Me Mother or Shri Mataji whatever you feel like. "Mother, am I the Spirit?"

ask this question in your heart. "Mother, am I the Spirit?" In the heart resides the Spirit and if you are the Spirit, you become your own master, your own guide, your own guru. So now, please take down your right hand into the upper portion of your abdomen on the left-hand side and press it, not very hard. This is the center for the principle of mastery. So now, you ask another, very fundamental question in your heart, three times "Mother, am I my own master? Mother, am I my own master?" Ask this question three times in your heart. I've already told you that I respect your freedom and I cannot force pure knowledge on you - you have to ask for it. So now, please take your right hand in the lower portion of your abdomen on the left-hand side and here you have to ask six times because this center has got six petals, "Mother, please give me pure knowledge."

Ask six times, "Mother, please give me pure knowledge." As soon as you ask for pure knowledge, your Kundalini starts rising and

when She starts rising, we have to understand that we have to nourish all the centers which are upper centers so that it's easy for Her to pass through. This has to be done with our self-confidence in ourselves, with our self-esteem and knowing what glorious things we are. Now raise your right hand in the upper portion of your abdomen and press it hard. Here you have to say, ten times, with full confidence, "Mother, I am my master." Say in your heart, "Mother I am my master, " ten times. Press it hard Now the fundamental truth about you is that, you're not this body, not this mind, not this intellect, nor these conditionings and not your ego - you are pure Spirit. So now, raise your right hand on your heart Here you have to say again with full confidence, "Mother, I am the Spirit, I am the pure Spirit, " say it twelve times. "Mother, I am the pure Spirit." This self-confidence will open your hearts, will open your chakras.

You have to know that this All-Pervading power is the ocean of knowledge, is the ocean of compassion and love, is the ocean of bliss but above all it is the ocean of forgiveness so whatever you may do wrong, whatever you think was against goodness, please forgive just now, forgive yourself, completely forgive yourself because all these mistakes can be easily dissolved by the power of ocean of forgiveness. So now raise your right hand in the corner of your neck and, neck and the shoulder and turn your head to your right fully. Here, very much with your self-confidence, you have to say sixteen times because this center has got sixteen petals, sixteen times with full confidence, "Mother, I'm not guilty at all, Mother, I'm not guilty at all." Whatever people might have told you, forget it. "Mother, I'm not guilty at all, " please say it sixteen times. I've already told you, whether you forgive or don't forgive, you don't do anything. On the contrary you play into wrong hands. Those who have tortured you, are not troubled, while you are troubled. So you have to forgive all of them. Now raise your hand on your forehead across, press it hard on both the sides.

Please put down your head, please put down your head. Here you have to say from your heart, not how many times, from your heart you have to say, "Mother, I forgive everyone, in general." "Mother, I forgive everyone, in general." Please say it from your heart. This center is a very constricted small center on the cross of optic chiasma - it has to open out only by your forgiveness. Now, put your right hand on the back side of your head on the optic lobe, as they call it, and push back your head as far back as possible towards the sky. Here, you have to say for your own satisfaction, not counting your mistakes, "Oh Divine power, if I have done anything wrong knowingly or unknowingly, please forgive me." "Oh Divine power, if I have done anything wrong against you, please forgive me." And you have to say this again with your heart, not how many times but from your heart you have to say. Now, stretch your hand, stretch your palm fully and put the center of your palm on top of the fontanel bone area, which is a soft bone in your childhood.

Now, put down your head, as far as possible, put down your head, as far as possible, and most important is to push back your fingers so there's a good pressure on your scalp. Again here, I cannot cross your freedom, I respect it. I cannot force Self-realization on you. Please push back your fingers, please push back. Now you have to move your hand seven times, clockwise, slowly or we should say you have to move your scalp, is better. At that time you have to say seven times, "Mother, please give me Self-realization," seven times, "Mother, please give me Self-realization," and it will work out. Please put down your head, please. [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] Now please take down your hands, slowly open your eyes. You can put on your glasses. Now, put both the hands towards Me, like this.

Watch Me without thinking. You just watch Me without thinking - you can do it. This is thoughtless awareness, Nirvihar Samadhi. Now, put the right hand towards Me, like this. Put right hand on - please bend your head and put your left hand on, not touching it, on top of your head, on the fontanel bone area and move it and see if there is a cool breeze or a warm breeze coming out of your head. Some people will get hot breeze - they have bad liver or if they have not forgiven. Even now you can forgive. See for yourself - bend your head. See for yourself if there's a cool or a hot breeze coming out of your head. Now put the left hand towards Me - bend your head, without bending you won't know.

Left hand towards Me. Now bend your head as, and see for yourself if there is a cool or a hot breeze. Sometimes it is very close, sometimes it's very far away like a jet. See now for yourself, there's a cool or a warm or a hot air coming out of your own head. You have to certify [UNCLEAR - BEND NOW?], if it is there, just see it. Now please put your right hand again, once again. Bend

your head and see for yourself with the left hand. Now, not to touch your head, little away, little away. Now raise both the hands towards the sky, like this.

Here, straight, push back your head and ask a question three times, "Mother, is this the All- Pervading power of God's love?" or you can ask another question three times, "Mother, is this the cool breeze of the Holy Ghost?" or another question three times, "Mother, is this the Param Chaitanya, Mother, is this the Brahma Chaitanya?" Ask any one of these questions, three times, in your heart. Push back your head towards the sky. Now bring it down. First you'll feel very relaxed. Now put your hands like this. Those who have felt cool or warm or a hot breeze on their fingers or on their hands or out of their fontanel bone area, please raise both your hands. So beautiful!

I bow to you all, your saintliness. May God bless you! Please continue with it. All of you have got it in Canberra - it's remarkable! May God bless you! But all of you should come. It's not that so many get realization and four five people come in. It's a very slow progress. You are so deep and you must know your depth. Please remember that all of you have to come.

It's little late but I don't mind meeting you, if you have time - you can come, I would like to meet you all. [UNCLEAR]

1992-0213, Picnic with Sahaja Yogis

View [online](#).

13 February 1992

Talk to Sahaja Yogis

Black Mountain Peninsula, Canberra (Australia)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: Sometime I have to sit down and write.

Yogi: Shri Mataji children who are born realized, still they pick on these bad behaviors, do they get it from their parents or their society?

Shri Mataji: This is Kali Yuga. Anything is possible. I met some born realized people who are now in Sahaja Yoga, they were taking drugs. They were drinking. This is Kali Yuga. They forget what they are. And very egoistical. Because they know they are something better. In Vashi children are all born realized. In My Presence they are absolutely quiet. In My Presence. I don't know what happens, just they are very different. But, the teachers are having a bad time.

I think they'll be all right by the time they are twelve years old. They are very attached, no doubt, very attached. The kind of thing that has happening now in the world, it's only when there is Kali Yuga. I mean any sort of nonsense. In relationships, in, addictions, all kinds of immorality. Shameless, absolutely. And to break the moods of the mind down. You regard it as a big venture.

Yogi: Will it all change one day, Shri Mataji?

Shri Mataji: Of course I mean, if we have lots of Sahaja Yogis, it will happen. But you must also, all of you, mature. So that others when they see you they, are impressed. I told you now in the West, so much of materialism that has covered the eyes up. So materialistic. Russians are very good. They're not at all materialistic. Of course we have twenty percent people like this, we can call them the valets and the, taxi drivers, they ask for Marlborough cigarettes [INAUDIBLE]. Then ask Me also. I said: 'I don't smoke'. They said: 'From where do You come. I said: 'Oh I come from London. 'Don't smoke?'

But I feel in Australia, people respect you, if you don't drink. I have a feeling. At least in the plane I saw they were very respectful. But not, in France, or Spain, also Italy, Germany, nobody thinks it's a, very good thing, that we don't drink. We have to be normal people, that's what is the abnormality. It's very absurd life. Complete abandon. Away from Divine Laws. Also they don't see that they are doing wrong. They don't see. They say it's a venture something you are doing. Taking drugs is a venture. Why not? Once I was going on a autobahn in Los Angeles and afterwards Gregoire told Me: 'Mother please close the window panes and bend Your Head.' I said: 'Why, what's the matter?' He said: 'On this road, there were eleven people were killed.' 'In one shot?' 'No, no, different times'. I said: 'Why?' 'For the sake if it, this was just, heck, heck of it.' They have guns, so they see somebody, they shoot. This is ghor kali yuga. Otherwise you want to kill a bird [INAUDIBLE] It's too much, to be killing so many people. Broad daylight. It's only kali yuga. For no rhyme and reason. Just to kill. The army are going, twelve-year boys are carrying revolvers, and killing, for the drugs. Drugs business is too much there.

Yogi: They are wondering if you might put Your Feet in the lake, Shri Mother, before You go.

Shri Mataji: Look at these birds all of them have come here and meditating. All of them are here. They must be all preparing in the north now for My Tour. It's such an intensive one. Within twenty-five days I'll be visiting about twelve places. I told them to cancel at least one of them. And some of them can be only approached by plane.

Yogi: The Lord Mayor of Newcastle went to many arrangements to bring You to the city. The camp where we're having the puja ,

there's a room, a hut, that's scouts' sacred land, only the head scout is allowed to use this room, and they refused us permission to have You in this room, so we mentioned to the caretaker of the camp that the Lord Mayor had met You last year.

Shri Mataji: I remember. Very nice man. He sat down for realization. He got it also.

Yogi: He used to be a scoutmaster, the Lord Mayor, so I rang him and asked: 'Could you please speak to the scout people and make arrangements for Shri Mataji to use this room'. So he said: 'Leave it to me.' And a few days later he rang to say everything is cleared now and Shri Mataji can come and use the room, to Her pleasure.

Shri Mataji: What a thing eh?.

Yogi: He said he'll also try and come to the program as well.

Shri Mataji: They have to think of their benevolence also. What's the use of sticking to this, old style business. Better is. They have started thinking about it. Like Gorbachev wants to meet Me and so something good. But he was very receptive. Very respectful.

So many now they are out of Church, also. Here mostly people are Protestants not, Catholics.

Yogi: Half and half.

Shri Mataji: Half? But how many are church-goers?

Yogis: Thirty-five percent, regular churchgoers, fifty percent believer, and fifty percent don't know.

Shri Mataji: Only on Christmas Day.

Yogi: And Easter.

Shri Mataji: I think that is now everywhere.

Yogi: I think people from the Protestant religion find it easier to come to Sahaja Yoga because that in itself was a movement against too much ritual within the churches, and many of the protestant religions do go much more into just yourself relating directly to the Word of God, so they're more willing to dispense with ritual and believe in their own relationship with the Divine.

Shri Mataji: Yes. Moreover you see Martin Luther Himself was a realized soul. And he started this. But only problem is He didn't give realization to anyone. But then it deviates you see. And you have so many sects in Protestant, Seventh Day, Pentecost.

Yogi: Well if I understand it Mother before You it wasn't really possible for people to give realization generally, it was only when You opened the Sahasrara that it became possible for us as a culture, for it to spread so widely. Before it was only by individual strong effort and it couldn't be passed on easily. It was Your Coming that made the difference. Is that right?

Shri Mataji: You see when if you break from one framework into another, unless and until you are standing on the truth, it deviates. In England it has gone too far now. I mean to such an extent that they want to prove that Christ was not Divine. He was a human being. And one fellow, from Durham, he actually said it many-a-times, and then, I mean, sort of, he proclaimed it. Instead of punishing him, the Archbishop of Canterbury congratulated him, and he was honored in a church. And the top of that, see the electricity they say was, this lightning was like electricity moving around the church, and then it hit and the whole top of that church was burnt completely. Only three feet were left down below. So they said: 'See, God's Grace. Because we honored him these three feet were left.'

Yogi: Was it Durham Cathedral that you are speaking about?

Shri Mataji: Yes. Durham Bishop. I know him, otherwise. Because I went to Durham. So I had to launch a ship there. Absolutely a superficial [INAUDIBLE] person. And, when we were launching the ship, they had put a swastika, because, you see because I am a Hindu or something like that, and, in the opposite direction. So I told them this is not correct, you have to bring the other way around. Even the Priest got such a fright: 'Really? I hope it won't harm the ship or...? Is it...' 'No. No it's all right.' I mean they have no knowledge, nothing. Studying those theosophical theories and in those colleges. They become so conditioned, so conditioned. They haven't got those mature. But they have a set pattern of things. And the idea is not to establish dharma, not to establish morality, not to establish any higher visions for, no. It's just, you see, read from bible. This is what He said, and this is... That doesn't help much.

Yogis: It was very nice to hear you say yesterday that Canberra is all right now. You look much better this year than last year, which was the first time that I came to You.

Shri Mataji: I didn't follow. [Yogi answers.] See I didn't know, all this is needed so much. In the beginning I didn't even allow them to put any posters. No advertisement. Nothing in the beginning, for four years. Because first I thought we must have a good foundation. People who really can digest it. We should have such people. But in London now I think, Christianity is fading because of these people. People are so indifferent. Nobody goes to the church. Nobody. We had one church there that [INAUDIBLE] Even on a Sunday they just open the doors. Only the air passes from [INAUDIBLE] not once in four years. So how are they to maintain that church? They are failing. Sahaja Yogis wanted to buy one church. They said: 'Mother, it's very cheap we can buy one church and it's a good idea.' I don't know if they have bought.

Yogi: Do you think this is a good idea or a bad thing because would it institutionalize things?

Shri Mataji: Church is good because people are innocent who go there. But Catholic churches have got, those graveyards. Even Protestant churches have got graveyards. That's one thing I don't like. You see Christ, they didn't give Him much time, to really elaborately tell how this Christian life is going to work out, the culture of Christianity, how we are going to lead a family life. Not institutions. Hardly any time for it. Otherwise He would have told that, 'Don't put dead bodies in the Church.' But they gave Him only three years. In three years what can you do? Moreover four years I was struggling with these seven English hippies, to give them realization. But still Christ has done so much. Of course He didn't bother to give realization to anyone, otherwise He would have been also, without any. He did three years.

I don't think He ever talked of conversions, like this. All sorts of things. It's Paul. Today's Christianity is Pauline, not Christ. He organized, he put this. First of all organizing Christianity itself was a wrong idea. At least you could all see that it's wrong. They have done no justice to Christ. This is at least you could see, but in India they don't even see that. Because it is in the tradition that you must ascend, must respect a saint, you must have a Guru, that you have to become Self-realized, is all there. That's the only reason they understand. But they don't see what's wrong in their own style of Hinduism that they have. They never see. Even after coming to Sahaja Yoga, they'll go to the temple and some priest will put kumkum there. And they'll come back: 'Mother my Agnya is caught up.' Who asked you to go to the temple? All right, you went to the temple, at least why did you allow them to put this?' So your growth is much faster than theirs, no doubt. Not all, but on the whole I've seen. Some of them are excellent Sahaja Yogis. No doubt.

Yogi: Do you know the work of Jean Houston? She says Australia, is a very powerful place. I believe You also said it is Ganesha's land of innocence. She says because now in Australia because of the Aboriginal tradition, we have high technology and they have very high spirituality and she believes that Australia is the place from which the spiritual rebirth will occur, the union of technology and spirituality.

Shri Mataji: Who said that?

Yogi: Jean Houston

Shri Mataji: But primitiveness is not spirituality. I wonder if these people, aboriginals, are spiritual?

Yogi: Well she says yes and she speaks about some Buddhist priests who've lived with them and who say that their spirituality is more advanced than anything in Buddhism.

Shri Mataji: Really?

Yogi: Is it, do You feel this is true about aboriginal spirituality?

Shri Mataji: I think they can achieve spirituality faster. Because you see what has happened, that you have to come to the center. So you have come through the left, you have moved on and you've gone to the right bit too much, so difficult for you to come back. But they are moving from left. So it is easy for them to jump on it. So the concept of spirituality, you see the quantum of spirituality, is only possible after Self-realization. Because they are primitives they are afraid of God, they believe in God, that there is something beyond. But that's more fright, that's more blindness. Unless and until you are realized, spirituality has no meaning. Hopeless. They drink a lot don't they, also? They drink and indulge into all kinds of things. Whatever I've read about them is this. But for people who are too advanced, they think the other side is good.

They believe also in spirits, spiritualism, quite a lot. So it is not in believing in God or in non-believing God, but in the center. Of course Australia is a very God-blessed place, no doubt about it. Is Ganesha's place firstly, and described in our shastras in India that one saint who fell from his heights, so he was cursed and this, what you call this Southern Cross, and God made him into a Southern Cross and threw him. And He said you'll be hanging round like that, upside down. It's called as Trishanku and some part of the land will go with you there, which will be your own place. Then he said also you must give me some blessings. He said: 'I will bless that land'. It was described in the shastras that Trishanku comes here and there's a land and this and that.

Australians are that way very spiritually good I should say, whatever may be the reason, because of Nature or whatever. But certain things are missing in them. One is the social. How they relate to each other. That's rather a missing point. So this is a problem. So in collective they are not so good. Individually they are good. Individuals are very good. But into collective something goes wrong with them. Also, if you have a leader, so-called, leadership is so-called, sometimes they become slaves to the leaders. I mean so much things they did, these leaders, horrible things. None of them reported it. Nobody told me anything. I was shocked. That these leaders are trying to dominate us, they are doing these things, they are making money. Nothing. So frightened. Like a jailer and a prisoner's attitude. This is nowhere I find like that.

Yogi: Are you talking about Sahaja Yogis in Australia?

Shri Mataji: It happened. Horrible things happened.

Yogi: In the past.

Shri Mataji: In the past. Even now collective, take it is like Melbourne, is no good. We have to do a lot there. But leaders are, that's a myth. You have to tell me. Of course, you are free to tell Me. Nobody can stop you from telling Me. Unless and until I discovered it nobody told Me. So docile. I was shocked. You are free people. Nobody has to govern you. Very much frightened.

Yogi: Well I only know Canberra and certainly there is no one domineering or exploiting us in Canberra that's for sure. And I'll tell you next year if it's changed.

Shri Mataji: After all I'm Your Mother, and if they tell, 'Mother said so' you can always ask Me. And you must know My Style. I would never say certain things. There's nothing like priesthood, nothing like hierarchy in Sahaja Yoga. I was surprised even very intelligent people, were like that. Because you were so frightened that's why they become like that. At least you can write to Me.

They were collecting money, without asking Me, for some sort of a purpose I don't know what. I never knew for years. That's not good. I didn't receive and when they asked Me questions I was surprised. They said: 'We sent so much money to You'. I said: 'When?' There's nothing hidden in Sahaja Yoga. Nothing. Everything is an open book. All accounts, everything. Open book. Of course if you ask Me I don't know because I don't keep any accounts, I don't keep any money. But it's all there. It's checked and audited, and if your leader is not doing that you should find out and let Me know because that's also your duty.

Yogi: It's surprising that people wouldn't tell You because You are so approachable.

Shri Mataji: Just imagine.

Yogi: I suppose it's a question of balance between You as a Person and You as the Divine and now we sit here and we chat with You, You have your lunch and we talk about anything.

Shri Mataji: It's not justice to Me also.

Yogi: At other times it's in a different mode, we must balance it.

Shri Mataji: So many times I've said that leadership has no meaning. It doesn't go into their heads. See we have to establish a new society, of complete freedom within you, freedom from drugs, freedom from any bad habits. A pure life. Nobody can intimidate you. Every time I had to find it.

Yogi: Mother there were quite a few people from Melbourne who had written letters to give to Stephen to give to You. I was wondering whether they had come through?

Shri Mataji: No if you think, whatever your problems are you can solve well and good otherwise you must write to Me.

Yogis: We did. We gave so many letters. We gave You some in Madras. There were three quarters of the collective had signed and written letters to You about problems we have in Melbourne and we gave them to Stephen to hand over to You.

Shri Mataji: That's why I am here now.

Yogi: Thank you Mother.

Shri Mataji: It's rather complicated. I'll have to play some tricks with them.

Yogi: Mother, I'd like to ask you about the Buddhists, because the Buddhists who are so well-versed in Buddhism, they don't recognize God and they say well they practise the middle path. I know very little about Buddhism or anything, but I find it's very hard to talk to them.

Shri Mataji: I'll tell you what, at the time when Buddha came in, in India, it was full of ritualism, absolutely. And they would just put a stone there, put some, kum-kum on that, start worshipping. It had become a complete anathema as far as religion was concerned. So it started with Buddha, and also Mahavira, that they saw, that these people are making money out of everyone, supposed to be priests. They are very cruel, killing people, also, human sacrifices. All kinds of things they were doing, the opposite. So Buddha wanted people first to get their realization. And an analogy I've given like this. First they started, going through their sympathetic, they saw those deities. When they saw those deities, they started worshipping those deities. Like, we have to get to the honey, but honey is in the flower. So we start worshipping the flower. Don't get to the honey by that.

So Buddha thought, Buddha, Mahavira, Mohammed, Nanaka, all these thought that better not to talk about God just now. Let us talk about Self-realization. That you have to know your Self. That's why, these people started talking about abstract. Abstract. This all-pervading power around us. Because, they wanted to put the attention of the people, now from flower, to the honey. But

even that became a talk only. They could not reach the honey. They only also talked about honey. But they didn't reach the honey. Now in Sahaja Yoga, what happens that you become the bees. You can. But to convince Buddhists people if you say that, there two things that they would not appreciate. One about talk about God, you have to tell them, you don't have to believe in God or anything. Take your realization. That He has talked, Self He as has talked a lot, Buddha. So once you talk about Self, they get their self-realization, they'll have vibrations and they can ask questions, and clarify.

Yogi: Because a lot of them start to analyze and start to be curious.

Shri Mataji: That you can never say. You say you get your Self-realization. Enlightenment. Buddha has said this. Buddham sharanam gacchami – First you become Self-realized. Then he said Dharmam sharanam gacchami. Means let the Dharma be enlightened within me. And then Sangam sharanam gacchami that is, the collectivity. These three things He has taught. But, as all are, like Muslims are not good Islam, Buddhists are not good Buddhism. They did all kinds of things you see, that were wrong. And where is now Buddhism, in which country? If you go to Japan, horrible people Japanese. Worst, worst possible.

Yogi: And its very hard to tell the Chinese, about ancestors, stop praying to ancestors because the Chinese are very deep-rooted in that belief, and where I am at the moment, in fact the area called Cabramatta, there's lots of Asian people but it's very hard to talk to them because...

Shri Mataji: Of course. Tell them get your Self-realization then you'll talk. No use talking. Better get them to Self-realization. Chinese are very deep people and you'll be surprised that in New York, we have more Chinese than Americans, in Sahaja Yoga. And in the West Coast we have more Iranians than Americans. Then another conflict could be that, they see Buddha's life and, He said you should have penance you should go through sufferings, while in Sahaja Yoga this should not be done. Because you've already done it in your last lives. You should say now this is the time, now you've to come up. You've done everything. Just you have to walk in.

And the idea of Bodhisattva. In every religion they have talked of the future. Even Islam. Resurrection time, then they have talked of Bodhisattva. Bodhisattva is the future Buddha, is called as Maitreya, Trigunatmika and Bodhisattva is the one when you are realized you have found the truth, you have to give it to the society, you have to give it to the public, you have to go all out to give it. That's Sahaja Yoga. So Buddhism at that stage, was achieving your Self, alone. Or your little group. Now today it is Buddhism.

Yogi: Because the Buddhists, a lot of them believed in the Goddess of Mercy.

Shri Mataji: What?

Yogi: Goddess of Mercy, Quan Yin.

Shri Mataji: Quan Yin, they believe? She looks like Me very much.

Yogi: I try to talk to them like that and some of them, because of the barrier of races and nationality: 'Oh, no, no, no look at this picture, it's not' and this and that. It's so hard to convince them. My real desire, I like to talk to these people, especially in my area. There are lots of them.

Shri Mataji: You should say now there is no Quan Yin. And when She lived, nobody recognized Her. Her own father wanted to throw Her away and a tiger came and saved Her. And She actually appeared on the scene when She was about I think ninety years. Something like that. Very old. So, nothing much was done. But they could recognize that She was a Goddess. Now She is no more. It's Me here. So whatever is gone, what's the use of talking about that? That's another human nature, you see. To talk about the person who has gone. There's no Christ now, there's no Rama, there's no Krishna. I'm here. So they won't come to Me. Rama, 'We worship Rama,' because He's in their pocket. Do what you like. If they want to have their realization they should get it. Whatever their forefathers have done and their forefathers have done, they are doing the same. What did they achieve? For China I have great hopes. Your Prime Minister, somehow or other, the one who is Prime Minister now, young fellow, he took to Me very

much when I was in China, all the time asking Me about spirituality. I showed complete ignorance at that time. So I am sure it will work out.

Yogi: How about Singapore Lee Kuan Yu, the Prime Minister Lee Kuan Yu? How is he?

Shri Mataji: Very nice man. Excellent. [HINDI] Very nice man. Very very nice person. Chinese are beautiful people. Very beautiful. I met him because I went with My husband, and the Chinese somehow or other had the respect for Me quite a lot, always. And in a dinner or anything, he would always sit next to Me. All the time he was talking about the Indians being further in spirituality. They are the sole source of spirituality. Even in Russia they have so many sayings about India, that the wisdom will come from India. There was a Chinese, I don't know how he did that, thousands of books he carried from India. [INAUDIBLE] And there's a very big, huge monument in his name, I don't know how many feet high, and on both the sides are just those books piled up. I don't know how he carried. So that, they had great understanding. Once upon a time India was very much spiritually aware. Because of the climate, because you can live in a jungle, you can manage anywhere, so people didn't have to bother about. You see like in London if you have to go out you have to take at least fifteen to twenty minutes to get ready to face the Nature. That's where the Nature is so good in India that they didn't have to bother so much so they went inside.

Yogi: But what about places like Singapore with so much of high-rise buildings, most of the population is on top of one another, they are not touching the earth at all. There's no land, not much space there.

Shri Mataji: But even in Singapore there are people. Chinese specially. Very close to them is Malaysia, and we have at least thirty-five Chinese in Malaysia doing Sahaja Yoga. Singapore is occupied by people who are very materialistic. We have had people there. We tried in Singapore also, Sahaja Yoga. Didn't work out.

Yogi: When do you think we'll work it out in Singapore?

Shri Mataji: Can't say. Even Indians when they go to Singapore they become extremely materialistic. It's already working out in Hong Kong, so let's hope. Somebody should be really in China. Somebody should go to Singapore and try to work it out. Like Hong Kong. Alex is doing good work there. Isn't it?

Yogi: Shri Mataji, this weekend it's the ACT elections on Saturday and we have a particularly hair-brained bunch of politicians here and I was wondering if there's anything that You might envisage for the future in the ACT. There's about three hundred thousand people here and I think that one of the problems, as it's the Capital of Australia, one of the problems echoing out from here, seems to be because they have a great bureaucratic mentality and they don't seem to be able to see the wider picture and it seems to have an effect with Federal Politicians as well.

Shri Mataji: So what's the mentality you said?

Yogi: It's a very small-minded mentality, particularly with the politicians locally. About three years ago they introduced a self-government for the Capital Territory, which is Canberra, and because they weren't content to have a local council type of government, which is much more appropriate, because it's a very small place, but they chose to have a big parliament, a Legislative Assembly they call it, and now we are up for our first new elections since then, and...

Shri Mataji: For this Canberra?

Yogi: ...for this area, a lot of very amateurish, silly people got into power last time and I think we're all very concerned in Canberra that we're going to have the same again.

Shri Mataji: Only such people are acceptable to politics. If somebody mature goes there he'll be thrown out. Politics is everywhere is in a doldrums. It's not only here. They have to evolve still. I think these politicians and, I should say to some extent bureaucrats also, it takes some time to evolve. You shouldn't worry about them too much just now. They'll have some nice

shocks. They deserve it.

Yogi: The people are getting the shocks too when they get into power.

Shri Mataji: I know. But don't pay any attention, just give them bandhans. All stupid people. The worst part is they make stupid laws, absolutely stupid. We have in India quite a lot of them. I wish we could export them somewhere else.

Yogi: Maybe the North Pole.

Shri Mataji: [HINDI] [INAUDIBLE] in Australia. In India they are the worst type, politicians. You don't know today they are in one party, is tomorrow they are in another party. They are sold out. They are all purchased. At least I hope that's not the situation here.

Yogi: I think there's a certain amount of corruption at every level.

Shri Mataji: Very little. But nobody can beat India.

Yogi: The best person, the most honest person, in the federal government was made treasurer, which was a totally untenable position, and now he's nowhere because he was, it was admitted publicly that he was too much of a gentleman for that position and he's gone. He's been given some very small portfolio and he would have made a very good leader.

Shri Mataji: That's what I told you. There's no place for such people there just now. Our Rajesh Shah I told him that: 'You go and attend one of the meetings of these politicians'. His father is a politician. Next time I met him, he just prostrated himself. 'Mother tell me anything. I can jump into sea. But don't tell me to go to meetings of these politicians. I just went mad with them.' I said: 'What happened?' He said they started arguing on some point. And they said now, they're such fanatic people, that Rajesh tried to pacify them and tell them: 'It's not so bad.' They said: 'Tomorrow, you don't know what will happen to you. This will happen, that will happen.' He said: 'No it will not happen. I know this, it's not that bad'. So fanatic. Hatred for each other. And then money comes in so they join the other party. No principles, nothing. Even America has no principles of any kind. They'll support Argentina. I mean they do anything. Where there has to be some rigidity in character, that's why it's lacking.

Yogi: Australia is sometimes called 'Little America'

Shri Mataji: Is it? Very much under their influence is it?

Yogi: It used to be the British and now it's the Americans.

Shri Mataji: British are not corrupt so much. But the problem is, in India if you want to get something done, you can pay some money and get it done. But in England nothing. They won't take bribe and they won't do the work. Finished. So lethargic. What a red tape, they have in England, terrible. You have to give up so many things. Nothing works.

Yogi: Margaret Thatcher is gone, though. That's got to be good for England.

Shri Mataji: But Mr Major. I don't know, poor thing. She's done so much harm. They are with bankruptcy. What can he do, alone? Such a harm she's done to the population. She's done all kinds of things. She's a bounder I think. Bought lot of these conventional weapons, and wasted all that money. I heard they are going to use it for some film making, war film making. So what's the use? Such a damage. That's the trouble with British they do not have their self-confidence. She tried to follow this Mr Reagan. Hopeless fellow. He was good at dropping bricks. Absolutely useless. And she was so friendly with him, and the worst thing she's done is to take his economic policies. Like banking. So available for you, loan for your house available, loan for that available, everything available. And within one year's time everybody's lost their houses, with that kind of an interest rate. That's all right in America, because a very rich country. Still they are also suffering now, very much. Then another thing she started

secretly, supposed to be conservative, that you can take out any amount of money. [Aside].

Then secondly she has allowed, people to take away money to any country, any one. Firstly when we were there only twenty-five pounds were allowed in cash. Now Indians are very good at black money, and also English have learnt this [INAUDIBLE]. All this money is flowing all over, and now they have made a pact with India that all laundering of money and all that, we'll work it out. But so much money has already come out. What is the conservatism in this? She has not conserved anything out of it, but so they are suffering from bankruptcy, complete bankruptcy. But English are stupid, why did they vote her again and again, I don't know. She was talking big all the time her talks were such [INAUDIBLE] She did no public work. Very bumptious person, extremely bumptious. Even now she's not given up, even now. She goes to Russia, goes here there, preaching something good as if she's done good things.

English have certain good assets, one is sense of justice there, justice is the best there. Also administration. Of course they don't do anything that's different, but administration is there. And also they have certain moral values. These are much better than French values. Now once, Europe becomes one, England will be finished. Absolutely. Because how will they control? Already ten Sahaja Yogis have moved in Cabella, because they couldn't earn anything there. They are all very well qualified. Mark is very well qualified. He's a very good plumber. We have electricians there. We have carpenters. Builders. All these people couldn't earn even hundred pounds per month. So they have shifted now to Cabella. As soon as they came to Italy, I don't know how, by some Divine force, a scheme has started hunting heads they call it. So they want people to join this hunting heads, and they are paying five hundred pounds per head, just for the training. They are already trained. And once they get a certificate from these people, they can work very well there.

So for [INAUDIBLE] he says: 'Mother it's too good to be true'. While Italy has progressed. That's the richest country now. Within these fourteen years time. I remember when I went there Guido asked Me for two things. 'Mother we want prosperity'. I said do your handwork. Don't give it up. Do your crafts. And the second thing he said: 'Get rid of this Mafia.' Within eight days one sub-inspector came in he jumped on the Mafia, and they all had to shift to America. And now third thing is Vatican, which is also going. But they have prospered. Very much. And how they have prospered, by obeying no laws. You know for a developing country there's no need to have too many laws. For example, I had to buy a land, for your ashram. So I went to the notary. He had a big calculator, he went tuk, tuk, tuk, tuk, tells Me on My Face there, notary himself, that so much you must bring black money and so much white money. I said: 'Really? But I don't have black money.' 'No you go and tell the manager of the bank. He'll manage it.' So I went to the manager. He again did tuk, tuk, tuk, tuk, tuk. Said: 'All right. We can make it. You come on such and such date. Your money will be ready. This much black. This is white.' The manager himself does it.

I took that money, bought the land without any difficulty, then I asked him how is it you are a notary, and how can you tell Me that I should pay so much black? He said in this country nobody wants to pay income tax. So, that's a fact. That's a reality. And I said: 'What do you do, supposing I have to pay an income tax and I don't pay?' 'Very simple. For five years they send you notice. Please send so much, income tax. And if you don't pay, then after five years, they'll tell you at least pay ten per cent. But even then if you don't pay, they'll say: Oh forget it'. But I said: 'Why do you do that?' He said: 'Because we want to progress. Laws are to be obeyed, if it is allowed to progress, we want to progress.'

While in India, just the opposite. I mean we behave as if we are very rich people to have all these laws and income tax. If somebody doesn't pay the income tax, and if he's found out, all the newspapers, everybody and there's such a lot of black market there, will be talking about it everyone: 'Oh he didn't pay his income tax'. Nobody pays there, actually. It's like that. That's how they solve their problem. If you really release here your, laws and regulations, this is a very rich country you can become very rich. For example they told Me, they are killing the lambs here because there are too many lambs so they don't know what to do. So I told Avinash, that let Me know if people want to import lamb from here, what should you do. 'Such a big book,' he said: 'Such a big book.' I don't know how much he must have spent also posting Me that.

And then I was surprised. There's a committee which will examine the lambs. Then there's another doctors' committee through which the lambs have to go. This is to be done by the other party. Why are you doing? You have to sell it. You are not the buyer. Worse than the buyers. I gave up I said. I mean to read that itself would take one year. Just to go through. So all these rules and

regulations these bureaucrats are taking, just for their own satisfaction. And in India that's the only way they can make money. Here also they must be making money no doubt. But it's a kind of a satisfaction. Here also. Such laws and regulations. And recessions. What else will be there?

Yogi: They're very keen to be seen to be playing on what they call a level playing field with world trade partners and a lot of the rest of the world are laughing down their sleeves at them because they're going out of their way to be seen to be doing the right thing and they're just cutting their own wrists.

Shri Mataji: What is right thing? What is right?

Yogi: Well they feel that they should promote free trade, so they're letting other people bring their products in and it's meaning that the Australian products are becoming worth less. In fact so little that they can't afford to sell them.

Shri Mataji: [INAUDIBLE] it's not a sensible thing. You must export.

Yogi: They don't know how to value-add to their products. They've relied on primary industries for a long time and they've ruined the land, a lot of the land. They've stripped it of trees and they've employed European farming techniques on land which can't cope with it and so now they're realizing that they can't rely on those products and they haven't in the time developed the ability.

Shri Mataji: But they don't produce consumers' goods. They cannot produce consumers' goods you see. Just like Canada. Canada has the same problem. Had it. Not now. Some Germans have come there, and they had the same problem, that Canada would export aluminium, all these mineral things, to America - they would make a car and sell it at double price. Just like that. You have so many things in this country.

Yogi: Australia chops all its old rain forests down, sends it to Japan and Japan makes paper out of it and we buy writing paper from them.

Shri Mataji: Why can't you make paper?

Yogi: Well then there's a lot of arguments on an environmental basis for not producing paper in many places because it has adverse impacts.

Shri Mataji: If that little tiny thing like Japan can make it, such a huge big country, what is this environment business?

Yogi: Well the argument is that the Japanese environment has been really severely degraded.

Shri Mataji: I tell you they are just befooling you. Japanese are very clever people. They are taking everything from here. Least bothered about their environment. You have such a lot of land. Can do so many things. Make some portion of your land available for this. Otherwise you will just have environment and no food. You can't live with environment only.

Yogi: If they have a good idea they have to wait for someone in some other part of the world to make money out of it before they try here and then it's too late. They could grow timber plantations from effluent from towns but instead of that it's slightly cheaper in the short term to put the water into the rivers and then they get algae, toxic algae, growing in the rivers. They won't take the steps required to actually invest in using that water to grow timber, which they can make paper with, for their own markets.

Shri Mataji: That's why it's lopsided. Absurd. I mean if you see the export of lamb, which is killed here, it's amazing. That does tell us I think. How can it be? I mean you are killing your lambs, and you can export. One thing has worked out when I came here last time, I was saying they should have barter system with Russia. Is very good. And that's what they have. Somehow it has gone into their heads. But I've been blasting on that point.

You can't live with trees only, you have to have food also. There should be some balance. Fool's paradise as they call it. Then your recession cannot end with this kind of schemes you have, can never end. In Russia see now, Russians are, they have learnt that their people have become very comfortable. You see if you give them, say now this is your house, you take this house. No, no, no, no we don't want to take it. We can't look after it. You'd better do. You give them anything they don't want it. They give them the land, now this is your land. No, no, no, no, no. Let the Government look after. Then they were very comfortable with that. They don't want to work. That's their problem. Basic problem.

But still I must say they have realized one thing, that we have to export whatever is possible. Now from India people have gone to Siberia. And they are cutting the trees there. In India is very expensive, you see. They will be, sending it all over the world. They have realized it and so much, for export. So much. That anybody who wants to try, it's very easy to for them to get things done. They have no money so if they are exporting something, they are getting the foreign exchange. Very anxious to export, and they can. They have so many things that they can export, already.

As communism has failed, democracy has also failed, in a way. The other day I went out shopping, I found things were so expensive. Here even a good shirt like that costs you so much. Very expensive. So they told Me that they have second-hand shops here, where people who cannot afford buy it second-hand. Well that's worse than India. Nobody would buy second-hand goods in India. Recession, inflation. I hope these ideas go into their heads. This country is very, very rich. Very rich. But no accent on export. No accent at all. Then you are making these aluminium, what you call them, cases. And I wanted them to be brought to England, aluminium ones, these cases what you call them, aluminium Paddington cases. Impossible. Such a red tape for that, export. There should be no red tape for export. For import is all right. I can't understand this. It's really upside down economics.

Yogi: So the United Europe will be a good thing for trade.

Shri Mataji: But they will become very, localized in a way. See once they are United Europe, they will exclude Australia, exclude India, they will not take any meats from here. Now they have passed a law that no meat will be taken from any other countries but European countries. Because there are five countries, which are going to join European Market. Hungary, Czechoslovakia, Poland, Romania, Bulgaria. And Sahaja Yoga is just spreading out. Then another is Italy, which is very good. Another France. Italy we have already somehow or other, gone into politics, for the green party. So, if we have, people in all these, maybe in Europe we'll have a good chance. But with this exclusion what will you do here? Can try south-east Asian countries. But there's no venture about it. They have to go to these countries, find out what they need. They can sell it.

I was telling them this gulab jamun and rasgulas you make here, you can export them to Singapore, to Hong Kong, to any of these places, it will sell like hot cakes. But for that if you have to go through the red tape nobody is going to do. They're not interested, those who are importers don't want all these things isn't it. That one can do I mean you can really make a good money out of all that. If you could get hold of some Germans, who make very good sausages and things like that, and sell them as German sausages.

All these places. Taiwan is now so rich. You can export food there. Philippines, Thailand, all these places. Good quality meats and foods. I was surprised at those rasgulas. I've never eaten such good rasgulas in India. They can be packed well and can be sent anywhere. But they are selling in England like that. But they may not later on when it becomes Europe, may not. Maybe these Indian things they may accept, because in Singapore there are lots of Indians. Thailand they have lots of, in Taiwan also. All these places. Specially Kuala Lumpur, full of it, and you don't get this nice, because they don't have such good milk. Is there somebody from Kuala Lumpur here? No one. So all these milk products can go.

Sumir, you were making samosas. Instead of that you make these things. [HINDI] You have to move. You have to move it you have to go and show them the example and all that, and the price, competitive price [HINDI]. Singapore, because they don't get milk even. So many Indians in Singapore. But you have to move. You have to go find out. But to send rasgulas from here you'll have to pass through a big, red tape whether it is all right. They will all eat it first of all. At least hundred kilos will be consumed in

that.

I've never seen such a thing that the person who has to sell, goes through all these, guarantees. I mean if something wrong, they can find out, those who are purchasing.

Who can talk to them? Who will bend the fact? A person like Me Who is an outsider can see these points so clearly. That's how recession can be easily controlled with such a rich country. Germans are very good at it. They are selling these eggs of quail, at such a high price, and the quails. Minting money. Asparagus, I don't know. They are such a small country. They sell all kinds of things. Asparagus you can grow here very well. Asparagus is so expensive. In India also. You have cheese now, cheese. This Kraft cheese, tinned cheese, you can export it to all the countries. There are Indians who are just waiting for it. All over. Nobody goes and finds out.

Then you have dried fruits here which are very good, which are very expensive. Especially your solar systems. You can sell it all over. You have so many engineers. They sent some things to Me, and I showed it to somebody, in India. They said: 'Oh I can't fix it.' So somebody, an engineer can go and fix it up or something. It can work in all these countries. But it's not available at all. I think, in Australia people lack the capacity to sell. You must get some people, marketing people. Like T.M. is good at marketing. Very good. Marketing absolutely nonsense.

Yogi: It's not doing them any good though Mother.

Shri Mataji: But that's different. I am just joking. But marketing they are doing. I mean to sell something nonsense. Is something creditable, that gives credit. As it is there's recession and they will suck out all the money that you have. Put people on the streets. I think you should hire some people for marketing. Good Indians you can get. Indians are very good when they are, not in their own country. Because in India you cannot do anything. It's impossible. [HINDI] It has always failed. I also allowed. I said some people wanted to do some business, this way that way. I mean I am not so rigid. But it has always failed. Never worked out. Created big problems. Sahaj Yogis can do individually on their own. I mean it's a business thing. Not through Sahaja Yoga. You shouldn't do it. I think it's not permissible. Divine Laws don't help.

Or if four, five people join together, they may be Sahaja Yogis, but it's nothing to do with Sahaja Yoga. Keep Sahaja Yoga out of all this. We don't need money, we don't need anything. I never have problems of money. Australia has because people are stingy here. Very stingy. Australians are known to be the most stingiest people. Even worse than Turkish. That's the reputation they have, really. When it comes to presents, the lowest amount they will give for Australia, though we have so many Sahaja Yogis. Lowest amount. They used to only give first ten pounds, then fifty pounds, then hundred pounds, now two hundred pounds. For that also they want to reduce now. Big objections. Big things. For a hundred pounds what do you get, nothing. And last, last one is hundred pounds, in the present. And that's for Australia. Though I was telling them: 'Don't get any present, don't get. Don't do this. I don't want'. But they are so enthusiastic, all of them. So enthusiastic. And the number of Sahaja Yogis we have, are quite a lot.

Very stingy. Especially Melbourne people are horrible. I mean, for anything they are very stingy. The more you become stingy the worse it will be. I never had any problem of money never in life, and I spend money. I don't understand accounts or anything, just go on spending. Yesterday I was talking to Vinay, and he was telling me why don't you have only five hundred pounds for people who come only for Ganapatipule. The way Australian mind, he too has picked up. I said: 'See if I decide that, all the Australians will only come for Ganapatipule, firstly'. Then I told him the accounts, how much money I have to spend. This time [HINDI]. Had to make up.

And he was so shocked at the whole thing. Because there are at least hundred and fifty people who came just free, from all these countries. When I told him the accounts he was so shocked. I must have spent more than fifteen lakhs of rupees, Myself, My Own. He was so shocked. Because though, you see we say that pound has gone up and all. But India is very expensive, food wise [HINDI] It's gone up so much. Very expensive. Whatever it is, what I'm trying to tell you that, I never had problem. These fifteen lakhs I got just like that. No problem.

Yogi: Maybe we should increase the ground fare. It shouldn't be...

Shri Mataji: I want you to be comfortable, to have good food to have, all this coming by train too [HINDI] I mean to every place we used to take them out, see places, go round. Even those dramas and all that we had to pay such a lot of money to them. I never have problems. I never ask for money from anyone also. This money was fixed long time back. Since then it's going on. Then we have got, Vashi School. When we asked for money, for Vashi School, on one Sahasrara time, I think five thousand or six thousand pounds. That time the value of pound was eighteen rupees. So they were so ashamed, that they put it back in the bank and they said Mother not now, we'll not send it. And the whole of Vashi School, have you seen Vashi School, anyone?

Yogi: Those who went on the Tour Mother, they saw it.

Shri Mataji: All that was built, with our money. I don't know how many have seen the Delhi Ashram? [HINDI] for everything. Except for this time they collected some six thousand. Five, six lakhs. For the land, everything. Then Vaitarna land. Then Ganapatipule. Then Shere. Then there's another land we have, in Pune. There's another land we have bought. Twenty-five acres of land for the experiment of these agriculture. Then another land in Awagar. All this I've done in these four years, since Mr Warren left Me. In these four years. Before that not a single pi was left. It has worked out.

Yogi: [HINDI] Question about ground fare.

Shri Mataji: It's all right. [HINDI] But so many people are coming free. Then whatever are presents I give you, I give them. Just the same. If they are getting married. Now those people who came from, South America all came free, never paid anything. Even part of the traveling and most of the traveling of these people who are coming, is paid for. It works out. I'll give you a concrete example. When I was in, this was in Rome I think. So, Guido told Me, 'Mother there's a land available. But we need sixteen thousand pounds just now, put it. If You put sixteen thousand immediately, we can book that land'. So I said: 'I don't know if I have in the bank but I'll see, if I have'.

So I went to the, airport. I was about to leave. Sandra [surname] she just came and handed over a packet. She said Mother: 'This is for you'. I said: 'What?' 'There's money. In Liras.' 'For Me? For what? I don't need'. 'No no for You, Mother, for You. Please take it I have kept it for you. This is Yours'. I said: 'How much?' She said: 'Sixteen thousand pounds'. It was sixteen thousand exactly. I said: 'All right, give Me'. And I gave it to him there only. I said: 'You now book'. So he went and booked that land. And then he said that Mother: 'We didn't need all that money. We have booked it as it is. So the money's all Yours'. I said: 'How did you book?' He said: 'We don't need any money just put Your Name, finished. Whenever You have money [INAUDIBLE]'. That's also another good news.

Then they wanted to have Shudy Camps. So I said: 'All right I'll go to Italy, buy all these things that are necessary'. Means all the pots, pans everything, for the w.c.'s and, bathrooms and all the, what you call them, marble, then all fittings and curtains, everything. So I had taken some money from the bank. Went down. So Guido said Mother those sixteen thousand pounds are there, not spent, in Liras. I said: 'All right let's go'. So in one day I bought everything. Now you have seen Shudy Camps, how many bathrooms we have, how much marble we have put in, all the curtains, everything. Everything I bought in one day. And I gave them hundred pounds more saying that: 'You get this cotton cloth, get some more for My drawing room. Beautiful, beautiful, curtains. And when the bill came, it was exactly six thousand one hundred. I first thought this is all manipulation by Sahaja Yogis. I said: 'Who has done this billing?' They said: 'The shop has.' Really? 'Yes the shop has done it.' 'You haven't done it?' No. That is this hundred pounds are all there. So they said this You had curtains made Mother, You forgot'. I said: 'All right.'

Everything came in that sixteen thousand pounds. So now, we are having, this Cabella, an ashram. So the English Sahaja Yogis said: 'Mother, you have spent sixteen thousand pounds here. So we'll send You timber worth of sixteen thousand, which will be very sufficient for Cabella. Barter system going on, with the sixteen thousand only, nothing more, nothing less. This is one of the examples I have given. No problem at all, of any kind, any time. It all gets solved, you must just have faith, that you are being watched over. And not to be stingy.

Then this, Sandra you know, I'll tell you how she was blessed. She had a, I should say flat in a very funny place, horrible. Absolutely horrible. I mean it was like a chawl as we say in India, and she sold it for an exorbitant price. All my houses that I bought for nothing were sold for very high price, just like that. But if you go on worrying about money, money will never come to you. That's in Sahaja Yoga you see. Without Sahaja Yoga is all right but, after Sahaja Yoga you shouldn't worry. It all works out.

Like James came for My Birthday, and he brought one wooden bird, to be given to Me. Rajesh said: 'You put it down. Don't show. Otherwise people will just say: 'What little bird you have brought, from Australia all the way, for Mother's Birthday. Better not give it, for heaven's sake don't give it. Just give it. You can give it otherwise but don't give it as present'. But he was shameless, he never felt bad about it. Absolutely shameless. 'Oh it's a bird you know, very famous bird, it's very rare, it laughs this and that'. But this doesn't laugh you see. And he was on and on about that bird only. Shameless. Then Rajesh couldn't bear it any more, 'In short you are a very miserly man, that's all'. He couldn't help it. What? Nothing, a small little bird he brings when, he's coming all the way from Australia, to represent Australia's love for Me with this bird, made of wood.

I said: 'You should not have brought it. You have brought to show your heart isn't it'. But he was shameless. Absolutely shameless. And Rajesh couldn't bear it. He said: 'No. You are a very miserly man, that's what you are. You don't understand anything. You don't know what you are doing'. He told him off. This you are not going to be giving. He packed it up, packed it up. Such a big box. Opens out with a little bird. He thought some rat is going to come out. There's no brains. If he was so hard up he should not have brought anything. I felt very bad that Rajesh had to tell him, and he couldn't take it any more. He said: 'Mother, supposing if I had allowed him, what people would have thought of Australians'. Just think. I said: 'All right. Whatever he gives is all right'. Wouldn't stop. He must go on praising that bird. So that is what it is.

Yogi: I think the fine weather is leaving us Mother. It's getting very black.

Shri Mataji: What are you expecting now?

Yogi: We haven't had any rain today, have we?

Shri Mataji: What you want you tell Me? Once in England in the beginning they said: 'Mother we want a very very hot summer.' I said: 'Are you sure?' 'Yes Mother, very, very hot summer.' And there was, you remember one summer We had in London, famous summer, what year was that?

Yogi: 1976

Shri Mataji: 76. I said: 'You'll have it.' Then the situation was so bad, that there are no fans, nothing. I mean, at least in India we have air conditioning, if not the fans. No arrangements are there. And the windows so small. We went to buy fans. They said: 'You have to apply, and we'll give you after three months. And there was a queue for fans. And everybody was going hah, hah, such a bad summer. Such a bad summer. And autumn was very beautiful after that. So then they said Mother: 'Sorry.' I said: 'You said very, very hot. Very, very hot'. I was telling you you are a Sahaja Yogi, don't say like that, but you were saying, very, very hot. Very, very hot. So now it becomes very, very hot. You should have said warm, but you said hot. And I think for three months. Scorchingly hot, it was. I said you had it. Nature knows the balance. Not too much. Little bit is all right. I think some Sahaja Yogis must have asked for rain. And it rained and rained and rained. All right. We have to be thankful to Mother Earth, the Australian Mother Earth, for giving such a beautiful time to Us. May God Bless You.

I have a good film about Shankaracharya. If you want to see, you can see it. After you will know what it is to get Self-realization, in those days. He died very young.

So that film is available if you want to see you can see it tonight.

Yogi: Tonight is the music program. 9 o'clock. [HINDI]

Shri Mataji: [HINDI] You should show them Shankaracharya in Sydney with Me. Everybody can see.

[Musical Gap and then a short talk during the music program follows]

Shri Mataji: It was such an unexpected, joyous event for Us that Shrimati Padma Menen has agreed to give this beautiful performance. And to again remind Us what We saw in Madras. Actually, her guru was there and We went to her foundation where there were 50 ladies who danced before Me. It is a great pleasure to see you here, that in a foreign country you are spreading the art of [Ragantri?]. I am sure you must have understood most of her actions but what you have to see is her mastery over rhythm, firstly. And secondly, on the abhinaya, means the [mai?]. Such a master she is and it's such a vigorous vibrant dance. I'm seeing one better than the other, as I would say. I saw lots of them in Madras and now to see here it was a great pleasure to Me. And to all of Us, because We know a lot about Ramayana and We know a lot about Mahabharata. But to weave it into such beautiful patterns is something of a great art and a great talent. It's not possible for everybody to dance like this. Neither, even if you practice you cannot dance like this. It's something innate, some inner force, that works it out so well. For such a long she danced. I mean, one would feel completely exhausted. But with such vigor, with such power, she's shown different expressions. One minute she is this, one minute she is that. It's really very remarkable. I'm really proud of her that she has come to Australia to spread this beautiful dancing pattern and to teach others here. May God bless her.

1992-0213, Talk to Sahaja Yogis

View [online](#).

13 February 1992

Talk to Sahaja Yogis

Red Hill Lookout Cafe & Bar, Canberra (Australia)

Talk Language: English | Transcript (English) – Draft

So we are with the nature here. So beautiful. The way it is planned you can see how the person who's planned it had the feel of the land, feel of the nature. How he is made up, by not destroying it. Whatever is there he used it, otherwise they would have put one bulldozer and finished it off. But the way it is planned shows he had feeling for the land and he could understand. The way we look at nature also, is our own. The way we are inside, that's how we look at nature. Nature is our friend absolutely; it's working for us all the time. And we don't do much for it. Look at these trees. They give shade, they give fruits. Whatever is possible for them, they do it. And when they are old, use them for wood. All supportive to our life. But we must have feeling; otherwise, what's happening today is this ecological problem. And this is because we do not have any feeling for the Mother Earth. No feeling for the nature. We are really plundering them and then the whole thing reacts. It's a kind of an aggression that you want to have so many things at the same time.

Like I have seen once, first when we went to England, we never served any drinks in our house in India, but in England nobody would come to your house, so we had to organize. I told C.P. that "You better do something about it." So he went and bought some books, how to organize. So first the question of tumblers. And so many types of tumblers you had to use. I mean in those days, this was I'm telling you, 1973, or say beginning of '74. The first lot we had to get cost us nine thousand pounds. First total. But we had to get about twenty-four of the best crystal, the best crystal. Because for everything there's a different type of a crystal that you have to have.

I just thought that if you had some silver, it would be much better. One glass of silver is sufficient, once for all your lifetime, your children's lifetime. Instead of that, all these things like crystal. But at least it was crystal. It was all right because it was in a way, some sort of an art. And then I learnt how they make, even in England, etching and all that - beautiful in Scotland. English crystal also is nice. The best is Czechoslovakian. All these things I learnt there with that horrible sets of tumblers and you had to have the best quality, that's something, part of the prestige, you see. So somebody will come and just see the glass, slowly, you see. And the plates also, they'll come and just turn round. First I didn't know what was happening. Because that's not done in India, I mean nobody's bothered, you see. Only if there's art they will appreciate, finished. We don't have Saville Rows and all that in India, so it's different.

And that's what I felt, that so many tumblers are needed for one household. So, they are spending so much money to buy all these varieties. But the worst is in America and now they're suffering from it. Even in plastic they have varieties. So you go to somebody's house, so they...So even in plastic they would, say, they have plastic tumblers which are just usable once. So they use once that, then it's thrown out. Even in the drawing room, in a, say, restaurant or anything, even in their own drawing rooms they have dust boots. Can you imagine? And then they will use a lot of paper, plastic things. They never have proper plates. They may be very rich but they are always on the picnic, you see, eating in the paper plates, using plastic things. But they are so proud of it.

"You see, this is a new one that has come now in the plastic scene. This knife is a new one, try it."

"But what is so great about this? It's after all, plastic."

"It's new, you see, new." New is the idea.

Then everything has to be different. Every year. So this is the fashion this year, so this kind of clothes. Now they go on discarding

this plastic that they use, then dresses also. This is the fashion in Paris, so that's the dress comes in. Then the entrepreneurs have really made us slaves out of that. Now, if you are dressed differently they say, "Oh, you are out of fashions, out of date." So one lady came to see Me. She had pants cut here, here, jeans you see cut here, there, everywhere. I was just worried that if she sits on, may give way. Very close cut. And a funny type of a shirt with all cuttings everywhere, all the threads coming out.

So I said, "Why are you, dressed up like this?"

"I'm up-to-date."

So I asked her, "What about Me?"

"You are antique."

I said, "Antique is more precious than up-to-date."

So in India, we say that these people have got now the desire to be beggars. With everything beggarish. The houses are beggarish, dresses are beggarish, the hair are beggarish. To add up to it, drugs have come, so it's all absolutely... you feel you are in some sort of a fish market, smelling. The way people live is... I mean, they are no way better than our slumming, the way they live, the way they eat, the way they like. They have money, not that they don't have money. Oh, they pay more for that. Yah, they pay more.

But you go to any house you see, England is worse this way, and when I was searching for a house, we had to go from places to places. Quite big houses we were looking out for. Suddenly, you find two legs of pants falling on you from somewhere, and then some shirts coming on your faces.

I said, "What's this?"

"Oh, these are old clothes we have, you see."

"Since long?"

"Oh no, this was last year's."

"So why are you keeping them?"

"What to do?"

"You better throw them away. It's no good, give it away to someone."

"No, we are keeping them. Maybe the fashion might come back."

Piles and piles and piles. You get into a room and suddenly you are on a pile of dirty clothes. So untidy. So horribly lousy. This is advancement. This is what we have progressed.

So this funny greed of having more and more and more and more. I mean, you can have, but have something artistic so you won't have too many things, you'll have few. If you try to have artistic things, then you will have some few things. But if you want to buy plastic, there's no end to it. The clothes are all artificial these days and in that the fashions are changing. So we should not be slave of these entrepreneurs who are just befooling us all the time. In the market something comes up funny, transparent clothes, you see, made of plastic. Something absurd, you know, sometimes the clothes are very absurd. Like they had very tight jeans once upon a time. And they tighten it by ... they said that you wear it and get into the tub. And when you come out they just

stick to your body. And then you bathe with it all the time. I don't know if they bathe also, that's another point. Now, it's such a funny thing that with this, the ladies couldn't get into the buses so they were to be pushed in you see. But the worst was that they developed varicose veins. So they would come to Me. I said, "Why did you wear?" So that was the fashion. Then they started with the baggy ones, with the holes, holey pants.

Like that, you see, moving from one to another, having too many things of no value. So the Sahaja yogis should understand that we are friends of the nature. And whatever nature gives us, we have to respect it. Better wear natural clothes as far as possible. One natural shirt is better than three unnatural ones, because you can breathe better, your skin breathes better, you can wash it better. So best is to take to more natural things. I think this trend is coming up, and that's a very good trend, that we should take to natural things. And when we take to natural things, there's one thing we cannot have too many of it. But if you start using something plastic, then there can be any number and that's how you really torture the Mother Earth.

First of all, you dig her out. Then you wear all these things. And they cannot be destroyed. There are mountains and mountains. Mountains and mountains of this plastic if you go in America. Even in England I've seen mountains, such a filthy sight. They can't burn it. If you put it in the sea, it floats. And wherever you go near all these so-called very big cities, if you see the sea from the airplane you find all littered up completely. So we are spoiling our beaches, we are spoiling our homes and wasting our money. So these entrepreneurs have no feelings for the nature. They never think what nature is like.

When I wanted to build this Pratishtan, the five six architects from India (they're Sahaja yogis also) very well qualified but in the Western manner, you know. So the design they made was some sort of a colonial style house with a platform all along because the land was like this, you see. So they took the zero point as the highest. So you hang on a platform, for which you have to pay enormous amount.

I said, "All the way we have not come to this place to hang in the air."

They couldn't understand what I was talking to them.

I said, "I want to stick to the ground, build the house on the ground."

They said, "You have to make topography, you have to make this graphy, that graphy."

"This is very simple. What is this graphies you are making? Just get to it."

Luckily, they had gone all of them on leave for about fifteen days. I changed the whole lot. And we would have been hanging twenty-two feet high. So I put one hall underneath that. And when you are moving down, you never feel that you are going down that low. And it's the personality of the nature which is expressed in that house. It's very interesting. You have seen Pratishtan? You see, did you feel that you are going too much down? Nobody feels that way. Well it is. But after fifteen days they returned.

All go, "What? How? It's going to happen."

I said, "Nothing going to happen, take it from Me. I've used it the best way one has to use and nothing is going to happen to your building."

And they were after the builder. The builder said, "Shri Mataji praised me, so I am not bothered."

And it all worked out so well. So well. So this is what it is in the... it's also labor-saving, you see.

If you ask somebody, "Why do you wear plastic?" they say, "You don't have to press it." But what's the harm in pressing? You see there's one cloth if you have to press it's all right, it's a good idea, or don't press. Don't want to press, don't press, you'll look quite neat, doesn't matter. But what is the need, I don't understand, to have so many plastics? So Sahaja yogis should avoid plastic

things as far as possible, specially for children, one should be careful not to make them wear plastics.

Yogi: What about plastic toys for the children, is that a bad thing?

Shri Mataji: Not very good for them. Also these plastic napkins you use for children are not necessary. Then you see, you become unattentive to children also with that. I mean, toys they play for a while but still sometimes they put it in the mouth and... If you see, children are more fond of things made out of cloth or made out of wood. They like it. They like the feel of it. You put five plastic things and one thing made out of wood or made out of cloth, they'll pick up the cloth one. They like the feel of the smoothness of it, you see. They're very expensive here, I agree, but in India they're very cheap. This time in Madras I don't know if you picked up something or not, lots of things were there for sale for children. You see, they wouldn't stop my car anywhere, I was on the run, otherwise I would have bought. The wooden toys for girls are very good in India. Beautiful. Also for boys. But the plastic toys which are covered with cloth are all right. Not so dangerous.

Plastic is something that penetrates into everything. Into everything. We also give too many toys to our children. In our days, a girl would have only one doll or two dolls now. But now the plastic toys, the whole room is filled with it, I mean you have to just wade through to find out your child in all this. So many toys. Perhaps maybe we avoid having relationship with our children. We don't talk to them, we have no time, so give them some toys, stop them, there. Sort of a diversion. And that's how we don't know our children at all. Too many toys. And the toys also now are coming out in such a way that's another slavery because on the television they'll advertise it. Your children will be after you, "I want that toy."

There was a bear, they took it out, which had a birth date. And so they would celebrate the birthday and all the bears were invited you see, for that. It's so funny, isn't it, that children should be given such ideas? Because there's no rapport. If the parents have a rapport with children, children won't need so much. You must read some proper stories to be told to children, talk to them. If you keep company with them, I don't think they'll ask for toys, too many toys. They would not. They'll be very satisfied, because most of them are realized souls. So talk to them in such a manner that they develop their spirituality rather than all these materialistic things. I have found that we don't spend much time with our children. That's why they are like this. We had such a problem. I was telling you about these wise children we had in our school there. The teachers were mad. They didn't know what to do.

They said, "Within one month's time we will give up." They said, "We can't do this any more."

The relationship between the child and parents should be very sensible and of respect. Because I have seen that children go on asking questions, "Why? Why?" like that. You see, it's kind of an aggressive nature, that's all. They don't want to know anything. Just go on asking questions. At that time you have to tell them, "You are not to know this. There's no need for you." You have to shut them. The quieter child is much better, who observes, who learns. But the one who is aggressive becomes later on a very wild personality. So to see that your child is not aggressive. They are exhausting. These children are absolutely exhausting.

This time I went to Rome. And I bought some sweets for them. Some chocolates. So when I sat down I said, "Now these for children, some lollipops and chocolates."

So they all rushed on to me, pushing their hands like this.

I said, "This is not to be done, you are not beggars. Are you beggars?"

Then they sat back. They are not beggars. But say in India you try this, no child will push forward this way. If you try to give he'll feel shy, he'll look at the mother. Should he take it or not? But this comes only because of the rapport we have with children.

Now how do we have rapport with them? See now, you take them to the nature here and see them, how they behave, what is their style, what is their treatment? Instead of making them run about like mad or taking out some flowers or doing some sort of an aggressive act, just make them sit down. Tell them, "Now what is this flower? Do you know the name of this flower? Now this

one, do you know what that flower is?"

I mean, many parents don't know themselves, I don't know if they can explain.

Then, "What is this tree?"

Look at the nature. Put the attention of the children on to something which will make them more contented and more deeper. Instead of that, as soon as they see the space they just start running. You don't know what to do with them. It is because you have not taught them how to be concentrated on something very interesting. Now see, I am sitting here. I am sitting watching these stones. Even this will be in My head. See what a beautiful fiber, just see, just see. Beautiful. This is nature. And if once children start appreciating it, their attention will be more on this than on something nonsensical, you see.

So a rapport has to be established and an understanding of the children. An appreciation. When they do something good, you must appreciate. And when we are doing something, mostly they do wrong things just to attract your attention. If you don't pay any attention to that and just distract their attention, to something else, it's very easy. For example, now if you are going to somebody's house, the children are going with us. Before going we tell them, "See now, you have to behave there properly, otherwise they'll think that your parents are no good. Now we go there. You should not, in no way try to misbehave. Shouldn't ask for anything. Just keep quiet."

So first of all, you tell them how to behave. Now when they go there and they behave properly when you come back, you have to tell them, "This is tremendous. You have been so good. You behaved so well, it's really very good. I'm so proud of you." So next time, even better.

Then you have to tell them about their dignity, about what they are. And also the dignity of the nature. "See how dignified the tree is. How it is standing there for giving a shade." So they develop that feeling. If you do not have feeling for the nature, you cannot stop this ecological problem. That's important, very important.

Luckily, with Sahaja Yoga, Hamid has done some research and he has worked on the trees near Austria. There's a very beautiful mountainous area, much higher than this, between Germany and Austria. There used to be some sort of wasps, were really fatal. Now they have all disappeared and the trees are crumbling down with this acid rain and getting completely destroyed. So the government asked him to do some experiment with them. So, he took My vibrated water in a puja and he mixed it with other water, put it everywhere.

So he said, "All the trees about sixty years of age didn't react much. But below that, they all reacted and they started looking healthier." But he said still, the speed was not there. So there were lots of these badges from America left over. So he went and pushed them into every tree.

And he said, "I went there after six months and the whole thing was changed, vibrated. And it's all green, so beautiful." It's a remarkable thing to happen.

So I think My picture must be giving balance or something to this acid rain, or it nourishes these. The vibrations after all, vibrations do nourish everything, and I don't know what happened to the acid rain. It's very different. We can try that everywhere, vibrated water and these badges. Even the rings have done great work. He had a problem because they don't have well as we have in India. They only have those stamps. So he removed the joining ring and put his ring inside that, and then he joined it. With that ring only, it worked wonders, can you imagine? Ah, just imagine. Maybe the ring was emitting the vibrations and the water which went over it carried the vibrations. Unbelievable things have happened. Unbelievable.

So for us it is important to understand what is our status and what is our position. We are something very different from others. We have so much capacities. So we must understand what we can do to really improve the conditions around us, our children, everything, because now you have that vital force which you can use. But many Sahaja yogis are such, they do not understand

that Sahaja Yoga is not for only for your personal cleanliness or for your personal ascent, but for the ascent of the whole universe, of the whole people. Anywhere there's a Sahaja yogi you can make it out. Once I was going in a village and I saw a beautiful, very beautiful field of corn. Such beautiful corn, such thick, thick seeds in it.

I asked the Sahaja yogi. I said, "Whose field is this?"

He said, "This is mine."

"What did you do?"

"I just got one coconut vibrated by You and put it in my well."

All these miracles are happening. Something, when I was building Pratishtan you see, we didn't have water or well there.

So the neighbour said, "My well is lying here, you can use it, but it only can work for a few days. You'll have to arrange for water to build that house."

I said, "All right." So the first thing Sahaja yogis did was to put My vibrated water in that well and one coconut. Suddenly that well started getting filled up. And while building, you see there's a big ball kept there. The ball was hanging in the air but still the water was coming. And the whole of Pratishtan was built with that water. We never had to buy any water and everybody was amazed. How can it be?

But the water from, I don't know from where that source, but just sucked it. Till we finished the house there was water in that well.

Then the fellow said, "I want this well for my own use.. We'll use it." Immediately it dried up. Touched the bottom.

So he came to Me and said, "I don't know what has happened. There's no water. Not a drop."

I said, "Really?"

"It's dried out."

So I said, "All right, you take one coconut."

He said, "Your coconut is lying there."

I said, "Take another one." He took another, it wouldn't.

Then I said, "All right, you get your realization." We gave him realization, this that.

Then he said, "I would like to sell this well to You."

Sold it to Me, again the water came in. Poor fellow, now he didn't know what to do with that. So we bought that well. Hari knows about it. We bought that well and now that well is again all right.

So the nature is a great friend of Sahaja yogis. This is what I am trying to say. Whatever you want, it will work out for you. See how the rain came. Least expected at this time. You needed it and when I was in the plane only, I saw all the thundering going on. In Perth, when we went to the place where they have built a very beautiful cottage, it was all parched and all brown. When I came it was all green, absolutely green. They said in the newspaper it was, it's a very rare thing that such a rain has come at this time.

People don't remember. Frank told me he doesn't remember his lifetime that rain was there. But what a rain, it was torrential. It's torrential.

So then Stephen was worried that, "Mother I know, but the rain may stop people coming to the program."

I said, "No, you'll see that."

When we reached there, this was all full. And the people were seekers whom we had. And when I asked them, "Have you any questions?" Nothing. No questions. They just wanted their realization. So we could get the seekers, absolutely who wants realization. And we got the rain as well. So rain has done double work for us. Such a family we have, such a society, such beautiful people.

Once we were going in the car and when I got down, one of the Sahaja yogis said there was a Garuda. Couldn't see it. See Mother, see, there is a Garuda. Got out from the car and I looked up. Really, there was a cloud just like a Garuda going sideways. You see, on the way I never saw this gentleman. It's beautiful and they photographed it. You haven't seen a photograph of Mine in Brahmapuri. You've seen that one? He must have shown you, Yogi had it with him. Where with the rainbow, My face is there. You've seen that. Must get copy of all these, I think.

Yogi: I think we have got a copy of that here in Australia.

Shri Mataji: You have? And the one in which, in a photograph...

Yogi: Oh, that's an amazing photograph.

Shri Mataji: That you haven't got.

Yogi: Yes, we've got that.

Shri Mataji: You've got that?

Yogi: Yes, we've got that. We got one in India. That is an amazing photograph. It's the one of Ganesha. With the flare of the light from the camera, it's created a complete Ganesha in the glass of the photograph.

Shri Mataji: What surprises Me how at that right moment you see these. How at that right moment they take the photograph. Exactly. Must be something, some sort of a communication, because nobody takes photograph of a rainbow. The first photograph that appeared in the sky, they told Me there was a funny thing happening in the sky. I said, "What happened?" First one cloud became very bright and it started forming a shape of Ganesha, so we took the photograph. And then from there, lots of rays sort of going on the sides. And when the whole thing disappeared, they knew peace came.

But so to attract that attention also, I'm sure this Paramchaitanya must be working some tricks, otherwise how at the right time you take the picture. Some get the thing. In one photograph Ganesha is just standing behind Me. Absolutely. His blue body and eyes. But one can doubt it. One can think that it's a stuff one kept there or something. I mean, if you have to talk. But this one is too much to have a photograph. This Paramchaitanya is trying all tricks to convince you about Me. We are already convinced, you see. But I don't know about the world at large. They'll sit down and find out, this is this, this is this.

Yogi: You know the famous photo series of the rays of light, You know that very old one. There was somebody taking a photograph at the same time, and it wasn't on it.

Shri Mataji: There are so many like that. In Calcutta you see, they were taking My photographs and Talwar's daughter-in-law started and just prayed, "Mother, I want to have some miraculous photograph." So the sun and moon both appeared behind Me. The photographs where there are angels and you see all the deities sitting behind Me was taken by a boy who was in first year

medicine. Brought it to Me. He said, "I don't know what's wrong with my camera. I don't know. What has come out is this." He said, "Mother, I am sorry. You see, I don't know. Just this funny thing has come out, You see, the thing I can't understand."

Wanted to take My photograph, I have come up so little as that and all the deities sitting there. He couldn't understand that how it happened. And he had lots of them, one after another, which you have seen all of you. There should be some miraculous things coming in this also. Would be good idea.

Yogi: I was wondering, we never see it in the videos we have today.

Shri Mataji: You should desire. Just desire. Your desires are powerful than Mine because I am desireless. If you are negative, it works negative. If you are positive, it works positive. I think you must desire. But imagine what will happen then. Last thing, you see, one after another.

1992-0213, Talk after Indian Dance

View [online](#).

13 February 1992

Talk to Sahaja Yogis

Canberra Ashram, Canberra (Australia)

Talk Language: English | Transcript (English) – VERIFIED

It was such an unexpected, joyous event for us, that Srimati Padma Menon has agreed to give this beautiful performance, and to again remind us what we saw in Madras.

Actually her guru was there and we went to her, foundation, where there were fifty ladies who danced before Me. It was a great, pleasure to see you here, that in a foreign country, you are spreading the Art of our country.

I am sure you must have understood most of her actions but, what you have to see is the, her mastery over rhythm, firstly. And secondly on the, Abhinaya, means the Maya. Such a master she is. And it's a very vigorous vibrant dance. I'm seeing one better than the other as I would say. I saw lots of them in Madras and now here to see her, it was a great pleasure to Me. And to all of us, because we know a lot about Ramayana, we know lot about Mahabharata. But to weave it into such beautiful patterns, is something, of a great art, and a great talent. It's not possible for everybody to dance like this.

Neither, even if you practice you cannot dance like this. It's something innate. Something inner force that works it out so well. For such a long she danced. I mean, one would feel completely exhausted. But with such vigor, with such power, she's shown different expressions. One minute she is this. One minute she is that. It's really very remarkable.

I'm really proud of her that, she has come to Australia to spread this beautiful dancing pattern, and to teach others, here.

May God bless her.

1992-0214, One must understand you can't pay for a higher awareness

View [online](#).

14 February 1992

One Must Understand You Can't Pay For A Higher Awareness

Public Program

Prahran Town Hall, Prahran (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1. Melbourne (Australia) 14 February 1992.

I bow to all the seekers of truth. At the very outset we have to know, that truth is what it is. We cannot change it, we cannot transform it and unfortunately, at the level of human awareness, we cannot know it. The reason is, as they have explained to you already, that these two things called conditionings and the ego, are covering our brain.

Apart from that, we are not connected to the All-Pervading power, which is the love of God. In these modern times to talk of God, is something out of trade and also there are many people who have talked about God, established religions, established all kinds of huge, big organizations and people have discovered that there's no truth in it. I bow to all the seekers of truth. At the very outset we have to know, that truth is what it is. We cannot change it, we cannot transform it and unfortunately, at the level of human awareness, we cannot know it. The reason is, as they have explained to you already, these two things called conditionings and the ego are covering our brain. Apart from that we are not connected to the All-Pervading power, which is the love God. In these modern times, to talk of God is something out of trade. and also there are many people who have talked about God established religions, established all kinds of huge, big organizations and people have discovered that there's no truth in it. It's not based on truth though the Incarnations, prophets all of them have been expressing nothing but truth, manifesting nothing but truth.

But somehow or other, all these organizations have deviated and what is the reason for that? The reason for that is simple thing which was important, is that one has to go beyond this human awareness through their Self-realization, through their second birth or as Walihood, as they call it in Islam. This was not at all attempted, nor the attention paid to such an important thing, that we have to get our Self-realization, that we have to be connected to this All-Pervading power of God. That's why they deviated into, I think, two three things, firstly it deviated into many orientation. It became the thing where people must make money. And such horrible things they have done, it's surprising how could they do it, when they were professing truth. The second was that they wanted to have power - they did for power so they mixed up politics, this that - such a mixture of things. But they are not spirit oriented - they didn't work out that you have to be the spirit. Now this mechanism exists within you, I say so, but you shouldn't take it for granted, you shouldn't believe Me blindly but you must experience yourself, if it is so. Like a hypothesis you can accept what I am saying but supposing I prove it, then you have to accept it as honest people.

Because it is for your benevolence, is the benevolence of this Australia, benevolence of the whole world. This is what we have been waiting for all these days, this is being promised to us in all the scriptures. But instead of seeking that, people have deviated into businesses or into political organizations which is a very unjust, unfair treatment to Divinity. This Divinity resides within you all, as shown here, is within you. This power is within you, is your own power. Maybe, I just trigger it like one enlightened light can enlighten another light but is within you, residing just like a primule in a seed. And whatever powers you get afterwards, when you are connected to the mains, are also within you. You are not to feel obliged to Me nor am I in any way obligated to you. It's just that it is your own, this is your own property and that the key has to be found. Of course you can't pay for it - one must understand you can't pay for a higher awareness.

What can you pay? It's something so natural - it's a living process and what do we pay to this Mother Earth for sprouting a seed - She doesn't understand even. So you can't pay for it - first of all understand that it is not something material that you can buy but it's your own energy which has to manifest it. Tomorrow, of course, I'm going to tell you about what is the nature of the spirit but

today I've just to tell you one thing that this Kundalini is within you and when She rises, she definitely solves your physical, mental, emotional problems, also your material problems but above all your spiritual urge. They say that, in this Kaliyuga, ghor Kaliyuga - these modern times - this work will be done - is already been predicted that people who were seeking the truth in the hills and dales will find it within themselves, as ordinary householders. And that's what I find, is so easy. The time is such that it is working out in such great numbers. Surprisingly, in a place, which we call the country called Russia where they had never heard about God, they were not supposed to think about God, they were not supposed to even utter the word God where thousands and thousands have got realization and such seeking. I was wondering, what is the thing that they have that they should in thousands should come to these lectures of Mine and I had to arrange them in stadiums - never in a hall like this. And the way they got their realization is very surprising - how they got it.

Because they said, "Mother, we have nothing to do with spirituality, we never heard there is something higher than this human awareness and how do we get this." I said, 'There must be something special about you.' And the special about them, I think, that they were kept out of materialism. They have everything provided for, whatever is necessary. Moreover, they are very introspective by nature, extremely introspective. If you read their writers like Tolstoy or anyone, even the hero will introspect himself. This introspection has brought forth such personalities that they are finding, one thing in common, that they haven't found out the Absolute Truth. Whatever they know is on the relative terminology - even the Science. Science, they think, is all the time changing, is nothing of a permanent nature. And when I address there, the Scientists, they said, "Mother, tell us everything else but not Science - we had enough of it."

So this is what it is, that we have to see also what all these enterprises we have entered into. Like Science, what has happened to us. Today we have created a big devil there, atom bomb and here a Hydrogen bomb sitting on our head. We have created those devils and they are frightening us. We have created these ecological problems. We have created this political problems, economical problems ourselves. That means, something wrong with human-beings, that means, they haven't found the Absolute. So, this human-being has to be transformed. This transformation once takes place, you become the Spirit. It's question of becoming, it's not just giving a sermon or a lecture or anything like that - it's, it should happen to you.

From this human awareness you have to become a higher personality, which is a spiritual awareness. This can happen very easily. Sahaja means also very easy, simple - also it means born with you. So you all have a birthright, you're born with this birthright, to get your Self-realization. For that, you do not have to pay, do not have to exert, it's, it's absolutely effortless and also you do not have to think about it because it is beyond thinking. So many things people are talking about, so many theories - they talk of Capitalism, Communism, this ism, that isms, goes on like a yarn out of the brain comes out and everybody gets engulfed. Once it is written down, it becomes a Bible - people start following it but of no avail. Only compartments have been created - you are this, you're that, you're a Christian, Hindu, Muslim, this, that and all that - into compartments. Human-beings are divided by all this thinking - you are a Communist, you are a Capitalist, you're this, you're that - you're not. You are a human-being to begin with and you're the pure Spirit.

And if the Spirit is the reflection of one God, then how can we be separated, how can we put into some compartments. We are part and parcel of one God Almighty. The microcosm has to become the macrocosm, that's all. This happening has to take place where the drop of your personality has to become one with the whole. Also the concept of individuality is so wrong. This concept of individuality that we have is against the Spirit of the whole, absolutely against the Spirit of the whole but individuality, I mean, the way nature is individual in the sense every leaf is different from another leaf, every flower is different from another flower, to look at, but in it's nature it is just the same - it comes from the same source. In the same way, we have to become the Spirit though we may dress up separately, differently - I mean, in sahaja yoga nobody is wearing funny dresses, you see, like regimentation or some sort of a uh.. orange dress or nothing of the kind. It's not the dress that matters, it's something very much inside and innate. So the innate religion has to be awakened. Unless and until that innate religion is awakened - you may be a Christian, Hindu, Muslim, anything - you can commit any kind of sin, any kind of murder, any theft, anything that is all absolutely against the collective.

Nothing stops you. That means whatever you're professing, is just outside, is just mental nothing has gone inside. Even if you are educated in that. You have seen the priest, you have seen the mullahs, you have seen all these people - they are so well educated

- they do the same thing. What's wrong there? When they know this is right, why don't they do what is right? The reason is, they haven't got the power of the Spirit. In the light of the Spirit only, you become what you profess. You walk what you talk. We don't have to tell anyone that you do this and do that because they have the light.

In their own light they see the same thing, understand the same thing, they know what is right and what is wrong and what is good for you, what is for your benevolence. Of course, by the raising of this Kundalini, as I told you, many diseases can be cured physically. We have three doctors in Delhi, those who have got M.D. after doing their M.B.B.S. in the subject of sahaja yoga. They have cured people of some incurable diseases. And now, there are seven doctors in England, also we have doctors here, two or three, who are collecting datas to show how sahaja yoga can cure you without wasting your time into something that we call as the medicines and all artificial things. So many things can be done with your own power. You don't have to depend on anybody else but the cleansing part of your being takes place when you become collective, when you are together. Like supposing, a nail of Mine is broken, it won't grow.

It will be just left at the same point where it was thrown away. In the same way, if you are collective, the whole body of Spirituality will cleanse you completely, will manifest all your powers, will give you what you're worth. You have to know your glory, you have to know your beauty. And no use condemning yourself that, "I'm a sinner, I've done this wrong, that wrong." After all you're human-beings and as human-beings we're supposed to commit mistakes - we're not Gods. So those people who tell you that, "You're a sinner, this thing, that thing," should see their own sins. So please have no diffidence about yourself, no diffidence at all. I assure you all of you can get realization, if you can just get over your diffidence. It's one thing we have to accept that we're human-beings and we are the epitome of evolution. We have evolved up to this state and a little more is needed which is very easy and should happen to you - is already built-in within you, is already there.

For example, see this instrument is made but if it is not put to the mains, it has no meaning. In the same way you're to be put to the mains and this All-Pervading power about which I'm saying, we start feeling it for the first time. We see these beautiful flowers all around, we take them for granted. How have they come out of this Mother Earth which looks so gross and out of one seed? How these different flowers have come with different personalities? We take them for granted. All the living work we take it for granted, even ourselves. Look at our eye, what a camera it is! Look at our brain, what a computer it is! We take it for granted.

Why? Because we have no answer - we cannot say how. But in sahaja yoga we'll know how it works out. I hope, you all will take your realization and tomorrow again I'll tell you all about the Spirit, what the Spirit is. You don't have to take Me for granted, again I'm saying that - blind faith is not needed but as Scientist you must keep an open mind to test for yourself and see for yourself. It will hardly take ten minutes, maybe, five minutes also for you to get your realization. There is no necessity for you to have any kind of a reading done or any kind of a uh.. penance done. As long as a human-being, you're a human-being and that you desire, very strongly, your Self-realization, nothing more is needed. This Kundalini is the power of your pure desire. All other desires are not pure because they're never satiable.

So, this pure desire should be in your heart that, "I should get my Self-realization and let my, all my powers manifest." I think, we can have some little time for questioning but please don't ask Me unnecessary questions to waste time for everyone because it's easy to answer because I'm now quite an expert I've been working on this for twenty one years and I know all the Western minds how they work and the Eastern minds how they work and I can answer all your questions still, I would request you that it's not important. Even if I answer you, even if you are satisfied mentally still, it's no guarantee that your Kundalini will rise. Main thing is that your Kundalini must rise and you must get your Self-realization, which is the actualization of baptism. Is actualization, it is not just putting My hand on your head and say that now you have got your realization or you have got your baptism. This is what it is, so I would request you, if you have any questions, do ask Me, please. Thank you very much. - [INAUDIBLE] - What did he say? -- When You raise the Kundalini, don't you automatically raise the impurities and the chakras as well? - Yeah.

You see, the Kundalini is to be understood in a very proper way. These are the chakras, say on the Left Sympathetic and the Right Sympathetic, when they meet they make the Parasympathetic Nervous System and these are the centers. Now, when you start using too much of right or left side, then what happens that they become constricted. Now, when the Kundalini rises, She doesn't rise the whole of Her own body - it's like many strings put together like a rope - so some strings rise and they try to expand this

space by nourishing those centers but completely they're not nourished, not nourished fully. Some people do have very beautiful uh.. balanced life, they do get it but not mostly, they don't. So what happens, when the Kundalini rises, She passes through the, nourishes there and pierces through your fontanel bone area but it's a very small thread, I should say, in the beginning which passes through the very, very subtle uh.. channel, we call as Brahma nadi. When it pierces through, then it opens this, I should say, the, as the ego and conditioning part of it, these two open out and this thousand petalled chakra, we call as the Sahasrara, the thousand petalled lotus also opens out. When it opens out it gets connected, of course, but the connection is not established fully. Even if you connect this, it may not be if it is little faulty, may not be established. So it has to be established.

That hardly, it takes a month at the most, for some people it doesn't even take one day, even one minute. So depends on. So we have to pay respect to ourselves and understand that if there's any problem, doesn't matter, we should correct it. Then also you must know, what it is. You must have the full knowledge as to what is this Kundalini, what you have achieved, what are your powers, how can you work it out everything you must know because once you're enlightened, you should be able to give light to others. After this happening, you can give realization to others - you get that power - you can cure people, you can put them right. Even a person who is spiritually so awakened, even if he enters any place, peace comes in, balance, equilibrium even in the nature comes in. So, such a personality if you create within yourself, you have to do it and that if it is required little time, you should give that time to yourself. And then, when in a full way you become a really a Divine personality. That's what we have to achieve but you don't have to give up your families, you don't have to give up your anything - it's something that happens within yourself.

And that should happen to all of us. It makes no difference what age you are, it makes no difference what race you are, nothing of the kind. As long as you are a human-being, it works out. [INAUDIBLE] The question is, what is actually the meaning of the term realization and what actually is happening. We have told them. Actually happening is the awakening of the Kundalini and you are getting connected to the mains, means the All Pervading power, which is all the time flowing through you. Now, what is Self-realization, that I'm going to tell you tomorrow, as I said, but in short is that you know about your own centers. You become aware of yourself firstly. Many things happen but one of them is, on a physical level you know. Now people get cancer they don't know if they're getting cancer, they become mad they don't know they're becoming mad.

But you become knowledgeable, you can feel it, on your finger-tips you can feel it - your centers and the centers of others so that you become collectively conscious. Your conscious, consciousness is so much enlarged that you can feel the centers of other people. Sitting down here you can feel the centers of others. Then you don't talk about a person as an Australian, Indian or anything but you will say that this center is not all right, that center is not all right, this center is very good. This is the language you start talking about. And what happens is, such a lot, that in one lecture I don't think I can cover it. But tomorrow, I'm sure, I'll be able to tell you elaborately what all the good things happen to a person who is a Self-realized. First you get your Self-realization, is better. For example, you see here beautiful lights are here and when you come, you have to just switch on one switch because it's all built-in there, it's there existing. What's the use of telling about all the history of these lights and the history of electricity and all how it came here to Melbourne and how it was brought here.

Better have your lights first and then we'll talk about it otherwise it will be boring. Any more questions? I'm saying that [UNCLEAR] [UNCLEAR] [UNCLEAR] [UNCLEAR] [UNCLEAR] - I didn't follow him. - The questioner is a little uncertain about the nature of the term desiring the Spirit. In order to achieve the Spirit, you have to desire it and that you have to have a purity of Spirit in order to achieve the Spirit. You see, why I said you have to desire because God has given you freedom. I cannot be disrespectful to that freedom. If you don't desire, I cannot force on you, cannot be done. You have to ask for it. It cannot be forced, it cannot be... we cannot mesmerize people, we cannot do something like that, you cannot force people, you cannot dominate - it is your will which has to come.

Only through your sweet will it will work out. And do you know that many have written about this - like William Blake has written that, "Men of God," - it's a special category of people who are seekers of truth, it's a special category. He's described them as, "Men of God will know God and they'll have powers to make others Godly." So many have said about this in India also but I must say William Blake was a great seer that he could see this so clearly what was going to happen in the future. [INAUDIBLE] - Why not have faith in Western medicine? - Annh? - Why not have faith in Western medicine? - You should, why not. I did also western

medicine, you must have. But I'm saying, your faith in Western medicine is all right but they have no control over Parasympathetic Nervous System.

There're many things which cannot be answered by medical sciences but if we can manage it with something else, why not do it. - So quiet [UNCLEAR] They're in thoughtless awareness - Looks like questions are finished. - [SHRI MATAJI LAUGHS] All right. Agnya chakra which is shown there. Then what happens that these two conditioning and ego, these two institutions are sucked in like that. With that you achieve a state which we call as thoughtless awareness, called as 'nirvichar samadhi' in Sanskrit language. Thoughtless awareness, means you are absolutely aware but there is no thought. Otherwise we are always bombarded with thinking. Thoughts are coming whether you like it or not - you can't stop it. Now, thoughts come either from the future or from the past.

In the present if I say, "Stop your thought," you cannot. And you cannot be in the present unless and until you stop your thoughts. So, the first state that comes to you, that you become thoughtlessly aware means you have a command over your thoughts. If you want you'll think otherwise you'll not think. And you grow spiritually only when you are in the present. If I say, "Pay attention to yourself," you can't. Say, "How to pay attention inside?" But supposing Kundalini rises, then the attention, which we can say, like a sari like this and it pushes up the attention. Attention, here, when it reaches then the Grace starts falling or you can say the light starts falling on the attention and your attention becomes enlightened. but you are in thoughtless awareness state.

Afterwards, when you have established your connections properly then you are in the second state, that we call as doubtless awareness. And this doubtless awareness state in which you start manifesting all your powers - and this is what we have to achieve, which is very easy, works out in a very simple way; of course, you don't have to pay at all for that. And it works wonderfully because you get the proof of it. You get these powers working and you understand that these powers are working. You have to certify yourself - nobody is going to give you the certificate. It is you who's going to decide it. Is it all right now, should we have the session for Self-realization? - Second [UNCLEAR] - [INAUDIBLE] [INAUDIBLE] Can you achieve a balance of the chakras through mantras and meditation or singing? Of course, but it's a science; One has to know what to do exactly. It's not just say any mantras.

You see, these, there are people giving mantras for 300 pounds or 6000 pounds - I mean, nonsense it is. And mantras are related to your chakras, which you yourself will know. But mostly it is not needed. If it is needed, you have to, may also have to do some sort of a asana, as Hatha yoga is but very rarely. So mantras do not play much role, unless and until, you have that problem then you have to use the mantras but which is the chakra for which you need, you have to find out first of all. That's only possible when the Kundalini rises, then you know where there is obstructed, then you have to use a particular mantra - that helps. On the whole, all this knowledge is very easily available - it's not difficult - but first of all you must enter into the Kingdom of God then you're looked after. Unless and until that has happened, is impossible - it will be just talk, talk and talk. And you have had many talks, it should not be another talk to you but it should happen - is the becoming. All these things which we have known, part here, part there, something false, something true.- in the light you see everything so clearly.

In the darkness of ignorance, you believe this is true, this is true, that should be such but what you need, is the enlightened mind. Once you're enlightened, you are a different person altogether. So now, please don't get worried about yourself. You are all going to get your Self-realization. Don't doubt yourself. That's the first condition is, relax. Don't doubt yourself. You're all going to get your realization. I have no doubts about it but if you doubt yourself, I can't help it. Must have full confidence in yourself - that is the first condition.

The second condition is that, you're not to feel guilty about anything, whatsoever. It's a fashion these days also to feel guilty for nothing at all - specially in English language, we go on saying sorry, sorry, morning till evening. Even on the telephone you see now in Our times We used to say 'beg your pardon' but nowadays people say sorry for that also. I don't know for anything they go on saying sorry. What is there to be sorry about? So, in short, you have to be very pleasantly placed towards yourself. Don't have any diffidence. Whatever has been a mistake is all right, has to be corrected and can be done very easily, if you have self-confidence. So please, don't feel guilty. Don't start confessing in your mind, what wrong you have done to yourself or anything - please, please, don't.

And third condition is also very simple, if you understand, that you have to forgive everyone, in general. Now, this people sometimes say is very difficult but logically understand. Whether you forgive or don't forgive, you don't do anything - what do you do - nothing. But when you don't forgive, then you play into wrong hands. Those who wanted to trouble you, are happy while you are the one who is feeling extremely unhappy, all the time torturing yourself for the sake of others. So just forgive everyone - take it out of your mind. Now since I've come to Australia, I find, when I meet them, that they say, "Mother, difficult to forgive, difficult to forgive." I mean, there's nothing difficult - it's your own mental nonsense - throw it away. You'll feel so much lighter just now. Just say, "I forgive everyone."

All those nonsensical people you need not even think of. In general, you should say, "I've forgiven everyone," and you'll be very much better off. These are the only three conditions, which are very easy - everybody can do it. Now, I have to request you, that you have to take out your shoes, if possible, because this Mother Earth really helps us a lot. Now those who are sitting on the ground, it's all right but those who are not sitting on the ground, have to know that you have to put your - you can come in front, if you like, can come in front - uh.. put your left foot away from the right because the left side represents our power of desire. Now, medical science doesn't make difference between the left lobe and the right lobe of the brain but we do. So we have to put the left foot away from the right foot and we have to use our left hand to express our pure desire to get Self-realization - is to put your left hand like this, just like this as he's showing, left hand and the right hand is the power of action. So, we'll use our right hand to give nourishment to our centers. This is to be done only today not all the time. Once you're realized, you don't have to do all this.

This is just for your realization and also for you to know how you can raise your own Kundalini just now. So now, the left hand is towards Me suggesting that you are desirous of having Self-realization and the right hand is to be used for your action. I've already told you that I respect your freedom and those who do not want to have Self-realization should not watch others and sit here. They should go and that would be very civil of them, to do. But those who want can have it very easily. But whatever we get so easily without paying anything, sometimes we do not have respect for that. But you don't know, this is the most precious thing to become a Spirit and we should really respect the Self-realization and try to expand our awareness. So please, put left hand towards Me and now the right hand on your heart. In the heart resides the Spirit. If you become the Spirit, you become your own guide, your own master, your own guru.

So, take your right hand in the upper portion of the abdomen which is the center of - on the left hand side. We're working only on the left hand side - which is the center of your mastery. Then you take your hand in the lower portion of the abdomen on the left hand side. This is the center of pure knowledge - knowledge of the Divine laws and how to work them out. When you get your Self-realization, you'll find, first time you'll feel this All-Pervading power on your finger-tips, Also you'll find a cool breeze coming out of your fontanel bone area, maybe warm in the beginning but later on cools down. So, this power that you get, you should know how to use it for your benevolence and for the benevolence of others. This is the pure knowledge. Now, please take your hand in the upper portion of your abdomen on the left hand side and now again on your heart. Now you have to put your right hand in the corner of your neck and your shoulder and turn your hand to your right. This center is caught up when you feel guilty and it's a very dangerous thing because when this, this center is out of gear, you get a horrible disease called Angina, you get spondylitis, also you get very lethargic organs.

So please don't feel guilty. Now, raise your hand to your forehead across, put your thumb on one side and the fingers on the other and press it hard. Now, put it down your head. This is the center for forgiving others. Now, take this right hand - I'm just showing you now and then we'll do it and I'll explain to you - on the back side of your head. Now, push back your head as far as possible. This is the center, without feeling guilty, without counting your mistakes, only for your satisfaction you have to ask forgiveness from this All-Pervading power. Now, stretch your hand fully - the palm is to stretch fully - and put the center of your palm on the fontanel bone area, which was a soft bone in your childhood. Now, put down your head as far as possible, now press it hard, your scalp, by pushing out your fingers outward. Now, this is very important - push them out and now press it and move your scalp seven times - you will know the reason for all this, why seven times you have to move it.

Press your scalp and put down your head - clockwise, move it clockwise, seven times. That's all you have to do, that's all. Now, we have to close the eyes. You can take away your spectacles, please see that your both the feet are away from each other. If there's anything tight on your neck too much or on your waist, you can loosen it little bit and you have to be comfortable, not to slouch nor to stretch too much but in a comfortable state, way, you have to sit down. Now, please put the left hand towards Me, right hand on your heart and close your eyes. Here, you have to ask Me a question in your heart - you may call Me Mother or you may call Me Shri Mataji, whatever you feel like. Ask a question in your heart, three times - a very fundamental question about yourself "Mother, am I the Spirit?" "Mother, am I the Spirit?" ask this question three times in your heart.

If you are the Spirit, you are your master. So please, put your right hand on the upper portion of your abdomen on the left hand side and press it with your fingers - not very hard. Here you ask another fundamental question in your heart, three times, "Mother, am I my own master?" With full confidence ask this question. Again, I cannot cross over your freedom - I respect it and I cannot force pure knowledge on you - you have to ask for it. So, please take your right hand in the lower portion of your abdomen and press it hard. on the left hand side. Here please say six times because this center has got six petals. "Mother, please give me pure knowledge. Mother, please give me pure knowledge," ask this six times.

As soon as you ask for pure knowledge, the Kundalini starts moving upward. So now, with full confidence you have to open your higher centers. Please, raise your right hand on the left hand side of your abdomen in the upper portion and press it hard. Here, you have to say with full confidence, ten times, "Mother, I am my own master." Say it with full confidence, complete self-confidence. "Mother, I am my own master." You have to say it ten times. We have to know that we are not this body, this mind, this intellect, emotions, conditionings, ego but we are pure Spirit. This is the fundamental truth about yourself. So now, please raise your right hand on your heart and with full confidence say, twelve times, please say it twelve times, "Mother, I am the pure Spirit."

Please say it twelve times, "Mother, I am the, I am the pure Spirit," twelve times, please. Another thing we have to know that this All-Pervading power of God's love, is the ocean of knowledge, is the ocean of compassion and bliss but above all, it is the ocean of forgiveness and whatever mistakes we might have committed can be easily dissolved by the power of this ocean of forgiveness. So, please forgive yourself and now raise your right hand in the corner of your neck and your shoulder, push it as far back as possible and turn your head to your right. Here, you have to say sixteen times, with full confidence, "Mother, I am not guilty at all." Please say it sixteen times. You don't judge yourself, let your Kundalini judge. "Mother, I am not guilty at all," please say it sixteen times. This center has the maximum number of petals - sixteen petals. This center looks after your ear, nose, throat, face, everything, your tongue, your eyes. I have already told you whether you forgive or don't forgive, you don't do anything but if you don't forgive then you play into wrong hands so, in general, you have to forgive everyone not remembering anyone of the people who have troubled you.

Now, raise your right hand on your forehead, across, put your thumb on one side and fingers on the other. Now press it hard. Please bend your head as far as possible. Here, without thinking of anybody else just, in general, you have to say, "Mother, I forgive everyone." or, "Mother, I forgive everyone in general." Say it from your heart, not how many times but from your heart. Now, please take your hand on the back side of your head and push it back as far as possible. Here, without feeling guilty, without counting your mistakes, you have to say with full confidence, "Oh Divine power, please forgive me if I have done anything wrong against you knowingly or unknowingly. "Oh Divine power, please forgive me if I have done anything wrong against you knowingly or unknowingly." This you're going to say for your satisfaction from your heart - not how many times.

Now the last center which is very important. Please stretch your hand and put the center of your palm on top of the fontanel bone area which was the soft bone in your childhood. Please put down your head as far as possible, push back your fingers. Please push back your fingers, put a good pressure on your scalp. Here again, I respect your freedom - I cannot force Self-realization on you so you have to say seven times, "Mother, please give me Self-realization, my second birth," and you just move your scalp, very slowly, seven times, saying that. [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] Push back your fingers, push back, push back your fingers other there's no pressure. Put down your heads, please put down, put down your heads. Please put down your heads,

push back your finger. [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] Now, please take down your hands. Put both the hands towards Me, like this.

Open your eyes, you can wear your spectacles also. Put both the hands towards Me, like this. Now, put the right hand towards Me, like this, put down your head and see for yourself if there's a cool or a hot breeze like waves coming from your head. Bend your head and see for yourself. Don't put your hand on top of your head, away from it. Some people get it far away, some get it nearer. Just see, if there's a cool or a hot breeze coming inside. Now, please put the left hand towards Me and bend your head and see for yourself now with the right hand, if there's a cool or a hot breeze coming out of your head. Again with the right hand, please try again with the right hand. See yourself, if there's a cool or a hot breeze coming.

Now, raise your both the hands towards the sky, like this and ask a question, three times, "Mother, is this the cool breeze of the Holy Ghost?" Or you can ask, "Mother, is this the All-Pervading power of God's love?" Or you can ask, "Mother, is this the Param Chaitanya?" Ask anyone of these questions. These are the names of only one thing which is the All-Pervading power of Divine love which does all the living work. Just ask anyone of these questions, three times Push back your head towards the sky. Please, put down your hands now. Just put the hands like this. You can become thoughtless, you can watch Me without thinking. Just put [UNCLEAR] Now, those who have felt - please put down your hands Put your hands like this.

Now, those who have felt cool or warm or hot breeze like waves on the fingers, on the hands or out of the fontanel bone area please raise both your hands. So, that's it! May God bless you! Everyone seems to have got it except for very few people who haven't. Very few didn't get it - doesn't matter, you'll get it tomorrow, it's all right. You shouldn't doubt, that's the main point is the doubting and you should forgive, most of you. Except for 3-4 people, I think, most of you have got it so, May god bless you!. I hope to see you tomorrow again and tomorrow I'll meet all of you, individually, all of you. Now, you have to inform your friends and everyone, that they should come and we should have more people because I'm here only for tomorrow and then I'll come back after two years, one year. I shouldn't say two years, will be too much.

All right, so I would request you that you should inform your friends, you should inform your relations because this is the only thing you can give it to them. Now, you have reached a state where you are thoughtless, so don't argue with people who haven't got it. Those who haven't got it will also get it tomorrow and those who have got it, should know that you have to maintain it - like keeping the peace in your heart and not arguing about it and quarreling with others because those who won't get it will start saying something - doesn't matter, makes no difference. You have got it, so keep your experience with yourself and we have to share it with others, so many in Melbourne.

May God bless you.

Tomorrow [...]

1992-0215, What is the Spirit?

View [online](#).

15 February 1992

What Is The Spirit?

Public Program

Prahran Town Hall, Prahran (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2. Melbourne (Australia) 15 February 1992.

Please be seated. He's finished it? What happened? He's finished now? [UNCLEAR] Have you finished or ...

Yogi: I have finished. Mother, I meant that I just mentioned realization.. [UNCLEAR]

Shri Mataji: All right, thank you. I bow to all the seekers of truth. Yesterday, I explained to you, that this power lies within you, is your own power and once it is manifested, you will know how great you are. Just now, you are just thinking that you are an ordinary human-being but once you are connected to the mains, then you realize what you are. Like this instrument is without it is connected to the mains, it has no meaning - and then you understand your meaning.

From human level to a higher level you have to move to know what is Divinity is. This is a happening, this is a becoming. Like a seed becomes a tree through a living process, you have to become the Spirit. Yesterday I told you, that I will be able to tell you today about the nature of the Spirit; What is the Spirit? Of course, English language as you know, has its limitations. Spirit means Atman - the Spirit which is the reflection of God. Also spirit means alcohol, also it means the spirit which is a dead thing. So, we have to now know, only about the Atman, the One which is the Self within ourselves. When you are enlightened by the awakening of this power within you then, the light of the Spirit comes into your attention and then your attention becomes enlightened. Through our central nervous system we express our attention but in this nervous system we have limitations.

Firstly, we do not know the Absolute, the Absolute Truth - we live in a relative world. But once the Spirit shines your attention, you see everything clearly. For example, we are all sitting here, there is light, we can see each other, we know how to relate to each other and if we have to walk or to sit down, we know where to sit because we can see everything clearly but when we're not enlightened, whatever ideas we have are mostly mental or emotional or sometimes coming from our conditioning or from our ego. They do not relate to the Absolute and sometimes not at all to the reality. So you have to reach the point where you get the Absolute knowledge. Like, just now, I'm sitting before you, you all can see it - it's an Absolute knowledge, you know that I'm sitting here. But you will not know whether you should have divorce or not, whether this person is suffering from some madness, or the other person who call himself a guru, is a real guru or false guru - you will not know. By reasoning you will not know, by rationality you will not know - you cannot find out about a person through rationality so, there must be some method by which we can get the proof of what is there really existing. So when the attention gets enlightened - you have felt the other day the cool breeze on your finger-tips and you felt the cool breeze out of your fontanel bone area. This is the cool breeze of the Holy Ghost, I said and the Holy Ghost is this All-Pervading power which is reflected in us as this Kundalini.

So when you know the Absolute, then you can feel it on your finger-tips, your own centers and centers of another person, so that you become collectively conscious. Means your consciousness develops a new awareness where you are collectively conscious - you know about yourself and you know about others. Now you have to only know, how to correct the centers, which you have found out to be out of place or something wrong with them or constricted. If you know how to do it, then you can get cured and you can cure other people, not on physical but also mental, emotional and spiritual level. All this could be done, very easily, by you, once you get your Self-realization. Without that you cannot do it because you do not have the idea of the inner problem that exists. Supposing there's a tree which is sick and you want to treat it. No use treating that tree through the leaves, through the branches, through the fruits or through the flowers. Best thing is to go to the roots and this is the knowledge of the roots. We

have the knowledge of the tree.

This great civilization has grown so big but it has not found out its roots as yet. But as the tree was growing so big, also the roots were growing inside and this is the knowledge of the roots, which one has to just now, listen to it with an open mind as a hypothesis. So, when these roots are within us - is described in the Bible as the tree of life. I mean, I'm not telling something which was not described. Also, this is said that, "I'll appear before you like tongues of flames," and that's how all these chakras look like tongues of flames, specially the Sahasrara, the last chakra looks like beautiful flames of seven colors and they're burning so smoothly, as if there's no heat in it but some sort of a peace. All this, whatever I'm saying, has to have a proof and that proof you can only get when you transcend this human awareness into your spiritual awareness. So the first thing that happens to you, that you become collectively conscious. The second thing, I told you, that you become thoughtlessly aware - to begin with - means you can remain in the present without thinking. Whenever you want you can think, whenever you don't want you need not think. As a result of that you become a very peaceful personality.

If there's a crisis, suddenly you jump into that position where you're thoughtlessly aware. Like, as I told you yesterday, that if you're standing in the sea water, you're afraid of the waves but if you get to the boat you can see all that. In the same way, you just jump on to that state of mind - mind is a wrong word, I should say, because you go beyond mind also - but you go into that state of being where you just see the whole thing as a play - you become a witness. You become a witness of the whole play and because you're outside the problem, you can solve it much better. Also you have a Divine help by which you can solve your problems and the problems of others. So the third thing which is very important for the Spirit, is that you know the truth. Put ten children together who are realized souls and tie their eyes and ask somebody to face. The children will immediately show the same finger, all of them. Supposing they show this finger, you go and ask the person, "Have you got some trouble with your throat?" "Yes I have, I have a throat cancer but how do you know?"

"Because these children have told us. These children what have they told us - just the finger which was burning very badly. So, must be the cancer or could be some serious because it's burning so badly." And they start, children will start rubbing them and clearing them. When you know gradually through experience that whatever you are recording on your hands is the truth, then you start accepting it as the truth, then your awareness that is human awareness goes to a new awareness called as vibratory awareness. When your hands are vibrating, you're feeling this cool breeze in your hand and you can feel your own centers and the centers of others - sometimes they burn, sometimes you get a kind of a tingling, sometimes you get pins and needles or sometimes you also get little burning. If it's a very horrid person, then might get a little blister for a while just to indicate - you become like a barometer. But you don't feel bad about it because you just feel it like a barometer and you know what's the problem with the other person is and also your own problem. So, you know the truth about everything. You want to find out about anyone, you want to know about any book, you want to know about any kind of a knowledge if it is true or not - you have to just put your hands and ask, "Is this the truth?"

"Is there God?" Many people say, "We don't believe in God." I think, is very unscientific to say like that, "We don't believe in God." Because you have not yet found it out. Unless and until you found out there is God or not, how can you say that, "I don't believe in God," - it is great arrogance, I think. So is best is, to find out. If you ask a question, "Is there God," - if you are realized soul, immediately you'll start getting tremendous vibrations. That is how it works and gradually, you don't have to see on your vibrations but you just know the truth - you just know it what is the truth. Immediately as soon as you see the person, you know about him, as soon as you listen to someone, you know about him - it's becomes very clear and vivid. There's no problem then how to find out what is the truth - so you get all the proofs of it, all the proofs of it.

Now the third thing, which I've told you, is the spiritual part of it. Of course, you become a witness, you become absolutely peaceful and the most important thing that you get is the joy. Joy is not like happiness and unhappiness. Unhappiness comes when your ego is hurt or your conditionings are hurt, your emotions are hurt and you feel happy when ego is pampered or your emotions are substantiated. But joy is something which doesn't have this double face - joy is Absolute. So, you start enjoying everything. For example, now see there's a beautiful carpet here, I watch it without thinking and whatever the artist has put the joy in it, starts pouring on My head just like a soothing river Ganges, as they say because I don't think about it, I'm just watching it. Artist must have involved himself with great joy to do it in an abstract way but that all abstract, just reflects on Me and starts

flowing down. This joy becomes then the main nourishing factor in your life. Your family life changes, husband wife's relations change, children's relations change, relation of the whole sahaja yoga brotherhood comes absolutely spontaneously.

I don't have to tell you to 'Love thy neighbor' - you just love, you enjoy. The first time you enjoy another personality. For example now, they must have told you, we are working in fifty-five nations, it's more than that, I think, but still fifty-five is all right to make it look all right. These fifty-five nations have got people of different nature, different temperament, different culture, different uh.. races, different religions and when they meet they look so beautiful, they never fight, they never argue, they never think of jealousies, there's no hatred of any kind, they do not value you what your skin is or what your position is everyone feels that they are part and parcel of the whole and enjoy each other. If there's a problem - first when I went to Russia first, who came there you'll be surprised were the Germans, just came rushing to help Me. I said, "How are you here?" "Mother, don't you think, is our responsibility?" Really, I was filled with joy and tears. I said look at these Germans and they became so gentle with them, so gentle with the Russians that Russians were amazed how these Germans could be so gentle! But the feeling that they had that these Russians must be brought to reality, so that they'll have better life, like we are enjoying, they should also enjoy.

This joy is so great that people want to spread it. As you know that I'm a housewife, I have children, I have grandchildren and I'm very busy otherwise also but I can't help it, I have to travel for this joy because I cannot enjoy it Myself, I must enjoy it with all of you and it's very simple that you can achieve the state of your Spirit because it's very important. This is for the emancipation for the whole world because all our problems come from us only, from human-beings. Once they're transformed, you'll be amazed how things work out. Also materially, I've seen, all of them are very much helped because they become so smart, so intelligent, so compassionate, so good, that somehow or the other, everything works out. I was asking them, "Is there anybody unemployed in sahaja yoga?" They said, "None." In Australia, can you imagine? But in England, which is much worse, there's nobody unemployed in sahaja yoga - everybody is doing very well. You ask them, "How are you?"

"Oh Mother, we're swimming in the ocean of joy." All those complaints, all those aggressions, everything has disappeared and they have become such beautiful people like angels, absolutely like angels and you all are capable of becoming that. You all have those powers, just you have to get them and you have to desire, you have to desire and that's how it is going to work out. It is such a big subject and I must have given at least four to five thousand lectures, in only in English language and many in other languages. So you can imagine that this subject cannot be covered in one or two days but I'm sorry I cannot uh.. spend more time in Melbourne or in Australia also. That's My life is but whatever it is, what you have to get is your Self-realization. After getting the Self-realization, though the Kundalini has got out of your fontanel bone area, has touched the mains, everything is there, but still there's [UNCLEAR - I MEAN?] a very small part of Kundalini is, few threads of Kundalini have done that and also there are problems with your physical side or mental side, emotional side - whatever it is - so it has to go back to correct you. It goes back to correct you again and again so you have to only learn how to make this connection perfect and whole being to be purified. Now for that you don't have to go to Himalayas or do any kind of penance, sacrifice, fasting - nothing, it's not needed at all.

Only thing, you have to come to the collective. We have very simple type of collective because we don't take money or anything - you can't pay for it - it's so invaluable that you can't pay. How much will you pay? How much do we pay to Mother Earth for these beautiful flowers? You can't pay for it. So people, who are sahaja yogies, have, somehow or the other, gathered a little money and they have a little place where they're having meditation forum - it's a humble place. You should humble down and come there and join the collective. Once you join the collective, you'll be amazed that you'll be cleansed automatically. Automatically you'll be cleansed, also they'll tell you how to meditate at home. Just try and you'll be amazed that you are really glorious, you are really beautiful and there is a purpose to our life.

We are not born just by chance - there's a very big purpose and when you discover that you'll know your value and your identity. So, May God bless you! I'm very happy today you're all here, we should uh.. now have the session for meditation by which I'm sure, you all can get your realization - I have no doubts about it. You see, I can go on talking for hours but, I think, talking is not going to help. But some people have questions, I don't mind answering the questions. But the questions should be relevant, please and should be such that you really desire to have your Self-realization because I'm not here to take anything from you, it's your own property, everything, I may just give you the key. And if you ask Me any questions - of course, I'm quite an expert now

because I've been doing this for the last twenty-one years, so, I'm quite an expert but even if I answer your question, that doesn't guarantee that you'll get your realization, doesn't guarantee - it's just a mental feat. So, what you have to think of is your Self-realization that you should all get it - that is to be desired. - Doesn't appear to be any questions, Shri Mataji - Umm? - There are no questions.

Are you sure? [SHRI MATAJI LAUGHS] All right. They're wonderful people, really. This time I'm really meeting very beautiful people in Australia, really, I must tell you. Even in Perth, there were such nice people - all of them got realization. And yesterday also you saw, how everybody got realization. But now the connection has to be established permanently. For that you have to give some time - that's the main thing, we don't give any time to ourselves. After all, we have these watches all the time to save the time but to save the time, to waste it. We have to give little time to ourselves, to our realization and morning and evening, say five minutes in the morning and ten minutes in the evening, if you do meditation at home, is all right.

Once a week they meet where you can go - they'll give you all the necessary information that you want, whatever you want and you don't have to pay anything. If they ask any money, you let Me know - they will never ask. [INAUDIBLE] Wonderful! So at the very outset, I have to tell you, that I respect your freedom. Human-beings have been given freedom to choose and I cannot force on you Self-realization - no, I cannot. It cannot be done. So, you have to have that desire within you and Kundalini is the power of pure desire within you because all other desires are never satiable, in general. So you have to have desire within you that you want to have your realization. Now the first condition is, that you have to be absolutely self-confident. You shouldn't have diffidence about yourself - how can I get it, how will it work it out?

We have so many ideas about ourselves and we start judging ourselves Please don't judge yourself. Your Kundalini will judge and She will tell you what is wrong with you and She will manage you. She has been waiting all these years to give you this second birth - She's your mother. She will find Her way and She'll manage everything. You don't have to trouble yourself and tell yourself that this is wrong with me, that is wrong with me. So first of all, you must have full self-confidence that we are going to get Self-realization and that we are going to grow completely into our spiritual awareness. You have please, that self-confidence in yourself. Whatever you might have done, forget it at this moment. You have to be in the present and here you're perfectly all right and suitable for your ascent. The another thing is that, you don't have to think you're guilty This is also another, I think, like a fashion, everybody feels guilty.

What is there to feel guilty, what wrong have you done. After all you are human-beings. If the human-beings make mistakes, what's wrong with that? You're not gods - if you've done mistakes, it's all right. Forget about it but don't feel guilty. If you feel guilty, then this center here, on the left side, catches which is a terrible center because it gives you horrible diseases like Angina, it gives you Spondylitis, also it gives you lethargic organs - so please, don't feel guilty. I don't know how this idea came into the people who were in charge of religion and God, that you all should feel guilty - is wrong. Absolutely wrong that you should suffer - this is another wrong. Christ has suffered for us - are we going to suffer more than Him? We don't have to suffer.

All these ideas must be that you suffer, you fast and give us the money - must be that. I just can't understand, why to tell somebody to suffer - because God Almighty is your Father. and He is the essence of fatherhood. He's the greatest father you could think of and how can any loving father want his children to suffer? Logically you must understand this - why should you suffer? He's created all this beautiful world for you You should not suffer at all - so the idea of suffering should go away. It's becoming too much these days, the way people are taking to sufferings, for nothing at all. There are so many such principles, uh.. which are being sold in the market, that you have to suffer. And there was one in England which came to say, that you must go to Gobi desert. And now, Gobi desert if you go, you'll get Nirvana according to them.

Of course you'll die, that's the Nirvana you'll get, no doubt. The simple thing is to go to Gobi desert without any water - within say, five, six minutes, you will die - there's nothing will be left out of you, so there's nothing to uh.. suffer but it's a straight forward march to your death, that's all. So all these nonsensical ideas are to be given up. Nobody has to suffer, nobody has to think that they have to fast - of course, if you want to fast for your health, [UNCLEAR] that's different - but not for God. Is something uh... so absurd and ridiculous to make someone suffer, to tell somebody that you're a sinner - is all absurdly very cruel also, extremely cruel, while this All-Pervading power is the love of God. He loves us. This is what we should see in any person who talks of God

or talks of religion. That's what they all said but the religions have gone, you know where they have gone to because they didn't seek the truth, they didn't seek the Spirit. If they had deviated, they are responsible for such a thing. They need not have done all this; They should have, really, found out what is reality.

But they were very much against people who found out and tortured them, troubled them, killed them - did all kinds of things. But now, they cannot do anything because now this All-Pervading power has become dynamic. It looks after you, it protects, it worries about you - no one can touch you. Those days are gone when saints had to suffer. So just now, in short, you have to be very pleasantly placed towards yourself, not to be angry with yourself or anything. Just to be very pleasantly placed that you are a human-being and the epitome of evolution and that you have to just travel a little more to reach there. All right. The third condition which is also another very simple one is this that you have to forgive everyone. As I told you the other day, whether you forgive or don't forgive, you don't do anything - actually you don't do anything. But when you don't forgive, then you play into wrong hands.

But always I've seen people say, it's very difficult to forgive. What is difficult - just to say, "I forgive everyone," - finished. In general you forgive. Don't think of those people because by thinking about them also you play into wrong hands. So just forgive all of them. Just try, it's very simple, just to say - it's a mantra you can call it. "I forgive all of them, in general," just say that and you'll feel much lighter within yourself, much better, just forgive. Why to carry this load on your head for nothing at all. I hope, you'll fulfill these three conditions which are very simple. One is the self-confidence, second is no guilt and the third one is forgiving everyone.

All right, so now we are placed very pleasantly towards ourselves and we're sure we're going to get our Self-realization. We have to enter into the Kingdom of God - how can you be guilty? All right, so now there's one request is to take out your shoes because that helps you a lot to clear out your problems by the Mother Earth. She's very kind, She's the kindest thing that you can think of. Now, please put both the feet apart from each other because the left side is for your power of desire, ordinary desire. Kundalini is for pure desire and the right side is for your action. Now we'll tell you in the beginning, how we're going to proceed and then you can close your eyes. I hope you're pleasantly placed towards yourself. Now, please put your left hand towards Me, like this, on your lap, on your lap very comfortably. You don't have to do anything uh.. which is troublesome or painful, just like this and the right hand on your heart.

Left hand on your lap and right hand on your heart. In the heart resides the Spirit and if this Spirit comes into your attention, then you have the light of the Spirit and in that light you become your own guide, you become your own master, you become your own guru. So please, now take your hand in the upper portion of your abdomen on the left hand side. Now, this is the center of your mastery which is created by great masters for you. Now, please take your right hand the lower portion of the abdomen on the left hand side. This is the center for pure knowledge. Whatever knowledge we have, is not pure knowledge but this is pure knowledge because it gives you the knowledge about the laws of the Divine. It makes you capable of working it out. This is the pure knowledge you should have. Of course, we have another kind of knowledge, as you know, is black magic, this and that but this is pure knowledge of the Divine.

Now, you raise your right hand, in the upper portion of the abdomen again, and push it down. This is the center again of, as I told you, of your mastery. Then you put your hand on your heart where resides the Spirit. Now you raise your right hand in the corner of your neck and your shoulder and turn your face to your right. Now this is the center, I've already told you, when it is out of gear, you get diseases like Angina - so, don't feel guilty. Just now, I feel, all of you have this one the worst. What is there to feel guilty, I don't know. Please don't feel guilty. All right, now you have to take your right hand on your forehead across - you can put it this way that on one side your fingers, another side your thumb and you can press it. Now, bend your head slowly forward, as far as possible.

This is the center where you have to forgive everyone. Now, please take this right hand on the back side of your head, back side of your head, on the optic lobe and hold it tight. Now, push back your head as far as possible. Now, this is the center where, without feeling guilty, without counting your mistakes, just for your own satisfaction, you have to ask for forgiveness from this All-Pervading power of love. Now, the last center is the most important. Stretch your hands, stretch your palm, push back your

fingers. Put the center of your palm on top of the fontanel bone area, which was a soft bone in your childhood. Now, put down your head as far as possible, press it hard, by pushing out your fingers only, that's important. Now, push the scalp and move it seven times clockwise, slowly, move it seven times clockwise. Please put down your head, put down your head.

That's all is to be done, that's all. Now again, please take out your shoes, put your feet apart from each other, please put left hand towards Me. You can take out your spectacles, also if there's something tight on your neck or on your waist, you may take it out or say, loosen it I mean to say, if there's something, just take out the pressure, if there is any. That's all. Now, please put the left hand towards Me on your lap comfortably and the right hand on your heart. Close the eyes, please close the eyes and don't open them till I tell you. Please close the eyes, you can remove your spectacles also. Now here, you have to ask Me a very fundamental question about yourself, three times in your heart - you can call Me Mother or you can call Me Shri Mataji. Now the question is, "Mother, am I the Spirit?" Ask this question three times.

Now, if you are the Spirit, you are your master. So please take your right hand in the upper portion of your abdomen on the left hand side, press it little hard. Here you have to ask another fundamental question in your heart, "Mother, am I my own master?" I have already told you that I respect your freedom so I cannot force pure knowledge on you. So now, take your right hand in the lower portion of your abdomen on the left hand side, press it hard. Here you have to say, I mean you have to ask - because I cannot force pure knowledge on you - six times because this center has got six petals, "Mother, please give me pure knowledge." As soon as you ask for pure knowledge, the Kundalini starts rising upward, so we have to nourish the upper centers with our self-confidence. So please take your right hand in the upper portion of your abdomen on the left hand side, press it and here you have to say with full confidence, ten times, "Mother, I am my own master, Mother, I am my own master," or, "Mother, I am my own guru." The fundamental truth about you is that you're not this body, this mind, this ego, these conditionings, these emotions but you are pure Spirit. So now, raise your hand on top of your heart and here you have to say with full confidence again, twelve times, "Mother, I am pure Spirit."

Twelve times, "Mother, I am pure Spirit." This All-Pervading power of love is the ocean of knowledge, is the ocean of compassion and blisses but above all, it is the ocean of forgiveness and whatever you may do - mistakes as they call them can be easily dissolved by this ocean of forgiveness. So now, raise your right hand into the corner of your neck and your shoulder and put your head to your right. Here you have to say with full confidence, "Mother, I'm not guilty at all." Please say it sixteen times because this has sixteen petals. "Mother, I'm not guilty at all." Please say it with full confidence, sixteen times. I've already told you, whether you forgive or don't forgive, you don't do anything. But when you don't forgive, then you play into wrong hands and suffer, torture yourself, while the person who has tortured you or troubled you, is quite happy. So please, you have to forgive all those, in general, who have given you trouble.

So now, please take your right hand on top of your forehead, put it across with fingers on one side and the thumb on the other and now, put it down your head. Press it and put it down. Here you have to say, not how many times but from your heart, "Mother, I forgive everyone in general." "Mother, I forgive everyone in general." This you have to say with full confidence, with your heart, from your heart - not how many times. It's very important because this is a very constricted center and if you don't say this and you don't forgive all of them, Kundalini won't rise, so please, you have to say it from your heart, "Mother, I forgive everyone in general." Now, take back your right hand on the back side of your head and push back your head as far as possible. Here again, you have to say it from your heart, not how many times, without counting your mistakes, without feeling guilty, just for your satisfaction, you have to say from your heart, not how many times, again I say, "Oh Divine power, if I have done anything wrong knowingly or unknowingly, please forgive me." "Oh Divine power, if I have done anything wrong knowingly or unknowingly, please forgive me." Now, stretch your hand fully and put the center of your palm on top of the fontanel bone area and here you have to push back your fingers and put down your head.

Now again, I respect your freedom and I cannot force Self-realization on you. So, you have to move your scalp with a pressure, seven times, very slowly, saying seven times, "Mother, please give me Self-realization. Mother, please give me Self-realization." You have to say this seven times. [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] [SHRI MATAJI BLOWS INTO THE MICROPHONE] Now please take down your hands, please open your eyes slowly. Please put both the hands,

like this, towards Me, little higher. Now watch Me without thinking. Now, put the right hand towards Me like this, and put the left hand on top of the fontanel bone area. The fontanel bone area doesn't mean that you touch it but away from it just hold it, bend your head and just hold it and see for yourself if there's a cool or a warm breeze like waves are coming out of your fontanel bone area. You have to certify, please try to put it little away from your head.

Sometimes it can be quite far away so be careful, move your hand up and down and see for yourself, if there's a cool or a warm breeze coming out of your head. This is the cool breeze of the Holy Ghost, it can be warm - if you've not forgiven it would be quite warm - so please forgive even now. Now try with the left hand. Put down your right, head again and see with your right hand, if there's a cool breeze or a warm breeze like waves coming through your fontanel bone area. Now again with the right hand, again put down your head and see for yourself if there's a cool breeze or a warm breeze like waves are coming out of your fontanel bone area. Now, raise both your hands towards the sky, push back your head and now here you have to ask one of these following questions, one of them, three times, "Mother, is this the cool breeze of the Holy Ghost?" or, "Mother, is this the All-Pervading power of God's love?" or "Mother, is this the Param Chaitanya, is this the Brahma Chaitanya?" Ask one of these questions three times in your heart. Now please take down your hands.

You'll feel very relaxed. All those who have felt cool or warm breeze out of their fontanel bone area or on their finger-tips or on their hands, please raise both your hands, please raise both your hands. [UNCLEAR] You didn't feel it? All right, let's see. You feel it here. She's got it but she's not feeling, maybe. Practically all of you. May God bless you! I bow to you all saints, really, I bow to you. Most of you have felt it.

There's only one or two exceptions. May God bless you! So beautiful it is! She's got it but it's all right, she's not feeling, it's all right. She has to feel, she has to certify - it will work out. Now, we have a follow on. I don't know... Also I would like to meet you all today, as I told you yesterday. Those who want to meet Me can come up and I would like to meet them. Now the first of the series of follow-up programs will be held at the room number .. [MUSIC] [MUSIC] [MUSIC] [MUSIC] Anadi Nirguni pragatli Bhavani, Udbai, Udbai, Udbai ude Anadi Nirguni pragatli Bhavani, Udbai, Udbai, Udbai ude Moh Mahishasur mardana laguni, Udbai, Udbai, Udbai, ude Moh Mahishasur mardana laguni, Udbai, Udbai, Udbai, ude Trividh tapanchi karavaya jhadndi, Udbai, Udbai, Udbai, ude Trividh tapanchi karavaya jhadndi, Udbai, Udbai, Udbai, ude Bhakta laguni pavasi Nirvani, Udbai, Udbai, Udbai, ude Bhakta laguni.. pavasi Nirvani, bhakta laguni... Jogwa maangena Aicha jogwa, Jogwa maangena Aicha jogwa Jogwa maangena Aicha jogwa, Jogwa maangena Aicha jogwa Ude de Ambe ude, ho, Ude de Ambe ude, ho, Ude de Ambe ude, ho, Ude de Ambe ude, Ude, ude, ude, ude, ude, ho [MUSIC] [MUSIC] Dwaita saruni maal mi ghaleena. Udbai, Udbai, Udbai, ude Dwaita saruni maal mi ghaleena.

Udbai, Udbai, Udbai, ude Hati bodhacha jhenda mi gheyeen. Udbai, Udbai, Udbai, ude Hati bodhacha jhenda mi gheyeen. Udbai, Udbai, Udbai, ude Bhed rahita ga... vaarisi jaeena, Udbai, Udbai, Udbai, ude Bhed rahita ga... vaarisi jaeena, Bhed rahita ga. Jogwa maangena Aicha jogwa, jogwa maangena Aicha jogwa Jogwa maangena Aicha jogwa, jogwa maangena Aicha jogwa Ude de Ambe ude, ho, ude de Ambe ude, ho, ude de Ambe ude, ho ude de Ambe ude, ho, Ude, ude, ude, ude, ude, ude, ho.. [MUSIC] [MUSIC] [UNCLEAR] [UNCLEAR] Udbai, Udbai, Udbai ude [UNCLEAR] Udbai, Udbai, Udbai ude [UNCLEAR] Udbai, Udbai, Udbai ude [UNCLEAR] Jogwa maangena Aicha jogwa, jogwa maangena Aicha jogwa Jogwa maangena Aicha jogwa, jogwa maangena Aicha jogwa ude de Ambe ude, ho, ude de Ambe ude, ho, ude de Ambe ude, ho, ude de Ambe ude, ho, Ude, ude, ude, ude, ude, ude, ho.. [MUSIC] [MUSIC] Poorna bodhachi. bharin mi paradi. Udbai, Udbai, Udbai, ude Poorna bodhachi. bharin mi paradi. Udbai, Udbai, Udbai, ude Asha Manishanchaya. padin mi daradi. Udbai, Udbai, Udbai, ude Asha Manishanchaya. padin mi daradi.

Udbai, Udbai, Udbai, ude Manovikara. kareen kurvandi. Udbai, Udbai, Udbai, ude Manovikara. kareen kurvandi. Udbai, Udbai, Udbai, ude Amrit rasanchi. bharin mi duradi. Udbai, Udbai, Udbai, ude Amrit rasanchi. [MUSIC] [MUSIC] Aata sajani. jhale mi nisang. Udbai, Udbai, Udbai, ude Aata sajani.

jhale mi nisang. Udbai, Udbai, Udbai, ude Vikalp navyacha. sodiyela sang.. Udbai, Udbai, Udbai, ude Vikalp navyacha. sodiyela sang.. Udbai, Udbai, Udbai, ude Kaam krodha he. sodiyele sang. Udbai, Udbai, Udbai, ude Kaam krodha he. sodiyele sang. Udbai, Udbai, Udbai, ude Kela mokala. marg ha surang. Udbai, Udbai, Udbai, ude Kela mokala.

marg ha surang. Kela mokala... Jogwa maange na Aicha jogwa, jogwa maange na Aicha jogwa Jogwa maange na Aicha jogwa, jogwa maange na Aicha jogwa Ude de Ambe ude ho, Ude de Ambe ude ho, Ude de Ambe ude ho, Ude de Ambe ude Jogwa maange na Aicha jogwa, jogwa maange na Aicha jogwa Jogwa maange na Aicha jogwa, Ude de Ambe ude ho, Ude de Ambe ude ho, Ude de Ambe ude ho, Ude de Ambe ude Ude, Ude, Ude, Ude, Ude, Ude, ho [MUSIC] [MUSIC] Anadi Nirguni. Pragatli Bhawani, Udbai, Udbai, Udbai, ude Anadi Nirguni. Pragatli Bhawani, Udbai, Udbai, Udbai, ude Mohmahishasur. mardna laguni. Udbai, Udbai, Udbai, ude Mohmahishasur. mardna laguni. Udbai, Udbai, Udbai, ude Trivid tapanchi.. Karavaya jhadadni. Udbai, Udbai, Udbai, ude Trivid tapanchi.. Karavaya jhadadni. Udbai, Udbai, Udbai, ude Ho, ude de Ambe ude, ho, ude de Ambe ude, ho, ude de Ambe ude, Ude, ude, ude, ude, ude, ude, ho.. [CLAPPING] [CLAPPING] [INAUDIBLE] All the catches [INAUDIBLE] Thank you very much!

I'll talk to you all later Please stand here. Sit down and stand [INAUDIBLE] Right hand on Mother Earth [INAUDIBLE] [INAUDIBLE] There are lots of guru [MUSIC] [MUSIC] Saara Vishwa Tere gun gaaye, Prem pakwa shradha suman chadhaye Prem pakwa shradha suman chadhaye, Prem pakwa shradha suman chadhaye, Tere guna gaayein Maiya suman chadhayein, Suman chadhayein Maiya suman chadhayein Suman chadhayein Maiya suman chadhayein Nirmal Ma, Nirmal Ma, Mahamaya Mahakali, Jai Shera wali, Bhawani Nirmal Ma Mahamaya Mahakali, Jai Shera wali, Bhawani Nirmal Ma Hamari manzil Tera dwara, Hamari manzil Tera dwara, Tera ashraya Maiya satya sahara, Tera ashraya Maiya satya sahara, Tera ek dwara Maiya Satya sahara Mahamaya Mahakali, Jai Shera wali, Bhawani Nirmal Ma Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma, Nirmal Ma,

1992-0216, Kundalini Gauri Puja

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16 February 1992

Kundalini Puja

Lake Road Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Shri Kundalini Gauri Puja. Melbourne (Australia), 16 February 1992.

Come inside, you can, all of you can come inside, there is space. Every body, do space for these people, just move. This side. Don't sit in the sun.

[Shri Mataji is speaking in Hindi.]

I'm sorry today I have to speak about something unpleasant to begin with, before the Puja. Later on we'll have the Puja of the Kundalini, the Gauri. All right?

The unpleasant things are - I'm sorry to say that about Melbourne- that it has been a very funny experience, in this place, Melbourne, and I really feel very sorry that I've brought this Elio to this country. He's an uneducated, absolutely starving person in Portugal. And he had nothing to eat even. And I told you that I sent lots of ceramic, a truck load to them. They sold it and ate all the money. So that doesn't matter. And then I paid for him to come here, he got here, married to a nice girl. But I think he was a bhoot from the very beginning, or I don't know what to say. There is no sense of gratitude, no sense of self-esteem, he didn't know what he was, and he became really, really a big bhoot, in the sense that he started playing in the hands of Satan.

I didn't know what was happening. He came down to Pratisthan and people said: "Mother, who is this rakshasa who has come?" And he came with Trish. You know where is Trish here? Trish, I'm sorry to say, you have lost all discrimination, of every kind! You should not have supported this horrible fellow, and you also came with him to Pratisthan!

Is something- discretion you lose very fast, if you are in company with such stupid people like him. What was so great? Was he educated? Did he know anything about Sahaja Yoga? He came like a bagger from there, and you suddenly look after him? He even spoiled that girl! Such a nice Sahaja Yogini, she is spoiled! Should not have come with him to Pratisthan. All right, when you came to Pratisthan, I mean, that means you never feel vibrations!

And yesterday I was surprised that so many people who came, they were shaking before Me, they were Sahaja Yogis, they were wearing their badges, and I asked them: "From where do you come?" They said: "We are coming from Trish."

And then they went to- you went to Nepal for what? To learn black magic? This black magic is working in Melbourne, I can see it very clearly. It has not happened anywhere. And it has also gone into the heads of Indian girls, whichever surprises Me, because they understand what is God and they have proper awe for God and they understand what it is to go against God: is seven generations you have to suffer!

That was not necessary at all for you to edit My tapes. They are not yours! You have no right! You know there is one organization already we have put up, which is registered and Mathias is the president of that, Margarita, and that one is responsible for all my tapes. As it is all these days all my tapes were used, people used them for libraries [unsure], did all kinds of things. So now, they have put certain royalties on them.

But you had no business to do that, without asking any leader, without anyone, just to edit My tapes, what do you think yourself to be? Who has given you that permission? That bhoot and the rakshasa, who is trying to destroy our Sahaja Yoga here in Melbourne?

I'm working so hard! Yesterday you saw how long I was working on people! And when people come here you spoil them? You were saying: "I want to give money for this, money for that." On the contrary, you are giving bhoots!

Yesterday so many were shaking, I was shocked! Now, again, I have worked so hard. I've come all the way, I've worked so hard in your contry! Aren't you afraid of God?!

And here you are forming groups and things! How can you do that? And I know who are the cunning people, who are doing all these tricks!

There is a very nice person I give you: you should see his Kundalini first of all. None of you have that kind of a Kundalini! Do you know that? I wouldn't appoint somebody unless and until I know fully about that person! You just see his Kundalini: completely open!

I get after his life! First of all, this is because they are educated, they are better equipped, they have better Kundalini, that's why these bhoots are acting. Anybody who acts against the leadership, I'll be very angry! Either you became slaves of bhootish leaders, like James – you never even informed Me anything, what he was doing, what tricks he was playing, nothing of the kind! Or else you get after somebody else!

If you want, you all can leave Sahaja Yoga, nicely! But I won't change the leadership, because I know who he is, this.

Don't create problems now! I know who is also capable of doing other tricks with Sahaja Yoga! I know them, all of them. You must know that I know many things about you. I think I know practically everything!

Then I sent Laurence to Adelaide. I asked him to go there, to be the leader. Because I knew it was not working out, everybody wants to have a separate house nicely. Specially Indian girls have this weakness, they want to have a separate house. This won't work out. In this country, specially, only collectivity will work – take it from Me! Because there are lots of sins, for which we have to pay in this country – do you know that? Racism is the first sin we had, and you still have it.

If we have to ascend, if we have to go to the Kingdom of God, you have to cleanse yourselves, we have to become pure human beings, that we are acceptable. I'm trying My lever best! Yesterday I tried on each and every person – you saw that – working so hard, cleansing them. What about you, you people, cleansing yourself? Where is your mind, what is it working out?

You know sometimes the whole lot of such Sahaja Yogis have gone to dogs! Have gone to dogs, whole lot of them!

This Elio, the day, really I don't know why I brought him here out of My compassion. And he's still working on you people! On one side.

Adelaide people have to find an Ashram. Otherwise they are not Sahaja Yogis! You have to listen to Me. I'm for your good, for your benevolence, I want you to have that highest life. Otherwise what are you going to get out of this leadership, this nonsense? don't you understand it's of no value in this world? Still people are lingering after such nonsensical things like money, like power! This is - can't you see that? Just frivolous, it is useless, it's of no value to us, it's not going to help. You are the ones who are at the foundation of Sahaja Yoga! You are the ones who have to change the world. People have to learn from you! And you are, some of you, you have wonderful people here! How can anybody be impressed by a person like Trish, I can't understand. Nobody asked her a question: "How dare you touch Mother's tapes like that?" What does she think? Is she more intelligent than Me? I was surprised that Sherill, of all the persons, she is such a nice Sahaja Yogini, why should she support? She, I can't understand that she can be possessed!

I have to take these names, because I have known these things going on, I've been receiving letters, and all that and I was wondering, what to do with this Melbourne? I don't know why it's called "Mel – burn".

You have your children, you have your families: think of them, think of the progeny, what are you going to give them? I never say that there should never be concessions. Of course, I believe in your freedom, there should be concessions. But this kind of arbitrary work people start doing and you never even inform Me? Is it fair to Me? Is it just? What kind of a justice is this? They are like spiritualists, the way they are spoiling people. I mean, they all of them were shaking before Me!

How could you be impressed by a person who is trying to edit My tapes? Every word I say is a mantra, you know that very well. What authority she has got? You are also from Europe, you are also from England, your forefathers from there. Nobody would do such a thing at all, never! And nobody would start a course like this on her own. This is all intellectualism without intelligence! If you have super-intelligence, than you can see clearly you can't do that way. It has to go beyond mind.

Of course, in Milan we have started, they have started a kind of a course, but it's not the course, the kind of taping my things and all that, but, which is worked it out, that they have to be told about the Kundalini, about the chakras, and this and that, and also cleanse it. But not to put bhoots into them! It's done with complete understanding from Me, it's not just an arbitrarily! It's done

only in there because I am there. Because people have to know about the chakras, know all these things. But you have no business to edit My tapes, or cut them short!

All these people will disappear in no time, they'll become bhootish. On the contrary, it will bring a bad name to us, because they might contact some trouble, they might get into trouble, some sort of a disease or anything. Because once you go out of Sahaja Yoga, if you behave like this, Ganas don't look after you; you are no more protected. Then I'm not responsible!

I would like to know everything whatever you are doing, through your leaders. Ah, if I find your leader is not all right, I'll change – I've already changed so many leaders. But you must inform Me! You must write to Me. Without asking your leader you can write to Me, if you think that the leader is trying to trouble you, dominate you, or trying to do something wrong, which should not be done for Sahaja Yogis. Is all right, you can write.

But not that, if the leader tells you: "Do something", you just report it to Me. You must have respect, because I have appointed! I do not appoint leaders on something else, but their Kundalini. That's the main thing: where are the vibrations? Of course, sometimes they also get spoiled.

So problems are very funny in the West, that they're being so extrovert, that they seek power, or they seek money. This is the mistake.

But in India, you'll be surprised, that's a poor country, but they understand God and God's work. Nobody touches a single pie!

And then another regression is there, wonderful, that is another wonderful work! That here you do what you like with your money, I never inquire. And I was told that they asked about Yogi Mahajan, that he was doing hanky-panky with the money. Imagine! Who are you to ask? Only because you are white skin you think you can aggress everyone like that: "He can purchase ten people." Something so demeaning, I tell you, so demeaning! I can't understand! The one who is working hard, he's the one who's put up a school, because everybody forced him to put up a school, there was no this thing. How much money have you spend, do you know that, for India project? 5000 pounds. They are in the bank, I feel ashamed to give it to anyone. Not you people, the whole of you, the Western people! The school is built for your children, by Indian money. Ashram is build for your money that is in the bank.

Sherey, Ganapatipule, Delhi, all this has been done not by your money! And why you are there to find out what are the accounts are? What do you think yourself to be? While your leaders, when they were making money here, nobody asked them, nobody said, nobody tried to find out, how these people are making money here.

Nobody found out, nobody told Me. They knew, they never told Me anything. Because they are white skin, how can you, how can you doubt them? When your school was built, I never asked how it was built, how it was done.

But then you sent Ray there to take the photographs and things of this thing, not trusting Me? Indians took - I mean they were very insulted! They are the ones who put the money there! They bought the land for your children! Their children are not studying there. Try to understand! Take out of your mind, you have done nothing so far! It's either My money or Indian money that has done everything. And you are so miserly, you don't want to pay money anywhere, what so ever.

Such miserly wretched people, why should they go and inquire about the expenses which are in India? Do you know one thing? That Indian Trust, in every city, are looked after by Baba Mama? Because he's not a trustee and I keep a watch. And he told Me that he has not seen a more honest, clean organization than Sahaja Yoga Trust. Because Indians know what is this money is, they know this money is so important. They know about God, they are traditionally brought up that way. Ah, they might cheat the Government, they might do anything – but not the God, they'll never touch that money! Just imagine: they have built all these things with their own money! You can see the accounts.

What have you built here? Nothing! Nowhere! But at least Europeans are conscious of it. They are grateful to Indians. They don't send their people to find out, and talk loosely! Where is that mister Bathalia or who so ever it is? What business he had to talk against Yogi Mahajan? Does he know whose son he is? Even an ordinary person in India will not touch the money of God.

You know, when I started Sahaja Yoga, I must tell you the story: they all wanted to give Me money. I said: "No, I haven't got a trust, and I'm very bad at accounts and everything, so I don't take it. So let Me form a trust." Then I formed a trust. But they said: "Mother, we want to give You!" I said: "All right, you keep it safe."

They sold their ornaments, collected their money and as soon as I said "I'd registered now", immediately everyone paid more

than 1000 rupees; some paid much more. That's how we started Sahaja Yoga! Whatever was possible, everyone of them in those days, 1000 rupees, whether poor, rich, and much more than 1000, some people gave much more. All the accounts they keep it. There was an income tax inquiry on Sahaja Yoga. And they were amazed: they couldn't find a single pie missing. Here I think there is no control of the Government, nobody comes and sees. In India everything has to be audited. All the money you send in India for an exchange has to be informed to the Reserve Bank. Every pie of it! And all the expanses have to be sent after 6 months – not a easy thing to teach your wild children there!

So many times we think you are sending them away: you have your school and have your own children! The way you have made them wild, never trained them anything, never said anything, they are extremely wild! They are running helter-skelter, we are afraid, we don't know what to do! We put so many guards to look after them!

And then on top of that, these French people came and start talking against this School! What efforts have you put in? Let us see! I have done so much for you, as you say! All right! What have you done for Sahaja yoga? Let's come to the realities! How much money you have given? What have you done for Sahaja Yoga? Except for playing around with each other, using your games. This you did! In India, the English played their games, and now they are having it back, from Ireland, nicely!

Give up all these things! These are not meant for human beings, these are meant for monkeys! Even why insult the monkeys? Good human beings, righteous human beings don't do like that! You are all angels, I made you into angels, you are like Ganesha! Now what are you doing? You can't give money! I mean, you can't give money, I can't believe it! An ordinary Indian, if I ask, they'll all rush to give Me money! I don't think I could have built anything like that School here, never possible! Impossible! And an Ashram... You go and see in Delhi! You can't! You have money, but you are extremely miserly, very miserly people, you don't spend any money, don't want to spend money. And if somebody has money, you want to lynch it! Or somebody has money, then he starts his own arbitrary nonsense – without doing anything about money part!

You know that I have paid lot of money Myself, paid My husband's money – that's very unfair to him! But he wants to do it, he says: „That's what punyas are.“ We Indians believe that way. And that is a real thing, that's not just a belief!

I'm sorry I have to say all these unpleasant thing, but it's worse in Australia.

Some wives start dominating the husband. Now, this is what it is. Such stupid wife starts dominating the husband, she gets into bhoothish ideas, and she destroys the whole of Sahaja Yoga. It happened in Sydney, as she formed her own military of her own style of women. Is it good?! Now, individually, even, if you improve, if collectively if you are not improving, you are not improving at all! Because it's collectivity which is going to make you nice, that is going to mould you, that is going to make you the beautiful people of the progeny, beautiful parents, beautiful children, that's My vision is.

I've been coming every time to Australia, every time. We have so many Sahaja Yogis. You know, first I told them, „they are very poor“, they couldn't believe it. So they wanted to give Me presents, I said: „Don't give Me presents!“ „No Mother, also You also give so many presents.“ „All right, all right!“ So they started with 50 pounds for the whole of Australia. And you know? You are on the bottom line, even less than the Turkish – in Turkey we have hardly 21 people. Because you are poor: the poverty is inside, not outside!

Then the power, so called – this is the money part of it. Now everybody is trying to become a leader. You haven't seen how the leaders have come down the ladder and gone to hell?! You haven't seen that?! Leadership is the worst thing anybody should accept. Is a testing ground. At a lower level is better. If you go into that level, then this power crawls up into your heard. Then you start doing... meddling with money, meddling with women, meddling with all dirty things that you do. I mean, you think you have become very powerful now, and do what you like. So never hanker after leadership, one thing is! „Thank God I am not a leader!“ Say like that! Specially in your country you have so many examples of these horrible leaders being completely destroying you people and Sahaja Yoga. If Sahaja yoga is destroyed you will be destroyed, too, don't you understand that point?! You are part and parcel of Sahaja Yoga.

If only human beings are needed, best to go to Russia, what's the use of coming to Australia?! Or to Melbourne?! Russians are not at all arbitrary, you'll be surprised! Only one fellow, Oleg, who was in Switzerland, in the embassy, he's the one only, because he learned it from there. Because they have lived collectively they know what is collective life is. And they are all the time introspecting. So humble – you won't believe – even their newspapers are so humble. When I was talking to them, they said: „But, Mother, we have nothing, compared to others, in spirituality.” Can you imagine?! Those who are so high up say like that, [not clear] such beautiful things they bow! Very anxious that I should allow them to have Poojas in every place, so anxious! You saw them when they came.

You saw these Romanians, see, hundred and twenty five people came to Hungary. And they never use books, never. Can you imagine? Never books! Everything they know by heart. So I said: „How do you manage?” They said: „Unless and until we know by heart, we don't sing another song”. And hundred and twenty five people singing so beautifully! Baba Mama said: „They put us to shame!” I don't know from where they picked up, from where they learned it. Such beautiful people these Hungarians are! And I said: „Where are you going to stay?” „In the garden.” I said: „In the garden in the night it's quite cold.” „Mother, you are looking after us.” They never bothered Me about their food, I don't know where they ate their food, where they lived. And they went away next day. I said: „How did you come?” „For the Pooja!” Such nice people! Such beautiful set up people! Once you get all these six countries, there are thousands and thousands who are real seekers. They are not seeking money, they are not seeking all this nonsense, they are not seeking power: they are seeking God, they are seeking the Truth, they are seeking their own being! I mean you can see it, see the comparatively, what is the difference between them and the other European people. You'll be surprised, people have gone from, say, Brazil to Portugal... from Portugal to Brazil. They are very much better than these people in Portugal! Then the Spanish, Spanish who have gone, say, to America. These who are Spanish are wonderful people there. Iranians who have gone from Iran – we have got nine hundred Iranians in Los Angeles. Nine hundred Iranians! That means all these ethnic groups are going to topple you down, that's all I can see. Why? Why should they? You are also human beings, you are also seekers, you are also honest seekers, you have been seeking all your lives, in previous lives also. But when you are born in these countries, you are so much conditioned by the nonsense of the country. All these countries have this nonsense! Communism has really helped them, I tell you, it has helped them, believe Me, it has helped them very much. This kind of democracy has become a demonocracy. Just a demonocracy! You have to think: „What we are going to be, what do we want to be? Why are we in Sahaja Yoga?” Nobody forced you to come here. You are here for what? For what purpose? "What am I doing?"

One small thing is that you must listen to your leader. Or else, you should write to Me. This much you can do. I'm not saying for money, forget it!

And also I know there are very good Sahaja Yogis, also, excellent Sahaja Yogis. Also I know that. But they are getting strangled by some few who try to just put their own ideas. Imagine, even the English have changed. But when they come to Australia they start showing their teeth. Surprising! In England they are all right. Is it Australia meant for breeding such things here? How can't be brought to that wisdom, where to understand our own value, our own self-esteem, to understand what are we here for? How to do that? You tell Me! I have given you Realization, I worked very hard – you saw Me yesterday – everyday. In nowhere I do like this, except in Australia, believe Me! I touch everyone, I raise everybody's Kundalini, I work on everyone, whether they are bhoots or rakshasas. Nowhere! Because I know there is a problem here! But don't you think you should also help yourself?! You must meditate and you should support collective. All of you have to support the collective! Don't start talking ill of others! Christ has said: „Beware of murmuring souls!” He said only: "Beware!" I am saying: "Murmuring souls, beware yourself!" It's other way round! I'm not Christ, that I'll warn you that you be careful of the murmuring souls! But I better warn all the murmuring souls to be very careful! Because Krita Yuga has started, this Paramachaitanya has become dynamic! Because of that you all got Realization.

And you listen to the miracles of people, see how they are helped. You have seen My photographs – nothing more is to be said about Myself, that you know very well – but only mentally, not in your heart! So now, please, understand: you have to oblige yourself, you have to look after yourself, you have to respect yourself and your being! You are not ordinary people. You are not like all other those Australians, who have nothing to do with God! You have been seeking in your last lives, so many lives you have been seeking, that's why you are here, otherwise you would not have been here! You are seekers, ancient seekers. But now

this modern worth of yours should not blanket you completely from reality!

I know of so many good people here, but I don't know what to say!

Now all this I have to say before the Pooja, I never say like that! But I was so disturbed, the way I saw people are behaving. Specially yesterday, when I saw all these people coming before Me and shaking! Wearing My badges and shaking before Me!? How I must have felt yesterday? Tell Me! Last night I couldn't sleep till five o'clock in the morning. Really, I tell you. This all upset Me very much. Here I am, working hard, coming all the way to Australia. I have so many other things to be done. Gorbachev wanted to meet Me, I said: „I can't come, I have to go to Australia!“ But I don't know how much value you attach to My attention to you! Anybody who starts doing arbitrary work, please inform Me! And nothing should be done secretly, I should know each and everything. And, if you don't tell Me, I'll find out!

It's sad that on this day I have to say this, but this Kundalini is the powerful thing within you. And you must look after Her! I'm talking to you about Kundalini because that's your Mother. And She sees you, all the time. She knows all the problems. And when you start getting out of the central channel, She drops down! Completely! Then you are thrown either to the right or to the left. Then you are vulnerable to anything. If you go to the right, you start showing off your capacity to dominate, to be arbitrary. And if you are shown to the left, you are possessed.

So I always said that in Australia mostly people are either dominating or dominated. Nobody seems to be standing on their two legs! That's not good! Only those who are good Sahaja Yogis know it very well, and they stand on their legs, and see for themselves what is happening.

All this I'm saying because I know your value. You don't know! I know what you are capable of! I used to dream that Australians, one day, will travel all over the world, spreading Sahaja Yoga. But they are like a yo-yo, go up, come down, go up, come down. Sometimes they're leaders, sometimes they're Sahaja Yogis.

Next time I'll not come to Melbourne, if I hear anything against the leader, or who doesn't listen to leader. Anybody who tries, secretly or cleverly, to talk against the leader, I know that person. I mark it. Don't play into the wrong hands! I'm telling you now, otherwise you'll come and tell Me: „Mother, this has happened, that has happened.“

Nothing will help, but collectivity! Take it from Me! Supposing in My hands, say, if this finger runs this way, this finger runs this way. One has to be spastic to do that. But someone has to be sick, that your fingers are running helter and skelter, your hands are running helter and skelter, all your body running helter and skelter.

So next time I'm not going to come to Melbourne, if I see all these things happening.

Regarding the other things, is [not clear] or what ever it is, I will see to it and I'll manage it, the way it has to be properly done. I will not play into somebody's hands, you know that very well. I am very clever! I know everything! Nobody can befool Me! Of course, I allow them for a while, doesn't matter, try!

You shouldn't doubt anybody's honesty, righteousness, character, chastity. Don't doubt! Doubt yours, don't doubt others! See for yourself, how far you are.

Your Kundalini will show! This Kundalini, you see, once rises, as I told you, pierces through your fontanel bone. So beautifully it does! You don't know what obstructions there are! I have seen certain Kundalinis like dead snakes, you see. Just breathing, cannot rise, comes up to Nabhi again goes back, absolutely disappointed! Some fight with the chakras! Just see how they have to work it out! They come to the chakras and want the Deities to be awakened, so they want to put their energy there. But they cannot, because so constricted is that chakra! Sometimes it is blocked. This Kundalini, poor thing, She has been waited for ages with you, to give your Realization. She is the one who will bring forth your benevolence. She is your own Mother, She loves you and She wants to give you your Second Birth. But are we helping Her? Are we working it out for Her? Or we are mentally working

our own styles and things?! In Sahaj, you have to lead a very Sahaja life. Of course, this has been there, because you're born in a very funny atmosphere, we can say. But now try to see for yourself: why you are making it difficult for your Kundalini to come up? Why is She obstructed? Where is She obstructed? Why can't She come up? What is going wrong here it's the development of your being, it's the most important part.

I have to give one or two examples, how it works.

As I said, you have all the powers, of course you have! But you have to manifest! Two cases I've seen recently!

One was that of Rajesh Shah. Now, you know Rajesh Shah, is like a business tycoon and very well known, is president of the Junior Chamber of Commerce and all that, and very well posed. From his childhoods he has been a very intelligent boy, he stood first in the whole of Cambridge. Whole of Cambridge! And he is a MSE in mathematics. All that is there, but he's extremely humble, and he has a back-ground, that he is being a Devi worshiper. Whatever time he gets, he meditates and he comes to the collective, works it out that way. One day his uncle was very sick. He was not a Sahaja Yogi. But his aunt requested Rajesh that he should come and pray for the husband, because now he is departing. (They have removed everything, they said he is going to die within half an hour's time.) He arrived there, he didn't know what to do. He looked at my photograph – he didn't have, so he took out his pendant. Just a pendant! And he touched it with his forehead and he said: „I put my hands like this, Mother,” [Shri Mataji is showing Her folded hands] „closed my eyes. I said That's all! Once I said.” And the uncle had closed his eyes, had gone into coma. And just after that he started opening his eyes. And within three days he was completely cured. Then he went to America. Now about one year has passed, he is perfectly all right.

This is.. this shows the inner development, the powers you have! These are the real powers, not the power of a leader, or the power to pull down the leader! That's all you are playing tricks with yourself and cheating yourself!

Another case of one mister Shukla, from Bombay, who is in charge of the whole catering of the Taj Mahal group of people. His wife and he, both are great devotes. But I didn't know they were that great! So his mother was dieing with cancer, in [village name, not clear] which is about, say, at least, from Bombay at least maybe 2000 miles away. And they received a phone call, that she's going to die within 2-3 days, and she is in a very bad shape, because she has cancer. He went there and he saw her suffering very much. She never knew also about Me. So, again, he got so much into agony. So, again, he got so much into agony. He said: “Now, what to do?” He came home, he saw My photograph. He said: “I feel so assured, Mother, I just need to put down myself on my knees. Then I prayed “Oh, Mother, please, save my mother!” That's all! And within three days this lady got out of her hospital, the one who was dieing. And then she came to Bombay, he took her to the hospital, that [hospital name, not clear] hospital. They said: “She has no cancer.” He has all the papers with him.

In Czechoslovakia there was a lady who was brought on the stage, absolutely in the most [not clear] condition. She was brought on a chair. And somehow or another, see, she tried to sit up. And she said one thing to Me: “Mother, I know You will cure me! Of that I'm sure you will cure me.” I said: “Is it so?” She said: “Yes! I know!” I said: “All right! Get up!” She just got up! All just started looking at her: she's got up! Then she said: “Can I walk down?” I said: “Please go!” She walked down the steps. Very old woman! And then she started running. And everybody saw that and they were laughing and didn't know what to say!

She was not a Sahaja Yogini, nothing! But she felt something about Me.

They are very sensitive, extremely sensitive to spirituality, that's one thing this communism has given them: extreme sensitivity to communism and sensitivity to Me. I mean, they had never heard about Me, nothing. Just seeing My photograph sixteen thousand people came – what do you say to that? Seeing My photograph, in Moscow, sixteen thousand people! I said [inaudible]. And I, you know, people asked: “How is it you all came?” They said: “Because you can see, on Her face, written large, that She is a Divine Person who has come to save us, you can see it. Can't you see?” Even the Gypsies living there said the same thing. They didn't see any miraculous photographs, nothing. Completely surrendered, completely surrendered their ego, completely surrendered their ego!

I never talked to them, nothing, just see! First time when I went to Leningrad, was about, say, at least five thousand people in that hall and five thousand sitting outside. And when I was going inside they said: “Ma!” I said: “Ma, who said?” They learned from

people that it's called "Ma" in India.

"Ma! What about us?" I said: "All right, I'll see."

Went inside, gave everybody Realization. When I came out, to my surprise, all of them were sitting there! I said: "All right come tomorrow! We'll have the program here!" Next day the ones who were sitting inside and outside, all of them, came ten thousand and sat outside in the garden. They all got Realization. Leningrad!

If you go and see there, you will know what is Sahaja Yoga, what it is meant for human beings. They're not bother about what is happening in Russia, the - anything. They said: "We get food alright, Mother, You are looking after us, we don't have to worry at all, nothing, it's just, let this politics go right."

As such there is no leader there, as such, there is no leader. Poor Bogdan you know how bad he is at accounts, like Me, he's hopeless. [Shri Mataji laughs] And he says: "Mother, I do the same thing as You have, your compartments, you make your little, little envelopes. Still I'm no good." But he's managing! One person. And for your information, he's an Australian, you should be proud of him.

So one Australian has gone that far. He should be your ideal. That is what you have to achieve, not some leadership nonsense! And he's such a pure soul, you won't believe, such a pure soul! He understands Ganesh Tattwa so well!

I was told he is in Sydney, I don't know if he's here. That's what it is: one person. He gave up his job, went there, looked after them. He's an Australian, but basically he's Russian. Even when you think of him, the joy starts bubbling out. In one person! What about you people, all becoming like that?

One day let Me see you all becoming beautiful people like that, enjoying your collectivity. You cannot enjoy Sahaja Yoga without collectivity! You cannot enjoy! Whether there are two persons, or many persons. Only you have to understand the collectivity. This is a compulsion on Sahaja Yogis. And I said you don't have to go to Himalayas, don't have to do anything. Because the Kundalini now has awakened you. It is awakened and it has become one with the Whole. And this Whole has to be pleased with us! And this Whole is being reflected within our heart like the Spirit. This Whole is the Kundalini, this Whole is the Spirit. How can we get out of it?

So now forget about whatever I have said it! Except remember one thing, we all have to be collective, that's the only way you can rise. Collective is The one system of the Divine, which is a blessing to us, because Kundalini can only rise if you are collective, otherwise It will not. If your attention is on yourself, it won't. Which I will be telling you now later on, in Sydney, why is it the Bodhisattwa principle has to work out. Just for the time being, I think, we should now understand now that we are praying to our Mother Kundalini. She is the One who has given us everything. She is the One who has given us our Spirit, She is the One who has given us all the health, wealth and prosperity, She is the One who has given us the spiritual life and the joy of it. We have to be very thankful to Her. Though we have troubled Her, tortured Her, not listened to Her, still She is so anxious, without any reward to it, She's so very anxious to work it out.

That's why I thought of the Kundalini Puja today, so that you all understand how much She has done for you and what you have to do is just to allow Her to rise. Don't put Her - put on Her your small, petty, nonsensical ideas. Let Her grow. You have to allow Her to grow.

All right, so we'll have a Puja now. Kundalini Puja is very small, short puja.

First the [cut in the video and audio]

1992-0218, Talk to Sahaja Yogis on Arrival

View [online](#).

18 February 1992

Talk to Sahaja Yogis

Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

Talk to Yogis on Arrival from Sydney. Brisbane (Australia), 18 February 1992.

Our education system in the West, I don't know about others but, here, in Australia, I was surprised the way teachers are controlled. Not the children, and after some time, I think all children will become like brats, and take to...

Yogi: Very short time.

Shri Mataji: ...very short time, and they take to drugs I mean. You are not supposed to tell anything to your children, you are not supposed to, control them. Can't understand. There's a new theory that has come, stupid, that: 'Let them express themselves'. What will they express? They are not matured. They don't see the nature. You see when a fruit comes out, it has to be allowed to grow. That's why you become so haphazard and, you become scatterbrains actually I don't know. Attention is so much, all around. What have they achieved I don't know. In the recent years have you heard of anyone, who has, done some miracles (SOUNDS LIKE with children) in the science or anywhere? Nothing.

Children are so wise. I must tell you [INAUDIBLE] not only your child, everybody's. The parents are natural [INAUDIBLE] but you should see the teachers, they are all becoming mad. Now they are building the top storey [INAUDIBLE] to conduct classes. It will take about three-four months, but because of the children it is taking so much time. They all rush up, upstairs, take the hammer, do this, hit that, run away from the classrooms, onto the street, onto the shops. So now they are going to put a wall around it. Poor Hamid, he went to see [INAUDIBLE]. Came back: 'Mother the children are really wild'. I know that. I am going to devise a beautiful scheme, for children who are below twelve years. Let's see then what we can... I have to sit down and write it.

We have the headmaster who's a very fine gentleman, but he's collapsed. Gregoire went there, and talked to him. So he tells him: 'All right, you can talk to the children but don't be hard on them. I'll manage.' He said: 'What are you going to manage? Let me tell them all about it, they shouldn't run about, they shouldn't jump from everywhere. They'll break their legs, or their, head will be hurt.'

'No, no, no, no.'

He's such an Indian you see. They cannot win over. But he's of the opinion that... I think I'll call Ray next, as soon as they come back. Now we are sending them back to, Dharamshala, till the school is made, I mean, livable. It's all right, I mean it's quite livable the sense, but the way they are jumping, and there's a forest behind.

I told him before the rainy season you take them, for about...this year, it will be completed then bring down. It's a very big saving [INAUDIBLE] I mean what you were about twenty years back, nowadays that atmosphere doesn't exist. Even at ten years back doesn't exist. Every year it's getting bad to worse. This silly idea that: 'Let children express themselves. Don't say no to them.' But one must know how to divert, and put them in to proper... They are all Realized souls and [INAUDIBLE] they'll come down. Of course all of them love Me very much, that's true. If they are told: 'We are going to tell this to Mother.' 'No no not...' They don't want anything to be told to Me about them. Mischievous they could be but, sometimes they are so self-destructive and, it's very dangerous. And all kinds of ideas, of self-destruction, crop up in their heads. What to do next now? Now we have broken our legs now how to break your head, let's have. Indians I know they enjoy it. They say: 'Look at these children, how...you see.' With them it's a big play. They don't understand that they don't mean what they are saying. They're much more serious.

Also I think as they grow, because they are Sahaja Yogis they'll become sensible. I know one William, in England. His father, did lot of research on William Blake, so I called him William. But this William was really too much of it. People didn't know how to deal with him you see. Then suddenly one day I find it, that he became the king, Shri Rama, and David's daughter, she became Sitaji. And after that you see William [INAUDIBLE] always would stand like this. I said: 'What has happened to Mr William suddenly?' Since the day he acted as Shri Rama, his whole behavior changed, his style changed, I mean I ...David's daughter is always a, very dignified girl. Very surprising, Mr William.

Yogi: We finished it this morning.

Yogi: The chair, Shri Mataji, very nice isn't it?

Shri Mataji: As soon as I came I really, was very happy, and this is the right height for Me, because when I sit I can get up very easily with this thing. But I don't know how you people, tall people manage on a low thing, how do you get up.

Yogis: Not very well. With great difficulty Mother.

Shri Mataji: Very difficult isn't it? It's all right for Japanese you see, or Chinese.

Yogi: They're not so tall are they? They don't have so far to get up.

Shri Mataji: But for Indians, CP you see he finds it impossible, seats like this, and he gets up with such difficulties. At least I am not that tall, but still it's difficult if it's very low. There was a fashion in between, to have very low furniture, Chinese style. Chinese not like that. I think it's more the Japanese. Japanese are coming down here also?

Yogis: Yes, quite a few. More and more. They come in to the Gold Coast, on holidays, then they proliferate from there.

Shri Mataji: And what are they doing? What are their businesses?

Yogi: They're tourists to start with, but there's lots of them buying up businesses, and buying up houses and things around the Gold Coast.

Shri Mataji: And what [INAUDIBLE] do they do?

Yogi: Hotels, golf courses, tourist facilities. So the Japanese tourists come here and stay in Japanese hotels and buy things in Japanese shops.

Shri Mataji: Japanese things in Japanese shops.

Yogi: And then the profit goes back to Japan. It's becoming a big issue.

Shri Mataji: I mean I have a great experience with them. Somehow I went down in '65, our ship I went by ship. Because on the ship we had a, owners' cabins you see so we had a drawing room, dining room, kitchen, bedrooms, so with My daughters I went. It was very comfortable to travel by ship. So we started from Kobe, went round the whole of it and came - and we gave it a, complete pradakshina. And since then it has started booming, that, Japan.

Yogi: We must get You to have a tour around Australia somehow.

Shri Mataji: [INAUDIBLE] one day. We can go to Fiji and...What has happened to your passenger ships you used to have?

Yogi: They've all stopped.

Shri Mataji: Why?

Yogis: They couldn't compete with the aircraft and the buses.

Yogini: There are some very expensive luxury ships from America.

Shri Mataji: There are some? Where do they go?

Yogini: They ply the Pacific Ocean, but they are very expensive for a berth.

Yogi: Must be they do cruises Mother, around the islands.

Shri Mataji: That would not be so much economical. But compared to the airplane I mean, nothing like a holiday on a ship you see. No problems, because no solutions, so no problems. Whatever you want if it is there is there, otherwise there's the sea, only. You can only jump in the sea that's all. There is no question of solving the problem that's what it is now, it is not available so finished. So no question of anybody sitting with a problem, no solutions you know. I did a lot of traveling by ship. I went to America all the way, via Taiwan, and to England. We didn't come to Australia by ship but Singapore, Malaysia. England was the first trip we had. When I went to England, it was May and terribly, cold, sort of a storm everywhere. And it used to enter into your bones, It's so cold you know. And by the time you get out of the house and get into the car, it was so very cold I mean, I felt that there must be some curse of a Goddess on this country the way it is. Absolutely cold and such wind, and rain, sleet all the time. May month is the worst in England I tell you, the worst. We didn't know that. They said, because there is a poem now: 'It's nice to be home and it is May' so we thought: 'Let's go there for May' and enjoy the home. It rains and rains and rains. And that was the time they, I saw these hippies for the first time, sitting round that Piccadilly Circus.

So we were wondering you see, for us Indians it was something you see, we didn't know what it is. So we thought they must be beggars you see sitting here or something. So my daughter said: 'Why not give them some alms?' I said: 'No that God knows what sort of people they are.' I mean it was this, I mean for us it was quite a shock to see because, we had learnt about English in a very different way, and the whole place was filled with smog. Just after our going they started cleaning it, otherwise the whole place was black and dark. My daughter said: 'Better go back from here, it's not the place we should be.' I said: 'Now, we'll have to go by plane because our ship will be going later on.'

'Let's go by plane or anything but we don't want to see this place anymore, it's all black'.

They studied in an English school everything they knew and they were so disappointed. But somehow after that, the whole thing was cleansed isn't it. Now it's better. But still I must say London has gone down very much. If you see, Australia, you'll say that this they are very much cleaner... Much cleaner cities.

Yogi: The air's much cleaner to breathe Mother.

Shri Mataji: Much cleaner.

Yogi: Sydney is a bit like London but otherwise it's much...

Shri Mataji: A bit I would say a bit. London now you know they are saying you can't stay in the city. We were there for few days, they had taken a house on rent. Whenever we got the chance we used to run away to Shudy Camps because of CP's Office, last days of his Office see, better finish them. So tiring. Though there are no industries, somehow or other, I think it is so congested now. The pollution is so much. They don't have chimneys now running nothing but still, very polluted. Just like your, Bombay. Bombay also has become very dirty now.

Somehow export should be done from here but I think some people should sit down, and find out how to export. India is doing such a lot of export that's why it is grown so much. You have so many things. I think My Attention might help with the... You can get the labor from outside and start doing things. Labor is very bad here, very bad labor. Then this recession is artificial I tell you really. Because you have everything you cannot export. So this shows that it's all artificial. You can sell all these things. The other day I ate some very nice rasgulas and gulab jamuns you see. I said these you don't get anywhere in the world such nice ones. You can easily export them.

I'm thinking of this Vaitarna we have to develop it. And, it's a place where it rains a lot, while we could have, some sort of a, rustic style of school there. It's not difficult. This one[INAUDIBLE] years I've made it very [INAUDIBLE] sort of [INAUDIBLE] because they are small children but for the bigger children we can have, some school which is rather rustic type and, because there are forty-two acres of land we have. It's quite a big land, and now we have permission. After six years we got permission.

Yogi: Six years. What was the problem?

Shri Mataji: Bribery I think. I think these people bribe because, suddenly they have said: 'Yes.' Must have been without telling Me. Sometimes they think I am not practical. But I said: 'At least a school should not be started on bribes,' but what to do? Also away from the madding crowd. It's a beautiful place you have seen Vaitarna it's beautiful. And also, you can keep them busy with something more interesting, than television and all that. Indian television is not like that, it's everything, even for adults it is censored. I think in the night about twelve o'clock they start some English films, in the night. Indian films on the whole are, all right but sometimes, too much of violence that's all. And in Calcutta now we have got a land, eighty acres... a lot of land.

Yogi: That's a lot of land.

Shri Mataji: Lot of land. And the first school we are starting for the primary education, for the, I don't know what's the area of the building there, but it's quite a nice building, so then I was talking to the architect and I told him that was My idea, about the primary school. He was very much interested. And he agreed. [HINDI]

So Calcutta also would be another school where we can take some children. Another primary school. But not so many because the government is sponsoring it. So I don't know how many foreigners they would allow. Then they like to have more Bengalis than Indians. It could not work out in Shudy Camps. To begin with Shudy Camps was built with that idea. Because there's so many rules and regulations, English rules and regulations are formidable I tell you. So much so, that we gave up, absolutely I mean, we'll have to renovate the whole places like this, we gave it up. And then it's lying like that although I mean people go and stay there but it's, not paying at all it's just the same. But here I don't know what sort of education because even six-seven year old children, don't know how to write, and how to read. I don't know what they do.

Yogini: They come out of university that way Mother, not knowing how to read and write.

Shri Mataji: Really.

Yogini: They don't know how to spell, write a letter, quite a number.

Yogi: Teaching of grammar is very bad Mother almost non-existent.

Shri Mataji: What?

Yogi: Teaching of grammar. They don't teach it. So journalists, writers they don't know how to use grammar properly.

Shri Mataji: How can you learn language without grammar?

Yogi: That's what I say.

Yogini: And the building contractors are finding that the young men can't add up, an equation.

Shri Mataji: That is everywhere now. Fractions they cannot add up, ordinary.

Yogini: No six halves they wouldn't know was three, you know that sort of thing, computers.

Shri Mataji: Because of this calculator that's true. They don't know tables that's the problem. But in India that's not so they have to learn tables and, they are still very primitive. Calculator is not given in the schools, colleges anywhere, and they are so good at mathematics. Indians are known for their mathematics. And they don't use calculators now I mean, normally we don't use calculators just like this we know. But the idea of having a career and a respectable life, is not there existing. I mean they have no self-esteem, that's the point is. And you should do something in life, you should know something, that's not there. And this is getting from bad to worse now, bad to worse. Maybe this dole, dole business might be responsible. They prefer to be, road cleaners, garbage cleaners, than to go to universities. In England all universities are free, for English.

Yogi: Free, you don't have to pay. Free.

Shri Mataji: Cambridge, anywhere. And the Indians or anybody outside there has to pay, exorbitantly. When we were in England we thought, we'll get our children for a year in a school there. So every child would be costing four to five lakhs of rupees. I don't know how much it is. Now they're more. About fifty thousand pounds, each, for a foreigner. We gave up the idea.

Yogi: This year Mother in Australia there were, about thirty thousand school leavers could not get places in universities. There weren't enough places for the students that wanted them.

Shri Mataji: But they should go, to professional things and to things like see, plumbing, building, mechanicals, like that, there should be some, schools of that kind.

Yogi: There are those schools Mother but those are also crowded out, there's not enough places. That number of students simply couldn't find any tertiary education, or post school education at all. The technical colleges are also full. The government wants to do it on the cheap Mother. They don't want to invest.

Shri Mataji: Despite that the labor is so expensive here.

Yogi: That's the big killer all the time.

Shri Mataji: You come back to the same point.

Yogi: I had a friend Shri Mother who had a Lodge in Thredbo - you remember where we went for Sahasrara Day in 1987. He owned one of those Lodges there in that village, and about two years prior to that I had seen him for the first time for about five years, and in that five years he had stopped his dining room. They didn't have meals anymore because he said it wasn't worth it, because on the weekends, they wanted triple time.

Shri Mataji: Triple

Yogi: Triple time. Three times the normal hourly wage. For working on the weekend.

So he said forget it. So they didn't have a job. And this is what's happening everywhere, they want more and more and more and they want to do less and less and less so people just stop.

Shri Mataji: That's the problem. That's what I feel that if, machineries are brought down a little bit, and more handwork started,

then everybody will get that point, because that's what they have done in Italy. All kinds of ceramics, all kinds of woodwork all kinds of this lace work, linen this, that. They have been producing not through machinery and I think in the whole of Europe that's the only country that is doing that. And here India and China. So these three countries will only prosper. Machinery will naturally, will be [INAUDIBLE]. Also you see everybody [won't?] get a job if there's a machinery. Supposing a hundred persons are working, as soon as machinery comes five can manage that, so there should be some balance between machinery and handwork. And handwork then becomes much more sort of, prestigious. The Italians have made money out of their handwork. All kinds of things they make, all kinds of things.

They have so-called factories, where women are sitting, men are sitting, moving, doing this doing that. But they are so perfect, so perfect. They have made some say, statues of children. So sweet, some of the statues are so sweet and [HINDI]. I wish I had shown you the photograph. This time they gave Me a present from Australia, so Fogarty must have taken a photograph of that. Did he show you?

Yogi: Yes Mother.

Shri Mataji: Some dogs. Very beautiful dogs, sitting very sweetly there. So into such details you know, now there's one piece I have got, where four boys are playing the, cards you see, and one is cheating also, I mean they're all cheating each other. It's very interesting, and the one who is cheating is holding a card in his foot, like this, and the muscle study, is so great and little children how they behave, how they are naughty everything. I mean they must be really, have made a great study of all that.

And export, exporting everything to Riyadh, to all these Arabic countries everything. They are just exporting. They have got lamps made so beautifully. For this Diwali Puja we have got. From Switzerland we got, a lamp made just like a Swiss village, and the water is flowing, continuously, and there's a lamp with that. All these lamps have a water flow like that, continuously, so well arranged. They are the only country in the whole of Europe who are so concerned about this, only country. Where they, for them children are the highest. There's no child abuse nothing of the kind anybody who does that, he'll be [INAUDIBLE]. They are very very respectful to children. [INAUDIBLE] There see now, see this. This is made.

Yogi: It's a nice piece of work Mother.

Shri Mataji: See the dress, the way they are sitting you know, four of them.

Yogi: It's beautifully made.

Shri Mataji: Very common, there are such nice, nice things about children. Beautiful about mothers, any theme they take, so many varieties. See the naughty boys. You see there's nothing, so many of them like that they make. And these are all exported. We got them very cheap because war had started so all their export has stopped [INAUDIBLE]. So we got them for a song, that's different, but, they also make tables out of the same ceramics, tables, side-tables and all kinds of things. They combine brass with this and, wood with this. Very artistic. Lacquer work, so much of lacquer work. This embroidery everything. Now you see this linen comes from there, beautiful with styles, scarves, everything from there. [INAUDIBLE]. Is from Italy only. They produce lot of silk, lot of silk. I mean you can produce also. This is a very good place for production of silk, see. This is from there only you see. I mean this must be selling here very expensive but not there.

Yogi: Beautiful. It's very high quality Mother. It's not a print, it's a weave isn't it?

Shri Mataji: No no it's a print. But you can also weave, they have very good styles with weave and all that.

Yogi: There's some handicrafts done locally Mother. Just north of Brisbane there are three small towns Melany, Montville, and Mapleton, where there's a lot of people producing all kinds of things from pottery, painting, jewelry, and it's growing.

Shri Mataji: It is more on the rustic style. You see there I've seen Australia because I've visited two to three your exhibitions. I

found they produce something on rustic style, which is not appreciated all over the world, only here maybe some people might buy. It's all rustic style, and rustic style is labor-saving. This needs, to work. Like Indian weaving if you see. Lot of work. We bought a purse the other day, isn't it from made in India.

Yogi: Beautiful. Very unusual.

Shri Mataji: To buy, in Melbourne, a purse made in India. And very cheap. So all those countries which are I mean using handwork will go up. You see this will create recession no doubt because machine like a mad thing, mad person producing such large quantities that you can't sell it. I think Sahaja Yogis should take to more handmade things [INAUDIBLE]. That would be better.

Everything another is Czechoslovakia. You see all these countries have something, even Russia, Hungary. Hungary has lots of handmade things, even now because of communism you see, they kept to, all this. Very well developed, all these [INAUDIBLE] you should see Turkey. Turkey is another, beautiful things they make. This [SOUNDS LIKE: harrikilim?] is the most expensive carpet [harrikilim?] is made in Turkey. Now Iran is gone down because of all this. But any country that produces handmade things will come up. Now Italy has shown the way. Italy they don't make, crystal and don't make carpets. All the rest, whatever you see, sunglasses and, A to Z. Ghandiji was very much particular about handmade things, very much. Used to say that we should start, and that's why in India it is still there, I mean still this art is maintained. [HINDI]

1992-0219, Kundalini works out your Self-realisation

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19 February 1992

Kundalini Works Out Your Self-realisation

Public Program

Brisbane City Hall, Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1. Brisbane (Australia), 19 February 1992.

I bow to all the seekers of truth.

At the very outset we have to know that truth is what it is. We cannot change it, we cannot transform it. Also we cannot know it at human awareness. We have to become a subtler being, as Christ has said you must be born again. Something has to happen to us to know the truth. It's obvious that we do not know the absolute truth. If we had known the absolute there would have been no quarrels, no fighting, no problems. But we don't know and that's why have committed so many mistakes.

When we look at the science what we find: we have crossed over all the limits and have created horrible giants to kill us like hydrogen bomb, oxygen bomb. Even when you look at religion then what we find in the religion: that whatever is preached, whatever is the fake work, whatever is said is excellent, is wonderful. The incarnations, the prophets are all right but why while following it we fail? We cannot do it. What is the reason? We may belong to any religion but we are capable of committing any sin. So what's wrong with this? Why it is that whatever we've reached, whatever we have learned mentally doesn't work out? It's an obvious thing to know that we do not know the absolute truth and that that truth, whatever it is, is not innate within us, it's not within ourselves. It is from outside and so whenever we try to do something, even when we try to be charitable ego might be growing. One may try to make money, one may try to get to power, whatever is the goodness within us after some time in many people it falters and it does something else which we should have not done.

Also see the ecological problems and other problems we have now. Can you believe it that all these problems are because of human beings? They are not because of Divine or divinity. But the divinity is within you; it is within you. You have already seen this mechanism and you have been explained about it. This mechanism does exist within us. Now whatever I am telling you, you need not take me blindfolded. Blind faith is not going to help you. But scientifically if you see, you should accept me as some sort of hypothesis and if it is proved then as honest people you have to accept it because this is for your benevolence. It's for your benevolence - of your body, your mind, your life, your family, benevolence of the city, benevolence of Australia and benevolence of the whole world.

So this is a new race of people who have to come up who are expressing the divinity that is within them. It's all within you. Only thing you have to get connected with that all-pervading power of divine love of God. If you can get connected with that power then your divinity will start expressing. For example, see now these lamps, these lights are there. If they are not connected to the mains they cannot show the light. This one [the mike], if it is not connected to the mains has no meaning. In the same way we have to be connected to that power and that power exists. Whether it exists or not it's better to find out. Instead of that if you just say, some people do say, "There is no God." - it's absolutely unscientific. First find out if there is God or not and then you can say "yes" or "no". In the same way if there is an all-pervading power which is doing all this living work. You see these beautiful flowers here, we take them for granted. We don't even think how can this Mother Earth give this colour, give this beautiful fragrance, how she creates. We just accept it. Look at the varieties, how beautifully they are made. We never even think how we have become from amoeba to this state as human beings. How it ever happened? Who did all this? What was that power? That power is this all-pervading power which does all the living work, all the living work, that pulsates in our heart and that is the one we have to get connected to.

And this is the reflection within us, is of the Holy Ghost as we say in the Bible, lying in the triangular bone is this power of kundalini. It is this power which works out your Self-realisation in the sense it raises itself, awakens, goes through six centres, pierces through the fontanel bone area which is the actualisation of baptism. It has to get actualisation. Somebody just puts some water on your head, "Now you are baptised." You do not. What has happened? What is so special? Everybody is the same whether they are Hindu, Christians, Muslims, no difference at all.

So the difference between a person who is self-realised and who is not self-realised is tremendous. Firstly, as they must have told you, that it cures you of incurable diseases. It does. We have three doctors in Delhi who have got their MD in Sahaja Yoga for curing incurable diseases. Mostly Sahaja Yogis, they don't get any diseases. But if somebody has also it can be cured if the kundalini could be awaked and if it can be connected to the mains. Perhaps we are not at all aware as to how many powers we have. We are just only thinking we are human beings. No, we are super human beings and we can be very easily that.

Today for the introduction I don't want to say too many things. But tomorrow I'll be able to tell you precisely what is the nature of the Spirit and what it does within us. It's very important to understand that if we are not this body, this mind, this ego, these conditionings and if we are the pure Spirit then what is the nature of the Spirit? What does it do? And then what becomes of us? It's said in all the religious books. I'm not telling you something new. Only thing what we have to do now is to just awaken within you whatever is said in that so it becomes part and parcel of your being.

Now these people, you can imagine Australians singing Sanskrit songs. I will tell you English ruled us for 300 years. They couldn't say one sentence of Hindi language, leave alone Sanskrit. We had to tell them if they had to say that, "Open the door." or say, "Close the door.", we had to say some English sentence so that We used to say, "There was a banker.", means if you say, "There was a banker." that means "Close the door." So if you had to say, "Open the door." then they said, "There was a cold day." otherwise they didn't know how to pronounce even Sanskrit words. And look at them, how they have picked up such difficult songs in Sanskrit and all that. Not only this, in all languages, and Indians sing English songs and all kinds of Spanish and French, and everything. How they have picked them? It is because now they have felt their own powers of absorbing that is knowledge.

Every religion if you go through has said that you must have knowledge. But knowledge doesn't mean bookish knowledge. This is the point they never understood that we cannot do with the booking knowledge. If bookish knowledge was everything then most of them never went to any university or in any college. Christ never went there, Mohammad Sahib never knew how to read and write, so many people - same with Buddha and same with Mahavira. Most of these people never went to any university and learn nothing. So how is it by reading something you become that? Not by reading but by something happening within you that you achieve that state. And that state is called as the spiritual state of Self-realisation where you know about yourself and you know about others.

So your awareness, that is human awareness, becomes another greater awareness, a new dimension of awareness coming which we call as "collective consciousness". We are not collectively conscious. We want to be collective but we are not conscious. For example, we don't know what's wrong with us inside and what's wrong with others. After realisation you feel a cool or a warm breeze coming out of your hands, fingers and also out of your fontanel bone. But then you have to just learn what do these things mean the decoding of it. Even if you put ten people and cover their eyes and ask them, "What's wrong with this person?" they will all show the same finger. And then you ask that person, "Is this wrong with you?", he'll say, "How do you know?" Because you know your centres which are the fundamental energy centres within us and you can feel them on your fingertips. Of course, medically you know that sympathetic nervous system is grown up to your fingertips, that's all. Being honest, doctors can't say much about it. But they do not know anything about the parasympathetic nervous system which is beyond their control and honestly they say that, "We don't understand parasympathetic." To know parasympathetic you have to become a realized soul. When the kundalini passes through the centre line then only the parasympathetic gets awakened and comes into our attention.

You become quite capable of curing others; no problem. You become quite capable of curing yourself. But also you become quite capable of knowing others, understanding others and you know absolute truth about everything. For example, somebody

comes from India, just some day wearing an orange dress comes here. Everybody believes that person, whether he is true or false nobody wants to find out. How will you find out? The way he talks, the way he behaves, everybody is impressed by that person, naturally. But how will you find out? Only after realisation you can feel it on your fingertips if this gentleman is false or real. There are many other things one should know also: that a person who asks money is bothered about your purse, cannot be God's man, cannot be because God doesn't understand money and you cannot purchase Him; it's so invaluable. How much did we pay to Mother Earth for getting these flowers? She doesn't understand any banking; she doesn't understand any money.

In the same way it is something that is so innate, a living process for which you cannot pay and you don't have to put in effort. It is Sahaja, means it's born with you and effortlessly it works out. Only thing is that I have to request you before we start our process of awakening that there are three conditions we have to follow.

One of them, the foremost, is this that we should be confident that you are all capable of getting your Self-realisation, all of you. After all, you are human beings, the epitome of evolution. All of you can get your Self-realisation. Of course, if somebody is very arrogant and doesn't want to have his realisation I cannot force it because I respect your freedom. If you don't want to have it, it cannot be done, it cannot be forced.

The second condition That means, in the first case you have to be self-confident. The second condition is that you should not condemn yourself at all. You should not say that, "I am guilty." You should not judge. After all you are human beings. Only human beings can commit mistakes, you are not God. So if you have committed mistakes - alright, doesn't matter. At this present moment you are not committing any mistakes and we are dealing with the present moment. So forget it, don't feel guilty. If you feel guilty this centre here on the left side catches very badly. As a result of that you get, what we call, a disease called angina mostly, otherwise you might get spondylitis, you might get also lethargic organs. So to feel guilty is something mental, artificial and just in the brain working out and torturing you. There is no need to feel guilty at all.

Now, the third one is even easier: it's to forgive everyone without thinking about them. Is it easier or not? For some people it's very, very difficult. But it's not, it's the easiest thing. Now logically let us see. Whether you forgive or don't forgive, you don't do anything. What do you do? Think of it. Nothing. But if you don't forgive then you play into wrong hands, absolutely into wrong hands. But if you forgive and forget your torture is over. The people who have troubled you are enjoying nicely and you are torturing for them. So what's the use of not forgiving? It's again a mental process. Just say, "I forgive everyone in general." Don't even think about them because that will upset you again. In general you have to forgive everyone. You will feel lighter just now. Just now if you feel that way you'll feel much lighter and you'll be very happy that it's over now, the headache is over.

So firstly, you have to be very self-confident. Secondly, are you are not to feel guilty and thirdly, you have to forgive everyone without thinking of anyone whatsoever, in general. These are the three conditions.

Also, those who want to have Self-realisation should stay on. Those who do not want can leave the hall but don't leave at the time when we are awakening. And you should not keep your eyes open and watch at everyone because all the time we do that - looking at others. But this is the time we have to look at ourselves. So I would request you, those who don't want, can leave the hall. It will be very civil on their part. But those who want it should know there will be no problem, nothing. It's your own, it's your own property; this is your own power which will express itself for which you don't have to pay. So this is absolutely as simple as that.

Now, we have First of all, we should take out our shoes because these shoes stand between us and many things are there which we carry. You need take out your socks, you are alright. If you have questions you should write them now. Tomorrow when I will be coming I'm sorry, Friday. Where is the program? We have Friday in the other hall, same building, and then I'll explain to you what is the Spirit.

[Shri Mataji speaks aside to the Sahaja Yogis.]

So now we have taken out our shoes. You need not take out your socks. You have to just put your left and right foot apart from

each other because the left side is the power of desire, the right side is the power of action and these are two separate things.

We'll be using now our left hand like this. You can sit very comfortably. In Sahaja Yoga comfort is very important. Sit very comfortably with your left hand towards me like this and with the right hand you have to nourish - he will show you - nourish your centers with your self-confidence which I'll tell you later on. So please put your left hand - it indicates or symbolizes that you want to have your Self-realisation, the left hand. It symbolizes that you want to have your Self-realisation. Now with the right hand the action has to be taken so you put your right hand on your heart. In the heart resides the Spirit. Now if you are the Spirit you become your own master, your own guru, your own guide because in the light of the Spirit you know the absolute truth. This centre is created by great masters who were real masters within us which has to be enlightened. So put your hand on the upper portion of your abdomen on the left hand side and this is the centre of your mastery. Now you have to take your hand into the lower portion of your abdomen on the left hand side and press it hard. This is the centre of pure knowledge. Pure knowledge is the knowledge by which we know the divine laws which we can operate, by which we can handle the power that is this all-pervading power which starts flowing through you and you know how to utilize it. Then we take our right hand in the upper portion of our abdomen and press it there again on our master principle, then onto your heart where there is the Spirit within us. Now we put our right hand in the corner of our neck and our shoulder and put our head to our right. Now this is the centre, as I told you it's spoiled if you feel guilty. I think it's quite strong here so I would like to warn you: please don't feel guilty. Now take your right hand on your forehead across. I mean, you should be pleasantly placed towards yourself. You've done nothing wrong. And put the hand like this: the fingers which are held like this and your thumb on the other side. Now put down your head as far as possible. This is the centre where you have to forgive everyone in general. Then you have to take your right hand to the backside of your head and push back your head as far as possible. This is the centre where you have to ask forgiveness from this divine power without feeling guilty, without counting your mistakes, just for your own satisfaction. Now stretch your hand fully and put the centre of your palm on the fontanel bone area which was a soft bone in your childhood. Now push back your fingers. This is most important, to push back your fingers so there is a good pressure on your fontanel bone. Now put down your head as far as possible and now move your scalp slowly seven times. You will not have to do this again, only once for all. None of these things are to be done again. So please put your hand in such a manner that the scalp moves more than your hand, seven times slowly clockwise. That's all. That's all we have to do. Nothing much.

Now we have to close our eyes. Before closing the eyes I would say we should sit straight, not too much bending or too much slouching in front but in a straight manner. Also, that if you have anything tight on your neck or on your shoulders you can little bit loosen it. And if you are wearing spectacles you can take them out for a while because we are closing our eyes. You need not open them till I tell you.

Now please put your left hand towards me, both the feet on the ground apart from each other. Now close your eyes. Comfortably on your lap, comfortably on your lap. Now put your right hand on your heart. If you are wearing a coat you can push inside the coat, it's alright, on your heart. Now please close your eyes. You can call me "Mother" or "Shri Mataji", whatever you want to. You can now say in your heart, it's a question, it's a very important, fundamental question. Ask this question three times in your heart, "Mother, am I the Spirit?" Ask this question three times, "Mother, am I the Spirit?" Ask this question three times.

I've told you that if you are the Spirit then you become your own master. So now please take your right hand in the upper portion of your abdomen on the left hand side and here you have to say, again ask a question, very fundamental, "Mother, am I my own master?" Ask this question three times in your heart, "Mother, am I my own master?"

I've already told you that I respect your freedom and I cannot force pure knowledge on you. You have to ask for it. So now please take your right hand in the lower portion of your abdomen on the left hand side, here press it hard and here you have to say six times because this centre has got six petals, "Mother, please give me pure knowledge."

When you ask for pure knowledge this power of kundalini starts rising and ascending. So now we have to enrich our higher centres, nourish them with our self-confidence. So now please take your right hand in the upper portion of your abdomen on the left hand side and here you to say with full confidence ten times, "Mother, I am my own master. Mother, I am my own guide." Anyone of these you can say ten times, "Mother, I am my own master." Say it with full confidence.

One has to know that we are not this body, this mind, this ego, these conditionings but we are pure Spirit. So now raise your right hand on your heart. Here again with full confidence you have to say twelve times, "Mother, I am the pure Spirit. Mother. Mother, I am the pure Spirit." Please say it twelve times.

This divine power is the ocean of love, is the ocean of knowledge, ocean of compassion and blessings but above all it is the ocean of forgiveness. And whatever mistakes you might commit it can be easily dissolved in the power of this ocean of forgiveness. So please forgive yourself and raise your right hand in the corner of your neck and shoulder and turn your head to your right. Now here with full confidence again please say sixteen times, "Mother, I am not guilty at all." Please say sixteen times, "Mother, I am not guilty at all."

I've already told you whether you forgive or don't forgive, you do not do anything. But when you don't forgive then you play into wrong hands. So now please raise your right hand onto your forehead across and here hold your head with your thumb on one side and the fingers on the other and put down your head as far as possible. Here you have to say from your heart, not how many times, with full confidence, "Mother, I forgive everyone in general."

Now take your hand to the backside of your head. Push back your head as far as possible. Here again without feeling guilty, without counting your mistakes, for your own satisfaction you have to say again from your heart - not how many times, "Oh, divine power, if I have done any mistakes knowingly or unknowingly, please forgive me. You have to say from your heart, not how many times, "Oh, divine power, if I have done any mistakes knowingly or unknowingly, please forgive me."

Now, last centre which is very important. Please stretch your hand and put the centre of your palm on top of the fontanel bone area which was a soft bone in your childhood. Now push back your fingers as far as possible. And now put down your head. Here again I cannot force Self-realisation on you. You have to ask for it. So now move your scalp slowly seven times clockwise, saying seven times Please push back your fingers otherwise there won't be any pressure. Put down your head, please put down your head, do it carefully. Now seven times you move your scalp slowly saying seven times, "Mother, please give me my Self-realisation."

Now please take down your hand. Open your eyes. Just put your hands towards me now. Watch me without thinking. You can do it. Just higher [the hands]. Watch me without thinking. This is the first state where you are in thoughtless awareness. If you want to think you will think otherwise you will not think. In Sanskrit it's called as Nirvichar Samadhi.

And now put your right hand towards me like this please, bend your head and see for yourself with your own left hand if there is a cool breeze or a warm breeze like waves coming out of your fontanel bone area. Now please remember, don't put your hand on top of your head but away from it and see for yourself if there is a cool breeze coming out of your head. Maybe even hot also. If you have not forgiven it would be even hot. Good.

Now please put your left hand towards me. Now bend your head again and see for yourself. Some people get it very close and some people get it far away.

Again once more with the right hand. Now it's better.

You can now put both your hands towards the sky like this and push back your head. And ask here one question three times, "Mother, is this the cool breeze of the Holy Ghost?" or "Mother, is this the all-pervading power of God's love?" or "Mother, is this the paramchaitanya?" Ask anyone of these questions three times.

Now take down your hands please. Now put your hands like this. Those who have felt cool or warm breeze coming out of their fontanel bone or on their hands, fingertips, please raise both your hands. This is Brisbane or what?

May God bless you all. All of you have got it. All of you practically. May God bless you. What a great blessing. May God bless you. May God bless you.

You all have become saints now so I bow to you. I hope tomorrow all of you will come and also ask your friends to come. This is the best thing you can give them. You feel very silent and peaceful within, and joyous. Sometimes when joy bubbles out the people just start laughing more. Doesn't matter, it's good. There is nothing to be serious about.

I would say that it is beyond your mind what you have achieved so I would like you, all of you, to come tomorrow again, bring your friends and then I'll meet all of you, one by one. If you have any questions you should give them to Stephen and I'll try to answer them tomorrow. And also tell you about the Spirit, what has happened to you. All your eyes are sparkling. If you want to see each other's eyes.

I'm sorry, Friday. I'm making mistakes like this but I don't feel guilty. So hope to see you all on Friday.

May God bless you.

[Shri Mataji speaks aside in Hindi or Marathi.]

[Announcements about follow-up programs.]

I'm all the time travelling, what to do. Such nice people in Brisbane, I must say.

1992-0219, Talk to Sahaja Yogis after Public Program

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19 February 1992

Talk to Sahaja Yogis

Wamuran Ashram, Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

Talk to Sahaja Yogis after Public Program. Brisbane (Australia), 19 February 1992.

Only thing I have to tell that these people who will be coming to you now, they are very beautiful nice people. I think we have to, handle them very gently. That's very important, and not to tell them: 'You have got a bhoot in you and this and that.' Then they get frightened, they can't [INAUDIBLE] There should be very gentle handling of the whole situation. It's all right once they are Realized souls, then they understand the dangers there. But before that one should not. Slowly slowly you should just develop them, and if somebody is difficult don't argue. Is best is not quarrel. It will all become mental I think, mental process.

So these things should not happen here again. Some sort of a group, starting up suddenly against the leader and, behaving in a funny manner and, this should not be done. It's a very wrong thing to do. If you have anything against the leader you can write to Me directly. There's no harm in writing to Me. Directly you must write to Me. Instead of, forming a group against the leader, forming some sort of a, thing which is not required. There's no necessity. If there's some truth in it I can correct the leader, I can tell him. But we have to understand that we cannot do this thing, because if you get out of, the Kingdom of God, you fall into something else you see, and they are all around you. They'll just catch you. And that's why then people get possessed.

As they did in Melbourne was very wrong I mean whatever it was. This was very wrong. I also told Stephan he should have telephoned to Me. You should have written to Me about it it's very wrong, to do like that, because that only makes a, horrible nucleus for all the bhoots to come in you know. And don't worry that: 'How can we tell this to Mother?' No no, please write to Me. Then the whole mental process starts you see. Mentally they start understanding everything. 'Oh this must be...' and then they interpret. How can you interpret Me? It's all written down there, clear cut. Then they start interpreting, then again the mental process starts. If I say something so clearly, still they start interpreting, and if there is something like that, you don't understand, you must write to Me, and find out.

But the best thing are the vibrations. You must see your vibrations, not the vibrations of others but your own vibrations. That is the best way. 'How are my vibrations?' Immediately you will know, whether you are committing a mistake or not. And we don't know whom to send to Melbourne, to work it out. Melbourne is over. A trauma. Melbourne to Adelaide now. Whom do we send to Adelaide? Big problem. There everybody thinks no end of themselves I think Adelaide is quite funny. This Max fellow, he thinks no...I knew him he was quite a, egoistical fellow, and he thinks he's a man of great status I don't know what, that's what My impression was. I sent this Lawrence but he was hounded out for nothing at all.

Also one thing one must remember that, somebody's older than you, say Mr Stephan is there, I can call him Stephan because he's much younger to Me. But supposing he's older than you, you should not call him Stephan. Say Mr Stephan or Uncle Stephan, that's our culture. We have to respect elders. Anybody, John Henshaw they call him John. I was surprised Indian girls calling him John, can you imagine they, equal to their father's age, but their husbands told them to call him John. Impossible. I mean I couldn't understand, these Indian girls what is happening to them. They should have put down foot there saying that: 'We can't call him John, he's like our father.'

You have to call them with respect - Mr, or you can call them Uncle, whichever way, even the ladies, who are [INAUDIBLE] Just can't just call them by first name is very wrong, absolutely is a wrong thing that has started in the west. It was never so. Even the children in old days I know, used to call their parents Sir, and mother Madam, I mean in good families. They used to call them Sir in England. But this new standard has started, I don't know, in My husband's office you see, he used to call even the driver as Mr

and, he wouldn't like, him to be called by his first name or Me to be called by first name. No. He would immediately correct: 'Now please, behave yourself.' Because certain respect has to be maintained is the most important. Of course in this Shiva Puja I'm going to stress all these points. I'm going to tell you why respect has to be there. Our culture is different, from this mad culture where you do not respect anything. Then evil grows up. [HINDI]

Indians must teach you people how to respect. In India, I mean parents are very much respected. If the parents are talking, the children will keep quiet they won't say anything. Everything works because of respect. If there is no respect, then the whole society will be destroyed. And if you don't respect, your children won't respect. They don't respect teachers, and I was discussing about the, policy for the teachers and I was so amazed, that they are told that you should not tell children: 'Don't do like this.' It is negative. I mean children are to be controlled, otherwise why do you need teachers? Let them learn on their own. They need their parents also, very much, to tell them, otherwise they should come, born out of some trees. Why are they born to parents?

You have to tell your children: 'Don't do this, don't do that,' sometimes doesn't matter as I said it, that sometimes children can be very naughty, like we had two children in Shudy Camps. They were not naughty but very cruel I don't know what ideas they had very satanic. So they used to, beat Sahaja Yogis when they were sleeping. Then one day they brought two needles to put in the eyes of one of the Sahaja Yogis, and somebody saw them. Then they brought the knitting needle to put in the ears, you see. Luckily somebody saw it. Then for these boys should we tell them: 'Oh no go ahead do whatever you want.' So I told the mother that you give them two slaps, for these things, then they will understand. If you allow them to go on like this what will happen? They are very cruel. They used to find out all such methods of destroying others. Ah one day they brought a knife, out. Some sort of a devilishness.

Also maybe these films and all that they might have seen I don't know whatever it is, but now you have to curb it we have to make another society. Gregoire told Me about America, when his children went there, they started playing with other children, and there was some quarrel and they brought out knives, so these children came running to the father, and Gregoire went to the neighbors and said that: 'Look at your children, have brought out knives for our children, what to do?' So they said: 'See, we also when we came here, we were like you, and we used to be frightened, but you can't help it, if you allow your children to play outside, this will happen, so you allow them to what they like. No use telling them. It is America. And the twelve year-old children in Miami, are killing people. So are we going to make our children like that or we are going to stop this nonsense. They will all become brats minimum, drug addicts or criminals, what else? I mean, if the parents don't say anything to them what will happen after all who is going to guide them? It's a new theory that has started. Ten years back it was better. Now it's even worse.

Once, I was traveling by train, from Oxted, and group of boys, must be about forty boys, of a good school because they had those emblems and all that and they walked into My compartment. They were in the, I was in the first class, they must be in the economy class they have walked through, came down, and started pulling, in the first class they have some sort of a cover also, started pulling down those covers, and they had knives and they were opening them out all these seats, very happy about it. I said: 'Don't do.' They said: 'We'll not do anything to You but You don't say anything otherwise we'll do something to You. Just keep quiet.' Little boys of eight years. Horrible. Then the train stopped, and I went into their compartment, then two big boys came, they started hitting them, and they got them down, and then they called the stationmaster showed him. Nothing. If the dog does something they will get hold of the master, but these children?

So all this we have to change, we have to have proper understanding of life, how to bring up our children, how to help them, to behave in a manner that they will be constructive, and not destructive to themselves and to others. All right so [HINDI] Yesterday's, now see I saw the film of 'The Ghost'. Why not we make a film of God? I mean the Americans can make such fantastic nonsense, why not we make of God?

Sahaja Yogi: I think they're afraid Shri Mother, that most people wouldn't want to see it.

Shri Mataji: That's what they think. I don't think so. You see this afraid business also comes out of, the western mind. They're afraid of everything, while the whole world is afraid of them. What is there to be afraid after all you see if you make a film out of God, what's makes them think that they won't see? 'The Ghost' they will see more than that. It's just a, fear which is of the unknown I would say. Let them make...there was one: 'Oh God.' There was one film. Was very popular. But not so well done, I

mean it was just...I mean didn't do any justice to God you see. But we have, facts with us you see. We have facts. Why not we do it? I mean let's see now, I may think of a thing, because they wanted to make a documentary and this Granby is such an insipid fellow. They made such an insipid film I said: 'I wouldn't see it what about others?' So insipid. You have to make it interesting. God is the most interesting thing I tell you. But you must point out what is the interesting thing about God. Then it will work. I'm sure it would.

Sahaja Yogi: Yes it could be done couldn't it. I mean there are so many films...

Shri Mataji: I mean we have so many proofs of it.

Sahaja Yogi: Even a simple thing like speeding up a film so that you can see a flower becoming a fruit.

Shri Mataji: Yes, yes but also you can show miraculous Photographs. Recently a Photograph of Mine, which was taken during Ganesha Puja, in a village it happened, they had ordinary camera, Shri Ganesha came up to this bush, four Shri Ganesha, one in front two sides, one... [HINDI EXCHANGE] Who has got? You have seen it? All of you?

Sahaja Yogis: No. I've made some. This is the one with the reflection in, I've got some copies to send round. I made some copies.

Shri Mataji: One is with Ganesha standing behind Me, with the shining eyes. Hanumana is also ...all kinds. On all over, on your heads, there's My Name written down, with light. Also, I was saying, you must know your powers. That's one thing you do not know how powerful you are, because if you go on saying: 'Yes or no,' it will work out that way. You are very powerful people. But you do not assert.

This Rajesh Shah's case was, that his uncle was dying, so, his relations said that: 'Call Rajesh, he's the one who can pray.' So they called him, and - he was dying, they had removed oxygen and everything, so they said: 'Rajesh now you pray to Mother.' They are not Sahaja Yogis, all of them are not, except for Rajesh. He sat down there, with full confidence. He put his hands like this, and he didn't say: 'I am praying but..' nothing. He said: 'All right I'll...' And he said: 'I just said Mother please save my uncle, that's all.' That fellow was dying, opened his eyes, and after three days he was out of that, hospital. Then he went to America. He came back from America six-seven months he's now still all right.

Another is Shukula, so many of them. Shukula was in India, in Bombay. He received a telegram saying that, "Your mother is dying". And that was in Rotik about two thousand miles away. So he flew down there, went by train and all that he reached the place. And then he went to the hospital. The hospital said she has a galloping cancer and she will die in, three days. So he didn't know what to do, he came home, he put a light before My Photograph and he just sat down there he said: 'Mother I can't see my mother die like this,' you see. 'I didn't even talk to her so please save her.' Instead of dying that lady got out of the hospital, and he brought her to Bombay. He has papers. And then he took her to the Thata Hospital, Memorial Hospital, and there they discovered she had no cancer.

But you must have faith in yourself that you have connections, very high connections. When you have no faith in yourself what can anybody do? And also, it's a western mind, I tell you. I was saying that, very commonly, it is so now if I say, "All right you telephone to someone." Immediately, you'll say, "He may be, may not be". This is negative. Just go and see for yourself. If you say something negative, it will work out. If you say something positive, it will work out. But you have powers! So, why to say something negative? It's an old habit. "May be, may not". You ask any Frenchman, a Sahaja Yogi, "How are you?" They'll say, [Shri Mataji mimes the expression: "so-so".] All the time like this [so-so], I said, "When are you going to be like this?" [Balanced]

So, that's what it is, and for you because you are not only Sahaja Yogis, you have been seekers and you have achieved that, so why not use your powers?

There's not only your own enjoyment, enjoyment of music, or enjoyment of programs, but you can do so many things. When God is with you and He's God Almighty then what else you want? It's like I put you on the throne and you go on running away from Me,

I have to glue you down I don't know what to do. You have to realize your powers. Use them, express them. When you start expressing them, these powers, then people will see. On the contrary you have other things you do you, create problem between each other you, hate each other, or you, disqualify someone, start judging others, it's a waste of energy. Absolutely waste. Instead why not, see what positive energies you have got, why not use them? Immediately they start organizational, sort of a, responsibility. It's not good in the organization, that's not good in the organization, that's bad, he's bad, this...What about you? If you are powerful just say: 'This should not be such.' But you are not. Your energy is wasted on our mental problems. You are not mental anymore, you are Spiritual. All mental capacities are zero with you. How was Christ? Christ was not a mental person at all. None of them. All this, comes because of your past, your habits formation conditionings, so better is to get rid of it.

Graham was telling Me that, when this Bush came here they had to spend millions and millions for him, while our Mother just comes straightforward She doesn't need any security. I said: 'I am security of the whole world. Why do I need a security?' Now the whole has to be understood, how we can become the whole. And then this mind will work better. Because of this, you people catch. If you don't have this nonsense, you'll never catch. I know people cheat of course and say things and you have to weigh it out doesn't matter. It's not important at least as long as you don't cheat anyone, doesn't matter. Kabir has said: [UNKNOWN INDIAN WORDS] If the world has cheated Me what does it matter? I don't cheat anyone.'

1992-0220, Talk to Sahaja Yogis

View [online](#).

20 February 1992

Talk to Sahaja Yogis

Wamuran Ashram, Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

1992-02-20 Talk to Sahaja Yogis Brisbane- 1992

Sometimes please My people, without understanding, what is the reality they motivate and then they start misusing that but then it becomes a curse on them. So one should keep one's worship Bhakti (devotion) absolutely accurate, that's the best way. All right. Mother is laughing for something. It is very sad to see a lady being torched like this. But in those days it was so but not now. All she went, she has gone in the history of a great Sati and all these powers are on the right side like Savitri Gayatri all of them are, some of them are on the left side. They became powers within us. So their sacrifices have created powers within us.

1992-0220, Shri Mahalakshmi Puja: Always Introspect

View [online](#).

20 February 1992

Always Introspect

Mahalakshmi Puja

Wamuran Ashram, Brisbane (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Something wrong. Who has made those with the things...You should put more of cotton in that, you see, slips back. Can you get it done by the...For pujas you must use Indian girls, [is] better. They know all these things better you see.

They said that, "Nobody asked us." So they just sit on the fence (laughing).

They would think that, "We should not come forward, because they'll think these people are talking too much, these Indians," So, I mean, when they have to come they should come.

You can see, yesterday's film, that we have a tradition, you see, we know all these things, isn't it? This has been there in that country, so they should tell you, and you should not mind that. They also have the same fear as you have that they will say, "You have an ego". I don't know how to go about with anything

It's quite warm.

It's alright. I'll teach you how to make this, alright? May God bless you.

Today I was thinking that we'll do the puja to Mahalakshmi, will be better. So that we'll understand what Vishwa Nirmala Dharma is.

As you know, the Mahalakshmi Principle lies within all of you, in the centre. And once you are fed up with the falsehood, and also with the hypocrisy of people, you start seeking the truth within. That's how a new category of people are born, who are called as seekers — sadhakas. They are very different from others. They don't care for any material gain or any power, position; they want to seek the truth. And this category is the one you are, and that's why you have come to Sahaja Yoga. This comes from your past lives also.

For many people, I think, it's their past life which has brought this seeking in them. Also the affluence, through which you have gone. You got fed up with it, and you are seeking the truth.

Also, there are people, like in India, where the tradition is to seek the truth, from very childhood you are told that money is not everything, power is not everything, it's all falsehood, you must seek the truth. So, you are ingrained with it. These are called as good conditionings — susanskara.

Now, if it is just a fashion, sort of a thing, that you get into fashion, that, "Let us seek the truth. Because everybody is talking about truth, let us have this as a fashion. Because everybody is doing it," then it can be very dangerous. Such people get lost.

I have seen people who were drug addicts, who came to us first in England, and I was surprised that they were really seekers. And they were not taking drugs because of fashion. They were just taking it because they thought, by taking drugs, they will get into their Mahalakshmi Principle. Very intelligent, educated, very smart people became hippies and they started taking drugs. And I discovered that their seeking was only that they should find the truth. But they had no idea as to what is the truth is.

So, this Mahalakshmi Principle was born within them, sort of started manifesting, that: beyond all this, there must be something.

This category of people are everywhere in the world. Especially, I was surprised, in Russia, where there is no talk of God, there is no talk of religion. They are even better than Indians in understanding Sahaja Yoga.

So the conditionings of every country has also hampered the progress of Sahaja Yoga within you and outside.

So now, first of all, to understand Mahalakshmi Principle we must know that we have two other channels into which we can jump. One is the Left, another is the Right. And it depends on what sort of a background you had in this life. Because of your background in last life, you have come to the right path. But [the] last life has been covered by this life: the surroundings, the country in which you are born, your friends, parents, the society in which you lived, has dominated you in so many ways that the Mahalakshmi Principle doesn't express itself in that full power which should really suck in everything else and put you onto the throne of a Sahaja Yogi.

So you find people: yesterday there were so many people for example, very nice people, they were all seekers of many lives who came there. But we do not know how many will come to Sahaj Yoga and how many will settle down in Sahaj Yoga, [and] how many will achieve doubtless awareness. Again, the same problem is that they start getting into the habits formed by the Left Side or into the ego formed by the Right Side.

Now for a Sahaja Yogi, to keep his Mahalakshmi Principle all right, has to always introspect. Not to look at others but to introspect: "What am I doing? Am I in the Left Side or on the Right Side? Which side I am going [to]? What side I am following? Am I in the centre?" Now how will you judge? The best is to feel your vibrations: feel your vibrations. But sometimes you go so far to the Left or to the Right, that you just do not feel vibrations, [and] your Mahalakshmi Principle is not working. Then you go on. It's like a complete derailment, I should say. A kind of a slope on which you just go on falling on to that.

So all these conditionings we should watch out; in ourselves and in others: how we have got these problems that we slip out from the central path.

Imagine a train is going on a proper railway track and suddenly it starts moving this way or that way. So, where will it end up? Into destruction only!

But you have a way of arranging that this derailment can be brought back to the middle path. So in a very detached way, if you look at yourself like a witness and see for yourself — not about others. Even when I give lectures people start saying, "Oh Mother is saying about somebody else!" No, I am saying about you, yourself!

So you watch out that: are you in the centre or are you going to the left or to the right.

First of all: those who are in the centre should not have any physical problems; should be able to completely cure themselves. If not others, they should be able to cure themselves.

Secondly: a person who is in the centre is a very peaceful person. He's never angry. He might put up a show that you are angry, but he doesn't get involved into anger or any emotions whatsoever. He just watches and he can act, he can act, to be in that feeling of temper also lust, greed, anything. But just to act, because sometimes this acting is needed so he can use it. But you should be sure, first of all, that you are completely detached.

So first of all, before acting, you must become a master of acting. And for that you have to become your Self. If you become your Self then you are a master and you can see where are you going.

Now the difference between a Sahaj Yogi and a Sahaj Yogi who is like this, as you say, is this: that he is capable of going to the

left or to the right. They are not solidly Sahaja Yogis! And they go on like this, and there is no progress. Imagine any airplane which is wobbling like that, will be on the ground only. Nobody will be able to put it up in the air, because God knows when will it fall down.

So for any machinery, we have to fix it up properly first, before we start working it out. So to fix up our Mahalakshmi Principle, you have to see that your physical being is all right, is normal, no problem. I am not meaning the modern ways of looking at health, but that you should feel healthy and happy. You should feel that there is no problem with your physical being. But if you are a complaining type, "Oh I am here paining!" "I am paining there!" Then there is something wrong with you. This is the first criteria that you are in the centre.

Then your attention should be more towards nature: how the nature is, how it is blossoming, how it is working out. It should be towards the sky, stars and things. Just to enjoy all the creation that is around you; just to enjoy it. That's an enjoyment which is really so surprisingly deep: when you see something, beautiful scene or something, you go to a very beautiful place, then a kind of a joy that pours in you from your Sahasrara. That also, you must experience.

Also you must experience your thoughtless awareness. That is, when you look at something beautiful, you should suddenly become thoughtless and just start seeing it. The whole joy will start pouring on you.

Then another thing is that you should not differentiate between religions. You should not condemn any religion. But the people who are stupid and call themselves religious, they can be condemned, because they are stupid! They have not followed the principle of religion at all. They are not realised-souls and that's what they are making a mistake. So that's all right. For example churches can be condemned, but not Christ, not the Bible: not at all, never. So, when you see to the roots, the roots are all right. But now, as I said, these flowers have been plucked by people and they are fighting.

So you should never condemn any incarnation, any religion, any prophet. I mean you will not condemn. It is not a question of I am saying, "You don't do it!", you will just not do it. You will respect all of them, automatically, because now you are born into it. If you, say, are a Christian, you will respect Hindu scriptures. If you are a Hindu you will respect an Islamic Quran. That has to be there. If it is not so, then please know that you are not yet a Sahaja Yogi.

There should be no malice about any religion whatsoever. No religion has done any wrong so far. It's the people who follow them in a wrong way, use it for money, use it for power and also are stupid. For them it's different. But for you, every religion is your own religion. So we cannot be fundamentalist. We cannot fight for fundamentalism.

Vishwa Nirmala Dharma which is based on the Mahalakshmi Principle, is the essence of all the religions, the truth of all the religions. And we seek, with our pursuits, what are the common points in all these religions. We try to neutralise [those] which are not common points and find out with our research pursuits, that this one was not the correct thing but is not in the religion: [just] people are following like that.

There are so many things you can find out. If in the Bible, if you remove Paul, you will cleanse most of it. If Paul is not there, I tell you, most of the Christianity can be cleansed out, because he started confessions, he started all this nonsense, he started making people feel guilty and treating women as nothing: all Mr. Paul has done it. And he had no right to be there in the Bible because he never knew Christ. He was an epileptic. And he saw some cross. I don't know how far it is truth. But he said he saw a cross. So what? Seeing the cross doesn't mean you become the cross!

Also he wanted to jump on the platform. A nice platform is made for you; and he has powers, and he wants to have powers, so, he jumps on the platform. Then he organises Christianity: all his mistake. Never in the Bible it's said, never Christ said, that you should organise Christianity, nor has He said that you should confess or you should feel guilty. All the time He has been talking of forgiveness. In that short time also, He has given the truth to us. But I mean, if somebody wants to interpret, then it goes wrong.

So another point of a Sahaja Yogi is: whatever I say they don't have to interpret. They know it, exactly, what I say. If they start interpreting, then there is something wrong with them: their brains are not all right, they are not normal. You cannot interpret me. Whatever I say, I say in a very simple English language. I do not use Shakespearean language or something like that. I modulated my Standard of English up to the normal common people's language. And if you start interpreting it, that means something [is] definitely very, very wrong with you.

There's nothing to interpret. I am saying a straightforward thing which need not be interpreted. This is a very important thing. But many Sahaja Yogi's who are half-baked, I should say, start interpreting me, because they think they have brains to interpret me!

You have no brains of that calibre that you can interpret me. There are no interpretations. Whatever I have said, I have said it, and there is no need to interpret. This is one of the signs that you are not in the centre: either you have been possessed or you have become egoistical.

So to keep yourself in the centre, to be solidly Sahaja Yogis, first of all there should be no interpretations of what I say.

If you think that I am meaning something else, you can write to me. But don't interpret and start a big organisation against Sahaja Yoga. This is the greatest mistake that people do.

I have told many people that you should not give lectures about Sahaja Yoga. Because once they start giving lectures, also sometimes they get into derailment. Either they get egoistical or they say things, as they say, out of their hats: which I have never said and which are not to be said. So unless and until you are a solid Sahaj Yogi, I think you should not talk about Sahaj Yoga.

Best is to give Realisation. Though you are half-baked, you can give Realisation: that's one point for sure. And those who will get, will remain Sahaja Yogis. I have seen people who have given Realisation to others are gone cases, while those whom they have given are perfect!

Now when somebody gives you the Realisation, he is not your guru by any chance. He is not your guru and have no sort of an awe or an obligation towards that person who has given you Realisation. If you do that way, then the ego of that man wouldn't go away, and you will have conditioning. You will always stand by that person though he has done wrong. Though he is absolutely not a Sahaja Yogi, you will stand by that person. With him you also move to the direction in which he has moved.

So in Mahalakshmi Principle, one has to be careful, absolutely, to see where are we going.

Now the group system starts, also with the same. There is a big fraternity of bhoots, I must tell you. If you go to the left, all the leftists will join you. If you go to the right, all the rightists will join you. Then they'll fight among themselves and get out of it.

Now for Sahaj Yogis, who believe in fighting back, in grouping back, they should know, they have derailed. Maybe they were very intelligent, they thought they could do that, maybe. But none of them are above the Divine intelligence.

But when you start moving out of [the] Mahalakshmi thing, you become like a common person; even worse than a common person, I would say. So then you are grabbed by the negative forces which are around us. Just like all others are grabbed, you are also grabbed.

There are conditionings, which also we should: see do we have.

Say a Western person must see Western conditionings very clearly. What are these conditionings?

Because we are seekers of truth, we do not belong to any country. We belong to the universe: Vishwa Nirmala Dharma. We do not belong to Australia, we do not belong to Brisbane. You see, this belonging becomes so small and so mean that ultimately it

will become, we belong to this street and then we belong to this room, and we belong to this bathroom. Start going down, down, down, so much! While is it Vishwa Nirmala Dharma [which] means it is a universal religion. We belong to the universe. We are part and parcel of the universe. Not only belonging to one place or one location. We cannot. Now we have gone into eternal life. We have gone to something that is unlimited. So we belong to this universe.

Once you realise that you belong to this universe, you should also know what conditionings are still sticking on to us from this country, from this culture, from this place, from this household, from this family. Like a little lotus that comes out of the mud: slowly, slowly it throws away all the mud that is sticking on to it. Ultimately it comes out as a very clean flower.

From the mud it gets to the water, cleanses itself and comes out as a beautiful flower, absolutely fragrant. And then it spreads its fragrance all round, so that that mud also gets fragrance. That's your job, that's what you have to be. Because you are not a seeker of truth for yourself but for the whole world, because you belong to Vishwa Nirmala Dharma.

This Mahalakshmi Principle is not for you alone, but it is for the whole world, and you have to give it to the whole world.

So now we are here forming a new kind of a race, a new kind of a society, which is enlightened, which is standing on the truth and love. Of course, you must understand that there should be compassion.

(Child crying after an accident)

Look at that child! my God! That's another condition of the children here: they must do something to get hurt. It's very common. All the time, they do things that will hurt them. They cannot sit quiet. It's very surprising. In India you find children will sit quiet for three hours, four hours, [for] as long as the pujas are.

Now here the children are, I don't know. But I am going to find out a solution for this. They just cannot keep quiet. And now in America, they are suffering from overactivity: it's a disease. It's a disease now. They don't know what to do with the overactive children. They are overactive.

But I think I'll be able to find out some solution for that. But as far as you are concerned: you are your own solution. You can watch yourself. You want to be people who are spiritually very well equipped. For that equipment you must see yourselves: where are you going? What are you doing? What's your style of life?

A solid Sahaja Yogi or a yogini, everyone knows all over the world [that] they are solid [and] nothing can deter them. And you can also know about yourself. It's not that you cannot know. All of you can know yourself very well because now you are quite sensitive and you have your own centres enlightened by Mahalakshmi Principle.

The Kundalini has definitely enlightened your Mahalakshmi Principle. So you can always make out, "What my chakras are? How are they catching? Where are they catching?" Instead of avoiding that, you just work it out: what's the problem, where is the problem?

Once you work it out then you will be surprised that, as soon as your desire goes inward, the Kundalini Itself will rush through, and She will cleanse your chakras.

As I was telling you, we do not know our powers. Only one thing you have to do is to desire. You have to desire that: "Let my vibrations be all right. Let my chakras be cleared out. Let me be in the centre, in the balance." Just you have to desire! I mean it's such a simple thing to desire. But that also we cannot do.

Our desires are something else, not what we have to be. Just you have to desire that, "Let me be a clean Sahaja Yogi. Let me be a solid Sahaja Yogi." There are mediocres who can never be. I am not talking about them. But so many can be very high up, can be very high up in Sahaja Yoga. But their desires are not yet being fully manifested. Then there is a damping effect of so many

things I have told you about.

So, if supposing you have to catch the plane, then you don't get down on the way somewhere and stay out. In the same way, when your Kundalini has to rise, you can see everything that's happening, but keep yourself aloof, because you have to reach your point. And that is through this Mahalakshmi Principle.

It is a principle that is so detached. It is the nourishing principle within us, which nourishes our centres, which nourishes our characters, which nourishes our religion, that is Vishwa Nirmala Dharma. It nourishes everything. It nourishes our brain, our intellect. Everything, it nourishes, this Mahalakshmi Principle. Above all it is the balance in you. It balances you.

If you are overdoing something, then it gives you a kind of a push. If you are not doing anything, again it works in such a manner that it balances you.

So this is the guiding factor for you, this Mahalakshmi Principle, which works out everything that is balancing you, the equilibrium and the wisdom. As the light of Mahalakshmi Principle starts, the wisdom dawns upon you.

But the greatest of all is the love: love for God, love for truth. And you thrive on that love. Just you are there. I mean, I asked him, "Why so many are here?" They said, "For the puja!" Why? It's a sign that you are great Sahaja Yogis, that you are here because of puja, that you understand the value of puja and that you need the puja, that you enjoy because it is nourishing to you. It's a very good thing, because that shows that you are very much there, you are very much understanding the importance of right things, and you want to do it at any cost.

All these desires are significant because they show that you are in the Mahalakshmi Principle and you want to keep on that one.

I would say, there is a simple one that you can do is just to be on my Kundalini, if you can: just try to be in my Kundalini, on my Kundalini. Just put attention. You can, all of you can. Any problem, just put your attention onto my Kundalini, and you will be all right, you will just become thoughtless, because there's no thought. This is the best way to do it, is to just solve all problems by putting attention on my Kundalini. And, by that your ego will definitely dissolve, because then you will know that, "Mother is doing everything. I am doing nothing. So why should I be proud of it?"

Also the conditionings will dissolve because my Kundalini is absolutely pure, it's not attached to anyone. It is not even attached to Sahaj Yoga. It is not attached to anyone. The job it has got to do is to nourish everything. If it can nourish, well and good. If it does not nourish, well and good.

It depends on what do you want. You want to be nourished: all right, so the Kundalini is there, the Mahalakshmi Principle is there, it will nourish you. But if you don't want, nobody is going to force you in any way. Nobody is going to jump on you or form some sort of a formidable oppression: nothing of the kind. It's just like a River Ganges, you can say, which is flowing. Now if you want you can fill up your pitchers. If you don't want, She is not going to enter into your pitchers. She is not going to come in your house and get into your pitchers.

So there has to be a desire to get it, and that is what is called as bhakti. Bhakti is the desire, the devotion, to get the joy of bhakti. It's such a beautiful thing. I wish, I could do the bhakti to someone, but I can't do. Because I see you, when you are in bhakti, you just get lost into it. So much you enjoy. It's such an enjoyable thing. Then you don't think, you just enjoy the bhakti. And that's what is the most coveted, the highest, state where you are just one with the Divine and just swimming in the ocean of joy.

So this Mahalakshmi Principle is to be preserved and has to be always watched and looked into. And the blessings of Mahalakshmi are so many that, I tell you, I cannot even tell them in one lecture; I'll have to give at least ten lectures. But you yourself know what are the blessings of this Mahalakshmi Principle is. The greatest is the complete self-contentedness: it's absolutely self-contented.

You don't want to grab something, you don't want to run after something, you are just self-contained. You don't want any publicity, you don't want any comfort, nothing. You are comfortable in your Spirit. This is the greatest blessing of this Mahalakshmi Principle. And, if that is so, then why not we look after our Mahalakshmi Principle and forget about the rest.

Last of all, when it enters into your brain, then the Viraata is manifesting and you become collective, absolutely collective. It's such a beautiful thing, is to be collective. There was a girl who went to Sicily and she was in a restaurant eating something alone. And then she looked at somebody else and that girl also looked at her. And this one got up and came to her and, they were not wearing badges; they said, "Have you been to Shri Mataji?" "Yes. Have you been?" "Yes." "We are Sahaja Yogis?" "Yes." And then they just embraced each other with such joy. In a far-fetched place somewhere in Sicily, in some restaurant. Imagine! And they just got lost. The feeling of fondness, the brotherhood, the friendship is so great and so joyous. You don't then consider from what country you are, from where do you come, what is the colour of your skin, or what is the religion you had followed, what your parents are. You just enjoy meeting people. This friendship, this joy, comes from the same Mahalakshmi Principle when She enlightens your Sahasrara.

In the Sahasrara you get this feeling of the whole and the feeling of the whole is something so great. Individualism, people talk, but it is against the principle of whole. Who do not know the whole, talk of individualism. This individualism which has worked all kinds of dangers for us, now. We have to know that we are one with the whole. Of course, we are individuals in the sense that we have different, different faces, different clothes, different living, different relationships, but we belong to the whole. And this Viraata's feeling that we are part and parcel of the whole gives you complete peace and complete protection. You never feel that something can happen to you, never. Some accident will take place, all right, will take place, but nothing will happen to me, I am a Sahaja Yogi.

So many people have gained like this, by allowing themselves to be completely looked after by this Mahalakshmi Principle. Just surrender to the Mahalakshmi Principle means that you give up your ego and you give up your conditionings. You give up both the things; just surrendering to your Mahalakshmi Principle.

That's why Mahalakshmi is so important.

May God bless you all.

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The Spirit Comes Into Your Attention, When You Are Completely Enlightened

Public Program

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I bow to all the seekers of truth.

As I told you yesterday that truth is what it is. We cannot transform it, we cannot change it and we cannot know it at human awareness.

I never read scriptures as I don't think I have to read them because I know them. But I was reading the Koran and also the Bible from this Christian science thing, all other scriptures also. I mean, what they are saying is absolutely true: that you have to be righteous, you have to be above violence, you have to be detached. All these things are absolutely the same, no doubt. There is no change. In all these scriptures they say the same thing. This was said about 8000 years back by Shri Rama then by Shri Krishna, then it was said by Socrates, Lao Tze, Abraham - all of them have said the same thing. Then Mohammed Sahib said the same thing, Nanaka said the same thing.

Now what's wrong? Still we find all these people are not what they are supposed to be and it's admitted. And they give explanation for that. Like I'm reading the intellectuals from Islam. They said that Islam is very different from Muslims but they must get educated. If they get educated in Islam they'll be alright. I've seen many Islamic people who are very well educated - there is nothing of the kind. They are just like anybody else in any religion whatsoever. So what is the missing point? That we should find out. Why everything has failed?

Also I was reading your archbishop here was saying that, "We are full of violence. We have child abuse, we have too much violence, other violence." So much it has increased. Why? Despite all these teachings, all these sciences and everything, the Islam, the Buddhism, the another ism, there is no end to it, Jainism; all the books after books and libraries full saying the same thing. Then why is it that nobody has been able to establish that kind of a society which is been predicted and promised?

The one thing they have missed is that you have to become your Self, you have to be born again. And in Sanskrit language a person who is a realised soul is called as "dvijaha" - "dvi" means twice, "ja" means born. And also a bird is called as a dvijaha because it is first an egg and then it becomes a bird. So this is the point we have missed in all the religions. There is nothing wrong with the incarnations, nothing wrong with all the prophets and every one of them. What is wrong is that we, human beings, have not achieved what they said. And that's why whatever we mentally know - everything we know mentally, by heart. There are people I know who can recite Bible, recite Koran, recite [UNCLEAR, ganapat], everything they can recite but nothing goes beyond that. It has to come to the heart, that's the Spirit. Because we have not become the Spirit we cannot absorb it into our being.

Our religion stays outside, we remain outside. It has no control over us because the self-control is only our ego that controls. But the Self-control, means the control of the Spirit, is not there. Unless and until you become the Spirit and the Spirit comes into your attention, when you are completely enlightened then you just don't do wrong; you cannot think of these things; you just, you become righteous automatically because you are in the light. Without the light within, in the darkness you cannot achieve that - whatever is promised.

You may be good in one thing but in another thing you will be bad. You might be good for some moral things then you will be very

bad in legal things. It will be not a properly, perfect personality as been expected in those scriptures. The reason is the equipment within us is the Spirit and if we do not use that equipment, with this mind we can just have mental projections and that is the problem of today's religions. There is nothing wrong with them; they are all just the same, saying the same thing; I'm saying the same thing.

The difference is in Sahaja Yoga we have been able to establish a society of people in about 62 countries we have got but 52 countries have very good centers - people who are absolutely moral, absolutely. Christ was such a, when he said such a subtle thing about morality, "Thou shall not have adulterous eyes." Now for a person not to have adulterous eyes is impossible in the West. The whole system, the whole culture has become adulterous. Now Christ has said the subtlest of subtlest of morality, subtlest of subtlest and when he said that he was expressing that kind of a society where the eyes become innocent, absolutely innocent. You will be surprised, in Sahaja Yoga we have achieved that: thousands of people, thousands and thousands have got those innocent eyes. We don't have this flirtation, this nonsense of one man running with another man's wife. All that nonsense is finished. That never comes into their minds. They lead a very good, happy married life and they have very beautiful, realized souls born to them. Such a beautiful society has been formed. No question of child abuse, no question. Nobody can even think of it. They all have become so righteous; they are from different countries, from different races, different religion, different races, everything different. But as far as morality is concerned, as far as legal life is concerned, as far as violence is concerned they are above everyone else.

And the way they live, you'll be amazed that when I first went to Russia twenty-five Germans flew down to Moscow. I was amazed how are they there. They said, "Mother, don't you think it is our responsibility?" Such gentle people these Germans have become: you won't believe they are Germans by any chance, when you've seen Gestapo and all those things. I mean, they are just the opposite of that - such beautiful people, just like angels, I tell you. How they have become like this?

This is something that we have to understand that we have failed the religions we are following. The reason is simple: that we have not had our realisation; we have not used our Self: the power of our Spirit. This is the experience one must have. Without the experience all talk is talk and talk, and talk and people go mad with that.

If you want to sit with someone like that, if there is someone who is well-read you will feel like running away from that person within 5 minutes, you will jump in the sea as he'll eat you off and just go on bombarding, bombarding, bombarding whatever the things he has. But nothing. And if you see his private life, he is no better than us. People are amazed that some priest in Austria - there is a big book has come, a priest has got keeps, has married women as keeps there; they've got children. And some in Canada have abused school children one after another, thousands of them; they are so unsafe.

Now they don't want to have women here as priests. I don't know what the problem is that way. You see, it's all sort of, it's such a mental behaviour about everything. That is not going to lead us anywhere. We have to have this world full of peace, full of joy, full of friendship and brotherhood. That's what we have come to. Now we have reached that point we don't want to have any more wars. But even if there are no more wars still Israel and Lebanon fighting. It's going on and on and on.

And if you talk to an Israeli you will feel that this man is so over-read. We had some Israeli people coming to our program. One of them was a rabbi. And his name was such a big lecture, to begin with. I said, "You sit down." I gave him realisation. I said, "You give the lecture." He said, "No more." I found it.

So this is what is new category of people who are trying to find out the truth. And please find out the truth first of all. Instead of that somebody has told you because I'm born a Christian, you are born a Hindi, you are born this thing so become that. Alright. But these brands are of no use; we have just brands, there is no meaning. Only it has meaning when we get our Self-realisation. It is very surprising we are still going on in the same line.

And the archbishop of Canterbury also, he sent his men to see me. And he asked me, "What is it different?" I said, "It's very different." Either these religions have become money-oriented or have become what you can call the power-oriented. They are not Spirit-oriented. Let them become Spirit-oriented. None of them are Spirit-oriented. If you are just power-oriented or

money-oriented then it will create problems. But still they think they are doing well, they are alright.

I personally think that all of you who are now here should get your Self-realisation and then you will see Christ, then you read the Bible, then you will know what it is. Every word is like a chant; every word has a meaning. But you cannot read between the lines because we haven't got those diving lights within us.

Just now so many false gurus have come, false people: this big name, that big name, such shrewd big names you don't know In America there are organizations which talk of the "universal divine light", this, that, everything "universal". Nothing is universal in them. So by just taking a big name or making a big money is not to be achieved. Money has nothing to do with God, I tell you. I promise you: God doesn't understand banking, he doesn't. It's our headache. We have created all this nonsense of this taxation, banking, this. I also don't understand much, I must say, I must confess. Because it's something funny. Then we have lots of games connected with money. Then the power game is going on. How can these organisations be one with any government, with anything like that? What has government to do?

Only it is God's government. It is his kingdom we should seek. Once you get into that kingdom you automatically become legal. You don't have to read any laws, nothing; you become legal automatically because you become so righteous you don't want to do anything wrong. But supposing they want to crucify you, they can. I mean, that's different because they are crazy people. But otherwise it's such a wonderful life.

Now these Sahaja Yogis are here. I hope I gave you yesterday realisation and today also we'll do it but after that I would request you to go and see for yourself how they are, how they behave and test them. And you will be amazed that all this reading is useless unless and until you get your Self-realisation. It's like this: supposing I have a headache so I tell you that, "Go and take Anasin". I write it, a prescription for you. Now you are reading, "Take Anasin, take Anasin, take Anasin." but don't take Anasin. Alright? So your headache will increase or decrease? Now logically, just by reading how can we reach things? So this is a simple thing we have to understand.

It's not only about all these religions but also otherwise I have seen these false people who come here. They also will give you a mantra, something stupid. This TM gave for 300 pounds a mantra to westerns called as "kinga-inga-pinga". These are not Sanskrit words, it means very funny. "Inga" means the scorpion's bite - 300 pounds for scorpion bite mantra. Then second one Really I tell you. The second one is "pinga", when you - it's not also Sanskrit, it's some sort of a local language - that when you get possessed you go on like this, that is "pinga". And the "kinga" is when you show somebody like this. Can you imagine? They paid 300 pounds and they were told not to tell it to anybody because if you tell any Indian he would just laugh. Such a big secret. And every time they take out a new thing then they'll start a flying squad; flying squad called as the "Flying Foundation" in Scotland. The director of that, the deputy director of that, the wife of the director and their daughter: four of them got epilepsy and bankruptcy so they came to us. He is writing a book now. He is from South Africa. Poor man, he was a diamond merchant - he's finished. His wife was the grand-daughter of a duke and his deputy director - another rich man: all of them have lost all their money. And all kinds of lies he made them tell because they had invested the money. And people believed that. I don't know how people can believe such nonsensical things. He said, "I just passed through the wall. I came to America without a passport." Everybody believed in America.

And the Evangelists, the other day I was there in America; I must tell you. He was talking of - after the program I don't know why they started the television - and I started seeing, feeling that, "Look at this man." He was a Now, he had a 100 dollar note in his hand. He'll say, "You must relieve and receive." I didn't know what was "release and receive", release and receive. They said in the market they put bargain; with that first they release then they receive. So you must release, so you must release 100 dollars to them, these persons: the phone number, everything coming out. Imagine the Americans tolerate all this nonsense and absorb it. And then he told a story that one lady released this [banknote] - this was for her grocery so next day she opens the door and the grocery - in front of her door. Can you imagine, such a nonsense. And they tolerated it. Such a blatant nonsense, I tell you, and the Americans digested it. All these talks you should not digest. You must think for yourself and for your benevolence.

No use belonging to anything. You belong to yourself first of all and you should know that you all can become the Self and you

can be enlightened people, and have all that has been promised to you in all the scriptures. You will enjoy the kingdom of God and you'll see for yourself that you will get it. For that you cannot pay; I have already told you, you cannot pay. So it is as simple as that and it works out in a very simple manner but you must have strong desire to have this realisation, that's all.

Yesterday I told you that I'll tell you about the Spirit, the nature of the Spirit. The first nature of the Spirit is this: that when it manifests in your attention then your attention becomes enlightened and you can feel on your central nervous system this all-pervading power about which I told you yesterday which is the divine power which does all the living work; it's the living God and his living Power. First time you start feeling - yesterday so many of you felt - cool or hot breeze like waves flowing into your hands. That should happen. This is first things that happens when you become the Spirit, means the awakening takes place.

Then secondly you become absolutely thoughtlessly aware: thoughts cannot bombard you anymore. Because as you have seen here there is one side is your conditionings and another side is your ego, that covers Now, it is within here [Shri Mataji shows with her hands], in between in the limbic area, in medical terminology it's limbic area but we call it as Sahasrara - means "one thousand petals". Now what happens: that when this centre - Agnya, that is the centre of Christ - when it is awakened, means Christ is awakened, it goes like this and this is sucked in inside that Agnya chakra. So you become thoughtlessly aware: means there is thought which just goes away. One thought rises and falls, again thought rises, falls and we are jumping on the cusp of the thoughts. But when this happens you are no more in the future and the past from where the thoughts come in but you are in centre - that is, you are in the present. So you can exist in the present. If you want you can think; if you don't want you need not think. But then the inspiration from the Divine starts coming; the inspiration starts coming. Such people I've known in India also, everywhere. They have become great artists, great musicians; they have become great painters, so many have become writers and auditors because all these conditionings that are there or the ego has gone away and you are connected with the Divine and you are getting all the inspiration from Divine which is the absolute; which is absolute.

Because Spirit is the absolute, means you know the absolute truth. There is no difference of opinion between two persons or hundred persons. Whatever they know about others Supposing some lady is there and you want to feel her chakras: everybody will say the same thing; everyone will say that this is the centre. If they say so, "This is the centre.", everybody sees the same thing: means that they know the absolute. There is no quarrel about it, no fight about it. They cannot quarrel because they know the whole thing. Now supposing as I said, I am wearing a white sari. Everybody sees that: alright, it's a white one. So as you see it, that's how you know and then what you talk, you walk. You just don't talk; you talk the same way you walk. What you read, whatever are the precepts become your practices automatically. You don't have to do it. I don't have to say, "Don't do that."

As a result of this happening first of all, all bad habits drop off. You'll be amazed in England drug addicts came of the worst type and overnight they dropped it; alcoholism - overnight. I've never said, "Don't do" If I say, "Don't do." means half of them will walk out. But it just works; it is your own power; it is your own Spirit that manifests. And that gives you this special power by which you are really empowered and you can do anything that you want to which is for your benevolence. You just drop up things without any difficulties, without any problem.

As I told you also that people have been cured of incurable diseases. But that has nothing to do with me: it's your own kundalini, it's your own power. But the Spirit when it gives you a complete, perfect idea of truth you just have to know how to overcome or how to correct your own centres. And that Spirit vibrates with this cool breeze. As soon as you are corrected you find all your fingers are flowing alright, it's working alright and you feel extremely joyous because that is the nature of Spirit that it is joy. It is the ocean of joy. Joy is not like happiness or unhappiness. When ego is pampered you feel happy, when it is hurt you feel unhappy. It's not like that: you are above it and you witness the whole thing like a drama, and you are always in the ocean of joy. That is the experience you have to have.

It is so wonderful that such a time has come now for all of us to take to our Self. This the way the Last Judgement is going to work out. Last Judgement doesn't mean that we'll be weighted; no, it doesn't mean that. It means this kundalini will rise and she will tell herself what's wrong with you. Even in Koran it's written very clearly that when the time of Resurrection will come your hands will speak and they'll give witness against you. This is what Sahaja Yoga is.

Even in Buddha Dharma, they have said that Bodhisattva will be coming: Bodhisattva means a person who will not only make you realised souls but also teach you how to give it to others, to the society, to the nations, to the world; that is the Bodhisattva. And this is what one has to know that even in Buddha Dharma or in Jainism, everywhere they have described about the future when human beings will receive all this. And that's the time, has come now for you to receiving everything without releasing anything. You have to just receive. Reception is needed and I'm sure it will work out tonight again as it worked out the other day.

I'm sorry there are no questions here. Do you have any questions? About the questions, I'll say now. I've been doing this kind of a job for 21 years now and I've become quite an expert. So I will answer all your questions but that doesn't guarantee your realisation for one thing.

Question: Please explain how to treat gossip and lies.

Shri Mataji: I mean, as long as you do not gossip and lie it's alright. You shouldn't worry about others. Those who tell you lies and gossip let them have their own time. But as long as you do not deceive anyone, as long as you do not gossip that's the best thing. And after Self-realisation you don't do it.

Question: What is the path we follow when we die? How long before we are aware and mobile again?

Shri Mataji: Now about the death we should not worry; we are talking about the present. Death is nothing but changing your dress, that's all. It is nothing. But that you will realize very soon, as soon as you get Realisation you will never think of your death. And even at the time of death There are very few Sahaja Yogis who have so far died; always they die after the age of 73-75, something like that. Though they were told that, "You will die within one day." or say, one month, they are still alright - some blood cancer patients and all that; they are still alright. So one doesn't think about that. One thinks about the present, enjoys the present and when the death comes - it doesn't matter, it's alright. It's nothing important.

But you are protected. You never die in an accident, you never die in a funny way, somebody cannot kill you, you will be saved. You die very peacefully.

Question: Can you please explain, Shri Mataji, how to relieve pain?

Shri Mataji: It depends on the kind of pain you have. And if you have a physical pain in Sahaja Yoga we have so many methods by which we can relieve the pain; mentally also. This is only meditation that will help you: for 5 minutes in the morning, 10 minutes in the evening. For every centre there is a way - they'll tell you, they know everything - you just follow it. All the pains can be relieved in no time.

That's all?

Question: [UNCLEAR]

Shri Mataji: Depends on, depends on, depends on. You see, after Self-realisation it is your free will - whenever you want to be born. But incarnations are born after 2000 years normally because they want to correct people or establish again some goodness in them. And also some people who die actually hang around also. They don't want to die: they have still some greed left in them or some sort of thing so they hang. Some go into limbo as they say. So all these things are different, different varieties.

But for Sahaja Yogis - no problem. If you are a Sahaja Yogi you die at your will and you are born at your will, if you want. And you will because you want to change the world. You get such compassion, such compassion. I mean, you don't pay to any Sahaja Yogis anything neither will take anything from you. But look at - here there are people from Sydney, from here and there, they all are here - just compassion. Isn't it nice to feel that way? Everyone wants to look after you. You become part and parcel of the

whole and everyone wants to really help each other in every way possible.

Also materially you improve, I must say. It's not a lie but it's a fact because I was myself surprised that in London we have so many Sahaja Yogis, in England, and none of them are unemployed surprisingly. Unemployment was so high there. And here also I find all of them are very well placed, everything is very well. Everything works out. This is Mother's chocolate, you see.

Question: How did you discover the system in 1970?

Shri Mataji: No, no, I knew everything but the problem was I wanted to discover a system by which I could give realisation en-mass, to masses, not to one person. Because one person makes no difference. All these great incarnations came here and they suffered. So anything that is discovered Say, electricity was discovered by one individual then it was worked out, now it is for masses. So everything that is there has to be for the masses. So what I've discovered is only an en-mass realisation how to give by studying human beings what problems they have, their combinations and permutations and it has worked out.

Question: How you pass the situation of experiencing ecstasy and agony at the same time?

Shri Mataji: These two are two faces of one coin; these are dualities. What you have to have is just joy. So sometimes people are in ecstasy and sometimes in remorse, or some sort of a very harmful type of depression. But you get out of it, completely. That's the thing you have to experience. Ecstasy is coming actually not from the Divine, it comes from emotional feeling; and also the depression comes from the same. Or it may come from ego: supposing somebody suddenly is announced as the Prime Minister - he feels the ecstasy. Then they say, "No, you are not elected." - then the depression, at the same time you can have it. But this is the difference. Absolutely different, absolutely pure joy.

Question: You spoke about the need to have a desire for Self-realisation. But aren't we trying to become desire-less?

Shri Mataji: That is how: once you get your Realisation then you become desire-less. But first you must have desire. The reason is you have been given freedom; human beings have got freedom not the animals. So I respect that freedom. So unless and until you desire I cannot force it on you. That's why you have to have desire. Then you become absolutely desire-less but you become so powerful whatever you desire - even by chance - it's there. Something very surprising. It is to be experienced: that's all I would say.

And then you'll be surprised at yourself how fantastic you are. Just now you don't know what you are, to be very frank; you don't know what you are. It's a fantastic thing that human being at the epitome of all your evolution, at the epitome. It's just a wee bit of journey and you are there. This is the last breakthrough of our evolution, just last bit.

Question: How do you tell the difference between egotistical desire and a spiritual one?

Shri Mataji: Just now your desire should be: you should get your Self-realisation. That's all. Simple. Very simple, isn't it? Then the ego disappears. How? Just now I showed you it is sucked in so there is no more ego, no more your conditionings. Is it clear like this?

Just now only simply you have to desire that you want your Self-realisation; that's all. It is not egoistical or anyway it is disdaining.

Then how do you know it is from the Divine? So now, what you have to do when you have got realisation then you put your hands like this and ask for anything. Now if you are not believer of God you ask, "Is there God?". You ask three times - start getting cool breeze. Now, if there is a nasty fellow who is saying that is a big master, ask the question, "Is he a master?" - you might get a blister a little bit. Everything. Was Christ the son of God? Alright, ask the question. Whatever is the truth you will know, yourself. You have to certify yourself, nobody has to tell you. You will know yourself. Once you become the master you would be amazed - you would know so much. I mean, it is a very subtle science, very subtle thing about this divine machinery within us which has

been described in the Bible as the Tree of Life - it's very subtle. But people know it in no time: in one month time they are experts, such experts. Anything you want to know - in the beginning you have to use your eyes, later on you don't have to use also - it will be just revelation coming to you; it will be all revealed.

The second state is called as doubtless awareness - nirvikalpa samadhi, doubtless awareness. It's a state where you start giving realisation to others, working it out then suddenly you become that state. It's not question of mental but it's a state where you can give realisation, you can cure people. Then you don't ask questions: you stand here and answer like he will do, Stephen. Like you become the light and Christ has said that you do not put the light under a measure. [bushe!].

Question: [UNCLEAR, about Christ being in India]

Shri Mataji: That's a fact. No, no, he was there; he did not do any studying: he didn't need any studying as such. But he was there because India at that time was a country of yoga, a country of very deep knowledge and wisdom and this knowledge of Kundalini they all knew about it. Only thing they could not do it en-mass. It is a country of knowing, it is a country of great divine culture also. That is a fact. And that Christ came there because he felt very convenient there.

I come from a family called as Shalivanas. He was an old king long time back. There is a calendar also in the Shalivana. In his books they've read that he met Christ in Kashmir and he asked him, "What's your name?"

He said, "My name is Isa."

And he said, "You are from this country?"

He said, "No. I come from another country which is a foreign country but this is my country." Very clearly he said it; it's all in Sanskrit written down in the books of this [Shalivana].

So interesting it is that he was here definitely. And also there is a tomb of Mother Mary in one place. Even Moses died in Kashmir. There is a valley there, Nebu valley which was described in the Bible and it's there. I told this long time back but now there is a book, they said, about it.

So all these things are true because India was a place of great peace and yoga because the reason might be that the climate in India is so good that you don't have to worry about, too much worry about going out of the house or to fight the nature; there is no need to fight. Nature is very good. So people could live in jungles without any problem, fruits were there, everything and then they become introverts and started trying to find out about themselves.

So the growth that was outside in the West started inside in the East. So as such a big organization or we can say, such a big civilization has been created in the West also it must have its roots; the same tree must have roots and this is the knowledge of the roots. So you can find so many things which are absolutely describing this Kundalini.

Till the 12th century in India they used to have awakening of one guru will have one master, one only. Traditionally it was like that till the 12th century. And all this was in Sanskrit language like 13 000 years back there was Markandeya who has written about it. In the 6th century Adi Shankaracharya has written about it. Everybody has written about the Kundalini: that that's the only way you can get your realisation and all that. But then only in the 12th century the saint Gyaneshwara from Maharashtra, he wrote it in Marathi language in his book "Gyaneshwari" in the 6th chapter that it is the Kundalini. And he asked permission from his guru - his own brother was his guru - that, "At least allow me to write it down."; it's the first time. Then we've got Guru Nanaka and we've got so many people who have said about it; Ramdasa, so many people have talked about it.

So as we have to learn science from the West, it doesn't matter if you have to learn this science from the East because it is for our good, for our nourishment. But I would say that it is not only William Blake, then you can say [UNCLEAR], so many of them have described about these times very clearly, very clearly. So that shows that it was there - like Lao Tze has talked about Tao: Tao is nothing but Kundalini, and Zen is nothing but dyana [meditation]. So all of them knew about it but they didn't know how to give en-mass realisation. So it became all language, language, language, just talking. It never became an experience within.

So if you go to China they talk about Lao Tze but they don't know that you must get your realisation. This is the problem that it is said, again and again, that you have to be born again then they put a brand "born again". You cannot do it - "born again" - without anything inside you; it is just a brand, another brand that you are "born again".

You are born again when you get powers. The first power is that you can give realisation to others. Secondly, you can cure people; thirdly, you become a witness. So many powers there are. These powers must manifest otherwise Just if you become a Governor you must have some powers otherwise you just brand yourself as "Governor" - nobody can tax it.

So it is not some any clan or anything. It is just your evolutionary process by which you become and then you find the collective because the microcosm becomes a macrocosm, a drop becomes an ocean and then the whole ocean is there - your own. That's a wonderful thing that should happen to all of us. Alright?

There, please, you.

Question: Do all these things you are speaking about happen with realisation or do you have to refine the process after realisation? Do you have to expand it?

Shri Mataji: No, no, I never needed any realisation, my child, I was born with realisation. Alright? I told you I knew all these things. As far as I am concerned, I would say you take your realisation and then you will know about me. Alright? Because the use of my telling you anything? If I tell you anything Christ said that he was the son of God: it was a fact but they crucified him. Now I don't want to get crucified. Alright? So you better know me when you have got your realisation; that's a much better thing than to know me as it is. I may say anything, nonsense. Why should you believe me? You should not. And you should not believe even if I say that this thing happens till you get it. That's very much better; there is no need to have blind faith into anything. Blind faith is not going to lead you anywhere. Till you have received the experience you should not believe into anything. First receive your realisation, you certify yourself and then you say what you have to say. Alright?

So I think we've had enough of questioning so let us have now the experience which will take only ten minutes. But those who do not want to have the experience should not disturb others by staying over; they should leave the hall. But those who want to have the experience should stay here.

[Shri Mataji speaks Hindi from min 46:03 to 49:12.]

I'm sorry I have to talk to them in Hindi language, you don't know it.

It's very simple. You have to take out your shoes because this Mother Earth helps us a little. So take out your shoes and put both the feet apart from each other.

Now as I told you, you have to desire. And symbolically when you put your left hand towards me on your lap only, not with any difficulty - just on your lap, comfortably - that means you are desiring to have your realisation because the left side is the power of desire. With the right hand we'll try to nourish our centres and this nourishment will help us to raise our own kundalini. It's very simple. This you have to do only once or twice: yesterday some people must have done it and today But otherwise there is no need to do it in my absence. They will tell you what is to be done: it's very simple to correct your centres.

But there are three conditions which are very simple and which are very logical. The first one is that you have to be very absolutely self-confident that you will get your realisation. In no way you should be diffident. All of you can get your Self-realisation without any difficulty if you have your self-confidence.

Secondly, you should not feel guilty at all. There is no need to feel guilty in my presence. At this present moment forget the past. All those people who tell you, you are a sinner, you are this Forget them. It's nonsense. There isn't anything like that. You are

after all human beings; if you do not commit mistakes, it's alright - after all you are not God. So you should not have these feelings that, "I am guilty." In my lecture if I've said something also, you forget it; it is not for you to make you guilty at all. If you feel guilty then you catch a centre here on the left hand side - we call it the left Vishuddhi. And when you catch this centre then you get a problem called as angina or spondylitis and sometimes your all organs become lethargic. So please don't feel guilty. That is one thing very important.

Secondly, you have to forgive everyone. Everyone you have to forgive because whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. Now, logical again: if you don't forgive anyone then you are playing into wrong hands not the person who has troubled you - he is quite happy or she is quite happy - but you are the one who is suffering. Isn't it? So best is to forgive. Forgive everyone one of them and don't even think of them because it's not good, no use; why should you think of them even: they are good for nothing. So forgive all of them, once for all. That's the third condition. That's all.

I think it's clear to you, it's very logical: these three conditions are not something great; you can easily do it.

Now you put your left hand towards me and right hand on your heart. We'll first show you, you can keep your eyes open; later on you have to close your eyes. In the heart resides the Spirit. So first we put our hand on our heart. Then if you are the Spirit you become your guide, your master. So we put our right hand in the upper portion of the abdomen on the left hand side. He will show you. Then we have to take down our hand in the lower portion of our abdomen on the left hand side. This is the centre of pure knowledge: knowledge by which we know how to handle this divine power, how to work it out; it's pure knowledge because it is absolute. Then you take your right hand in the upper portion of your abdomen again, then onto your heart, then onto your corner of your neck and your shoulder and put your head to your right. I've already told you about this centre. Again this is catching. Don't feel guilty, for heaven's sake don't feel guilty. You are not going to miss your realisation for that. Now please put your right hand on top of your head, across, putting the fingers on one side and the thumb on the other and put down your head as far as possible. This is the centre you have to forgive everyone in general. Now take your right hand to the back side of your head and push back your head as far as possible. Here now, without feeling guilty, without counting your mistakes you have to ask forgiveness from this all-pervading divine power called as paramchaitanya. Now stretch your hand fully. Now the last centre is important. Put the stretched palm on top of your fontanel bone area - the taalu which was a soft bone in your childhood. Now push back your fingers - this is important; push back your fingers so there is a good pressure on your scalp. Now please put down your head as far as possible and now move it clockwise seven times. That's all we have to do. But just stretch back your fingers: that's important.

Now remember you have to put both your feet apart from each other. You have to sit in a manner that you are comfortable: not slouching too much or stretching yourself. If there is anything that is tight on your waist or on your neck, please let it little loose. And now you have to close your eyes. You can remove your spectacles because you should not open your eyes till I tell you.

Please now put your right hand on your heart. Here you have to say about yourself, a very fundamental question you have to ask me. You can call me "Mother" or "Shri Mataji", whatever you feel like. "Mother, am I the Spirit?" ask this question in your heart three times. "Mother, am I the Spirit?" three times ask in your heart. It's a very fundamental question which will help to open this centre.

Now, if you are the Spirit you are your guide, your master. So now please take your hand onto the left side - we are working only on left side - of your abdomen, on the upper part and press it hard and now ask another fundamental question, "Mother, am I my own master? Mother, am I my own master?" Ask this question three times.

I've already told you that I respect your freedom and I cannot force pure knowledge on you so you have to ask for it. Now take down your right hand in the lower portion of your abdomen and press it hard. And here you have to ask six times because this centre has got six petals, "Mother, please give me pure knowledge."

As soon as you ask for pure knowledge this power of kundalini starts rising upward so we have to nourish the upper chakras, the

centres with our self-confidence. So now take your right hand in the upper portion of your abdomen on the left hand side, press it hard and here you say with full confidence ten times, "Mother, I am my own master." Say it with full confidence, "Mother, I am my own master."

You have to know that you are not this body, not this mind, not these conditionings, not this ego, not these emotions but you are pure Spirit. So now please put your right hand on your heart and with full confidence you have to say again 12 times in your heart, "Mother, I am the pure Spirit." Please say it 12 times, "Mother, I am the pure Spirit."

This divine power is the ocean of love, ocean of knowledge, ocean of compassion and bliss. But above all it is the ocean of forgiveness so whatever mistakes you might have committed can be easily dissolved in the power of this ocean of forgiveness. So please forgive yourself and take your right hand in the corner of your neck and your shoulder as far back as possible and turn your head to your right. Now here with full confidence you have to say 16 times, "Mother, I am not guilty at all."

I've already told you that you have to forgive everyone in general. You don't have to think about them at all. And just remember that whether you forgive or don't forgive you don't do anything. But if you don't forgive then you play into wrong hands. So now put your hand on your forehead across, with your thumb on one side and fingers on the other side, and hold your forehead. Now put down your head, bring it down as far as possible; please bring it down. And here you have to say with full confidence from your heart - not how many times, from your heart, "Mother, I forgive everyone in general. Mother, I forgive everyone in general." You have to say it from your heart, not how many times. Please put down your head. This is a centre which is extremely constricted and if do not say that it won't open. So please, please forgive everyone. Just say that, "I forgive everyone in general. Mother, I forgive everyone in general." It's very important just to say it.

Now take back your hand on the back side of your head and push back your head as far as possible. Here without feeling guilty, without counting your mistakes, just for your satisfaction please say, not how many times but again from your heart, "Oh, divine power, please forgive me if knowingly or unknowingly I've done something wrong. Oh, divine power, please forgive me, knowingly or unknowingly if I have done something wrong against you." Please say this from your heart, not how many times but from your heart. Push back your head as far as possible.

Now the last centre which is very important: stretch your palm fully and put the centre of your palm on top of the fontanel bone area which was a soft bone in your childhood. This is the actualisation of your baptism. So now push back your fingers, push back your fingers; put down your head; please put down your head, push back your fingers. Here again, I respect your freedom: I cannot force Self-realisation on you so please by moving your hand seven times slowly, moving the scalp, please say seven times, "Mother, please give me Self-realisation." which have to ask for seven times. Please put down your head.

Now please take down the hands. Now put both the hands towards me. You can wear your glasses and watch me without thinking, without thinking. Now put the right hand towards me and bend your head, and see for yourself if there is a cool breeze coming out of your fontanel bone area. You don't have to put it on top of your head - away from your head, sometimes you get it very far also.

Now please put your left hand towards me. Please put down your head and see with your right hand if there is a cool breeze coming out of your head.

Now the right hand again: please put the right hand towards me and with the left hand see again if there is a cool breeze coming out of your head, may be hot. It might be a hot breeze or a hot air coming out if you have not forgiven or you have some liver problem. So please forgive and get the cool breeze. But it's alright, hot or cool breeze - doesn't matter for the time being.

Now please put both the hands up towards the sky like this, push back your head and ask one of these questions: "Mother, is this the cool breeze of the Holy Ghost? or "Mother, is this the all-pervading power of God's love?" or "Mother, is this the paramchaitanya?" Ask anyone of these questions three times.

Now take down your hands. Just put your hands, you'll feel the cool breeze; with the hands like this you just see.

All those who have felt the cool breeze in their hands or hot breeze on their fingertips or through their fontanel bone area, please raise both your hands.

May God bless you. All of you have got it.

[Shri Mataji speaks Hindi min 1:10:40]

Again, those who have felt it, please put both your hands up. I would like to see again. The whole of Brisbane has got it practically, except one or two persons.

May God bless you all. May God bless you all.

So doesn't matter, some people haven't got it, doesn't matter. They must be thinking about it so much, I think. Whatever it is they will all get it. They have to just go for the follow-on we have; also we have a general follow-on. There are some very good Sahaja Yogis here, luckily. We have a very good centre; they'll tell you all about it. You don't have to pay for anything whatsoever. And you will get whatever you want to know, whatever problems you have. All these things can be solved.

So may God bless you all. I'm very happy.

Why didn't you feel it? You didn't forgive? You didn't feel? No, behind you the gentleman, next to you. Didn't feel the cool breeze? Warm? It's alright. You must forgive, just you have to forgive. You'll be alright, just forgive. Logically you understand what I say, isn't it?

I would like to meet you, people, if you want to meet me but I don't know how to arrange it.

[Till the end of the video Shri Mataji meets the seekers while Sahaja Yogis sing bhajans.]

[Hindi to English translation]

I would especially like to tell the Indians not to leave while the realization program is taking place. Yesterday, while the realization was taking place, 5-6 Indians who were sitting among the crowd, nonchalantly got up and left. How (socially) distasteful it looks! This (spirituality) is a part of your cultural heritage, you must know this thing and how awkwardly you people (Indians) behave, how will these (Westerners) people perceive you? Yesterday, 4-5 people left so abruptly from the crowd and the Westerners were left gaping, wondering just why are these Indians, of all people, leaving? And these are the people (Indians) who keep hovering around false gurus, following them in temples, throwing their money on them, all such nonsensical businesses keep going on. Anyone (false guru) who gives them little money or creates silly miracles like producing rings (jewelry) in the air, these people will run after those types of gurus! Such immature gestures of these Indians have serious repercussions on the minds of the Westerners who wonder why does the Indian diaspora behave in such an abrupt fashion? And it becomes difficult for ME to explain such a scenario! Such immigrants (Indians) are caught up in a scenario as complicated as, planting an Indian mango tree on the English soil and when it grows up, it can neither produce Indian mangoes nor English apples! Such is the extent of their cultural disjointedness! One must never resort to such alienations! You must retain your respect for your cultural heritage and show it. This happened yesterday and happens in many places generally too. I feel quite surprised that getting your Realization is such a prized happening, it is something that innately belongs to you and you must attain it and understand its importance thereby, holding one's Realization in high esteem! But they (Indians) will ritualistically, break coconuts, ring bells (in temples) but never realize the reality! What is meant to be attained, must be attained! Even now, as I am still addressing this issue, 3-4 Indians have had the nerve to get up and leave. Now, they will go and camp in temples, ringing bells no end! And then such people's children are not going to be believers of God, understand it very well! Such folks' children will question them on what kinds of

superficial rituals have they been following all along! Ringing bells unceremoniously in different places, day after day and night after night and gain no perspective on it, no end to these baseless rituals! The Indians back in India are not like these people, they have a tremendous understanding! Now, in Delhi and Noida, there have been approx. 10k-16k followers who have received their Realization. Such melodrama, display of superficiality (among Indians) one gets to see here only! 2-4 Indians will drop in and walk out! They shouldn't enter at the first place and now that they have entered, they shouldn't just walk out so casually! Must observe an etiquette! Shouldn't they?

And our SYs feel flummoxed at their behavior - what kind of people are these, how do they afford to behave so obnoxiously! Now, see how beautifully they recited the mantras in Sanskrit! Have you ever heard such melodies, the way these people sing? When you immigrate, you may adopt the filthy ways of the West but don't forget the majesty of your own country's culture, it is imperative! So much Indian diaspora here and each person worse than the next! Forever running after money! Fine, make your money but don't you realize that money has no significance in front of the Divine? You don't even enjoy the money you make! At least, all of you, attain your Realization, understood? Use your wisdom!

1992-0222, Talk to Sahaja Yogis Before Departure about Children

View [online](#).

22 February 1992

Departure

Brisbane Airport, Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

Talk to Yogis, Brisbane Airport (transit to NZ). Brisbane (Australia), 22 February 1992.

You shouldn't go in the sun, in the daytime, I must say. It's a worse sun than in India I tell you. It's all right in the morning, about nine-ten o'clock, and in the evening, after six. It's a very bad sun, and then you get all these problems of the skin, you see these days, they are developing, what do you call, cancer of the skin, very common. So one should never go to extremes, go up to this and then stop it. The whole of Brisbane was empty, they all had gone to the beach I think. Even now, it's very hot. Little later it might be. Best is the morning sun.

Now there's a very big trend according to the newspapers, that people are taking to alternate religions now, they are fed up with the Christianity. They are going to Buddhism and other things. So one has to talk to them, that Buddhism, what Buddhists have got? Nothing. They are so much [INAUDIBLE]. Islam also is taking roots. So we have to move, and we have to talk to them, otherwise...You see once you get this Islam nonsense, you can't get out of it. Is the worst of all. You have to talk to people about it all somehow. I don't know, how do you stop. They are fundamentalists. Absolutely. And they say that if anybody wants to get out of Islam, then they try to kill that person. It's so dangerous. Look at this Salaman Rushdie how they got after him. This is very dangerous to have Islam [INAUDIBLE].

But I say also Christians are responsible, because Christianity is going from Christ, so they think that if they go from here to there, will be better. Is nonsense. Is like conversion. That's not going to help. You have to have transformation. Yesterday's speech was good, Mine, on that point. You've made a tape [INAUDIBLE]? You have the tape. So, will you bring that tape with you, to Sydney? Make a copy. That was a good tape when I have talked about all the religions. What was missing in them. Like Bombay is the climate here. [HINDI] It's very unusual to have such a rain, isn't it? Continuously you don't have this kind of rain here in Brisbane.

1992-0223, Shri Mahasaraswati Puja: A subtler attitude towards creativity

View [online](#).

23 February 1992

A Subtler Attitude Towards Creativity

Mahasaraswati Puja

Epsom Ashram, Auckland (New Zealand)

Talk Language: English | Transcript (English) - Reviewed

Shri Mahasaraswati Puja, Auckland (New Zealand), 23 February 1992.

I see many more New Zealanders, very happy to see all of you here.

Today I thought we should have Mahasaraswati's Puja. Would be a good idea, Because we did Mahalakshmi, let's have Mahasaraswati. So, Mahasaraswati Principle is on the right side as you all know. First is the Brahmadeva's Principle, which is the Saraswati Principle, and then this Mahasaraswati takes you to the principle of Mahabrahmadeva called as Hiranyagarbha. Now this Hiranyagarbha Principle is very important for Sahaja Yogis. First of all, those who think too much or those who create too much without realization, those who express themselves in poetry or in literature or in music, you can say, in paintings, in all kinds of arts; if they are not realized souls, then they go to the left to the extreme or to the right. So for example if there is an artist, if he goes to the right gradually his paintings will become extremely violent expressions. Would be very much showing something very violent and also rather, I would say he would be a man who would be inflexible. He'll have his own style; he can't move into another style. He'll use the same style and he will not get into any other style.

Kind of a austere nature he develops in his productions and then when he gets tired of it, then he will take to something you can say like abstract art but without realization the abstract art can be something very absurd and funny. I have seen the extremes of it that I've seen people who put big canvases on the ground and poured lots of oil paints one after another and roll over it, is supposed to be a painting. They say this is spontaneous because they fell on it or they rolled on that so is spontaneous painting that's come out. Now this spontaneous painting should come from a spontaneous personality not by rolling on thing or something, I mean, all sorts of things they do but there's no end to it to which nonsensical things they think of. And they think they have achieved a lot and they've done a lot and also they sell it to people who have too much of right side. They like it. So... they put in lot of effort to create this kind of a painting. Also that today's pop music also, which is very aggressive, is from the same outcome because you cannot ascend, so you move to your right. And this pop music then starts now it's becoming so horribly noisy, I don't know what to call it. Absolutely it can deafen your ears if you listen to it and the whole thing is, the whole gestures and all that are so ugly and so aggressive as if they're going to eat the mike sometimes I feel the way go on with the mike and things.

And see then these people also impress such people who are very right-sided and so they become popular. But the popularity is not the sign of real success. It will come and go away. All such artists and painters come and go away they have no, no standing, they are there for a short time. And then the history talks about them those who have been in the center⁵⁴ never about the people who went to the extremes. God knows how many must have come and gone. And those who are today also painting or singing in that way tomorrow they will not be known. One after another you see the craze comes in one comes and goes away another so they are crazy people and they create a craze and the crazy like them enjoy the craze. So it amounts to something that is just wasteful creates no impression in the history. So this is the right-sided nonsense that comes out of the right side movement of the sympathetic going too far with your creativity and also your writing.

And there were many writers in English language you know from Shakespeare you can start who showed the futility of human endeavour like we call an avadhuta, the one who has reached a very great degree of development in his spiritual life. He can see the futility of human endeavour and then he brings them to the point that they have to rise above these stupid and human endeavours and take to some sort of an endeavour, which will bring them something higher and also will create something of an

eternal value. Then also we have, I think in English language I have said, [INAUDIBLE] to Somerset Maugham and all that. They're very centrally placed people, also Cronin was I would say, but then this Hemmingway came, and he started moving towards the right. Now I don't know I don't read now modern novels because all full of filth. So it moves to the right. So one is which moves to the right and talks about all kinds of violence this that, that also is absolutely not palatable to human consumption I tell you. But still they write and people like it. People want to read about Hitler, they want to read how people were killed, war stories this that. They want to see pictures which has full of violence, who are killing this and that, so that their own desire to be violent is satisfied in seeing those things in films and in, otherwise also reading such books of that kind.

On the left hand side when they move you see these artists then same about musicians as I said that the musicians become sort of a absolutely suffering from Greek tragedy all the time. They go on crying and weeping and saying that this is sort of, we have been very sad and this sadness and the tragedy of life, I mean they go on crying and make you cry also. So there's no hope for them and they just go on doing such stupid things. Then we have you see many artists also of the same kind specially French. French writers as well as French poets also and French painters if you see. They are very left sided because they drink a lot. If you go in any France village after seven o'clock you can't find even one person on the road and even if you want to find out the road and you knock at the door and request them that you would like to know some road and all that, they're all drunk already at seven o'clock. So with this thing they become extremely over-romantic type and they sing songs of romance, have no romance in their life you see, they just, some sort of a imaginary romance they have and they live in that imaginary world of pain and sufferings and they have their own ideas about their own romantic models that they formed in their heads you see with their left side. So the poets and the writers go to the left side like that and in say for example in our India we had those Muslims used to drink a lot then they started a thing called as gazal 113 and that gazal is nothing but crying. Even in certain poets you see, we have this kind of a thing in the other places where there were many poets who were seeking God and were crying, "Oh God, when will I meet?"

and in separation they are singing, not in the meeting, not in the yoga but in separation they sing, "When will I meet You, oh God?" and all that. And all such people who are still seeking like such songs going on. Up to this much is all right but then you get lots of grotesque type of writers also who write such horrible things that you feel you are in hell the way they describe things are horrible. And in Sanskrit called as bibhatsa () create a bibhatsa-ras (). And it's the description of very filthy things which were never before even in English language. Never I saw that but now some books are full of filth and dirt and horrible sex descriptions that you just can't bear it. So all this comes with the left side movement that, because you see society also moves from sometimes to the right sometimes to the left. So when it moves to the right they like right-sided things sometimes they move to the left they like left-sided things. So also there are people with two types of temperaments so that's how they start appreciating these things and unnecessarily they believe that they are tragic.

As you know about the Greek tragedy which is a very sort of a fundamental thing I would say for a Western Western literature is a Greek tragedy where a woman marries a man but she doesn't love her husband so she loves somebody else and that tragedy is there. I mean it's artificially created tragedy that shows that you are married to some man and you should be happy with him. Of course I mean if the man is very bad and troublesome and all that then you can give him up. But what's the use of pining for another man, living with one other man? Sort of a thing as you must have heard about Tolstoy who was another great realized soul. He's written Anna Karenina and ultimately he saw that Anna Karenina commits suicide. Because what she was doing a wrong thing you see, so he brought the whole thing so beautifully out and such an introspection all the time you see going on and also the futility of this kind of a romance that was there. So all this shows to us that there are people at the same time who are in the centre I would say in French writers also Maupassant was one of them whom I would put in the centre. He showed both the sides and he showed the right side also. So we have had Goethe, we had many sort of people in Europe and England also in English language because I am talking about English language.

But also same in Sanskrit, in Hindi, in every language we have the same type of people but more in Sanskrit. We don't have many people with this right or left side. The reason is: for literature there are some rules and regulations. It's not the Western idea in India that we should be abandoned people. That's not accepted. So even in literature there is a kind of a restriction. What is a literature? Sahitya, it's called as sahit (), means which will be benevolent. Sahita () means which will be benevolent. If it is not benevolent then it is not sahit, it's not literature.

Then it is trash. So that restriction you see, which is there which is given to us by great saints and seers, is still accepted. Of course, some people deviate a little bit, little bit they deviate, but once they deviate it goes out of the society, people just don't read it. Say for example some people must have written this Karma Sutra or something long time back but we never knew about it, we never read about it till the Germans came and made such an ado out of it, we never knew there are such books. Even now I don't know who wrote it or I've never read such a book, I've never seen it with My own eyes but we have heard about it that people wrote such things. But actually if you ask a ordinary human being in India who is maybe a scholar also, he will say, "What's that? I've never heard about it." But the Germans or the Japanese very particular on these things, they want to find all such things. So these creations of ugliness I should say, or of vulgarity, all these are a compensation for people who are very right-sided also because a right-sided man will always take to drink. Because you see he wants to compensate so the right-sided man also will like such horrible things just to quench his thirst for power you see.

He's so mad and then he would like to little bit neutralize that movement in such a way that his right-sided behavior is little bit compensated by the left side. So the people who are right-sided take to drinks very much. You will see people will work very hard and two nights, Saturday and Sunday night, they're just drunk. Then Monday they'll come out with a hangover. See it's very interesting to note how human being are. For five days they will slog, slog, slog, slog, slog and then two days they'll just go into a kind of a hibernation as they say and absolutely lost to the whole world. Whether they are doctors or professionals, they don't care. So whatever they earn in five days they'll spend it in these two days in drinking and finish it off. So that's how the total gain in all that creativity comes in. Now, when these extreme things start showing results and then the artist gets just fed up with this kind of thing going on all round he sees and all that.

Then within him rises a subtler attitude towards creativity, towards art, towards books and all that and then he starts in that, reading about the true knowledge pure knowledge. He wants to see paintings or he wants to listen to music which sings of Divine or divinity. Whole that madness makes him really think that now we should start doing something better and then the Mahasaraswati Principle starts working out. But in that also when they start thinking of God, they fall into traps. Like you see somebody might fall into some sort of a religion. Now as you know these religions so-called are just money-oriented or power-oriented. They are not at all in no way spirit-oriented. That's the reason when they are not spirit-oriented what they give people is a kind of a personality which is all mental. You ask them about Upanishads they will recite verses after verses. Gita they'll give big lectures on that hours together.

For this Chinmoy you see if you hear him, he speaks for hours together on Gita you get tired and bored stiff with his lectures. He can speak about it but nothing inside. Nothing inside and whatever they speak has no effect on others also because they are not awakened people, they are not connected with the Divine and whatever they do is just mental. So when the Mahasaraswati Principle is awakened you start seeing it clearly that "This is mental, this is not the truth, there must be something higher." They read about all the spiritual works in their own religion in which they are born, then they start moving out and reading about some other religions also. Then this thing that every religion says the same thing then it comes to the Agnya point. When it comes to the Agnya point only there then suddenly they realize that there is something wrong, that people are mentally only accepting this religion and there must be something beyond this. At that point if somebody gets the realization, he just takes to it. But this Mahasaraswati Principle has to be awakened in all the people who are musicians, who are artists, who are this and that and that. And those who have reached that state, then suddenly they can get realization very easily.

I've seen some people, very great artists they are today but when they came to Me first were not at all well known or anything. But when they came to Me while singing only they got their realization just singing. Or there was one gentleman who was just playing tabla before Me, I would not so good, all right, and then I was in Pune where I saw him, and in Pune he was playing very well and I said, "He's the same fellow." But somebody said, "No, no, Mother, he's not the same, he was not such a great player." I said, "All right." I had taken some flowers for these musicians so I sent it. He came running and touched My feet. "Mother, have you not recognized me or what?" I said, "I have, that's why I have brought you the flowers." I didn't know what to say.

But the way he had improved, now he is a world famous tabla player, world famous. It has happened with many others also the

sarod people with the sitar people, so many people have achieved a lot. Musicians they after coming to Me they have asked Me that "Please, do something that we should be able to enhance our creativity." I just said, "Take to Sahaj, that's all." And when they were awakened very surprisingly today most of them are very well known musicians and very famous in India. Of course, the Western musicians I don't know where to lay My hands because I don't know, till they the way they are screaming these days I think their throats will be out may be something then they might come to Me. But on the whole My own idea is this, that those who have reached Mahasaraswati level through reading or through creativity, but through writings or anything, when they reach a certain state of Agnya, then either they get disappointed go to the left and absolutely think that this is all useless. Or else if they get realization they become really very dynamic artists, very dynamic writers and people who are creating something of an eternal value. So many Sahaja Yogis who have never spoken on the stage, who have never been on the stage they said, "We had a fright for the stage." They all, surprisingly now have become great orators and speak very well and know so much.

So this is the Mahasaraswati Principle. Now this makes you a person much subtler and you start becoming aware that the gross understanding we had about our art or our creativity has to be subtler, we have to be subtler people. And then such writers only appeal to people who are subtler. Like William Blake was regarded as a mad poet. I mean in India I never read about him. I did read on My own but in the colleges university they never had William Blake or in any book as such there was no William Blake. But when you go to these people and talk to them, there was one called Mascaro fellow, he has translated Gita into English, is a very wonderful person. He is, actually I think he is a Italian. Now he is no more. He lived in near Cambridge.

I went to see him, he was very anxious to meet Me and when I went there you'll be amazed, he did My aarti, and he said a mantra in Sanskrit that "Oh God, You have come to my house! What have I done in my previous lives that You are in my house?" Such a beautiful poet, you see, and he said in Sanskrit language, he was a master of Sanskrit. So I asked him, "From which book you have taken this couplet?" He said, "I've composed it myself." So beautiful it was, and then he said certain things from Gita and all that. And he said, "Mother, I don't know You might be ..." He was very old that time. He was eighty years of age. He said, "Mother, maybe You might be able to change these English, but I don't think I've done anything. Even when I translated Gita they are just reading only.

Reading Gita, that's all. So what's the use of my translation? Just like Bible. Now they are reading word by word Gita. So, finished! What's the use of doing this work?" And he was so disappointed with the whole thing. So he said, "What will You work out? How will You work out?" I said, "All right, I'll try."

He said, "Of course, You are there; You are an Incarnation." He just recognized Me. "I know You'll work it out." He wrote a very nice letter to Me also and then he died. But such a nice man and he suffered a lot. Nobody tried to understand him. He said, "I talked to so many scientists and things and they're absolutely useless and very superficial. So I don't think in this country of England You'll be able to do much, is a very superficial country." There were at least twenty English Sahaja Yogis with Me sitting there listening to it. He said, "They are extremely superficial, this language is superficial, they don't know about anything about Spirit or anything about Kundalini."

And he was a very well read man very deep person and he told Me that while he was studying gradually he felt this Mahasaraswati Principle the way he didn't say Mahasaraswati³³⁹ but he felt there must be subtler knowledge subtler knowledge. So he took to books like Gita, this, that, and then suddenly he felt that it's all reading again. It's just the same like translation and specially when he translated Gita he was amazed that people were just reading it like Bible then. Then he said that "Mother, I don't know how but one day I was praying to Mother Mary and to the Holy Ghost and I got my realization." So he was a realized soul and he saw Me in dream, you see. He said, "In dream You came and gave me realization." It's surprising. He saw Me in dream and he got ... There's another few people who have got it, but specially him. I was so surprised so when I arrived in his house he recognized Me immediately.

He said, "I saw You in my dream. You came and gave me realization, You awakened my Kundalini ³⁵⁴ and You gave me realization." So you can imagine that this gentleman was so beautifully placed so subtle, he was that at the Agnya point. He just got the dream and he got realization. And he said, "All the knowledge is now revealed to me so much more." And then he sat down with Me. And he said, "Can you stay for some time?" I said, "I am now going away." But at least for five hours he was talking

to Me. He was not tired, he would not leave Me.

Such an old man was sitting at My feet. I was telling him, "You sit on the chair." "No, I'm very good. I'm very much all right You sitting there." So this is what happens with this Mahasaraswati Principle developing within us. But we should allow that to grow within us. So in Sahaja Yoga we are not told that we are not to read any book, not at all. We have to read, but in that book we have to see the subtle points and see for yourself. I don't read any scriptures, because I don't need to read. But when I started reading the, you see, these intellectuals, what they have to say, I was amazed that they are saying the same thing.

There's nothing new. What I know, what I say, that's what they are saying. There's nothing new about it; there's nothing special about it. Just what all the scriptures have said, they have said the same thing, and these people are saying the same thing. But by saying these things, how are they going to propagate? Nothing. It will be just again something that will happen outside and it will drop out. It doesn't become part and part of yourself, so it has to become innate. That's only possible if your Spirit comes into your attention. There's no other way out.

So luckily you all are realized souls and your Mahasaraswati is very much there, but I would say you must read. Read books of value and understand how it is absolute Sahaja Yoga there, how it is there. Anything you take up you'll be surprised that all these books are talking about Sahaja Yoga. May not be all of it, but part of the Sahaja Yoga is there. All of them talk of some part of Sahaja Yoga but not the whole of it, because they came at different times. And now the Sahaja Yoga is the time when you have to know the complete, integrated knowledge of this religious thought that was there. Complete integrated. And that's how you understand that all religions are integrated. So one should, in Sahaja Yoga, after you come, people don't take to any reading. Is a wrong thing.

They should read and understand what others have said, where have they gone wrong. But not these nonsensical people. You shouldn't read these nonsensical people which you know are nonsensical. But so many, the other day I got this book of the Christian Science. It's all Bible nothing special about it. They are saying you should not do this; you should not do this, and all that. It's all written in the Bible. What new things are you telling? Nothing. You don't need a science for that.

It's just there. But they are making money out of it by explaining and this and this. No explanation needed. Because that has to come within yourself is the point which is not there. So now, this Mahaswaraswati Principle is awakened within us and we have to read and see the subtle side of this growth of thought, how it grew up and how it became subtler and subtler, and how so many people in the world have contributed to it. So many artists, so many musicians and so many, we can say, writers who have really contributed to the central path of Sushumna⁴¹⁶ because they became realized souls. They were realized souls. Some were born, and some became, and then they completely wrote about the yoga. For example Rabindranath Tagore, in the beginning he writes, "How, when will I meet you my friend?" and all that.

What you call the separation song, [INAUDIBLE] yoga. And then after some time, suddenly he gets his realization, because he becomes subtler and subtler and subtler. Then he writes about his meeting, his meeting the Spirit and he writes about it. So these things work out in such a manner for some people that by their subtleties they arrive at a point of realization. Same thing happened with Buddha. He did the same thing. He renounced everything, renounced His family went out, read Upanishads this, that. Everything He read and ultimately reached Gaya where He was sleeping under a banyan tree. And while sleeping only, He was so tired and fed up, He got his realization. And that's what is very important.

But for the Buddhists what He did before going there is important. So they also want to also renounce this and become sanyasis, this, that. But by becoming that, nothing is going to happen, this going to Gaya and sleeping there- also won't happen. It has to happen because He was a pure seeker, true seeker and that's why it happened. But for Sahaja Yogis, they don't have to do anything of the kind they just get it, realization. Because I think most of them in their last lives have crossed most of their problems, and have known that it's nothing, it's all nonsense in all these things. Or maybe in this life also they must have realized it's all nonsense. And then they must have come to Sahaja Yoga. So, it's a very great luck for you that you are here and you've got your realization and that you are enjoying yourself.

May God bless you!

Another side which I have left over is the political side - on the right side, you see. Even in politics, the growth becomes subtler and subtler. Like in say, we can say, in Russia when it was such a power-oriented thing. It's not money-oriented. The Communism was so power-oriented it reached a place that person like Gorbachev was to be born who would put it in a proper sense, and he came on a central path. He didn't want complete democracy as it is in America, it's a demonocracy, but he wanted a balanced thing. So far he has not been able to manage, but I'm sure one day he will be managed, but he will be known all over the world for his great, great thought and great work of reducing the pressure between the two great, or say between the two ideologists. And he's done such a good thing that now there's no war, going to be no war, as I mean not a very big world war but could be little bit here and there. That also is coming up which is a problem of fundamentalism, is not due to political but fundamentalism.

So now the problem today is fundamentalism and that also comes from the right side, absolutely. Fundamentalists are all right-sided people and this right-sidedness takes them to any extreme of violence could be or, in some cases, it's really crazy and madness. But a new disease has started now those who go too much to the right is called as a yuppies disease where the whole conscious mind goes out of order and you become like a reptile. I've seen people being carried like big fishes on the shoulders you see and put in a seat and they just know everything, by brain is all right. But they understand everything. They can talk well but they cannot move their hands, cannot move their feet if they want to. Unconsciously they may, but consciously they cannot, and this disease is the one which is a warning to everyone. So we have to be careful in Sahaja Yoga also, we should not go too much to the right is also very dangerous, too. Some people become very fanatic and start teaching Sahaja Yoga in a very fanatical manner and sort of you see, make a ... I don't know what to call that.

But sometimes I see some people speaking in a manner that one should never speak that way because we are Sahaja Yogis. The main thing is love, compassion, which is a living force and must be done everything, with that force, which is a beautiful, living force which creates these flowers, which does all kinds of beautiful constructive things. It should not be in any way a oppression, domination or in any kind of command. You should not do like this, and organization, nothing of the kind. It is something so spontaneous, so beautiful, just works out. But as these trees have to be embedded in the Mother Earth, in the same way you should be embedded in the principle of Sahaja Yoga which is compassion, love, and divine grace. If it is not there, then you'll have problems with leadership and you'll have problems with ... Anybody who's a violent person cannot stay in Sahaja Yoga. He has to disappear. Either he should change himself entirely or he has to disappear.

It doesn't work out with people who are violent. So one has to understand that you may be in any position, you may be anywhere, you may be a very poor person, you may be very rich but makes no difference for a Sahaja Yogi. The best thing to judge yourself is that whenever we are doing anything for anyone or saying anything, is it benevolent or is it violent? Is it for our self-propagation or self, holier-than-thou sort of a principle or it is for the goodness of others? Once you start judging like that, you'll be amazed that your whole system will change, your way of talking, your way of working it out. For example today you see there was a lady who wouldn't allow Me to talk at all. She was talking all the time about something which was not important. But still I was working it out because I knew that there's no need to talk now. With this gentleman I can work it out. So it is always so that you should try to see the whole thing as a complete play and take a very, a witness state, in a witness state you should watch.

If you watch everything in a witness state then you can handle the whole situation very nicely, even if you do not talk, if you do not say anything still in a witness state you become very powerful, and in that witness state you can easily solve lots of problems. May God bless you!

1992-0224, What is the Absolute Truth?

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24 February 1992

What Is The Absolute Truth?

Public Program

Maidment Theatre, Auckland (New Zealand)

Talk Language: English | Transcript (English) – Draft

Public Program. Auckland, New Zealand, 24 February 1992.

I bow to all the seekers of truth. At the very outset, we have to know that truth is what it is. You cannot change it. You cannot transform it. And you cannot conceptualize it. Also, unfortunately, at human awareness, you cannot know it. Something has to happen to our awareness as told by all the scriptures that you have to become the Spirit. Unless and until you become the Spirit you cannot know the truth. We see around us the problems of science, how science has not been able to give us the totality of lifestyle which will enrich us, will make us joyous and beautiful. On the contrary, it has created horrible things like hydrogen bomb, oxygen bomb. Also, all kinds of problems of ecology have been developed. Due to the overactivity of our machineries, we have not been able to realize how to balance it and how to make it congenial to human life. The reason for this is very simple, that we have not reached the absolute truth. Absolute means there is the truth which nobody can challenge. Everyone feels the same way. Like you are seeing me wearing a sari here like white colour. So, now all of you can see that with your own eyes.

In the same way, the absolute truth is the one that everybody feels the same way. Now what is the truth? The first truth is that there is an All-pervading Power of divine love all around us. You may not believe it. You may believe it. You need not be blind. You need not have a blind faith about it. But I am putting forward before you something like a hypothesis. And if you think it is the truth by experimenting with it, by finding it out, then as honest people you have to accept that there is a Power that is All-pervading. And this Power exists. You see these beautiful flowers here? And these beautiful flowers, we take them for granted. We never think how this miracle has taken place. Look at our eyes. We never even think how this beautiful camera has been fixed for us. We take everything for granted, and that is the reason we do not want to probe into the areas which are very important today for us to find out.

Firstly, in our evolutionary process we have come up to a point that we are human beings. And then we are lost. We have not found absolute. People are really seeking the truth. The other day I was reading about people who are now getting frustrated with Christianity and trying to go to Buddhism or want to go to Islam or anything. They are just the same. There's no difference. Because what Bible is, or what Christ is, is very different from Christians. What Islam is, is very different from Muslims. That's what all of them [Unclear]. What Buddhism is, is very different from the Buddhist. So, what they preach, what they talk about.

The other day I was reading a book on Islam. I was surprised, it's saying the same thing. Also, if you read say [Unclear]. It says the same thing. Or these Christian Sciences people – they say the same thing. But just they say. It's just a mental process. It has not penetrated into our being. It has not become part and parcel of our being. The religion that we follow is not part and parcel of us. If it was, whatever we may be – we may be Christian, Hindu, Muslim, anything – you can commit any sin. You can do what you like. There's no controlling power within you. And this controlling power is your Spirit. When you become the Spirit, then you become a real Christian, a real Buddhist, a real Muslim, because then you can absorb whatever is written there, and you become that.

Sahaja Yoga means, "saha" means "with", "ja" means "born". Born with you is the right to be in union with this All-pervading Power. So this is the first truth that one has to experiment. The second one is that you are the Spirit. You are not this body, this mind, but you are the [Unclear] Spirit. You are seeking, in a way. You don't know what you are seeking. But you are not satisfied with whatever you have, and you don't know where to jump, what to ask for. Simple thing is you have to be the Spirit. Now for that, within us, is this beautiful mechanism already laid down. Now I have read some books which say that this Kundalini power

which is going to connect you to this All-pervading Power — like this instrument is connected to the mains and has some meaning — this Kundalini gives you all kinds of problems. It cannot, because it's your Mother. She's the reflection of the Holy Ghost as they say, or the reflection of this All-pervading Power. She gives you the second birth without any difficulties.

And it's a living process of the living divine power. So you don't have to pay for it. Anything that asks for money, please know that it has nothing to do with God. God doesn't understand money. When we get these flowers, how much do we pay to the Mother Earth? She just does it. It's her nature. She just does it for [Unclear] anything. This is one criteria if you put that you don't have to pay for your ascent into spirituality. You will immediately find out that it's a living process, and in a living process you cannot pay. You cannot put in any effort, also. It's just effortless. At the most, little bit you can guide, but there is no effort needed. Supposing a gardener wants to press on the seed to be sprouted. It won't work. He has to allow it to grow spontaneously. In the same way it works out within you. And once this happens you can feel this All-pervading Power for the first time on your fingertips or maybe out of your fontanelle bone area. That means you get the actualization of your baptism. It is not artificial baptism, that somebody puts a little water on your head and says, "All right, this is your Realization." Or, "You become this and this and this." It's all artificial. Because it is artificial, it cannot be absorbed within us. The reality is that this thing has to happen, and it has to pass through six chakras, the centres of energy, and pierce through your fontanelle bone area.

As a result, whatever I say — you need not believe me — but as a result, first thing happens, you get a physical benefit. Complete physical benefit — means all your physical problems are solved. It's true that Sahaja Yoga has cured blood cancer within no time. It's a fact. And there are three doctors in Delhi University who have got their M.D. There are three doctors, no doubt, and there are seven doctors who are now recording all those people who got cured with Sahaja Yoga. But curing is not a job of Sahaja Yoga. It's just as a by-product it happens to you. The second thing that you get peace of your mind. Your mental problems are solved. That is when the Kundalini rises. She passes through this centre of yours which is placed on the optic chiasma, and when it opens out, this optic chiasma, this institution of your conditioning called as superego and another as ego — both of them are sucked in. And the thoughts come to you from ego or from superego. Or from the future or from the past. Then you stand in the present. Then you are thoughtlessly aware. Silent. There is no thought, but you are absolutely aware. Now if you want to think you can always think. No problem on that. But if you don't want to think you can be absolutely silently watching everything.

In that state I would say — now see, I see a beautiful carpeting. Supposing I look at it and I am in thoughtless awareness. Then all the joy that the artist has put in it starts pouring on me completely, relaxing me and giving me the joy that was hidden in this artistic piece. So you develop a state in which you jump into the ocean of joy. As they say, that a drop becomes the ocean, the microcosm becomes the macrocosm. They all talk about it, but it has not happened, and it's very easy because you are all ready, and it's — this instrument is absolutely within you.

So, it is your own power that works. It's your own power. I don't do anything in the sense — at the most you could say I trigger it. But when you become powerful, you can do the same. You can give Realizations to others. You can cure people. You can help people. And you yourself, you are in the complete state of joy and satisfaction. This is your power. It's within you. And just it's to be manifested. Once it is manifested, it's tremendous. Because I have seen drug addicts overnight giving up their drugs, alcoholism given up. All kinds of funny things we are doing with our own mental — I should say projections — which are always trying to boomerang on us. All this mental projection is not a guideline, but the Spirit is, because the Spirit guides you. It gives you the absolute truth in the sense that you can feel everybody's vibrations as they call it, but the vibrations can be misunderstood. It's a cool, kind of a breeze-like breeze that's coming.

Now see the miracle, these are, most of them are Australians or New Zealanders. And they sing these Sanskrit songs — which is one of the most difficult passage from the Adi Shankaracharya's [Unclear] which is very difficult work — with such ease. I mean they have never known, I mean it was impossible to teach one sentence to these Englishmen who lived in India for three hundred years. But look at these people, how have they picked up. So it enhances your creativity. It enhances your grasping power. It gives you a beautiful health. It gives you a beautiful mind. But above all, it gives you the joy of life. Then you start understanding why you are on this Earth. Then you get a real identity and you know what is the purpose of your life. This has to happen to all of us, and it should happen everywhere.

Surprisingly, that Russia and all these countries which we call as the Eastern world, are wonderfully sensitive. They have had no conditionings of any kind, and they are not so materialistic also.

You'll be surprised that in one village called as Togliatti in Russia, there are twenty-two thousand Sahaja Yogis who are practising Sahaja Yoga. And the embassy in Delhi has invited Me to honour Me for what work I have done. I mean, I have done it everywhere. But the way they are sensitive to things. We are not. Perhaps this freedom so-called we have got is more of an abandonment, without any understanding of how far to go and not to cross the limit. This so-called freedom has made us go into this and go into that. Specially in America I think all of them have become really stupid. It's impossible to understand them.

For example, look at this Elizabeth Taylor's eighth honeymoon. There were four thousand people standing around her house to go see her. She's going for her honeymoon. What there is to see? I don't know, but there were ten helicopters on top her house from where they were parachuting. Some fell on the people. Some fell on the trees. And this kind of a nonsense, if human beings are supposed to do, if this is the aim of their life, if this is the meaning of their life, it's better to be animals because they have at least some purpose. We serve no purpose while we are wasting our energy, our brains, into stupid things.

What we have to understand that if you too much listen to your ego, one can become really very stupid. But even if you go into your conditionings as they do in India and other places, also you can become very ritualistic and you can become extremely sly and unreliable. Both ways it's not good. What you have to be is to become the Spirit. You have to move in the central path of your ascent and get your Self-realization.

I'm sorry, I have only one-day program here, and I won't be able to do much justice to your quest, but in any case, you all can get your Realization, no doubt about it. The New Zealanders — I don't know why — they are not taking to Sahaja Yoga but to all kinds of non-sensical things. One has to first of all see the disciples, what they have got. When you go to anything like that, first of all you must judge the disciples. What knowledge have they got? What are they doing? Are they raising the Kundalini of others? Are they giving Realizations to others? Are they curing people? What is their temperament? Are they compassionate? Are they honest? Are they model? What is their family life? Just try to find out how they behave.

The other day in Melbourne I was so happy that some ladies came and told me that "Mother, you have given our daughters to us, because they had just gone away. They were very angry with us. Now they have come back to us through Sahaja Yoga". Because then you get a complete view of the whole life system that you have, and then you take to a life where you have compassion, and you become a very mature person, a different person. This is the greatest revolution which has to take place, and it's taking place in sixty-two countries. But of course in fifty-two countries it's very active. I have seen people when they come together from these countries. So beautiful, such brotherhood, such love, no violence. Nothing. And no complications of this man running with that woman. Nothing of the kind. Such good people. Just like angels, they don't trouble anybody, and they look after each other.

This is what has to happen to us if we have to avoid wars, if we have to avoid problems — even ecological problem, any agricultural problem. All can be only solved when you have this All-pervading Power flowing through you. Then you can manage everything. So, if it is so easily available, and if it is so manageable, why not we get it? And when it is our own power, why should we waste our own power? Why shouldn't we really get it? And that's what we have to think about and enjoy it.

Now in this short time, as I am saying that, you see, the New Zealanders — Sahaja Yogis — they are not very hopeful about people coming because all the time we had [Unclear] programs and all that, but people didn't take it seriously, and they didn't take their Self-realization very seriously. So they said, "Mother, just have one program in Auckland [Unclear] I don't know. So I wish I had at least two days here, but they said that Auckland people are not so much spiritual or whatever it is. But I do not agree there, because such beautiful nature is all over, and such a beautiful place. And why shouldn't they take to Sahaja Yoga, I can't understand, when it is so simple, so good, and so joyous. So I hope in this little lecture, whatever I have given you, I've been able to give a little glimpse of it. And also, we can have some questions for about fifteen minutes, and then I can give you your Realization which is very simple — takes about ten minutes, not more than that. It's like a jet Kundalini now in this jet yoga. It works out that way.

Seeker: [Unclear]

Sahaja Yogi: Who told you that Auckland is not spiritual?

Shri Mataji: Their experience has been like that. I don't know. But I'm sure it will change from today. They have been really struggling quite a lot, working it out quite a lot. They've had so many programs. They told me, "Mother, we have programs every week, we did..." Why is it in New Zealand it's so slow? They feel, you see, that way. Because I must say, Australia is very fast. And it started with two people. It has grown very much. And about the same time it started. And also the newspaper, media, was not helpful there. I don't know what are they up to. They want something sensational out of it. And I don't know how to make it sensational. It's the most sensational, otherwise. But this is how it has not been supported. They feel they are rather frustrated. So from today I'm sure it will be better.

Seeker: [Unclear]

Sahaja Yogi: How is Sahaja Yoga different from other meditation?

Shri Mataji: You see in Sahaja Yoga you don't have to do meditation. You are in meditation. You become meditative. You don't — you can't do it, you see. You can't do it. Like one candle is not enlightened. It cannot get enlightened by itself, it has to be enlightened. In the same way, unless and until you are enlightened, you cannot be in meditation. In meditation you become thoughtlessly aware. But if you try to do meditation, you'll be thinking of this, thinking of that. No. In thoughtless awareness you start growing. That is a state which has to be achieved. That state is already not there. That's why you cannot meditate.

Sahaja Yogi: [Unclear] self-hypnosis?

Shri Mataji: No, not at all. You see, self-hypnosis is possible if you go on chanting some name you see, then you get hypnotized by that. I must tell you about TM which is another very dangerous stuff. You see, there was one gentleman who was the head of the flying academy who came to me with his wife and his deputy director. His name was Peter Pierce. He was from Scotland. And he had a huge big mansion near a lake Rannoch. And he came to me because they all suffered from epilepsy. And he had become bankrupt. And he told me the whole story, was so horrible, that it has nothing to do with God, nothing to do with anything divine. Firstly, he told me they were given a mantra to chant on a very secret way, in a sacred way you had to walk seven steps up and the guru would say something in your ear, some sort of a thing. And the mantras were absolutely secret, and they were supposed to pay three hundred pounds beforehand to go there. Now the mantras were three mantras. One was inga, pinga and tinga. Now Indians will know what it means. Inga means the scorpion bite. It's not Sanskrit. It's a local language. Pinga means when you get possessed you go round and round it's pinga. And tinga means [Unclear]. Can you imagine? And this guru used to giggle [Unclear] because he has befooled everyone. So he used to giggle a lot. That's why he is called giggly guru. Three hundred pounds to begin with. Then after that, after that, you'd be surprised, they had to pay six thousand pounds.

Because if money is there, then people will feel very attracted. Oh, there's money, something must be worth it, you see. There's no value to this. This is invaluable. So, six thousand pounds they paid. Went to some remote hotel in Switzerland. I mean so many, they are, some of them are barristers and these have now come to Sahaja Yoga. And there, they were supposed to sit on some sort of foam and jump on it. So many of them broke their bottoms, and they put a case against them, and they have got lots of money out of it. Just see the stupidity of people also. Why do they want to fly to begin first of all? Have halfway through. Already we have jamming problem on the streets. You see, this is a stupid idea that you want to fly in the air about three feet above. You cannot.

And why? Now that's another point. But these people took full advantage of the people who had no idea as to what it's all about, and this, gave them water to drink which had boiled potatoes for six days, or seven days. And then on the seventh day, they gave them the rind of the potato, and on the eighth day they gave them the potato. And this is for six thousand pounds. Just image. And

people did it. So many of them. And this was also done in that place which we call, which I have told you already in Rannoch where there a foundation of language—big, big names—foundation, this, that—such big names of universal this, that. Such big, big names. And what is there? Is just money-making.

All — also, religions are, I must say, money-oriented. They are also power-oriented, but none of them are spirit-oriented. So, this is what one has to understand. That meditation cannot be bought. You cannot have a class. You cannot go through, all by himself, reading about it. It's something beyond your mind. And once you go there, then only you can develop. So, face the truth as it is. This is what is the problem. That we do not know this area. That's why people can make money out of you. Just it is a money-making proposition. Now so many of them are recluses. So many of them are in trouble. They came to Sahaja Yoga, and I had a very bad time curing them. Most of them were suffering from epilepsy. Now, what do you say to that kind of a thing?

Those who are meditating are not just sitting and meditating all the time. Like Sahaja Yogis, five minutes in the morning and ten minutes in the evening. Do it in a proper way, they cleanse their chakra. The rest of the time, they are working it out. What's the use of meditating when you are of no use? You see, you should be useful to the whole society. This is what is the Buddhism in modern times. He has said there will be Mattreya and the three Mothers together will come and will make bodhisattvas. Means not only that you will get your Realization as buddhas, but you will be, you will be able to benefit the whole society around you. Otherwise just meditating, meditating, doing what.

Same with these Tibetans and all that. Horrible! I only say, as a mother, at least if you are doing anything, you have a guru or someone. At least. Your health should be all right. Your mind should be all right. But they have such terrible pains in their body. And what is the 'bona fide' of these people? Also, one should find out. Who are they? It's very difficult. You see, because they know one thing, that it is the big way of advertisement, it's big promises, big names, all these things you put before the people that used to it. Use the television, pay their money, use the media, and all that. And people get impressed. But falsehood cannot give you truth.

Seeker: [Unclear.]

Shri Mataji: There are different types of yoga?

Sahaja Yogi: There are different types of yoga, and he's wondering what's the difference between Sahaja Yoga and other yogas.

Shri Mataji: Oh, yeah. See now. First, we'll take the Hatha Yoga. Ha-tha. "Ha" means...the...here you have seen the left side is the Ida Nadi. Chandra Nadi is "Ha" and "Tha" is the right side, the Surya Nadi. So Hatha means it, you have to come, place yourself, attention on both and come in the center. Now Patanjali wrote about Patanjali Yoga thousands of years back, and it is an Ashtanga yoga—means there are eight [Unclear] out of which the exercise, it not even the sixteenth of one of them. Now we do use exercises in case it is necessary when the Kundalini is rising and you know at certain point or certain chakra is out of order. Then we use it. But it's very [Unclear] science. You just can't take all the medicine from the medicine box. And then they come and tell me we are doing Hatha Yoga, Mother, we are having this problem, that problem. You'll have it. Because you have not seen the totality of the whole thing. You are just doing partially which may not be required.

Supposing your Agnya chakra is bad, and you are doing something for your stomach. What's the use? There's a science about it. And there is no need to do it. And it's just a wee bit. But even Patanjali has talked about thoughtless awareness. He has talked of doubtless awareness. He has talked about [Unclear] — is the whole, this All-pervading Power. But nobody reached that. They just need to be part of it and now they have become yogis. But these Hatha yogis, you should be careful, because they are very hot-tempered people. If you have to approach them, go with a [Unclear] so you can save yourself. Otherwise, any time they'll jump on you. If you say something against them, they'll just jump on you. They'll never allow you to say anything, so be careful with them also. But the main thing is that this is also just to give you some sort of a, I should say, feed, so that you are kept there getting attached to this. This is of no use. What you have to have is a spiritual ascent. Really the spiritual ascent which is promised to you.

Now there's another one, is Raja Yoga. In Raja Yoga they tell you to stop your chakras by putting, is, they call it as bandhas. This is also another artificial thing. When your car is ignited, when you start your car, all the machinery starts working automatically. When you start the Kundalini, all the machinery that is within you, all the chakras, start working automatically. But supposing you just start moving the wheel without starting the car. What will happen? In the same way they tell you do the bandhas, do this.

There was one organization called as Self-realization Organization in Los Angeles — thank God it is now finished. Most of them are exposed now. That is also very good. So they used to cut the thread of the tongue, you see, and allow the tongue to wag like a dog, and put the tongue back for a thing called [Unclear], which automatically happens to you which you will not even feel, that when the Kundalini rises, these chakras first open and then close automatically. As we digest our food in the same way, it happens spontaneously. Sahaja means spontaneous. You don't have to put the tongue back on there to stop it because there's no Kundalini — what are you stopping? And those doctors — they were doctors some of them — have those wagging tongues. Even now they are existing there, poor things, doing nothing. They can't talk, they can't eat, and all kinds of nonsense.

And another is that you must suffer. Certain people think that we must suffer. Christ has suffered for us. We don't have to suffer anymore. We've had enough of these sufferings. And, they'll say, "You must suffer, and give the money to us. You better fast and give the money to us." Once they start fasting it will be better. They never suffer. You'd be surprised, they never suffer.

I happened to go to China, and I was amazed to see that these Tibetan lamas, this Dali Lama and all this thing, had 500 tablas made of real 24 carat gold [Unclear]. And so many other things like that — big, big plates as we call them [Unclear] and all that—made of real gold. And they were recovered by these Chinese when they were flying away to Tibet. Because they couldn't carry that they put it in a [Unclear] which was salvaged by them. So can you imagine this Lhasa is such a storage of wealth. And then these poor people who are there, Tibetans, were so poor they're intimidated and were said that "We are [Unclear], we are Buddha, we are this." So all the money — from where did they get it? Even now in India when they are there, they have got so much of gold with them, that it's surprising that they have made a huge Buddha out of gold. Imagine Buddha, the one who renounced the world is made out of gold there. And they have lots of gold with them. But people don't think. They are interested in buying Rolls Royce. I mean, what is a Rolls Royce for a saint? I mean, it's equal to the dust of his feet. But they do it.

There was one 14-year-old gentleman who was buying Rolls Royce. And when he wanted to come back to England, he told them that you have to give me one more Rolls Royce, see I think already fifty must be having. So want to have one Rolls Royce, then only come. So poor things for one year they starved, ate only potatoes, and made the money, gave him the Rolls Royce — otherwise he would not come.

They're so mesmerized by this 14-year-old — permanently 14-year-old — fellow. I mean, there should be some understanding as to how the saints should be. What he talks, what he does, what is his lifestyle. Something should be seen, also these disciples — what are they doing? What are their capacities? What powers they have got? We should think about it. But when I say you have got powers, you have to experience and find out for yourself. If you really have powers, why not have it?

All these kinds of yogas are there. So many of them. And now Brahma [Unclear] and other madness. So many become pregnant, and they said, "You should not marry." They become pregnant and come to me — we had three cases like that. This is all unnatural, all nonsensical. In Sahaja Yoga you are not to become a Sanyasi or change your dresses and be—nothing of the kind. Whatever you are, you are all right. You have to marry, have good children, good families, be normal and natural. A Sahaja Yogi is the most natural —normal person. And enjoy yourself.

Seeker: [Unclear]

Sahaja Yogi: Mother, the question is, do you think the institution of religions, like the churches and that, are breaking down?

[Shri Mataji laughs.]

Shri Mataji: You have to decide that, not me. You see, the same churches would have been alright if they had done what Christ had said, that you are to be born again. It doesn't mean that you put a brand — I'm born again — it's not that brand again, but to become a Realized soul. None of them — why should I say churches—everywhere, they are so money-oriented and nonsensically political.

You know, I read a book called as In God's Name. It's so shocking that nine billion dollars were counterfeited by the Vatican, and was distribute through their bank. Can you imagine? How can it be? So, you see, if churches will be destroyed, it will be because of the way they are. Church is the temple of God, and you can't do this money business there. That's why Christ had to take a [Unclear] and beat all these people. They're money-oriented. All money-oriented, and if not money-oriented, then power-oriented.

Like, the other day you must have read an article that they smuggled all kinds of things to Poland to disturb the Soviet control over Poland. That was all done by a church. And so many war criminals were protected by the church.

And this fight about women cannot be ordinance, nonsense, absolutely! There's nowhere written in the Bible. Because I don't consider Paul anywhere near as the — even near Christ. Who was he? There's a squatter [who] came and sat in the Bible. He had no business to be there. If you just remove Paul, you will understand what Christianity is. He had no business to be there. When I first saw him, in the Bible, — I was born in a Christian family, for your information — and when I saw him I asked my father, "Who is he, this called Paul? Mr. Paul, what is he doing there?" He's the one who organized Christianity. He's the one who ruined it. He was fighting with Matthews also, saying that, "How could there be an immaculate conception?" There was. They were — I mean they are incarnations, after all. Incarnations are incarnations. They are not human beings. And then the Anglican Church has brought it to the level of human beings. Just the way the Greeks have brought all the gods and goddesses to their level.

You see, human beings have freedom. But sometimes the way they have used their freedom is remarkable. That without understanding what is divinity, what is a Divine Power, they have just tried to change all the beauty of divinity into something so stupid, and sometimes so vulgar, that it is unbelievable. They cannot understand a saintly person. How can they understand an incarnation?

For Christ also, they have said all kinds of things which are horrifying. Also this, they will put Christ — supposing you go to Sistine Chapel in Rome, you find Michelangelo understanding Christ: such a huge big thing standing there, doing the last judgement. While, on the table you'll find a miserable-looking skeleton as Christ! It's a kind of a, I think sadism. I can't bear it to see Christ like that! How can Christ be like that, who carried the whole of that cross? Can any pope carry the cross like that? They want to show Him so miserable all the time. He was not, how can it be? Anybody who is a divine person cannot be miserable like that.

Then nobody wants to be like him. Nobody wants to be a skeleton. I mean, the picture they show about Him is so horrifying. Sometimes I just can't believe it. How can that be Christ, without any joy, without any glow on His face, looking like a skeleton? And then many people now have started believing that if you become the skeleton you will definitely go to heaven. They will not. There's no need at all for you to suffer. You have to just enter into the Kingdom of God. Where did He say that you have to become like a skeleton? Nowhere.

Sahaja Yogi: Are there any other questions [Unclear]?

Shri Mataji: [Unclear]

Sahaja Yogi: I was just asking if there were any other questions at all.

Shri Mataji: Another? Ah, yeah. Yeah, yeah, it's all right. I think we have had enough of fate.

You see, I'll tell you one thing. I've been doing this kind of job now for the last twenty-two years. And I've been all over the world. I'm quite an expert now. I can answer all your questions, no doubt. Because I know these questions also. But what I have to tell

you that this is all a mental feat, isn't it. You asking me questions, I am answering you, and all that. It's not mental. You have to go beyond that. These religions are all mental. That's why we have not been able to take it to our heart. I'm talking to you about it because, and I am asking you to ask me questions that, at the time when your Kundalini is rising I didn't want you to feel that "I didn't ask this question." That's why. You have complete freedom to ask me any number of questions that you want to. But I cannot guarantee the awakening of the Kundalini. That has to work out by itself. Also, if you have done anything like that, any Hatha Yoga and all that, you should not be upset about it. Everything can be worked out by your Kundalini. Because She knows everything about you. She's your Mother. She's your individual Mother. She's recorded everything about you, and She's anxious to give you Realization.

So now, can we have? All right. You have to sit little comfortably. Little straight. Alright. And I'll be happy if you can take out your shoes, will be a better idea, because this Mother Earth is wonderful. She gives us such a help, and she sucks in all of our problems.

The, another thing is that there are three conditions which you have to follow. But first and foremost thing I would like to tell you, that I respect your freedom. If you don't want to have your Self-realization, I cannot force on you. It cannot be forced. It has to be asked for. As Christ has said, you have to knock at the door. You have to ask for it. You have to have desire. And the Kundalini is the power of pure desire. Pure desire. Not just mundane desire. So if you do not have desire to have Self-realization, I cannot force on you. Now there are three conditions which you have to fulfil which are very easy conditions. First is that you have to be extremely confident about yourself, that you will all get your Self-realization. Have no diffidence of any kind. That is first.

The second one is that you have to forgive everyone. Logically let us see. If we do not forgive someone, then what do we do? We don't do anything, logically. But when we don't forgive we play into wrong hands. And the person who we don't forgive is quite happy, but we are very unhappy people. So the best thing is that you just do not even think about them and just forgive all of them. Absolutely.

Now the third condition is you have to forgive, because this Agnya chakra as I told you is in optic chiasma, has to open out. Unless and until you forgive it won't open. And the Kundalini will rest here. [Mother gestures toward her forehead.] So please, I request you to forgive everyone, without even thinking about them, in general. Now the third condition is that you must know that you are a human being. You are at the epitome of evolution. And, if you have done some mistakes, doesn't matter. At this present moment, you have to get your Realization. You don't have to think about your mistakes. So, you don't have to think you are guilty. If you feel guilty, then this center here on the left side catches [Mother puts her hand on her left neck/shoulder] which is a very dangerous thing. Because that is how you get your angina. You get spondylitis. And also, you get your organs, on the whole, lethargic. Nobody has to feel guilty. After all, you are human beings. And only human beings have committed mistakes. You are not gods. So, what is there to feel guilty? It's a fashion also to feel guilty. Even English language is like that. You go on saying "Sorry, sorry" morning til evening. In our times when we were young, we used to say on the phone, "I beg your pardon." But even then, we say "Sorry, sorry, sorry." So, nothing to be sorry about. You're perfectly alright. All of you can get your Realization. Absolutely you are just there. So please have complete self-confidence in yourself. Not to feel guilty for anything. Don't think, "I've done this wrong, that thing wrong." In these simple conditions, if you really cooperate, things will work out in no time.

So now. You may be hot-tempered. You may be quarrelsome. But once the Kundalini comes up, it should work. Unless and until you're possessed by something, which also can be worked out in most of the cases. Not all, but some. Some of them are exceptional. But most of them are worked out and everybody reaches that state. Could be an exception, but hardly any.

All right. So that means in short that we should be very pleasantly placed towards ourselves, and we should have full confidence.

Now, we could have, now both the feet away from each other. Those who are sitting on the ground are alright as they are. They are alright. But those who are not sitting please put both your hands away from each other. Also, feet. Now the left hand we are using symbolically to express our desire to have our Self-realization, because left side is the power of desire. We use the right side to nourish our centres, because this is the power of action. This we are doing just now, then you don't have to do it. Just to nourish them, showing that you have all the desire to get your Self-realization. It's very simple. Put your left hand towards me,

and right hand, you have to put it on your heart. [Mother addresses seekers.] Left hand, left hand. This way. This way on your lap. That's good. With the fingers down.

Now, first we'll show you. Then we'll close our eyes. First of all, see. Now, in the heart resides the Spirit. It's the reflection of the God Almighty. And if you are the Spirit, in the light of the Spirit, you become your own guide, your own master. So now, we take our right hand in the upper portion of our abdomen on the left-hand side. We are working only on the left-hand side, while the left hand is all the time constantly like this. [Mother gestures to her left hand which is open on her lap.]

Then we take our hand to our upper portion of our abdomen on the left-hand side and press it. This is the center of our mastery. It's created by all the great masters. Then we take our hand on the lower portion of our abdomen on the left-hand side, and press it hard. Now, this is the centre of pure knowledge. You'll be surprised. It is. How it is, we'll explain to you later on. But just now, know that it is the centre of pure knowledge. Pure knowledge is the knowledge which is absolute knowledge, which works out all the divine laws automatically within you.

Now, you take your hand again back onto the left side of your abdomen on the upper side. And then, please put your hand on your heart again. If you're wearing a coat you can put it inside the coat.

Now, you have to take your right hand in the corner of your neck and your shoulder and put your neck on your right side. This is the centre about which I have told you, that when you feel guilty, then this centre gets blocked.

Now, then we have to put our right hand on your forehead across, like this, with fingers on one side and with the thumb on another side. We have to hold on both the sides of your forehead. Now please try to put down your head as far as possible. This is the centre where you have to forgive everyone in general.

Now you have to take your hand on the back side of your head and push back your head as far as possible. This is the centre, where, without feeling guilty, without counting your mistakes for your own satisfaction, you have to say to this Divine Power that if you have done any mistakes, the Divine Power should forgive you. That we'll do later on. Just now don't have to say anything, but just I am showing you.

Now the last centre. To stretch your palm fully, and put the centre of your palm on top of your fontanelle bone area. Now put down your head as far as possible. Please put down your head as far as possible. Now push back your fingers. By pushing back your fingers, you'll have good pressure on your scalp. Now put down your head as far as possible. Here you have to move your scalp. Not your hand so much as the scalp. Seven times clockwise slowly. [Mother demonstrates.] That's all we'll have to do. Please remember to push back your fingers.

Now you'll have to close your eyes. And need not have your spectacles, and don't open them 'til I tell you. Please put your, both the feet apart from each other. If there's anything tight on your waist or in your neck, please loosen it. And you don't have to bend, or bend back, but sit in a more straight manner, in a comfortable way.

Now please put the left hand towards me. And the right hand, you have to use it on your left side. Now, first put the hand, left hand—right hand—onto the heart and left hand towards me. And now close your eyes. Please don't open your eyes 'til I tell you. Here, you have to ask me a very fundamental question. You can call me Mother or you can call me Shri Mataji, whatever you feel like. "Mother, am I the Spirit?" Ask this question three times in your heart. "Mother, am I the Spirit?" Ask this question three times in your heart.

Now, if you are the Spirit, you are your guide, your master. So now take your right hand on the upper portion of your abdomen on the left-hand side. Press it hard. And now here you ask another question, another fundamental question three times. "Mother, am I my own master?" Please ask three times. "Mother, am I my own master?" In your heart three times.

I've already told you that I respect your freedom, and I cannot force pure knowledge on you. You have to ask for it. So now,

please take your hand in the low portion of your abdomen on the left-hand side. Here press it hard. And here you ask six times, because this centre has got six petals. Please ask six times, "Mother, please give me pure knowledge. Mother, please give me pure knowledge." Please ask six times in your heart. As soon as you ask for pure knowledge, the Kundalini starts rising.

So now we have to open the upper centres with our self-confidence and nourish them. So now raise your right hand on the upper portion of your abdomen on the left-hand side and press it. And here you have to say with full self-confidence, ten times, "Mother, I am my own master." Here you have to say ten times with your full self-confidence, "Mother, I am my own master." You are not to doubt yourself any more.

We have to know that the fundamental truth about us is that we are not this body, we are not this mind, we are not these conditionings, we are not these emotions, we are not this ego or whatever we have so-called achieved outside. But we are pure Spirit. So now please raise your right hand on your heart. And here, you have to say twelve times with full confidence, "Mother, I am the pure Spirit." Say twelve times in your heart, "Mother, I am the pure Spirit."

We have to know that this Divine Power is the ocean of knowledge. Ocean of love and compassion. It's the ocean of bliss. But above all, it is the ocean of forgiveness. And whatever mistakes we have committed can be easily dissolved by this Power of, ocean of, forgiveness. So please forgive yourself. Put your right hand in the corner of your neck and your shoulder and put your head towards right. Here you have to say sixteen times, again with full confidence, "Mother, I am not guilty at all. Mother, I am not guilty at all. Please say it sixteen times with full confidence.

I have already told you whether you forgive or don't forgive, you don't do anything. But if you don't forgive, then you play into wrong hands. And also, the people who you are not forgiving are not in any way unhappy, but you are torturing yourself. So now, raise your right hand on your forehead across with the fingers on one side and the thumb on another side, and press your forehead, put it down as far as possible. Here you have to say, again with full confidence, from your heart, not how many times, "Mother, I forgive everyone in general." Don't think about them. Just say it. This is a very important centre. You have to say it. Otherwise, not possible to get Self-realization. As it is, you have tortured yourself by not forgiving, and now you cannot miss your Self-realization. Now take back your right hand on to the back side of your head, and push back your head as far as possible towards the sky. Here, without feeling guilty, without counting your mistakes just for your satisfaction, you have to say from your heart, not how many times again, "Oh Divine Power, if I have done anything wrong, knowingly or unknowingly, please forgive me." Oh Divine Power, if I have done anything wrong against you, knowingly or unknowingly, please forgive me." Please say it from your heart, not how many times.

Now the last centre, which is very important. Stretch your hand, stretch your palm, and put the centre of your palm on top of your, the fontanelle bone area. Now you have to stretch your fingers. Otherwise, there is no pressure. Please stretch your fingers backward. Stretch them backwards so that there's a good pressure on your head, on your scalp. Here again, I respect your freedom, and I cannot force Self-realization on you. You, you have to ask for it. So now press it hard, put down your head as far as possible. And now here you start moving your scalp very slowly seven times, at the same time, saying, "Mother, please give me Self-realization" seven times.

[Shri Mataji blows into the microphone several times.]

Now, please take down your hand. Put both the hands towards me, open your eyes, can put on your glasses. Now watch me without thinking. Now, please put your right hand towards me. Put down your head. And see for yourself if there's a cool or a warm breeze coming out of your head. Some people will even get hot. If you have not forgiven it will not be cool. So even if you have not forgiven, again forgive. Everyone, now put down your head and see for yourself.

Now the hand should not be on top of the head, but away from it so that you can feel it. Some people get it very far. Some people get it very close. So, just try to feel if there's a cool breeze coming out of your head. Now this is the cool breeze of the Holy Ghost, which is the reflection of the Kundalini.

Now put the left hand towards me. Put down the right hand and see for yourself again if there's a cool breeze coming out of your head. Again, last. Put your right hand towards me. Again put down your head. Putting down your head is very important.

And now see if there's a cool breeze coming out of your head. Move your hand clockwise and see. Cool, maybe warm, maybe hot, doesn't matter. Now, please put both your hands towards the sky like this. Open your eyes. Push back your head and ask a question—any one of these questions — three times. "Mother, is this the cool breeze of the Holy Ghost?" Or, "Mother, is this the All-Pervading Power of God's love?" Thirdly, "Mother, is this the Brahma Chaitanya? Is this the Param Chaitanya?" Ask any one of these questions three times looking upward three times. Now please bring down your hands. All those who have felt cool or warm breeze on their fingertips, hands, or out of their fontanelle bone area, please raise both your hands.

[Shri Mataji looks at all the seekers' hands.] Oh my, that's like...I bow to all of you.

So, your spiritual life has started. Some people didn't feel. Doesn't matter. They'll feel it tomorrow or day after. We have a very good centre here. Very beautiful centre. And they'll have follow on. Now don't neglect your Self-realization. Don't neglect it. Respect it. It's a new state in which you have arrived, where you now become collectively conscious. Means you can feel on your fingertips not only the truth, but also you can feel other people. You can feel yourself and you can feel other people. Now don't doubt about yourself. If you have not felt it, doesn't matter. It will work out. This is beyond your mind, so don't discuss it and argue about it, but just take it in a very silent manner, the whole thing as a blessing.

I hope next year I'll come and I'll spend more time in New Zealand for you. But I would like you all to grow like great trees. Now the seed has sprouted, and to achieve what so many have achieved in Sahaja Yoga. May God bless you.

[Yogi asks Shri Mataji if he should address seekers regarding follow on programs. She gives her approval, and the yogi speaks to the seekers.]

[Shri Mataji addresses the yogi:] [Unclear] some sort of an address?

1992-0225, Talk to Sahaja Yogis: Religion is Within

View [online](#).

25 February 1992

Talk to Sahaja Yogis

Cranford Motel, Christchurch (New Zealand)

Talk Language: English | Transcript (English) – Draft

Talk to Yogis. Christchurch (New Zealand), 25 February 1992.

So I am very very happy to come to Christchurch, and this the first time I'm coming here. I am happy there are so many people already who are Sahaja Yogis, and, who are deep seekers. In the beginning we have certain labor pains as they say, and one has to be very, patient with people who are coming. Now after My program there will be many others who will be coming. The other day when I was speaking to them, they're surprised that we do not charge any money, and they asked a question, "Why don't you charge the money?", you see. Then some Sahaja Yogi answered, "That it's so invaluable that, what will you pay for it? You see, it's a living process, so how much are you going to pay?" Then the person kept quiet.

So all sorts of questions they will ask you, and, you are not to get disturbed by that or angry with that. But you must understand that, you are not the same as they are. You have reached a certain height compared to them, and they don't understand you, like Kabir has said [Hindi], "How am I to explain when the whole world is blind?" But not now, not the whole world is not blind: quite a lot of them have got now eyes to see the truth. But when they approach you, we have to be little careful as not to upset them by our achievement.

People have problems, they have, past ideas past memories, and they want to condemn themselves for that also sometimes, so all has to be stopped and to be said that present is present, past is past. That's a very common problem with the people who come. And, they shudder sometimes to think that they can be purified so easily. But it is already there built in within them, which you have to show that it is built in.

Now we have got many things Sahaja Yogis have got to convince them. You've got photographs, you've seen the Kundalini pulsating. You have seen rising of the Kundalini. Through your own fingertips, you have felt that you can make the Kundalini rise and you can feel the different centres. All this is, sort of, has now become part and parcel of you. It's no more a miracle for you not at all. You've just taken it, because it's there and you know it. But it is a miracle for people who are coming for the first time.

So to begin with we should not tell them much about it but let them experience for themselves and they'll see themselves, and gradually they'll grow. I'm sure that, this will happen with a great, depth I felt in this place, is a deeper place I must say than Auckland, definitely. Maybe that the people here are, more living in a, natural surroundings I don't know why, but I felt that people are deeper here, and, deep seekers also. And I don't know if you have here all these TM and all that working out in Christchurch do you have? This TM, is there? My God. What else is there the Hari Rama? That is there too. The young people are busy with that quite a lot, or few? With Hari Rama? Not much. They are? And what else Rajneesh is there?

Yogis: I think so. TM is very strong here.

Shri Mataji: Ah now TM is. Now for TM I can send you some pamphlets from London, about this gentleman but specially that we know about TM is horrible. So we are thinking of making a complete, exposure of these people. What they did and how they worked out from the very beginning, say one bulletin like that can be sent to you, and it can be then given to these people and distributed. Or if you get paper cuttings, some newspaper can publish it also. TM is horrible because the people who get out of TM, most of them settle down but some of them do not.

We have one gentleman from England, I have not been able to settle him. He is all right but still, I would say, no one wants to marry him, and, he has funny ideas I think I don't know what happens to him and people feel very, heat from him coming all the

time, sometimes some chakras catch. So this fellow has been there for quite sometime but still they think that he is not all right. His name is John Pearson, you must have seen, John Pearson. But surprisingly he is working with a very big company, making a big money out of it and he has lots of money. Though most of his money that he had earned before was taken away by the TM. After coming to Sahaja Yoga he's earned lot of money, but still he feels the visshuddhi very much and headache and all that.

Then we have another one in Italy also, he's also same type and he was married twice, and his wives who were Sahaja Yoginis ran away, they said: 'Mother, he's I don't know'. They become little queer and weird type people, and the vibrations are very bad. Some of them have become recluses also, absolutely recluses. They go and stay somewhere in a closed room, in a group and just are suffering very bad. So so many seekers are like that ruined. And you know the story about them, what they did about the mantras and all that. All this we can write it down clearly, and we can put it out in their sessions or something whenever they are going down there. And epilepsy is a common disease that they have epilepsy, it's another horrible thing that they do.

So we have to save these people from these calamities. But it's surprising the way they advertise the way they, because they have money so they advertise. Money begets money you see so when they advertise more people come to them. All this advertising has paid them dividend in different countries like, England America, also France but now they are thrown away from there, so they are moving this side, towards Australia and New Zealand. This is now, because they failed there. Lots of things have appeared about them especially about this, their guru. Horrible things about him, that he was a smuggler, used to smuggle drugs, all kinds of things are there. All that can be, I don't know if your newspapers are willing to publish it or not but it's there, published already in the newspapers.

Now Hari Rama people are just like beggars, beggars now they have, no money nothing so, they are selling those [SOUNDS LIKE: nitara] and all that and they are earning [HINDI] that money living on that. It's a funny way of, first of all they talk of sanyasa, then they get married they have children and, they are supposed to live like beggars. While Shri Krishna, whom they worship is a Kubera, is the God of money, can you imagine. These people are dressed up like a beggar and name... It's really an insult to him that they should dress up like this and beg for money all over and, they shave their heads and those things that they put here we call it as shindi in Marathi and they call it as bodhi, that hair thing. That is, now you can get it in a supermarket. It's such a artificial thing but they're all stupid people I must say they are not, intelligent. They all join them. But it spoils the visshuddhi it spoils, also the center heart.

Some people came to Me who had, cancer of the throat from this group there. There about four five people like that, came down who had cancer of the throat. But normally we do not accept them, normally, because, they are very funny. They'll come to Sahaja Yoga and just talk about Gita then, they won't allow you to talk they'll be talking all the time, something, and if you say anything they'll say Hari Rama Hari Krishna Hari Rama Hari Krishna so nothing goes in the head. All craziness on the road to stand and sing with those dhotis, how to beg in the streets of Southhall, so Indians think: 'Oh look at this white-skinned people so poor,' so they give them alms and food, and they're begging on the street. So all this kind of thing is going on.

But most dangerous I think is TM now. Most dangerous, this TM, and Rajneesh, they are the worst. I think Rajneesh are the worst people. And, once I was having a program in Delhi, they came down to the program. I told Yogi not to bring them to the program but they just came, three of them, and they were about hundred feet away from Me, more not less, and suddenly, they fell down. They looked at Me and I looked at them and they fell down. Fell down. ['You were there for that program?'] Like stones. So all got very angry with Yogi 'Why did you bring them here?' Took them half an hour to take them with a kind of a, we have, something called [SOUNDS LIKE: bahar] we call it. Is a kind of a big rod of, steel. With that they were thrown out you see just like a stone taken away. And then the program started after half an hour, it took them half an hour to do that.

So he wrote in his ashram, [INAUDIBLE] ashram he has got in Dharamshala that no Rajneesh disciples are allowed. So they're very aggressive, so they invaded. They said 'Why not?' There were four-five of them. They said: 'All right come along.' And they brought in. He put My Photograph and said: 'Put your hands like this.' They all started shaking so then they ran away. So this Rajneesh's disciple are the most difficult.

But so far in My whole memory I think there are only two persons whom we have saved, so far. One of them is, I don't know if you

have met Robert, from Belgium. He's now finished his PhD thank God. And another Richard, Richard is still all right but, I mean he was a professor but I don't know what he did in Rajneesh's. That's how we have all these false people, plus we have Anglicans, this Vatican. Vatican is really, there's this book you should get it, 'In the Name of God'. These books are not here?

Yogi: Yes, Mother it's in the shops.

Shri Mataji: I mean he has, in a way said that this pope killed, the first pope, and after that fourteen people were killed by him, just to hide it. But every week there's something appearing in Italy. When I was there, so many things came out but that, they counterfeited these, nine million dollars, and distributed them through Vatican, bank. Can you imagine. Counterfeit, through the Vatican bank, and when it was published everybody withdrew their money from the Vatican bank. Got such a fright. I just thought they were money-oriented but also there is violence, because there was one fellow Calvi, who was from this mafia I think and had something to do with this, or he was with them. But he was the man connected with mafia. Then he was murdered, in London and was hanged by that Blackfriars, you must have heard, Bridge. He gave a confession that he did, one gentleman gave a confession that he murdered him, but, the money was paid by this pope. So all these horrible things are coming out.

And the other day I read an article about it that, pope asked Mr. Bush to send him all kinds of weapons and ammunitions and other things to Poland, and it was all smuggled out there, and an underground thing was worked out, for Mr Pope there and the whole thing, was another I can't understand how can pope can be so much interested in politics of, Poland and that he wanted to trouble the Russians and it is, one of the pope's strategy was to exploit the situation in Russia and today's problems that are coming up are because of him, the interference he created.

But the pope has now lost, his hold in Poland somehow, because this gentleman Valesha, who was actually a stooge of pope has lost his elections and people don't want him there anymore. Whatever it is they all get exposed no doubt and all this untruth will have to go. People are getting aware, they are finding out that this is untruth and they're working it out. But despite that, we have to understand that, there's little time we have to work out to save them. Because once they're lost too much into it, then it's very difficult to salvage.

Like in Sahaja Yoga I've seen people will just 'Oh Mother he's TM', 'Mother he is Rajneesh' like they don't want to do anything with that person then. 'Mother please you see this one is Hari Rama' like that. Sahaja Yogis develop a kind of a brahmanic character, they don't want to have anything to do with 'Oh Mother he's TM he's still TM,' it's very difficult. In Delhi we got a very good fellow from TM only but he came back and told me all that he has gone through and still he has problems. But the other people have seen: 'Mother he is TM see.' So what? 'But you know we catch from...' 'Doesn't matter you must put him right'.

So you have to exert quite a lot, if they have been TM. The best is to have precaution that you tell them that: 'All right it is TM you have done, finished with it and come to Sahaja Yoga. But immediate results are not possible. You have to work out because it's terrible. And they do get all kinds of pains they have all kinds of troubles. So once they know that all these troubles can be, somehow or other, taken away from their body, they will be very happy to join. So you have to tell that: 'Many TM's have come and have benefited.' Of course that's a fact also. So many have. But they have only worked on My Photographs. The Sahaja Yogis have not worked on them out of you know that, again that attitude.

Anybody used to: 'Mother he is a TM.' Before Me they'll bring him. As if like a sick person they'll bring him to Me: 'So this is a TM. This is this thing'. So as we can help the, people who are poor in health we can also help people who are poor in their guru principle, we should. And we should just tell them how to do it with the Photograph. I mean we should be concerned after all, they are also seekers and out of ignorance they have gone there. So if you develop a proper attitude towards the people who are coming to you, new people and understand that there must be some sort of a conditioning on them. So you shouldn't touch their conditionings but try to explain to them what is what. Would be much better than to just, say something, like he has a bhoot or he's this you see suddenly. That upsets people very much.

So now if you have any questions you can ask:

Yogi: Mother the people are doing funny things like coming to the Ashram and putting flowers on the front step and doing some funny things, they've been to TM. Should we still try and do the same thing with them, if they are doing things that are crazy?

Shri Mataji: They are doing flowers.

Yogi: Bringing flowers, all kinds of funny things, bowing at the front door a little bit weird type of character.

Shri Mataji: You see because they want to be saved. So you should not get rid of them. You should call them give them some Photographs. Tell them how they can do it must be they must be suffering, that's why they come. You have to help them now. Where do they do that?

Yogi: At Burwood.

Shri Mataji: Really.

Yogi: We had one gentleman's been to TM and I spent two hours with him. At the end of the talk: 'There's a problem with the world with plastic bags' was his comment.

Shri Mataji: Plastic bags? What was it?

Yogi: There's a problem with the world which is plastic bags.

Shri Mataji: He came with that, idea. They go mad you know, with all that.

Yogi: Like that he's mad like that. What to do with someone like that.

Shri Mataji: Give him the Photograph tell him come after one month. Work it out. Some of them are really mad I tell you, really mad. I don't blame them also. I don't know what are they possessed with. I think one fellow had Indian bhoots in him. He used to go to Indian restaurants, and eat like a glutton you know. He came to Me later on. So I said: 'I've seen you somewhere'. So he says: 'Do you go to Indian restaurants?' I said: 'Yes we have to go for My husband's work.' 'Oh then you must have seen me there, I always go there and all the...' So we treated him. So one day he came with us I mean somehow he drove us down, and he came inside the restaurant so the restaurant fellow said: 'Oh is he with You?' I said: 'Why?' 'Oh he eats half of the things that we make here.' So I said 'There must be some Indian bhoots in him.' But then his, the whole thing changed after that he became quite normal.

Yogi: Shri Mataji these are, the people who came to the first programs that we had here in October and are still coming. This is Margo and Paula and Linley they're the three ladies there, and Rex here, and Keith and also about the same time Phillip came here, and then Robin and her husband Ken here, and Les. This is Dorothy and where's Glen, and Glen there. They're the daytime, we have a daytime program as well and Glen and Dorothy both come to that. So these are the sort of...

Shri Mataji: Oh it's very good.

Yogi: So these are the first people who have discovered You here in Christchurch.

Shri Mataji: Good. Very good. I mean so many senior people you see. We really sometimes want some senior people otherwise, especially in Australia. If they are not senior then the people don't care for them. We've been looking out for leaders who are senior and this and that and it has been problems, about it. Because even in these modern times I think people respect age, in Sahaja Yoga. So if you have a very young leader then they don't care much for you. Is Adelaide we had that problem. Melbourne we had that problem. I hope things would work out all right now in these two places. I just don't understand their, mentality about

the leader also.

For example if he's a bad leader, who is just oppressing them, using them exploiting them making money out of Sahaja Yoga they know that, they will never tell Me anything about it. They'll go on, but if there's a good man, then they try to oppress him and now this leader doesn't tell Me. I mean, something I can't understand I'm always available why don't they tell Me. Some sort of a, I think historical background that makes them think: 'Better not tell Mother'. But without telling Me how will I solve the problem because I'm so busy with other things. How if My Attention goes there I definitely know that something wrong there. This is how it has been going on so, what I have to tell you if you find anything wrong with your leader, you must write to Me. Just take My address absolutely without any fear, without any problem you must let Me know what do you think wrong, and what should be done, it's very good isn't it?

Otherwise you see when I come here they will tell: 'Our leader was like this,' or I might find something with the leader. Now same to the leader if he finds anything wrong with the whole thing, you must tell Me you must inform Me, is very important. Because one should know that, everything can be rectified everything can be corrected and just because you don't tell then, things remain like that and something very dangerous can happen, to the whole organization. So you all should write to Me whenever if there's any suggestion or if you think something wrong, or something has to worked out there's no harm in writing to Me. Maybe I may not answer but answer will be there, in a way. Anything else?

Yogi: I'd like to ask you Mother about the apostle Paul. Brian and I were talking one day at his place and, I was saying to him that I'd never trusted Paul, he seemed to be anti-women and Brian told me that You had views on Paul too. So I thought if I ever got to meet You I'd ask you about it.

Shri Mataji: About what?

Yogi: It is about Paul.

Shri Mataji: In the Bible.

Yogi: Paul in the Bible. She has never trusted Paul and so...

Shri Mataji: Very good. The other day very clearly I said, that he is like a squatter you see. He was very clever, was never with Christ. He had nothing to do with Christianity. He actually killed one disciple of Christ whose name was Steven. Then he was epileptic. And he says he saw some cross. So what? This is supraconscious experience is not Spiritual experience, whatever he might say. But he thought that it's a very good platform for him, and because he is a, person with a, administrative capacity, he was an officer, with the Roman Government. So he thought it would be a nice now idea that he should jump on the platform and he should take over, and that's how because he was like that you see they were fishermen, Matthews and all these were fishermen so, he started dominating. And he said I'll organize Christianity. I'll do this.

And he gave his own color to Christianity and they, really the way he talked about Christ his Mother and all that, was such that nobody can say definitely that they were Divine personalities. He also didn't like to talk about the Immaculate Conception which was a fact, and Thomas ran away from there because, He was surprised the way he was trying to twist everything to his advantage. And He came down to Egypt where He wrote all His treatise and put them in a jar there, and then He came to India. Now about fifty years back they have discovered that jar, and found it out it's known as the Gnostic knowledge.

He used to call them Gnostics 'Gn' word means knowledge as you people are Gnostics, 'those who know' you see. Not mentally but you know it, on your central nervous system. There's a word in Sanskrit for that is bhod, from where the word Buddha has come, to know on your central nervous system and another is veda from where the word Veda has come. So he ran away but, I read the history of that place is that, that when people started telling them that: 'We are Gnostics,' and this thing, for days together I mean not it's only during his time but even, three hundred years after that, anybody who said that he was a Gnostic and he had the knowledge of these things, anyone anywhere, was murdered and killed by these bishops you see. So the whole

religion went into the hands of these bishops and, also you can call them the people who were appointed by the pope.

So it became hierarchy and priesthood and this and that without any Realization. So the religion became absolutely a superficial thing. That's why they may be Christians anything. There is a, religion not within, it's without. No experience of it. That's why those who are Christians can commit any sin, Muslims can commit any sin they talk the same thing because whether you read Koran or Bible it's just the same, not much of a difference any one of these books. But when it comes to explain they're very good at explaining, but to their private lives it has done nothing. It's all in the Bible you see. As they say: 'The Saying of Puranas are in Puranas.' They don't go inside. Only after Realization these things you can absorb and you understand, and then automatically you become that. You don't have to be told do this do that, is not necessary.

So Paul is absolutely... but the whole Christianity is based on Pauline methods and all that. Everything. It's all intellectualization, and ultimately there was the bishop of Durham, who declared that there was no Immaculate Conception, it's symbolic and all that and about Christ that, He was a human being, something. So many faithfuls were against it and they really wanted to beat him. He was running up and down, and hiding himself. But then this archbishop of Canterbury of all the persons, honored him in a church, there, near Durham and, they said that the, after that the, lightning came and lot of lightnings on all the sides was looming around the church, and then it burnt it completely. But look at the shamelessness of it they said that the God's grace was there that the lower part was not burnt.

And they have gone really so much astray now these Anglicans also, that in England people had made a film showing that Christ was homosexual. And also that he had relations with His own Mother, can you beat that. It's such a horrible thing to say. They cannot understand, purity. But then the queen thank God, see, she put down her foot, and she said this will not be allowed to be made. English made that.

Yogini: Mother, Brian and I were also talking, it was the same day, about Mary and I was saying to Brian about the Goddess type of thing and I said to Brian that I wondered whether Mary would have been, a form of the Goddess.

Shri Mataji: Of course She is Mahalaksmi. She is the Incarnation of Mahalakshmi, and this Paul didn't want to have anything to do with women, he has put them down and he said She was just a woman. I don't know what to call him but just look at that. And She was, the Incarnation of Mahalaksmi of a very high level at the agnya chakra. It's a very big thing. I don't know why Paul did that about Her, but, there's one sentence of Christ on the cross He said: 'Behold the Mother'. Might be He was about Me saying or might be about Her, whatever it is.

But you see She was called as Madonna all over, because there was another religion before that, where they believed in Gods and Goddesses and all that called as Pagan religion. And they said this that: 'We'll call Her Madonna.' Not in the Bible at all. In the Bible they wouldn't allow. This fellow this Paul wouldn't allow Her to be called Madonna. They called Her Madonna. So the word Madonna has come from the public not from the Bible. That's not the word given to Her at all, is the public calls Her. But everywhere She's called Madonna, 'Madonna and the Child' as the public crowned Her you see. They felt She must be a Madonna. Everywhere. Italy same thing. Now they can't help it. But still, they want to play Her down very much everywhere, Woman they call Her I mean, just imagine.

Yogi: Paul was quite insistent that no woman had any place in the church at all, and of course Paul is being quoted now, in the defense against the ordination of women in Australia.

Shri Mataji: Well why don't they say that: 'How is he in the Bible, he was not with Christ?' Why don't they say it's very easy to say. Why do you quote him? Why not Christ? When did Christ say so? See we should listen to Christ. Who is this Paul? Why not ask. This is what the women should say. But what is this ordination also, it's just headache you know, so priests are, just briefed [INAUDIBLE] people and they have to say something. It doesn't go inside is the point you see. So you may say anything, doesn't go inside. Like the priests in Austria. There was one priest who confessed and he told about other priests also they also confessed, that they were having keeps, who were married women and they used to go on their bicycles in the daytime to these women, stay with them and also run away. They have children from them, and the men believe that they are their children but

they are not.

One fellow discovered it so, discovered that his wife had some other relations, so he bought a flat for her she was kept in that flat and, he confessed it all through. So people asked him why didn't you, when he was caught he confessed it, and there's a book about it. So they asked him: 'Why didn't you, marry her you should have married.' He said: 'We are not allowed to marry.' 'Then why, are you allowed to do all this?' 'Yes we are allowed.' 'So when he asked that he would like to marry, maybe the pope or maybe whosoever authority was said that: 'We don't want to pay widow's pension'. It's all money-oriented, money-oriented or power-oriented, it's not Spirit-oriented at all. They all know that they are doing all these things.

Then in Canada there's another book, how these, priests and the high priests, they were running schools and abusing boys. Terrible stories terrible. Can't read it even five pages if you read you'll really faint. It's published all these books are there. Protestants are also, have now so many things of, they have Seventh Day Adventist, Pentecostal. Their Pentecostal is absolutely hundred percent bhoothish, you see they say the Holy Spirit, only the spirit is blessing. And parallel to that in your, Catholic thing is charismatic. Charismatic is the same, as their Pentecostal. Then this Seventh Day Adventist is all another nonsense. You must be knowing I was born in a Christian family so I know so much about the Christians. Also I know lot about the Hindus.

But one of My, cousin you see, he had daughters and these three daughters were simple girls, and they became Seventh Day Adventist, because one of them was used to type very well. So one English man adopted her as a daughter and took her to England. And so she called these two girls also, and that gentleman was a Seventh Day Adventist. So he made them also Seventh Day Adventist. So they were told: 'You cannot wear any bangles gold bangles you cannot wear any gold nothing you don't have to wear this around. So they took out everything. The other girl was very clever she brought it and gave it to Me. But these two took out all their ornaments and everything, and next it was all lost. Is a common experience of everyone there. It's thuggery that's what it is. It's no religion. So we have to now be, aware of all these things after all, what will our children say to us. What will they do?

Also the children's side is so bad because education system is... I can't understand this education system in Australia or here, where you are not supposed to say anything to the child. you're not to guide them and let them express themselves. It's not the way. You have to look after your children you have to guide them. It's absurd. They will all become brats I tell you the way they are developing. We have started a school in India, so these boys came there, and girls. They are so wild, so wild that we don't know what to do with them. They run out to the street, or they go to the markets. They go up where there's construction going on. So till the construction is on, we are sending them back to this, Dharamshala where at least there's some restriction on them. I mean they don't want to sit down and study. First time they met Me they said: 'Mother we don't want to study.' So why are they here? They don't want to sit on their tables nothing. So we have made very interesting things for them so that they may take some interest. But it was such a headache the first month. Everybody wanted to give up. Now what I found out that the training that they had has not been of, not that people don't pay attention, but not of understanding what to do at what age for children what to do.

So now the next work I have to do is to write a book about the training of children before twelve years of age. Nothing like training to them, you cannot say anything. This Savita was telling Me that even if a child can come and punch you or do what he likes, you cannot slap that child. He can slap the teacher but the teacher cannot slap. Let them express themselves. Then why do you have teachers and why do you have parents? The children should hang from the tree, that's much better. What's that?

Yogi: Mother please will You accept a little gift from us here in Christchurch.

Shri Mataji: No but you see there's no puja nothing no occasion what is it?

Yogi: I know but this is just a little non-puja gift.

Shri Mataji: Oh. What a thing I tell you. One is sufficient. It's too much you should not have spent so much money.

Yogi: New Zealand pottery is not really so expensive, even though there is gold leaf it's, not so expensive, it's quite remarkable.

Shri Mataji: But it's gold.

Yogi: Yes.

Shri Mataji: It's very beautiful there. [SOUNDS LIKE: sixteen?] Very well done. I wish our organization there for women can do something like this. It's very beautifully done look at that.

Yogi: This is similar Shri Mataji this is similar to a plate that was offered to You at Christmas time in India. It's by the same potter.

Shri Mataji: I see.

Yogi: ...that Janie and Hugh took to India. And so it seemed a nice idea that this should be these.....

Shri Mataji: That didn't have this design but style maybe. It's beautiful, it's really beautiful. And it's very advanced, very advanced in its expression.

Yogi: It's a very... the man who makes these is a very sweet man, quite humble.

Shri Mataji: Very beautiful.

Yogi: He enjoys very much doing this sort of work.

Shri Mataji: Very creative it is. Very beautiful very beautiful. See all Ganeshas he's thrown out from one source you see, these are all Ganeshas these four corners and back side also. It's very beautiful. All right so thank you very much. Thank you. Of course I mean I won't be able to take them. Thank you it's really beautiful. Have you seen it, please have a look. We should see this pottery man tomorrow how he does it. [HINDI]

Very difficult. It's done with hand I mean the, every piece it seems like that. That's painted with hand. Remarkable. Thank you very much thank you. You say something if you want to.

Yogi: No no no I was just wondering if You'd like to go back to Your room now Mother. There's a movie tonight, Shakespeare movie.

Shri Mataji: [HINDI] We'll see the movie. What Shakespeare?

Yogi: It's Henry the V. It's quite a new version quite a new film version of...

Shri Mataji: All right let's see.

1992-0225, Talk After Film Henry V

View [online](#).

25 February 1992

Talk to Sahaja Yogis

Cranford Motel, Christchurch (New Zealand)

Talk Language: English | Transcript (English) – VERIFIED

Talk After Film (Henry V). Christchurch, New Zealand, 25 February 1992.

If they take to modern writers, then they are really horrible and they just very vulgar, extremely vulgar, very superficial. Sadly they are doing Shakespeare like this, [inaudible] be successful. And you see how he has avoided all the pomp and show of the courts and all that, just focusing on them, with the light and Rembrandt style, too much of...

Yogi: Mother, how did You cause the miracle? Would one of them be a realized soul or what?

Shri Mataji: He was, he was getting realized you see, evolving. But miracle is caused because it's a Shiva's Island, you see. He resides there. But the English never realize, that's the point is, I don't know when will they realize. They're very arrogant, extremely arrogant and think no end of themselves. I don't know how they do it like that. The more they are helped the worse they become. Now of course, once Europe becomes one, they'll know what they are. They don't have any talents, as the other people have, none of the talents. Just in their pride and arrogance, they remained in some sort of a fools' paradise. Time has come for them to realize where are they. That's why they are afraid to join European community. In no way(-) They are all mediocres in everything. Everything they do is mediocre.

Yogi: Today the Australian Prime Minister said we should become a republic in front of the Queen. The Queen was sitting there, and the Prime Minister said, in front of the Queen, we should become a republic. And in all the English newspapers they're saying that the Prime Minister insulted the Queen.

Shri Mataji: Yes, what did they(-)?

Yogi: Newspapers in England, they are saying that the Australian prime minister insulted the Queen because he said that we should become a republic in front of the Queen.

Shri Mataji: You see now everybody is now breaking out of Commonwealth. India has also broken, there's no harm. Also, the Commonwealth is not such a body that really looks after the interests of all the countries in the same manner. It is, you see, this apartheid and all that, these things are going on and, I don't know, they are not so clear-cut. Of course, they had an Indian, from, I think he was from East Africa who was the President of that, but he's now gone and that's the reason they must be asking to be republics. So it's no insult to her, I mean a declaration is not an insult. English are like that. They can insult anyone, but nobody can insult them.

Yogi: The Prime Minister's wife didn't bow to her, didn't curtsy, and that's a very big insult.

Shri Mataji: I didn't curtsy to her also. I never did. Actually she bent, thinking I was [INAUDIBLE], so I had to lift her up. All too much of it, see now, they have these parties, this tea parties, means tea party, horrible thing. Then you are supposed to wear those dresses from that Moss Bros. and tight, sometime loose, they all look like Charlie Chaplins. And see, then you have to walk in that wet lawn, and some ladies with the heels, they just get pressed into it. It's a mess of a thing, but you have to be there. If you are not there they notice you and they'll tell you: 'Why didn't you come?'

But there's certain qualities in English which are to be imbibed. Is one of them, they always respect work and merit. Like they

have respected My husband, it's very remarkable I mean, that's what they do.

And secondly, they have very good justice. [Their] justice system is the best in the whole world. They cannot be corrupted.

And thirdly, I would say, as far as the Parliament is concerned, and the politicians are concerned, they are very honest, [there is] very little of bribery. So all these things are there, no doubt.

But with this austerity of temperament, you see, you also develop that kind of a dry nature, arrogance and domination and all that. So they are fully on the right side, while they should be on the left because they are Shiva's disciples. Their sense of humor, their scholarship, everything is fine but the arrogance and living in fools' paradise is too much.

I mean, as far as Shakespeare is concerned, He was a realized soul of a very high order so He tried to show the futility of human endeavor all the time, and also the miracles of God, as in this one. But I don't know if they have understood Him. And nowadays there's not even one play running in England, [in] London itself. You have to go all the way to Stratford-on-Avon to see His plays. We saw two of them there. And now the plays they are having, it's so horrible, that you can't see with your children, you can't see with anyone, it's (-) I mean you don't want to see it also. It's very cheapish style.

So they should go back to their own past and get out something nice from that. That's why it has come out where. They must have learnt a lesson. In last year, no, last before that, they got [INAUDIBLE] that time. They [SOUNDS LIKE: booked?] all the films and condemned that as the worst, they wouldn't show it. Very very arrogant and insulting, very arrogant and insulting people. That's a sin, to insult another human being. Racist. I think Australia also has this racialism in them. It's not so much now in England as (-) Some of the families in Australia very racist still. The way they troubled this Sandra. I mean in England nobody would do that kind of a thing.

But he was a good king, that's why he was helped by God. That they don't understand. This queen is a nice lady, very nice, very decent person, but she also can't get out of it, it's something that is, even her dress is decided by the Parliament. It's all right now, I mean, I hope they learn a lesson.

[ANSWER TO INAUDIBLE QUESTION] The British were very nasty to us, very nasty, and actually, they put Me on ice, they gave Me electric shocks, they did everything to Me. But still I know that English (-) if it goes to the English mind it will circulate. The media in English, this Murdoch from here has gone, horrible fellow. No hope for England, cannot see sense at all, on the whole. But they take to French style sometimes, sometimes to Americans, they don't have their self-confidence. If they develop their self-confidence, they'll see the sense of Sahaja Yoga also.

Brian Bell: Shri Mother, may we say Your Three Mantras? To say good night/

Shri Mataji: Too many mantras already. Just see My Feet. Just see My Feet, how much swollen they are, it's with the mantras and things. So it's better that, this puja business is too much, you see, continuously, I'm having, I had how many pujas you know, this short time five. Tomorrow we can say that, while before the program these boys can say, when there are too many people. But with few people they don't absorb.

But it's nice that there was puja so everybody could travel, come down, and, I agreed to it but you know only fifteen days [HINDI], in twenty days [HINDI] less than that. Twenty days these and then We are going there, five days... Twenty-five days really we had five pujas. So five days a puja is too much for Me. All right, doesn't matter. So we'll do it tomorrow before the program. All right?

All right, thank you very much for the nice film, it was really very nice.

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Until You Know About The Chakras You Cannot Know Yourself

Public Program

Christchurch Town Hall, Christchurch (New Zealand)

Talk Language: English | Transcript (English) – Draft

Public Program, Christchurch (New Zealand), 26 February 1992.

I bow to all the seekers of truth.

At the very outset we have to know that truth is what it is. We cannot change it, we cannot transform it and we cannot know the absolute truth at this human awareness. So we have to become something subtler. As Christ has said you are to be born again. Doesn't mean we can brand ourselves as born again but is a happening of becoming something else than what you are. And that something else is the Spirit. So whatever we are going to tell you today about this mechanism within you and the way you reveal the truth, you should not accept it with blind faith but as scientists keep your mind open. Take it as a hypothesis. If you think it is all right when you have experimented with it and you have experimented, and whatever I say comes true, then as honest people you have to accept it, because this is for your benevolence, for the benevolence of your country, and the whole universe at large.

It is to be understood that we are created as human beings from amoeba to this stage; it's not the ultimate. If it was there would have been all these problems not created by us. Start from ecology, to political, to economic, to all these problems; are the creation of human beings. So we have missed some point somewhere that's what we have to find out, what is that we have to be.

If you look at the development of the civilization, of this modern civilization, you can easily find out that we have really outgrown ourselves without any sense of proportion and limitation. As a result even in science we have discovered horrible things like atom bomb, hydrogen bomb; all these horrible things which are just destructive. So somehow or other, whatever we try, whatever is the mental projection of human beings it boomerangs back. Whatever we go up to a point, comes back to you and is destructive. So what is the reason why we cannot reach that point where we are at the best and then stop there? This cannot be worked out because at a human level we always go to extremes. To understand yourself first of all you have to become the Spirit. We do not understand ourselves. We think we know ourselves; this is not true. Because we are made up of these seven centers which are subtle within you and unless and until you know about these centers you cannot know yourself and you cannot know others as well.

Now then many people who are fed-up and are seekers; I mean this is a special category of people as William Blake has said that, there will be men of God who will become Godly, and make others also Godly. These are the seekers. Seekers which are trying to find out why, when we have done everything that is prescribed, we have acted according to what is written down, still why is it we haven't got the satisfaction and the joy of life, which has been promised? There is nothing wrong with Bible; there is nothing wrong with Koran; nothing wrong with all these great books, no doubt. But why it is not going into our heart? It's all mental. When we read about Koran, I am surprised. I was reading a book about Koran written by some intellectuals like this Christian Science or even other books in Indian philosophies, is all a mental process. Adi Shankaracharya has called his as [unclear sounds like: "Subkajalum"], meaning: the net of words. You get lost in the net of words. But there is no experience of it, and that's why whatever we may follow. We like to follow. Everything that is given to us: all right, follow this, follow that, follow that, follow that, and then what? Anybody who follows any religion, any religion whatsoever which are absolutely all right, can commit any mistake, so they don't follow actually. That shows that it has not gone inside them. It's not ingrained; it's not innate with their being. So what is the reason why we cannot have it?

Those who were saints in any country; take it Lao-Tse, you can take from Socrates onward this side Mohammedsahab, Nanaksahab; all of these people. You'll be amazed to find that all these people behaved in such a manner that we cannot find faults with them. I mean if you want to find, you may with your ignorance. But the kind of life they led; how is it that they were like that? What was so great? It was the Divinity which expressed. While we all have this Divinity within ourselves, we have all these powers within ourselves, only thing, we have to use those powers, we have to manifest them and for that manifestation it is important that we have to become self-realized in the sense that you have to get your second birth.

In Sanskrit language for a realized soul they use a word called Vijaha, means twice born. And also for a bird, they call it the word Vijaha meaning twice born; first is the egg and then it becomes a bird. So our freedom is also limited. We do not have full freedom because we lack in our confidence in our wisdom, because the wisdom has also not manifested and has not shown us how it asserts in the right way, so most of the time we are living in the relative world, not in the absolute world. What one has to understand that there is something missing and that missing point we have to find out.

Now let's see what is the truth? The truth is, the first and foremost truth is, that there is an all-pervading power of God's Love, which is called as Brahmachaitanya in Sanskrit, Rue in Koran and in every, every scripture it is described. Now this all-pervading power resides, which does all the living work. We see beautiful flowers all over; I saw the beautiful trees you have in the Botanical Garden, you have such nice things there, we never even think how this miracle has taken place; how this Mother Earth has done this job. How she got this power to sprout a seed? We just accept it. We don't think it's a miracle, we just accept it and without thinking about it, it becomes just a part and parcel of our life. Look at your eyes. Your eyes are also absolutely a miracle; they are such a camera. Look at your brain; it's such a computer, but we just accept it, accept our human life also just as if it's nothing great. Even the miracle to become from amoeba to human beings by any law of chance you would not have become a human being. But we just accept it and we don't want to think that there could be any power that could have achieved it. This is what one has to little bit project, and see for yourself that there must some power and if I say there is a power you have to feel it; we have to know it.

The second truth is that you are not this body, you are not this mind, you are not these conditionings, Ego, and your emotions, no, you are the pure Spirit. This is the fact. That is the Divinity within you. Unless and until you become that, no use reading books; by reading books you become fundamentalist. Absolutely fundamentalism has the basis in the books, because the book said so; so I say so. Everybody tries to read the books and just want to use it as a norm for oneself; is not true. Whatever is written in the book, whatever you have read in the book has not gone inside your heart and so there is a problem that today we are having the first problem not so much of political because thanks to Gorbechev who is another realized soul, that one problem is over; the second problem is of fundamentalism.

We look at the Islam as if they are Moslems. Moslems and Islam are very different, as Christ and Christians are. One has to understand that the life of Christ was of sacrifice and great penance for us. He did such a great penance for us. But what about the Christians; they went all over the world to conquer everything and to kill so many people. How can they be the people who are following Christ; without any compassion, without any mercy? Same about Hinduism when it is said that in everybody's heart resides the Spirit. If so then how can you have caste system? How can you justify caste system? But caste system is very strong among them and they will also become fundamentalist if they just follow what ever written in the Purannas or in their scriptures. So this is what we are now, after this political and also economical things that we had on our heads; now it is coming to fundamentalism and it is taking charge.

I was amazed to read in the newspaper that now many Christians are leaving the church and joining Islam and Buddhism. It's nonsense. It's just the same. What is the difference? Going from as they say that: from one end to another end, reaching nowhere. And that is what one has to understand, that the religion is within us. It is like a valency. As carbon has four valencies, we have ten valencies, which are, we know as the Ten Commandments. Unless and until they are awakened within us, unless and until we become innately enlightened by them, we cannot, cannot behave in the manner that the scriptures wanted us to behave, but not only that but this. Religion that is within us when it is enlightened, you become absolutely aware of what the mistake people have been committing, what the mistake you have been committing, and that this God's love how it works. Also

you become a witness; witness of the whole play. When the Kundalini goes through this centre of Agnya, you just become a witness. You start seeing the whole thing as a drama.

If you are standing in the water and there are waves in the sea, they come up and go and you are frightened of getting drowned, but supposing you are in a boat then you enjoy the waves and supposing you know how to swim you can jump back and get so many people on the boat. This is what happens to you that when you get your realization you reach a state of self-awareness meaning not selfishness but the awareness of these centers, awareness of your self, and awareness of others also. You can feel the centers of others on your fingertips, so you become collectively conscious. Then who is the other? You can feel anyone on your centers so easily.

It's a fact that through this Kundalini awakening many people have been cured automatically by your own power which is there, residual, waiting for you. Because when She passes through these centers, She penetrates through them and She puts them right. For example supposing, this is the left and the right side and we are using too much of right side, then it is pulled on this side and the centers become very constricted. But supposing the Kundalini passes through them, She puts them right like this and nourishes them. Now cancer is caused when this union is broken like this by some sort of a jerk. Now supposing the Kundalini can go through this and this like this because She understands everything then cancer can be cured and we have done that. There are three doctors in Delhi University who have got their MD after doing MBBS through Sahaja Yoga. One of them is blood cancer subject, another I think is epilepsy and the third, third one, is asthma. These three doctors have got their MD in Delhi University and they know of many cases which have been cured.

So now not only the health; also the mental [sounds like: health]. People are really these days under stress with schizophrenia all kinds of mental problems. Most of them can be cured if you really get your realization and fix your connection with this all-pervading power. If it is fixed then you don't have to go to doctors, you don't have to take medicines and you yourself can diagnose people and you can cure people. But first you have to get to your self and establish your connections with this all-pervading power so that you become collectively conscious and you can definitely help anyone who needs help from you.

The third thing that happens to you is very interesting that you, you become the joy. You become the source of joy. Joy is not happiness and unhappiness but joy is an absolute thing and you jump into the ocean of joy. And when you jump into the ocean of joy you just start enjoying everything and the state that you achieve is first is thoughtless awareness. You are aware but without any thoughts. The thoughts will not bombard you. If you want to think you can think but if you don't want to think you can stop it. So the thoughtless awareness comes to you as a blessing first and then the second awareness is called as the doubtless awareness. This is all described in the Hatha Yoga that you get into Nirvichar Samadhi and then Nirvikalpa Samadhi.

This old science is not only from India it comes from everywhere as I told you Confucius knew this, Socrates knew this and also many people like William Blake, and C.S. Lewis all these people knew about it but nobody could put it through to people because I think people did not want to accept it. Like Kabir has said how am I to explain when everybody is blind? He was quite frustrated about it but today we have so many people who are really seeking honestly the truth and they would like to find it out and it is a remarkable thing that so much is happening even in Christchurch. I am very happy to come to Christchurch to see that you still have lots of English traditions. I have known England for so many years and it has so much changed now in this like twenty-five years. It's all gone into another kind of a wasteland I think the way people are lost into the maze of this modernism, hippyism, all kinds of funny things going on there and I don't know what will happen to it if it doesn't stop. For about twenty years what will be the situation of England?

In the beginning I had to work on about seven Sahaja Yogis, who were hippies actually, and I took four years to give them realization. So I said the English have hard nuts but once the nuts are broken they are very good Sahaja Yogis but immediately after that they went to libraries and to all the places and they found out everything about Kundalini. I mean they're very scholarly. They were all professors and teachers, very well educated, scientists; they all had become hippies you see. Some sort of a fashion of hippyism started; they all had become hippies. Can you imagine a professor of physics in Cambridge University was one of them and he was an Australian but I don't know, he is lost after that because they said he is no more. He was quite an old gentleman, he came here and I think he is no more. Whatever it is but it was quite a hard time for me but I found out that they

were very, very, good Sahaja Yogis and they are the foundation of Sahaja Yoga in the Western countries.

It can work out very well but we have to understand that we are seekers of truth and honestly if you are seeking the truth we should keep our minds open. Of course you can't pay for it because it is a living process. You cannot pay for living processes anyway. See the Mother Earth: how much do we pay to her for giving us these flowers? How much do we pay to our heart for pulsating? How much do we pay to our intestines for digesting our food? It's all done free. In the same way this has to be absolutely free. Another reason why religions have failed because they are either money oriented or power oriented. They are not Spirit oriented. So because of that you should not blame them but it was a wrong deviated line they took and that's why it has failed.

Now as it is, I am here only for one day. I am happy Brian has agreed to be here and he is going to work out something I am sure. I would of course like you to ask me some questions if you have before we start our self-realization. But of course we cannot force it on anyone. It cannot be forced. It has to be asked for. It cannot be done by force. So if you have any questions you can ask me and I am quite good at it I must tell you. For the last twenty-two years I have been doing this job of just answering questions, but this is just a mental feat and this mental feat is not going to guarantee your awakening but if you have any questions you better ask otherwise at the time of Kundalini awakening your mind will come and tell you, oh you didn't ask this question. [I don't know throat has gone out today. I've been speaking everyday for hours.]

What happens, Shri Mataji, if you have realization without understanding all about chakras and the subtle energy system?

That's the best, if you could do. I mean see, now there are so many lights here and if you have to put on the light you just have to go switch on, finished. But those who don't believe in it you have to say there are lights, you see this electricity was discovered at this time; you have to talk of all these things. There is no need at all, you can just put on, because it is all built in, it is all built in within you. There is no need at all to know about chakras or anything but later on when you have to talk to others, because you can't enjoy it yourself you have to give it to others. Look at me. I don't need Sahaja Yoga but I am traveling at this old age all over the world. So you can't, you see, help it. It's like capitalist like me who has the powers and can't live without giving like a real communist. I am going around the whole world you see so you won't be able to rest. So then you have to know about these things, but for getting realization you need not know. At all.

You mentioned quite a lot about the spirit, Shri Mataji, but nothing about the soul.

Spirit and soul. You see in this small lecture how many things can I tell you? But spirit is the one which is enveloped by the subtle causals of elements which have made this body. That becomes the soul.

God says we must live abundantly. What is your attitude, Shri Mataji, about money which is necessary to abundance?

Of course you will have; lot of it. So many people have got it and some of them did get lost because it is a temptation also but I have seen people say who were taking drugs, this that, they were completely cured. Their attention is all right, they have started working, they are getting good jobs, so you see once you are a normal person and all your capacities are expressing. Like there some artists who came to Sahaja Yoga and now they are world famous artists. In India lots of them are world famous and some of them were Muslims and they are world famous today making, minting money.

Is there a connection between the body and the spirit? Are they connected or are they separate?

No, connection in the same way as a mirror has the reflection. Body is the reflector of the spirit. Without the body you cannot have spirit and if you have the spirit which is enveloped as I said in a soul that also contains a kind of a body in the [unclear...] in a subtler way. So the spirit can only be expressed in a body.

Do you put more emphasis on the spirit side of things than the soul side of things?

Of course. Soul is not so important because you see those people who have, everybody can have a soul, say a criminal can have a soul, a person who is frustrated in life when they die the soul comes out you see. So depends on the person what sort of a person he is, what sort of a soul he has. But supposing if you get your spirit, means your spirit shines in your attention, means all your elements are enlightened and you are an enlightened soul. There are two types of souls we can say, minimum. One is enlightened, one is unenlightened but amongst the unenlightened there could be criminals, there could be horrible people, could be very, very horrible people some of them hang in the limbo I think and some of them hang around us also sometimes to possess us.

What are your views, Shri Mataji, on reincarnation?

Oh reincarnation is only possible for the great souls or absolutely devils; is not done for young people. You see sometimes I hear that people had said about their previous lives and all that but it is a possession; it is a possession of some spirit which is hanging around, takes over and talks. But that's not any reincarnation means the same soul coming in developing into another. That's only possible if you are a realized soul or if you are saint, you are a prophet, or if you are an incarnation or if you are a devil; one of the two things.

Where do animals come into all this, Mother?

Animals are under the bondage of God you see, so they haven't got the freedom as we have. A tiger will be a tiger, a lion a tiger, a snake will be a snake, but human beings you cannot say. They can be a tiger at the same time they can be a snake. They have the freedom to be anything.

Reincarnation you said, Shri Mataji, was for the great souls. What happens to the rest of us?

Why are you worried so much about this, the future? You have to be in the present. Future doesn't exist, you see, and we should not waste our time about the future so much. What we should think about the present because that is the reality. In the present you exist and in the present only you can grow in your spirituality. When you are meditating, you get into this state of thoughtless awareness because one thought is from the say from the future, maybe another from the past, it comes and falls, again another thought comes and falls and we are jumping on the cusp of these, either future or past. But there is a space in between two thoughts. That is the thought, that is the time that you are in the present and with realization that space starts increasing and when you are thoughtlessly aware, means you are in the present. Then your memory becomes so clear cut, like a photogenic memory. You are in the present, you see someone, you see someplace, anything, it just goes into your mind like a photo. Whenever you want you can think of it. I mean you really become so dynamic with that because you live in the present. In every way you become extremely alert and immediately you understand the depth of every problem. It's a very different human being you become that people start [unclear sounds like: "wanting to"] understanding that how this man has come so intelligent. Actually it's not the intelligence but that state where your intelligence becomes so expressive, so manifesting and so absorbing.

Some people have an understanding and a feeling on the chakras. Does one have to have that feeling to understand them to develop? Have you got to understand the feelings that come from the chakras at all?

Not at all, you don't feel anything; you just feel it on the finger tips if you are a realized soul, but maybe, if you are going to some wrong type of people, they enter into you through your sympathetic and then maybe. Like they will make you stand on your head, do this, do that, jump and do all kinds of things, say mantras this that and then they are on the sympathetic, that is on these two things, left and right.

Like TM for example, take for TM: TM now is one of the most dangerous things I think because we had one gentleman, long time back, from a place called [unclear sounds like: Ronock] near Scotland. He was the director of the flying academy, director. His wife was the grand-daughter of a duke, he was himself was a diamond merchant and he had a friend who was his deputy director also very rich man and the daughter. All of them got epilepsy. They came to us and we had to cure. When we cured them

they told us the whole story. Is horrible story about it. You see they are all epileptic, absolutely suffering and they went to a doctor then he came and asked Me how did you cure these people? So what they do is to give you some sort of a mantra. Now the first thing is three thousand pounds they had to pay to get a mantra. The mantras were to begin with were three very funny ones. This gentleman, this so-called Maharishi, doesn't know a word of Sanskrit. He gave them three mantras. One was inga, pinga and tinga; these three mantras he gave them. Now inga means, not in Sanskrit but in local languages, means the scorpion bite. The pinga means when you get possessed you go round and round and tinga means when you show somebody like this. Now what do you see? And they are going on and on and on, and concentrate and concentrate and keep the husband separate and the wife separate and all that and they develop all kinds of funny things, very unnatural. And when you go on concentrating on anything you see this center gets spoilt. They all got possessed. All got possessed.

After that they had a program for seven days for meditation in some remote hotel in Switzerland where they asked them to sit on some foams and jump. They all broke their bottoms you know and they also filed suits against them and they got money, in America there is a case like that. But this gentleman, you see very nicely told them that you have to be very light. For that you have to take a course, of some sort of a diet, in which they had to have for six days the water that has boiled some potatoes and the seventh day some rind and the eighth day they have to take the potatoes. Can you imagine? And they paid six thousand pounds for that kind of a nonsense. But why do, people are stupid also, why do they want to fly about three feet higher, what is the need? What is the saving in that? I mean imagine already we are having traffic problems and this. It is also complete stupidity on the part of the people who are seekers who are seeking to fly about three feet high. What are you seeking? One should know. What are we asking for? That's how things have been going on. I mean I am just giving you one example. There are thousand and one. Thank God most of them are exposed and this TM is also exposed very much in Europe but it has not come up here I think. They will have to send all the pamphlets out. He smuggled from Philippines lots of drugs for people. It started with the drugs. It's a fact. And this is what it is.

What are we seeking? Whatever they promised why should we go there? We should find out what are the disciples doing. Where are they? Most of them are recluses. Just go and see. They can't even see a garlic. If you show them a garlic or a lemon they will run away. Most of them are like that because of what he does, he puts some sort of a spirit on them. That's what is called as [unclear sounds like: "pretavidya"] we call it. Is the science of the dead and then they use those dead spirits on them and on one personality there are two or three spirits sitting so such a person for the time being becomes over-active and then is lost completely.

It's a very interesting thing that people don't know what they are seeking.

There was Rajneesh who was buying Rolls-Royces. Why should any Divine person care for a Rolls, I just don't understand. Why should they? Rolls-Royce, buying so many Rolls-Royces, and then another 14 year old fellow buying Rolls-Royces; for such a person they should be put to the dust of his feet. Somehow or another I was born in a very rich family and also My husband is very well to do and all that, but I never care for anything like that. I can sleep here, I can sleep on the street, I can sleep anywhere, I have no problems. On the contrary if there is too much comfort I don't like it. I prefer my comfort of my spirit. This is happening to the Sahaja Yogis also.

Apart from that a great society has been created, a great society just like angels. We have people from all over the world, especially sixty-two countries Sahaja Yoga is working. Out of that at least fifty-two we have good centers, especially in Australia we have many, and if you see them, they are so beautiful, so angelic. I have never seen them quarrelling, fighting except for some places where some spirits have entered or some sort of a sabotage has been done, most of them are beautiful people. So why not have that beautiful life and that promised society which is so kind and nice? We do not have these problems of marriages, we don't have problems of children, we don't have all these problems at all that you are facing; beautiful families, beautiful relationships all over the world, imagine.

The best are Russians, you will be surprised, apart from Indians of course, because Indians have this background, but best are Russians. In one village, [spelling : Taliati] I had there told 22,000 Sahaja Yoga practicing and the embassy in, this Russian Embassy in India wants to honour me, and Gorbachev wants to meet me; can you imagine, how sensitive they are, because they

didn't have these conditionings, they are not materialistic people, they are very good seekers. There are about thirty, forty percent who are not, who are just doing menial works but most of them are scientists, this that, and I was surprised the scientists, two hundred scientists, one of them who was the sputnik man, invited Me for their science conference and when I started talking about science they said Mother don't talk about science, let us know about spirit, don't want to hear, we have had enough of science; such sensitivity they had. Just with my photograph, I don't know how they can recognize. They are very introspective. Even if you read Tolstoy, or any of those writers, they are very introspective. When their heroes are introspective they do not take things for granted, they don't think end of themselves, nothing. They are never in a fool's paradise, I have seen. They try to see what's wrong with me, why am I doing this? It's very interesting.

Have you read Crime and Punishment? Isn't it so, with the hero? It's very interesting. They have had the best writers, scholars, musicians, dancers, all kinds of things they had but still they are very humble; very, very humble. Even their media is so humble. They said, Mother we are nowhere in spirituality, how do you say we are sensitive to spirituality? Such humble people they are, extremely humble. No arrogance, no arrogance at all.

Yes, there is some question.

The essence of this question I think is, Shri Mother, at the separation at the time of death, at the separation of the spirit and the body, what happens? What happens to the spirit?

Again, you all seem to be quite infatuated by death I think.

You see when you are a realized soul, then what happens you see that it is just another dress that you have to change. You never worry about death. Never, and those who have written about death, Kabir, has written beautifully. He says that, when my beloved left me, means my life, I didn't cry, I didn't say anything, I didn't fuss. I just asked my friend, I was nicely covered myself with a little sheet and I was lying down and just seeing my beloved left me. He said that all the doors were closed, but I don't know some window was opened must be the Sahasrara, was opened, because he was a realized soul, so the life went through that.

So you see the thing is this problem is always haunt you when you are not a realized soul. Be so much worried about death, but after that you will know that death is just a change of life; it's just a change of life. Then whenever you want to take your birth you can take if you are a realized soul, but if you are not, I have told you, you may possess someone, or you may hang in the limbo, I don't know whenever. Some people take birth just after thirteen fourteen days, again into another nonsensical place.

Whatever you'll earn now will show at the time of your death but if you are not earn any good deeds you call it, punyas, then it will show at the time of your death whether you go to hell or to heaven. It is your choice, is your freedom. What do you what? You want to go to hell or to heaven is your own choice and your own discretion. That's very important.

He wants to know what your thoughts are on the teachings of Maharishi?

I have already told you, this Maharishi TM fellow, about him I've already told you. Horrible what is he teaching? Nothing. What is he teaching? He is incapable, he is not a learned man, no way, nothing at all, and he has no sense, he has no sense of culture or anything. He was actually used to giggle at people because he thought he was nicely befooling everybody, and so he was called as the giggly guru. He used to giggle at people because they were all befooled and so he used to giggle at them. What is his bona fide? He was a ticket collector, did all kinds of wrong things.

Shri Mataji, what is the best quality we can develop to gain our self-realization?

God's realization. That you will know gradually. You can develop all that, is very nice. After sometime, like a drop becomes the ocean, you become the ocean that's all. That's a good idea, about the future, instead of death.

All right, now I think we should have our self-realization, all of us. Those who do not want to get their self-realization should leave

the hall. They should not sit down and watch others.

The second thing is important that you all have to have full confidence in yourself that you will get your self-realization. Nobody should think that how can I get it, this and that, nothing of the kind. I assure you will be in the present; you'll be just in the present and know that you all are capable of getting your self-realization. No doubt about it.

This is one condition; the second condition is that you have to forgive everyone, without thinking about them. Now for some people it is very difficult to forgive but logically whether you forgive or don't forgive, you don't do anything. What do you do? Nothing. It's just a mental idea that I don't forgive. But as a result of that, as a result of that what happens; you play into wrong hands. Those who have troubled you, tortured you, now you are torturing yourself while they are very happy. So what's the use of remembering such people? You don't even have to remember them; you have to just say in your heart with full faith in yourself, that I forgive everyone, everyone, in general.

The third condition is that none of you should feel guilty at all at this moment. Forget the past. At this moment forget the past; not to feel guilty. This is another thing that has happened to us by conditioning, that we should feel guilty for everything, we should confess. Nothing of the kind, there's no need, after all you are human beings and only human beings can do mistakes. How can you not do mistakes, after all you are human beings. You are not Gods, you are not realized souls, so doesn't matter. So don't feel guilty at all. Please if you are feeling guilty, is also physically very wrong, because this centre here between, in the corner of your shoulder and your neck, here, you get a catch of this left Vishuddhi we call it; the left side of the center. As a result you get angina, or you may get spondillitis, or you may get very lethargic organs on the left hand side. So is very important not to feel guilty, because this is also mental idea I am feeling guilty. Who has told you, you are guilty? No judge has told you. Why do you feel guilty? You have to enter into the Kingdom of God. For that you should be really pleasantly placed towards yourself. In short you all have to be respectful, loving toward yourself and will be the best for Me.

So these are three conditions which are very simple and they are just your mental attitudes which must be, at this moment, must not be used. That's all.

So now we'll show you how you have to do the nourishing of your centers. It is absolutely spontaneous, and doesn't need much effort, but I just want to show you the different centers on the left hand side, how you can nourish it. This has to be done only once. You don't have to repeat it again and again.

Now please take out your shoes if possible, because this Mother Earth helps us a lot to suck in our problems. Please take out your shoes.

You have seen these Australians singing Indian songs and one of them is a song sung about sixteenth century, you see sixteenth century they are singing, which says in the last one, that oh Kundalini just rise and let us have the Yoga. Oh, Mother give us the Yoga, is the one they are talking about; the union with the Divine. But they just singing all these years, nothing happens to them, nor did they think what are we singing about? So from the sixteenth century, is going on in the villages of India. Of course this just has given them an understanding, that's all, but they are not seeking the Yoga, there is just singing all over in the village.

Also they can sing Sanskrit songs. I mean it is not easy thing for Western people to sing Sanskrit. You see the English were in India for three hundred years they couldn't speak one sentence of Hindi language, it's so difficult for them. They used to call it a tongue twister. If Hindi is tongue twister I don't know what they will call to Sanskrit, so but now look at these people, how they have become, they sing so well, in proper melody, in proper rhythm, everything. It's very surprising in such a short time they have picked it up, and also the Indians now sing very beautiful English songs and everything. It's very surprising how it has become so easy for them.

All right, so please put your left hand towards me as he will show you, just like this. Now the left is suggestive that you want to have your realization, because the left side represents your desire, the left side, represents your desire, and you have to use your right hand because this represents the power of action; the power of desire on the left, the power of action on the right side. So

you have to use your right hand on the different centers on the left hand side which I will tell you later.

Now you have to know that this is a normal desire which is never fulfilled. You go on jumping from one desire to another and the pure desire is the power of Kundalini. The pure desire whether you know or not is to be one with this all-pervading power. So you should have desire within you that you want to have your self realization. That is important because I respect your freedom.

So put your left hand like this and with the right hand we put it on our different centers. In Sahaja Yoga you have to be comfortable, you have to sit comfortably, neither too much slouching or bending behind, but you have to sit straight and put your hand on your heart. First you put on your heart. In the heart resides the spirit. In the heart resides the spirit. So if you become the spirit; you become your own guide, you become your own master.

So you have to put now your right hand in the upper portion of your abdomen, on the left hand side and press it hard. This is the centre of your mastery; mastery over the knowledge, the pure knowledge, the true knowledge of the divine laws and also you become your own master.

Now you take down your hand in the lower portion of your abdomen on the left hand side, press it hard and this is the centre of your pure knowledge. This knowledge is the one which works through your central nervous system and gives you ability to work out the divine power which is flowing through you.

Now you raise your right hand in the upper portion of your abdomen on the left hand side, again on your heart, now in the angle which is created by your shoulder and by your neck and now put your head to your right, full right. Please put it. All right, now, you have to now take your right hand on top of your forehead and bend your head as far as possible by putting your thumb on one side and your fingers on the other. Press it hard and put down your head as far as possible. This is the center where you have to ask, you have to forgive everyone in general.

Now you have to take your right hand on the back side of your head and push back your head, and here you have to ask forgiveness from this Divine power without feeling guilty, without counting your mistakes, just for your satisfaction.

Now the last center is very important, stretch your hand, stretch your palm. Put the centre of your palm on top of your head. Now push back your fingers so that there's a good pressure on your scalp. Now in the fontanel bone area is the soft bone which you had in your childhood, there you have to put it, the centre of your palm, push back your fingers, put down your head. Here now you have to move your scalp, not your hand so much as your scalp, with pressure, seven times clockwise. Seven times clockwise. Slowly. That's all we have to do altogether. That's all. Now please remember to push back your fingers, is important.

Now you have to close your eyes. Please put both your feet apart from each other because these are two powers. If there is anything tight on your neck or in your shoulder you can loosen it. Now put your left hand towards Me like this, could be on your lap if it is uncomfortable. Now, please, put your right hand on your heart and now close your eyes. You can remove your spectacles and don't open your eyes please till I tell you. Please don't open till I tell you. Here now you have to ask Me a very fundamental question about yourself. You can call Me mother or you can call Me Shri Mataji, whatever you feel like. Now please say it three times. Mother, am I the spirit? Ask this question three times within your heart. Mother, am I the spirit?

If you are the spirit, you are your master. So now take down your right hand in the upper portion of your abdomen, put your fingers there and press it hard, not very hard, press it and again ask another fundamental question in your heart, three times. Mother, am I my own master? Ask with full confidence.

I have already told you that I respect your freedom, so I cannot force pure knowledge on you. You have to ask for it. So now take down your right hand in the lower portion of your abdomen and press it hard. Here you have to say six times, because this centre has got six petals, Mother, please give me pure knowledge. Please say this six times, Mother give me please, pure knowledge. Say it six times. As soon as you ask for pure knowledge, the Kundalini starts moving upward.

So now we have to nourish all our upper centers with our self confidence. So now please raise your right hand into the upper portion of your abdomen on the left hand side and press it hard. Here you have to say with full confidence, with full self confidence, you have to say ten times, Mother, I am my own master. Please say with full confidence, Mother, I am my own master.

I have already told you that you are not this body, this mind, these conditionings, this ego, emotions but you are the pure spirit. So now please raise your right hand on your heart, and with full confidence again you have to say, Mother, I am the pure spirit. Please say it with full confidence, Mother, I am the pure spirit.

This all-pervading power is the ocean of knowledge, is the ocean of love, compassion and bliss but above all it is the ocean of forgiveness and whatever mistakes you might commit can be easily dissolved by the power of this ocean of forgiveness. So please forgive yourself and put your right hand in the corner of your neck and your shoulder and put your right hand as far back as possible and now turn your head to your right. Please don't feel guilty, this is a centre very badly catching up, so please don't feel guilty. Now here with full confidence you have to say, sixteen times, Mother, I am not guilty at all. Please say it with full confidence sixteen times, Mother, I'm not guilty at all. Please say it sixteen times with full confidence, Mother, I am not guilty at all.

I've told you that it is a myth that you cannot forgive anyone because you forgive or don't forgive, you don't do anything. But if you don't forgive then you play into wrong hands and it's very important to forgive at this moment because this center is very constricted and if you do not forgive then it won't open and you lose your chance of self-realization. As it is you have tortured yourself by not forgiving and now you shouldn't lose your chance of self-realization. So at this point please take your right hand on top of your forehead, putting fingers on one side and thumb on the other, and put down your head as far as possible. Here you have to say again with full confidence, not how many times but from your heart, from your heart, Mother, I forgive everyone in general, Mother I forgive everyone in general. Say it from your heart not how many times. From your heart you have to say it absolutely so that this centre opens out.

Now take back your right hand to the back side of your head. Press it hard. Push back your head as far as possible. Here without feeling guilty, without counting your mistakes, just for your satisfaction, you have to say from your heart not how many times, Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me. Oh Divine Power, if I have done any mistakes knowingly or unknowingly, please forgive me. Please say this, from your heart, not how many times.

Now please stretch your hand, stretch your palm, put the centre of your palm on top of the fontanel bone area which was a soft bone in your childhood, properly. Now please remember to stretch back your fingers, is very important. If you don't stretch it back then it won't have a proper pressure. Now put down your head, here again, I cannot force self-realization on you. I respect your freedom. So you have to ask for it. So now moving your hand seven times, slowly, you have to say seven times, Mother, please give me my self realization. Please say it seven times, Mother please give me my self realization.

Now please take down your hands. Open your eyes and you can put on your glasses. Now please put both the hands towards Me, like this. Now watch Me without thinking. Just watch Me without thinking. Now put the right hand towards Me and put down your head and see for yourself if there is a cool breeze or a warm breeze, like waves coming out of your head. Now please put down your head and see for yourself, but don't put your hand on top of your head but please keep it little away and see for yourself. Now some people get it also very far, some people get it here. See if there is a cool breeze like waves coming in your head. Now could be warm also if you have not forgiven specially. Little bit behind, it is not on top of your head. Keep away, away from, still away, yes so you can see it. Now please put the left hand towards Me, put the left hand towards Me like this. Now please bend your head again, see with the right hand, now bend it, properly bend it and see for yourself. Keep away at least it should be three, four inches away, so that you can see. Three inches at least I think, some people might get it even further; maybe two inches some people, I don't know, depends on. They didn't have the right hand towards Me. Now if it is hot then please forgive, please forgive everyone. Now put the left hand like this again last time, with the right hand towards Me.

Now you have to just put all your hands up there and look at the sky and ask a question three times, anyone of these questions; Mother, is this the cool breeze of the Holy Ghost? Mother, is this the all-pervading power of God's love? Or Mother is this the Brahmachaitanya or the Paramachaitanya? Ask any one of these questions three times, putting up your head.

Now please take down your hands. Please. You can put your hands like this, you will feel the cool, and very relaxed. Just feel. All those who have felt cool or warm or hot breeze out of their fontanel, or on their fingers or on their hands, please raise both your hands, please raise both your hands. No? Just put it like that. Why it should feel. They are seekers. Thank God, all of you must. May God bless you. I bow to you all. Your saintliness has started now, but look after it. Don't leave it half way. It's like sprouting of the seed. After sprouting it, it must grow into a tree. So respect it. Thank God we have Brian here, and we have other people and I hope they'll be having a good center here and they'll be having a follow-on. Look after your growth. Next year I'll be coming again and I hope to meet you all. Anything you want to know you can write to me also.

Isn't it not working, this side? What's the matter with these three persons? Sure? Did you forgive? No, no it's not. It's from your head it's coming out. How can an air conditioner be in the stomach? Then you'll start using this, then you will know what it is. When you will start enjoying it, then you will know what it is. Now better? You've been doing some TM or something? Is it? There are two people haven't got it so just have a look at them and it will be alright. [unclear] Can I see you? Come along I would like to meet you let's see what's the problem, come along. I would like to meet you, yes. I would like to meet all of you.