

same time and she is of that nature then also the child can become trauma. If a mother is very extreme type of a person or has gone through shocks like that...I have seen people who have gone through wars and have come out of problems. Their children also are very prone to troubles of the brain. And they also get it because of the left side movement.

But the...as you go upward, as the chakras come upward on the left hand side, say the left Agnya is caught up and the left swadishtana is caught up, that means the person is completely possessed. But with that if the heart chakra is caught up or with that if the Vishuddhi chakra is caught up then one can become mad. And such people could be there. But they become mad, they become alright, then become mad, like that you go on and ultimately they end up as mad people.

But in Sahaja yoga one can cure people who are mad but they have to be treated in a way. Normally we do not take up any person who is a mad person in our yoga because it is very difficult to cure them and better them. But if they want to work it out on themselves we say alright work it out this way. Try if you can be alright. But there are many in between phases like schizophrenic you can call it or some people who are imbalanced, who are nervous, all kinds of things are in between. So absolutely mad even if you forget but there are so many others who look same but inside they have problems. All such people can be cured with Sahaja yoga if they act according to what we tell them and the way it is to be worked on.

Now in Sahaja yoga the practices are extremely simple because it's question of balance. The left side catches...if the left side catches then you get all this problems. But if you can balance it, if you can balance left side with the right side, the troubles can be alright.

For example, if you have got say a left side problem and you do some right side activity of ego development you will be amazed that your cancer can be cured. But then you go to the right side. That means you become ego oriented. You become extremely ambitious. You become futuristic. You start dominating others. And this is what was practiced by Hitler. He got this knowledge from Dalai Lama. He said it in his book that he got it from Dalai Lama - How to control the minds of the people by which you dominate them and by domination what do you make out of them? Devils. And that's what he did it. Because they become so ambitions they become racist to begin with. They become racist. They think they are the best. They are the highest. They have the right to kill anybody they feel like. They have the right to take revenge. They have a right to ill treat people. All kinds of funny ideas come into the heads, these right sided people.

And when they come into the right side they do not know what they are up to. Because they...once they develop the right side then they have other troubles. Like they might develop blood pressure, they might develop kidney troubles, they might develop heart trouble. Heart in the sense not angina and all but of a lethargic heart. But overactive heart, they can get a sudden massive heart attack and they may die with it. So such people are also suffering from all kinds of liver trouble. Like cirrhosis of the liver. Liver...other liver troubles, skin troubles, skin problems, all these come from the right side.

So when you start moving to the right side too much you can be possessed by people who are overactive. Like a ego oriented person if he becomes friendly with another egoistical person, both of them combined together in such a manner that they form a group of egoistical nature. When they become egoistical they try to dominate and a big group can form...a frantic, horrible, violent group which can try to kill.

In India we had one such group which was formed, under the name of the Goddess they started it. In India they all are called as Anand Marg. Of course it is now banned. The fellow is under supervision but still in America he has followers. Surprisingly! They were caught killing some ambassadors and all that. And the leader had to go in the jail for days together. Everything happened but the followers, because they are so possessed with the idea that they are in charge and they have to kill everyone. And that they have to become like Hitler. Now you cannot stop it. It's very difficult. But you can if you can raise their Kundalini then they will understand this is not reality. We are just doing something that is not reality. Is not for our beneficiary...beneficiary or...neither for anybody else. It's such a dangerous thing we are doing to ourselves. It's not at all benevolent to ourselves or to anybody else. So the benevolence only comes when you move outward.

The third we can say is the awareness of hell where people are really devilish by nature. You cannot change them. They are very

devil...devil like, very possessive type, extremely arrogant, aggressive, and they are really devils incarnate in human forms. And such people have to go to hell. Because we can call them as the awareness of the hell. They always think of destruction, of destroying others, or overpowering others or of destroying themselves. There are many bhoots you know who destroyed themselves. Just like that they killed themselves. These are all the people who are on the other side of the ascent.

So when you start rising higher and higher due to these chakras, and when the Kundalini rises through all these chakras and goes up beyond the Sahasrara, as you call it the brahmarandra...here...you become a subtler being. Like your human attention say....we can say is like cloth here. And now the Kundalini is pushing it upward, upward, like that. So all your attention which is outside goes inside. And when it pierces through from here, this piercing makes the attention subtle because the subtle that is around which you do not feel normally starts penetrating into it. It starts covering your attention. And that's how we say now your attention is enlightened. And now it is enlightened. Not just talk but it becomes enlightened with collective consciousness. You become collective conscious. Then such people when they talk...when they talk they have such a personality, such a knowledge. They become knowledge. They have no problems. They become knowledge because they become the absolute.

But it is for you to decide. What are you seeking in life? What do you want in life? What is your life worth? If you want to cheapen your life, waste it for something very cheap and ordinary and useless then you can go ahead. But if you think your life is important as a human being, it should be because you have become from amoeba to this stage as human being not to waste it. Not to throw it away, uselessly, but to become the spirit. That's what you have come on this earth for and that's what should happen to you. Now the main problem with human beings is that there are barriers we have. To accept anything we have barriers. But there is nothing to be accepted. In Sahaja yoga you need not accept anything what so ever but you should also not deny. If you deny I cannot raise your Kundalini. I cannot. You should allow your mind to be open to get realized. Because one reason is there, why you have to do that more. Because you do not know about Kundalini.

People told Me they don't even know what self-realization is. Imagine in India when My grandchild was born we had our astrologer in My husband's place, about two thousand miles away from where the child was born. He sent a telegram saying that this child has found her guru...sadguru in the household. It was such a great thing to find a sadguru who will give realization to the child. To us it is the most important thing. In a horoscope the first thing they'll ask, "Will...shall we get self-realization in this lifetime or not?" Then they will say, "Alright, this life left [UNCLEAR TEXT]. May be next lifetime." Then they'll think, "Oh God, we have to wait one life time more." And all the action is surrounding that.

The whole behavior that you must try to check your attention. Chitta nirodh, try to check your attention. Wherever it wants to go just keep it out. While here it is, "What's wrong? So what?" If you want you jump in the sea. So what? Who are you to tell us? It's not that. There it is, you must control your attention. Control your attention. Keep the attention pure. If your attention is not pure at the time of realization there will be a problem. It's a just different attitude towards life.

If somebody is angry here people always say, "I hate you." I mean in India if a child says like that he will have two slaps on the face. Its regarded bad manners to...even to think like that to hate anyone. To hate anyone is a sign of degraded personality. I mean it's very common with Indian people. Whatever you know of Indians are the people who have uprooted who have come here to make dollars. They are different people. They are sort of sieved out. But the people who are in India,...not we have at least 20% people who have been to India. You can ask them. To them generosity is a quality. Righteousness is a quality. Purity is a quality. Quietude is a quality. Peaceful nature is a quality. They do not boast of their angers and they do not boast of their hatred at all. I mean it is never, never, never done. Even if somebody hates he will not say that I hate you. I mean it took some time for Me to even say this sentence to people...like it is something prohibited. Because it...your tongue gets spoiled. If your tongue is spoiled and is impure then whatever you say becomes untruth. Your tongue must be pure. You should not say something which is not true.

In the sense true doesn't mean that supposing somebody is a person who to your mind is not a good person. You shouldn't say that. Need not say that you are not a good person. You just keep quite. Let him discover. Because if he is bad he will suffer himself. This is a common attitude. I am not talking for Indians. But I must say for spiritual life one has to learn from them. Some of them who were thugs must have come here to loot you. That's a different point. I mean I am sorry for that. I am sorry. But I

also blame you for your naiveness. I came much before that. But I said you are not to pay to anyone any money. Nobody listened to Me. They didn't like Me at all when I said that. So you...you had to suffer. I know it was wrong but it happened.

Now at least people should realize that purity can only be achieved through self-realization. Innocence can be awakened within you on the first chakra. On the first chakra you develop innocence. In the second chakra you develop creativity. I've known people who never used to sing have started singing very well. Who never used to create anything have started creating beautiful paintings. They have become great painters. Now, very well known painters, musicians. Those who were never doing architecture have become great architects. And who are...never done any interior decoration have achieved a lot. So to say that we are very creative one must know that you have limited energy and for that you have to be connected to the mains. So the...all the time the energy is flowing into you.

Then on top of that is the third center which is the center of your seeking. So whatever you were seeking was not alright. But you do get your material well being. No doubt. You do get your material well being but up to a point where you feel absolutely satisfied about it. You don't need anything anymore. You also get a great blessing of dignity and divinity. You get a proper understanding of your being. You become like a king. For a king what we call the emperor, he doesn't need anything. For example as you know I am born of a very rich family and it's a royal family and My husband also is a very rich man. It's alright, we live in a very great comfort no doubt. But I can sleep anywhere. I can sleep on the street, I can live anywhere. I am not bothered where I live, what I do, how I move. I have no problem. Because... if you are the emperor you don't ask for anything. Do you? If you get the food...alright, if you don't...alright. If you like some food, or don't like the food...somebody says I have said, "I don't know what I ate in the morning. I don't know what I am going to eat now. I don't know if I had my lunch or not. If I've had...alright...otherwise you can do what you like. It's that simple. Your body becomes your slave. You can lie down anywhere you feel like. You can do any amount of travelling. You can do thousand and one things. You become so dynamic. That happens when your Laxmi tattwa is arisen.

There are four Laxmi tattwas within us. It's the first, is the laxmi tattwa where you become a person very dignified and endowed with material comforts. But comfort which kill you is not there. Comfort means you are materially no more bothered. You get jobs. In London we have so many jobless people. But in Sahaja yoga all those who are there, all of them have got jobs. All of them. Its difficult to find one person who hasn't got the job. Moreover it is compulsory in Sahaja yoga that those who stay in the ashram must have some jobs. We have tried to allow some people to come without that but we had very bad experiences of such people. So all those who are living on dole or some sort of a thing, we don't allow them to come in the ashram. And you will be surprised that as soon as they join Sahaja yoga they get jobs. They get better and better jobs because Krishna has said yoga kshema vahamyaham. When you get your yoga your well being will be looked after. He didn't say kshema-yoga, he didn't say I'll look after your well being and then you go to yoga, no. First yoga. Yoga kshema vahamyaham. First you get the yoga and then the kshema will occur. That's what happens to you on the nahbi chakra, which is very important. But Raja Laxmi that is you become like a king.

That you become Gruha Laxmi or gruhastha means you become a house holder. You become a good wife and a good husband. You develop proper feelings for each other. And you develop proper feelings for your children. You improve your societies through that essence if it is born in you that you understand the importance of a good family life. And that automatically happens. You don't have to tell anybody. Just those people who hated each other after coming to Sahaja yoga have started loving each other, understanding and enjoying each other. And married life in Sahaja yoga is tremendous. Ninety percent of married life is so great that people in America where they divorce third year, every third year, we have seen people are doing very well in the married life, even in America. Even here the...you see the mental projection, the wife is no good, the husband no good, all vanishes. You become the spirit. You start enjoying the deeper significance of marriage.

Then comes the fourth side of the Laxmi tattwa. Is the fourth side is the ascending side. The people who have got more money are fed up and now want to have something beyond. In the same way in Sahaja yoga when you start moving then you find that nothing but spiritual life gives you real joy. So you just don't care for anything else but the spiritual life. And what is the spiritual life of Sahaja yoga is that you become the light and you give light to others. Selflessly, there is no selfish motive in it. Just because you are the light you become the light, you don't see the light, you become the light. And you give light to others and just

do it selflessly, without charging any money. Without asking for anything you just start giving what you have got. Spontaneously without paying for it. You just do it in a way that is a saintly way. Saints always spent their own money, always have spent their own money to give joy to others. They have never taken money from anyone. I mean I have not heard of any saint who has built up big palaces and big places and big organization, never. That's not a sign of a saint.

A saint just emits compassion and this compassion doesn't speak. It is silent, this compassion acts. It doesn't speak. It acts. When it acts it works out wonders. That's what you know when Christ was touched by some lady, he said some energy has flown through Me. That is what it is. That the energy starts flowing through you and you do not do anything just happens automatically. Without doing anything you achieve it.

So for today I think I have come up to the Nabhi chakra. Tomorrow I'll tell you about other chakras in better, elaborate way that you will understand what is the essence of these chakras. That what becomes of you. They have described to you the chakras but why these chakras. What do they mean? These are the different evolutionary milestones within us which have been crossed and the last one is this one which you have to cross now. That's all.

See you are just ready for it. You are made for this. God has made you for this. Its best is that you get to it. And that's why I was yesterday asking question and people have now told Me, "Mother please don't ask questions because it's a waste, it's a waste of time." Those people who are asking questions are not asking any sensible questions. They are not bothered about themselves... why...how they are spending their lives. Of course some people asked very sensible questions also I must say but there's no need to ask questions. Let us see if it works out within in you. If it works out will be a good idea. Now you want to have realization first? (crowd responds)

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You Have To Rise To The Fourth Dimension

Public Program

Bayard Rustin Educational Campus, New York (United States)

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We are today here to know about the truth. Now the main problem as I told you with the East and West is this that in the Western mind it is the outward movement of the attention. And it was necessary to move outward, to grow outward. In the same way, it is necessary to grow inward. These both the things are part and parcel of one being. There's no separate thing like East and West. God made only one world. We think that there is East, West, North, South. It's not so.

So when the tree has grown up too much we must find out the roots. And some people, as I told you, in India who were bothered and worried, started thinking about why are we on this earth. As a result of that, they reached a point where they started seeing that there is something beyond us.

As I told you yesterday, there are ten valences within us. That means matter has eight and we have ten valencies. Now it is not yet complete. At the ten valences, we balance ourselves. That's why all the great prophets came on this earth. Like Abraham, Moses, Nanak, Janak to give us a balance. But then we asked, why the balance. Balance is for the ascent. With the balance, our attention gets properly distributed and in the centre concentrated to ascent.

So after balancing, ascension is needed in the attention. Without that ascent, our attention is at that level where we are not yet superhuman beings, where we have to become non-being. Now the concept of non-being is absolutely Eastern concept, that you become the non-being. So now we are the being and then we become the non-being.

In the state when we are the being what happens to us that we are actually believing in the illusion that we are doing something. Because the two dimensions of the left and right give you a feeling that we are doing something because we can go to the right and we can go to the left. Like, if you want to think you are in love with somebody and imaginary, you see. All these things we can build up the castle that side. If you want to think that we have to do something so we can change matter. And how do we change matter is that if something is dead we change the form and we think that some dead - from the dead we have done - so we have done a great job. That means we think we are the doers. Actually, by changing the forms we have achieved nothing because you cannot create anything. So one must know the creator is beyond us. But we also don't know the creator. This is the dimension that is missing in us. So we live in the three dimensions but if you have to rise to the fourth dimension where we have to know that the doer is somebody else, the creator is somebody else and that His all-pervading power is flowing through you, we will not believe into anything which is the truth.

Supposing I say I am an ardent Christian, or I say I am an ardent Hindu. Or anything like that. I believe in this. It's a mental projection. So we are only mentally endowed to understand all these things. But mental projections are of no value. Because they are not reality. You can have any kind of a mental projection, any kind of mental projection of a thing that will make you feel, that this person is the avatara of this. That person is that. I am this. I was in my last life like this. In my...own my powers, have these powers. I'm God. Anything you can think. Whatever you want to think you are free to think. Alright now if you start thinking like that then nobody can stop you. But is not the truth. You are just going from unreality to unreality. So to know the reality one has to ascent.

This ascension is only possible when you become a non-being. That is we can say here now as we have seen that within us grows the two sides one through our conditioning the Super-ego and from another side is the Ego. That is the power of action. When these overlap each other at the age of actually twelve years what we find that the calcification takes place on top of your

head and you become a person, what we call as a mature person. You are no more a child and the fontanel bone area gets completely calcified. Now if you make a hole there that doesn't mean your Kundalini has risen. If you pierce through this that doesn't mean that you have opened your fourth dimension. This is what it is. This is the difference between reality and your mental projection. So in reality to achieve the fourth dimension you are to be triggered to that by this Kundalini which is placed within you in three and a half coil. It has to rise and pierce through your three-dimensional thing to make you into the fourth dimension which controls all these three dimensions. Now this happening has to be a living happening. It cannot be something that you can do.

Like some people used to believe that if they can stand on their head for say three-four hours then the Kundalini will rise. Kundalini doesn't act according to gravity. It rises upward. Like the...you see the tree grows upward. Life forces act against gravity. Can act. So, in the same way, Kundalini rises upward. It has nothing to do with gravity as such. But all these mental projections have blinded us and because of this blindness, we do not see how we can become a non-being. Many people in the West do not know even the word Kundalini. There's a one kundali for horoscope so they think it is the horoscope I am talking about.

So this Kundalini which is your residual power of ascent has to rise to give you your self-realization. That's very, very important and vital not only to you but to the divine. And that's why it is anxious that you should reach that position where you become non-being. So the fourth dimension is that if we can say the zero, where you start going toward the absolute zero. Like in the physics you have got minus 273. In the same way, you start going towards that. There you form a line with the divine. There's a line establishment with the divine. You start seeing who is the creator, who is the doer, while you are the instrument. You become the non-being and He becomes the creator. This is only possible when Kundalini pierces through your Agnya. First, your Ego and Super-ego both are sucked in. You become thoughtlessly aware as said by the Zen. Then you rise here and the brahmarandra is broken and you become one with the divine, what we call the Ritubara Pragnya as Patanjali has said.

But nobody has said that it is some sort of an artificial action. Artificial means what man can do. Like we say manmade. Manmade cloths, you see. In the same way, it is a natural process which brings forth this happening within you. Once you understand this then no use proclaiming anything. Because what's the use of proclaiming. Supposing I proclaim that I am this and this. You are still not in that position to understand. The line is not made for you to see through who is the Creator. Who is the one who has created this universe? The one Who looks after our parasympathetic nervous system. The one Who does all living work. We have not seen Him. We have not felt Him. We have not known Him. So the first thing that should happen to us is that we should become a non-being. When we become a non-being then the greatest thing happens to us is this...that we become that part and parcel of the whole. Like this finger thinks, "Oh, I am great. I am great." Because she does not know...she is connected with the whole body. She does not know that. But once she gets connected with the whole then she knows.

[UNCLEAR TEXT/ Shri Mataji speaks to someone in the background]Just give Me the water. Today I've had a very hectic day. What are you bringing? No not that. She has got something. It is liquorice ... liquorice ...oh, I see.

So this non-being state has been achieved by people who have accepted first of all that I have to go beyond. The state in which I am is not the real state. This, one has to accept first of all that I am not in the state where I can feel the absolute. That's why we have been indiscreet. We don't know who's right who's wrong. We do not know how to decide what is right, what is wrong. Who is a fake guru? Who is a real guru? What is the real way, what is not the real way? How are we to know? Now for this only way is not also through an understanding of Kundalini but any scripture if you read it is said that you have to get your self-realization. Now when the Kundalini rises She crosses over all these centres and these centres are the milestones of our evolution. So in our evolution, we are up to our brain level. Only up to our brain level. (pointing to Agnya chakra) So we have crossed at the most in our evolution this centre is being established which is placed in the Optic chiasma in the centre which controls the pituitary and the Pineal body. But beyond that, we have not yet crossed. We have to go beyond and this is exactly what I felt that unless and until you go beyond your being, unless and until you touch the state of non-being you will not be able to understand, what is a reality.

For example, the people who came today they are living with unreal things. They have to seek God. They...if they follow any religion it is to seek God. If they are thinking they belong to any caste, community anything which professes God has to seek

God. Even the people who are agnostic, those people who are atheists have to seek the creator. One must know that you are not the creator. If once you know that you are not the creator and when you start seeking that then you are a higher category of a personality which I call as Seeker. For which William Blake has said clearly, "Men of God...Men of God will become prophets. And these prophets will have....Prophets means again non-beings....have powers to make others prophets. Is already predicted. Your potentiality has already been predicted. But if you have no value for your being, you're wasting it for nonsensical things then nobody can help you. Nobody can help a person who has no sense in his head. Who is wasting his energy?

So one thing is important that Sahaja yoga is only for the people who are seekers, to begin with. Those who are not, we are not bothered. We are not going to fall at their feet. We are not an organization or anything. We do not want any money. We want to help people who are seeking, to ascent that's all. There is no need for them to come. There is...nobody has asked them to come. Like other cults are anxious to keep the people, we are not. The reason is there are two forces all the time acting in nature which you must be knowing as centrifugal and centripetal forces. By one force you are sucked in but by another force, you are thrown out. If you are no good you are thrown out. That's how evolution has taken place.

As you know that in evolutionary processes many animals many vegetables many plants have been thrown out of the evolutionary process. In the same way, all such people are thrown out. So it makes no difference to the divine. If there are five people, well and good. If there are thousands, well and good. But only a mother's concern is such that after all so many are created from amoeba to this level and there are so many seekers on this earth. They may be doing the wrong things. They might be doing some things that are not proper. They might be mislaid doesn't matter. Forgive them but for them, it should be available that they get their ascent. They should get their ascent. It should be available. That's the only concern I have or any other Sahaja yogi has. He doesn't care what money you have. He doesn't care what position you have. He doesn't care for anything whatsoever. Only concern is that you are a seeker. And you have every right to ascent. And those who have ascended want to help you. Just to help you to ascent so that you can help others to ascent.

Because people don't understand I don't take money. So why do I work so hard?

I am a very happily married woman. You know that. I have My children, My grandchildren. And even My husband who is a very responsible man, he too feels that this is the only way we can save the world. There's no other way out. This is the only way we can save the world.

You see, if you see how this acts, the whole atmosphere helps us. The other day somebody told Me, "Mother there's drought." Just told Me there is drought. I said, "Alright, you want rain? Alright" It rained. Nature is looking after such a person. Whatever you have...want it will do for you. Nature is at our command if you want. But what happens is this that when you want to go against nature all the time then nature says alright have your own way. And then you suffer.

So the first thing is a....as you call the surrender to one fact. Not surrender to Me or surrender to anyone. But surrender your Ego and surrender your Superego. Ego means that "No, I can do it. I am the one. I will do it." You cannot. The reason is only an enlightened light can enlighten another light. That's all.

The second one...the second point in this surrendering...You do not surrender your money. You do not surrender anything. None of your powers. You have seen now how Danny has become so powerful. There are people who came only for six months. They are very powerful Sahaja yogis. They have given realization to so many people all over the world. So it is not that we say that you must stick on here. No, not at all. If you stick on you will rise. If you do not we are not responsible. And this is exactly...is the attitude of the Divine. On the contrary, you will be surprised; the attention of the divine recedes very fast from people who are not able to rise. It goes up to a point. It stoops down and goes very very low also to pick up the people. But after some time the attention disappears. Just the opposite of the cults. It has no attention on people who have no desire to ascent. So the desire to ascent is the first thing you must have. And that is the power of the Kundalini.

Now some people get the experience very strongly. The reason is they desire very strong. Some people they say, "Mother, I was a drug addict. I was this. I did this. I went to ten gurus. All sorts of things I did." But still, they get their realization very fast. Why?

First of all, their desire to receive the truth is very strong. For them, that is the thing. And the second thing is that...that they have worked it out in previous lives very well. They are genuine, they are honest. These two things work out. The ascent and establishment of your being into non-being.

So when the Ego and Super-ego form an egg like shell what happens that you develop your I-ness, the being. I am this, I am that. I am an American, I am a New Yorker, I am this, that, all these things you develop. But when this breaks then you discover, you're not.

So in the Sanskrit language there are the same words for a person who is twice-born and for a bird. Dwijaha, twice-born. The bird is an egg first like a human being when he is a being. He is like an egg. And when the Kundalini rises and pierces through then like the tip of the egg is broken and now the bird has come out of it and is in the complete free zone riding on its spirit. This is the second birth when the person is completely transformed. He is a different being because he is a non-being. There's a tremendous difference between a being and a non-being. And gradually you will start noticing it. And you will be amazed how it works out.

All these years these great incarnations, prophets, saints have worked very hard to put this into our mind. But they were snatched away from reality, put into some bottles and made into some limited things by which fanaticism has come. And fanaticism is not the way. It can never be preached.

You know that people who are fanatic are so violent. First thing happens to them, they are hot-tempered. They are violent. They have no peace in their heart. They are restless people. So to achieve that spirit is the aim of every human life. Is the epitome of your natural evolutionary process. No doubt about it.

As I told you about the chakras, today there are three more chakras I have to talk to you about is the chakra here in the centre of the heart. Now, this is a very important centre. As I said this is the time when the Mother of the Universe came on this Earth long long time back to fight all kinds of evil people, devils – to kill them, to save human beings who were trying to ascent from the green thing is we call as the Bhavasagara- is the place where you became from amoeba to the human level. That's the ocean of illusion. So she came to help you to fight the evil forces. That time human beings were better people. There were two types of people. One was evil and another was good. But today the people are good and evil mixed up. In the brain of the good people evil has gone. It's a very complicated brain these days of human beings. Not simple as it used to be. Become so complicated now that first, you have to take out the evil from the mind and then you can make the Kundalini rise. This is the problem. Problem is much more complicated today than it was before. So one has to understand that by...through mental projection you cannot reach there. First, surrendering comes here when you know it's not a mental projection.

First, the Mother of the Universe did help everyone to rise. This is what you call is the Athena of the Greeks. They did not know much about Her. Whatever they knew they have put it down. But whatever they have written they have got it from India. This primordial Mother fought with the evil forces killing them, destroying them and saving the saints. These saints then had to be guided into another evolutionary process. But now also this centre is very important which is first acting through your sternum bone. When in the sternum bone there is any vibrations of fear when it pulsates with any kind of apprehension than the antibodies which are made in this bone first of all till the age of twelve years and which are now distributed all your....all over the body just start acting.

Now when you say that in the AIDS people develop a state where they have no immunity is very simple to understand that they have done sin against the Mother. They have done sin against the Mother so as a result the centre of the Mother is affected. Because of that, the antibodies have become weak, very weak because she is the one who nourishes them. Because of that weakness they cannot fight the enemies. That's how they have no immunity to anything. But somehow if you can raise the Kundalini and nourish this centre you can cure that disease. It's not difficult. It's a simple thing but first of all the one who is going to do it has to have a very powerful Mooladhara chakra and also this centre. Because these two centres are affected in those people. Once these two centres are cured they can be alright. But they must have also will power built in. The third thing is the will power to continuously keeping this centre nourished so that they become alright. Say after five six, the month they can

be perfectly alright. These failings also can cause a reaction and there can be again a.... the same disease showing its manifestation. This could be. It's possible. So that's why once you have this centre established then you don't have any problem of AIDS.

Now when you come to Sahaja yoga, we actually tell you everything. There is no secret in Sahaja yoga about anything. Like the other day, a lady asked Me a question of vibrated water. Now for you it is a new thing, a vibrated water, but not for us. Actually, we know also that they say that in [UNCLEAR TEXT/loots], there people go and get cured, and things are there. Now the Chaitanya, the all-pervading power which is a subtle power can be permeating into everything, like plastic. Can permeate into everything.

A person who is a realized soul of a high degree can be felt after thousands of years in the place where he lived. I'll give you an example. I was in Kashmir. And we were going to someplace. It was all wilderness. While suddenly I felt tremendous vibration in that place. So I said, "Driver." I said, "Is there a temple here? What is it?"

So My husband said, "What makes You think there's a temple?"

I said, "There are tremendous vibrations in this area."

He said, "No. There is no temple. Nothing of the kind."

I said, "Alright, let's go this way."

We went around. A little bit further when we went, what we find, there are very poor people, Muslims, living there. So we asked them, "Is there a temple?"

They said, "No. No temple here."

"That. What is it that you've got here?"

He said, "We have got one hair of Hazrat Mohammad Saab, Hazarat-bal."

One hair of Mohammad Saab! And I caught Him about five-six miles away. So you can imagine how the vibrations the Chaitanya can go into everything.

Now we have as I said that New York is the place where due to these hopeless people our work is the least of all and it's not so good as it should have been. But in other places like Vienna, we have an Agricultural expert, a scientist, a great scientist, who has tried these vibrated water on seeds which are what you call not hybrid. Now non-hybrid seeds have one power that they can be regenerated. When he gave vibrations or vibrated water to these plants he found that non-vibrated once came up to this and the vibrated ones came up to that. He has got the record. He has written it down. And he has given it to the United Nations. And then, now they feel that he should look after the acid rain. He has been appointed to deal with the acid rain. At that level today our Sahaj yoga is. There are many scientists who are working with vibrated water. But in New York, I don't know what to say about New York. Is one of the places which I don't know how it is that we do not find so much of understanding of Sahaja yoga. Not sensitivity to Sahaja yoga. But this is happening in Austria and this fellow has published his papers. I was interviewed by the television and all that and then they said that this is such a remarkable thing that this fellow if he can stop the acid rain by his vibrations we'll be achieving such a great thing that all the trees of Germany are falling down. I said, "But, Germany has to pay for its sins also. It has done so much harm to Jews also. It has to pay for it. No doubt." But still, let us see now how it works out. So he is going to experiment with that.

So this is what it is that the vibrated water is the one where the vital power is there. With that vitality whatever your problems are they get cured. They just get cured. If you have a mental problem they are cured, if you have a physical problem they are cured if

you have a spiritual problem they are cured. If other people do not interfere and do not trouble the patient we can cure most of the incurable diseases.

But I find the worst enemies of the patients are their own relations who just come forward with their own ideas. Now there was a lady, we had cured her of cancer. Her husband was my professor in My medical college when I did My medicine. And he was very fond of Me and knew I was a very clever student. He believed in Me. But his boss or say the hospital where he was working, the chief man was an Englishman. He said, "Now your wife is with cancer. You don't depend on anything. Let's have her on chemotherapy." Poor lady lost all her hair. I was not there. I had gone to India. She was a cure completely, she was walking alright, doing everything. They removed her hair. Completely she lost all her hair and she died before I came back. A person who was moving about was perfectly alright just a relation in a way in a relative to this man is the main doctor there. He said, "No, she has cancer. Let's do it." Because it is difficult to even for doctors because, I know, I have done medicine. I know how far they are to understand that there is something beyond. Because they also become fanatic and for a scientist to become fanatic is not proper. Is not ethical. A scientist should not be a fanatic. It can be somebody else but not a scientist. A scientist must keep his mind open.

Thus the trouble with this centre comes in when women develop their breast cancers when they are unsecured. Any insecurity can bring forth this problem to you. This centre is very important because it has two other sides also, the left and the right. So if there's something wrong with your mother, if the mother is not alright, if she has not given you love or if she has spoiled you or something wrong with your mother, if you had very bad motherhood, you never had motherhood, the Left-heart is affected and such a person doesn't trust anyone. If you have a very good trusting mother you know whom to trust. You develop that wisdom within you, whom to trust. But if you had a mother who has not given you that wisdom then you always trust the wrong person till you are absolutely beaten up.

Now on the right-hand side is the father's which is Shri Rama's place. Is we can say the Shri Rama occupies that place. The father is also a very important thing. Because if your father has died early, if your relationship with fatherhood is not alright, if you are not a good father yourself, you develop the trouble of the lungs like asthma. It may go up to the cancer of the lungs. A person who has had bad relationship with the father, who has not forgiven his father, whose father has been unkind to him or he has been a bad father himself can develop this kind of trouble. Especially the people who have never know their father. I mean any lacking in the fatherhood principle gives you this asthma and that's how people become asthmatic.

Now the thirdthe higher centre than that is this Vishuddhi chakra which I say in the universe or on this Earth, it is America. It has got left and the right side. Now, New York on the right side. And the left is, I should say, is South America. Now the right side is the one where person become extremely arrogant, aggressive, talk bad language, tries to oppress others as you see every day these people are doing here. They have a right Vishuddhi. They get all kinds of problems and when I suck them in, their problems, I also get coughing Myself. When I try to neutralize them I have to cough it out. So this right Vishuddhi is very important. And the left Vishuddhi is the one by which you develop a lethargic heart where you develop angina. Both the Vishuddhis can give you also what you call spondylitis. But the centre of this... the centre of this is the one ruled by Shri Krishna himself. Shri Krishna himself rules this that's why in America you have this movement of Shri Krishna's consciousness. Of course, it is illusionary, no doubt. But you have that. You can form anything. But why Krishna has come so much here because, this is the land of Shri Krishna. Now the main thing is the people from India who have come here are also mostly Krishna worshipers. Like Gujaratis are the ones where Krishna ruled himself. So this is the land of Shri Krishna is the most important because it is the Shri Krishna who becomes the primordial or we can say who becomes the Virat. Virat means the great one. Allah ho Akbar. When we say that Allah ho Akbar, Mohammad Sahib, what He was referring to was Shri Krishna when He becomes Virat. This finger suggests this centre. See how it is related. This centre suggests this centre. When Shri Krishna used His Sudarshan chakra He used this finger. This finger. Now when Christ related to two fingers like this it was the Vishnu and the Shri Krishna. He kept His finger down because He himself was that. All these things are so significant and related to each other which you have to gradually learn. So this Vishuddhi chakra in the centre gives you so many problems of ear, nose, throat. Of the eyes.

Now in modern times, people don't know what they are doing with their eyes, the way they are moving their eyes morning till evening. God knows what is going to happen to their attention. And this is worked out. It's conditioned to them. They cannot

keep their eyes steady. They have to move their eyes all the time like this. They have no concentration there. That's also a part of Shri Krishna's power. So all the face, ears, nose, throat, teeth, tongue all these things are concerned with the sixteen petals of this centre. So all these diseases of teeth come from the defect in the centre. But the only defect in the centre is not responsible. There can be some combinations. And when the combinations worked out we call it a granthi, a knot. And when the knot comes in then, the first problem is how to remove the knot. Once you have removed the knots then only you can attend individual centres. But if it is in a knot you cannot attend to it. So in these complicated brains, in these complicated personalities, it is a difficult task to raise the Kundalini. But somehow it has been achieved. Luckily it has been achieved. The reason for that is that the seventh chakra has been opened out. If the seven chakra was not opened out I would have had to clear every chakra by chakra, every granthi and big problems would have been there. But because now the seventh chakra is opened out your Kundalini just passes out. And then you can see in that whatever dim light you have. You see your lack. You see your defects. You see your problems. And then you start correcting them yourself. I don't have to do anything. You become your own guru. You become your own master. You start correcting yourself. Because if you tell something, don't do this, they will do exactly the opposite. It's common human nature. So better give them enlightenment. Let them find out.

Like some people yesterday were feeling very hot. I didn't do anything there. Your Kundalini itself was suggesting you are feeling hot. Means you had a liver problem or you are following a wrong guru or a wrong concept. Something wrong in the void. So, otherwise, if you tell them this is a wrong concept you are following they will never have...they...believe. If you say, your wrong guru...is following they will not believe. But when they find their stomach is gurgling the Kundalini is going round and round you can actually see with your naked eye, with your naked eye, the pulsation of the Kundalini in such people where there is an obstruction. And you can also see in the stomach sometimes the Kundalini gurgling, it cannot come up. Why? Because you have been to a wrong guru. You are living with a wrong conception. It's a wrong idea you have. It's all a mental projection and in reality, it is all false.

Like in India many people have a habit of fasting. I say this is another nonsense. They go on fasting so they starve. What is the need to fast so much when we have so much starvation in our country already? If by starvation if you have to go to God then all the Indians must go to God immediately. All the poor people. And because they fasting themselves God is so angry with them that He makes them starve. Alright. Have it. You want it. Have it. Now fasting permanently. Till you die. That's the logic. People asked Me, "Mother why is it...yours is a Yoga-Bhumi and why people die so much?" Because they are stupid. This is conditioning the Brahmins so called the priest class in India has taught them that you must fast. You fast and give all the money to them. Give all food to them and you fast. Brahmins eat such a lot sometimes that you are amazed. They can eat by kilos. (laughter) Yes. While the other people, poor things, have to fast, preserve their money and give it to these Brahmins who are not Brahmins at all. They are...it's a misnomer. They are not the ones who know the Brahma. So these horrible Brahmins who live there as priest class try to tell people you must fast on this and fast on that. And the speciality of the fasting is this that they tell them that the day Krishna is born you fast. Imagine. A child is born in the family in India they celebrate. They spend such a lot of money that day when the child is born. And they distribute sweets and do all kind of things out of their jubilation because to us child...children are very great. And also that's one of the reasons why we get more children. Because we love our children we look after them. We train them well. We really care for them. So children are not born in countries where the children are neglected, tortured.

Like in England they say every...every week two children are killed by parents. I mean which sane child would like to be born to parents like that. It's better to be poor than to be born to somebody who will just kill you off. So this is also another reason that the people in a naïve country, in the sense...the way that they are like Americans who do not know about Kundalini will not understand reality and in India where they know the reality that they have to seek the...divine, they have to seek their self may be entrapped by people who will say alright you fast. For that, you must fast. And there are people who fast actually practically every day in India. There are people like that. They become just bones, they develop TB and all kinds of troubles. But they fast and they bath at least three times or four times. Imagine in this country even if you bath once, it's enough. That's why when Indians come to foreign countries they develop lung cancer. Because they bath still the same way as they bath in India. These are the two things which are killing the people who are seekers, who want to be divine in India. What we call the Andhaviswas, the blind faith. While here it is complete ignorance. They have no idea how to achieve reality. They read books after books after books. They know all the books, they have read everything and reached nowhere. Even the first stanza of Vedas. Vida...vida means

whatever is known on your nerves. Vida means whatever is known on your nerves. Even the first stanza says that by reading the Vedas if you are not vida means if you've not felt it on your central nervous system then it is all useless. But nobody reached that. Nanaka has said, "Kahe Nanak bin aapa cheene mite na brahm ki kayi." Unless and until you are realized your self your illusion will not go away. I mean A to Z all of them have said so. But they will be six....for example, will be reading it morning till evening....this verse...you must know your self, you know your self and you know your self. But by reading that like supposing I have a headache and I say go and take medicine. I write the name of the medicine. You say, "Alright take this medicine, take this medicine." You read the prescription. Will your headache go away or will it increase? In the same way when you go on reading, reading, reading, saying mantras, mantras, mantras, mantras you go mad. You have to get this grace by which you ascent. Ascent to be a non-being. It is another state into which you jump just like an egg becomes a bird. Is a complete transformation. Is a complete transformation. And at this state when you arrive you become the witness. You become the witness.

Now they talk of Jehova witnesses. Do they know that Shri Krishna is the Virat, is the Jehova? Of course, Jehova is their own saying. It's not Jehova. It is another word which means the one who is. The one who is is the Virat. Is the being. You may call him by any name. You may call Him Shri Krishna, you may call Him Virat. You can call Him Jehova anyone. But is the one who is the great one. So that is what is what when you become the witness. The whole thing becomes a play, Leela. When it becomes the play then you are the witness that is Krishna consciousness. Not that you stand in Oxford circus with the dhotis falling out and dancing madly. With all these things attached on the head, and they are also falling out. That's not the way. That's not the way. And begging for money...imagine Krishna's disciples begging money. Krishna is Dhanwantari as well as He is Kubera. Is the one who is the God of wealth. And imagine the disciples of Shri Krishna begging. So they are just the opposite juxtaposition.

Now you go to the second centre, this centre is the centre of our Lord Jesus Christ. This is the centre. Now, this is a very very difficult centre because it is crossed. Crossed by Ego and superego and there's a very little space to cross through. Now His mother was the power behind Him. She was Mahalaxmi but He didn't talk about Her because you see mother is such a great blessing for the child. And He was the son of His (Krishna's) child. So this He could not bear anything against the Mother. He said it, "Anything against Me is alright but anything against the Holy Ghost will be taken note of. That means the mother of Christ was Mahalaxmi and He didn't want to talk about Her because if anybody would have touched, the Romans would have touched He would have come out with eleven powers of destruction and He would have finished the whole joke and today we would not have been here. So what He has done is ascent this centre. He was crucified. But crucifixion...crucifixion is not the message of Christianity. Not at all. His resurrection is the message.

Now, many believe He was not resurrected. Now mentally you cannot understand Christ. Theologians cannot understand Christ at all. It is a mental projection. Whether He was resurrected or not, for that you first at least become the spirit. For example, if you have to see in the Histology some cells you have to use a microscope. You cannot see with the naked eyes. Supposing I say there are thousand and one cells on my skin. How are you to... going to believe it unless and until you see under the microscope? So you must have the microscope to see. In the same way, to understand Christ, you have to be the spirit. That's why He all the time is said, "You become the spirit."

He told Nicodemus, "You have to be born again."

So he said, "How? Am I to enter into the womb of my mother?"

So he said, "No, you have to be born again through the grace of Holy Ghost."

The Holy Ghost is the Kundalini, your Mother, who gives you realization. But some people can certify themselves, we are born again. We are twice-born. We are realized souls. So what? You may certify yourself as anything. Supposing I certify myself as the Governor of New York...Do I become? Any certificate must have some power behind it. For example, the policeman was needed here to assert his powers on these people and they are..they are the ones who are effective. So the one who has the power over a particular area is the one...who is the one we can call as the owner of that or we can say the one who is the king of that place? But just by saying I am this, I am that, do you become? This kind of foolish ideas if you have of certifying ourselves you will miss the point. You will be the loser nobody else, it is going to be you who is going to be the loser. Take it from Me.

You see, like somebody who is a great Sahaja yogi and is a very well placed man in life. I told him not to talk in a way that will be telling...that will be disturbing people. He said, "No. no, Mother. I will be very careful." So he came up on the stage. He is an ardent Hindu. He says, "Now, I used to believe in Rama, I used to believe in Krishna. But now I really believe in them. First I used to just believe. Because my mother told me that Rama, Krishna was like this. My father told me. I listened to it. All the time it was put into my head so I believed them. But now after realization, I believe in my Mother, that is, Mataji Nirmala Devi because She has given me the realization. These people have not given me a realization. But I believe in them because She says they are there." That's being sensible. They are no more. When they lived they all killed them, gave them poison, they beat them. They never listened to them. Like some arguing now to Me. Same style. They always...they have tortured saints. For nothing at all. But when they died then a big, big organization, temples to make money. Every religious head has got such enormous money that I am really shocked how people don't see that.

Even you will be surprised Dalai Lama's thing I saw in China. I would not say it was for any kind of advertising because I am a VIP's wife and we went there and they showed Me around. Because I know Pali language they all belong to these generations of these Dalai Lamas and a huge collection of gold, silver, precious stones you cannot imagine. And from where did they get it from? These poor Tibetans? Poor things didn't have sufficient clothes to cover themselves. There's no propagation of any advertising against them as such. Was done by China. But they just showed Me as a museum piece and I was shocked. My mind went into this. What are these Lamas doing? And I had read that Hitler was...had a guru who was a lama. These are religious heads who have so much accumulation of money. Why don't we open up our eyes to this? They have lots of money. They indulge in money. They have a business. They do...You cannot do all these things.

See all the great saints. Christ, did you do any business? Mosses. Did you do any business? Abhram, did you do any business? You have known all these people. May not have known Rama, Krishna and all that. But are....these you have known. Zen or say any one of them. Did they do any business out of their learnings, or out of their teachings or out of their grace? Did they? But we are stupid people that we think that those who have lots of money, Rolls Royces must be great.

That's what Christ has said that the rich cannot enter into the kingdom of God. Same way I would say the poor because rich and poor both believe in the money. (laughter) Not in God. Rich think....poor think if they get the money they will be alright. The rich think if they have the money they will be alright. Capitalist and the communist. But we are the real capitalist, as you said, I told you yesterday, and we are the great communists also because we cannot live without distributing. So now one has to understand that his centre of Christ has been the only door to ascent to the seventh centre which is Sahasrara. All this was prepared the tree of life as they call it. The tree of fire as they call it... is this tree and Christ died because He does not die? He is not a physical being. He is Chaitanya, He is Omkara. A special effort was taken to create Christ to cross that because it was such a small gap between the two Ego and Super-ego of human beings to exist. Only the Chaitanya itself in a form of Christ could exist and that's why he died and was resurrected. Is a fact which we can show you after the realization that when the Kundalini rises and when She comes up to this point you have to take the name of Christ.

Now, many Jews did not believe in Christ but those who come to Sahaja yoga do believe very much in Christ. Because their Kundalini has to rise. Those who did not believe in Abraham and Mosses now believe in Abraham and Mosses. Indians who never believed in Mohammad Saab, Hindus worship him as an incarnation. Because when you come to reality you find the essences of all these religions which have come out of these great incarnations is one, there's unity. We are stupidly fighting, that's different. But they are one and this is not just talking. Some people talk. Oh...There are people like that who talk. Who talks like that. Who says that, oh, all religions are one, this, that. But prove it. Now the time has come to prove that whatever has been done in the name of God by these great incarnations, by these great prophets is a fact. It's not just believing into anything but is to prove it. But if somebody is stupid it is not meant for the stupid and cowardly. Not meant for that. It is not meant for that. It's meant for sensible and the brave.

So now about Christ centre, I will not tell you more because we have to go to the seventh centre. This centre has one great capacity, that Christ said that He died for our sins. For our Karmas. He has said it. Either you accept or don't accept. If you

accept then why are you going through all this kind of torture to yourself? Through Catholicism through other sorts of thing, why do you want to torture yourself? He's died for you, no? You cannot do better than Him? Can you? So now you have to just awaken him within yourself. When He is awakened He sucks in. He sucks in. These two things and that's how the door is opened. But now as it is the other power of this one is working very fast. What we call is the Kalki, is the one who is going to destroy, is Christ Himself. Anybody might say he is Kalki and all that, is not true. Is the Christ, He is called the Mahavishnu in the...in the literature of the Devi that He was Mahavishnu. If you want to read you can find out who was Mahavishnu. But the priest and the missionaries who went to India with a pistol in their hands they didn't talk of Christ that way so nobody recognized Him. He was Mahavishnu promised a long time back. Thousands of years back by Markandeya. 14,000 years back has written about it. This Mahavishnu is the one, who is going to incarnate as Kalki. But it has already started working as AIDS, as cancer. By cancer, this Ekadasha is caught. These are the eleven centres here which comes from your ten and the eleventh is that of the Krishna. So these eleven centres are caught, the cancer is set in. The sign is this portion comes out. In the mirror, if you see this portion will be bulging out. If this portion is bulging out too much then you should know your Ekadasha is catching. It should have an opening here for the Kundalini to pass up.

Now, above that...above that is the seventh centre which is the most important, which is the one I have been able to open out. This seventh centre is the one which has got one thousand petals around it. In the Bible, it's written in the Old Testament. I will appear before you like tongues of flames. Nobody wants to understand that. They cannot explain it. So really you see the lotus opening like that and the petals are like living flames very gentle, in seven colours and beautifully pulsating. Through that, the Kundalini comes out pierces through here and gives you the cool breeze which you have experienced. This is the seventh centre. In this centre, the peethas the seats of all the seven centres are placed. From here if you start is the Mooladhara is here and then you have got the Swadishthana around it, then you have got the Nabhi, then you have got the heart. Now see the Heart is here. So Heart is to be pierced means if you do not have the feeling of your ascent in your heart if you're not a clean hearted person, there's something malice in your mind, then it will not work out. This is the heart. It has to pierce through and then in front you have got the Vishuddhi, is the Viratas thing and then the Agnya. So that you have got all these centres placed all the seven centres placed in your head.

So as a result of piercing of the Brahmarandra, that top of your fontanel bone area, you get complete integration of your mental, emotional, physical and spiritual being. And all religions disappear and that's what happens to you. But first of all, decide that whatever you have known before are illusions. And you have to see on vibrations because this is a new awareness which you have to use. Without using a new awareness if you use your old awareness you will not know because you had no awareness that time of the spirit but that you were just a mental being. Anything showed on the TV you would believe. Anything showed in the advertisement you will believe. But now this is absolute knowledge.

Even if there are ten children who are realized souls...we have so many children now born realized. Ten children are realized and you tie their eyes and you ask them about a person. What is he catching? They'll immediately say how many centres are catching on the fingertips. That's what Mohammad Saab has said that at the time of resurrection your hands will speak. But Muslims don't want to talk about that. They just want to talk about the doomsday, all of them. Because they can frighten people and make money. Is all money making propositions. But hands have to speak. And when they speak they tell you the absolute, what's wrong with another person. Once that happens then you become the non-being because the all-pervading power starts using you as the instrument. You become an instrument in the hands of Gods power. And is the most enjoyable thing because then you become the spirit. And the spirit is the source of joy, of knowledge. Knowledge, not that is known through the books but the knowledge that is known through the spirit. Your whole brain gets enlightened. People...I don't think Danny has been to any university, but the way he speaks people will think he is a scholar. And many a times newspaper people have asked Me, "How is it all your disciples are scholars? I said, "What about Christ? What university He went to? What about other saints? Which universities they went to? What about incarnations? What university they went to?" There's no need to go to university. I did go to a university I studied because I knew I had to face mad people. So I had to study their language. What do they talk. That's why I studied Medicine, Psychology everything to understand what these mad people are doing. See to understand human beings I had to study. That's a different thing. I had to do so many horrible things which no incarnation, no prophet, no saint would have agreed to do it. But I have to do it because I am a Mother. I have to understand My children what are they up to. And that's how I've worked it out. And now we have many doctors who are Sahaja yogis and so many governments are recommending that

Sahaj yoga should be taken up as a...on medical grounds. But we don't want to fall into their traps. These governments mean again there's a trap. So we don't want to do it at that level. Maybe this might give publicity. But we don't want that kind of publicity. If people want to come [UNCLEAR TEXT/us] we give them realization. As a by-product, they get cured. But we do not say that we cure people so people come here for curing. They first get their realization and as a by-product, they get cured. That should be the way you should look at it that the ultimate thing is to achieve your realization. May God bless you.

Today because of the rain...how it was so blocked, we had to come through the tunnel. And I just thought of the Kundalini the way She rises, through the tunnel. No questions, no questions. We have had enough trouble. You see, there should be no questions. If you have any questions you write to Me. That's much better and I'll answer. That's much better. After all this lecture how can you think of a question? Most of you have become Nirvichara, beyond thought. If you have not I am quite surprised. I have crossed all the chakras and despite that, if you can ask questions...mean you are at what level? Mental level? There should be no questions after this. Just get your realization. You are in a mood, just now to get your realization.

Alright, keep the sanctity. There should be some sanctity. Now what we have to do is a very simple thing as I told you. It's already flowing quite a lot. Take out your shoes just to take the help from the Mother Earth. That's already flowing. Those who don't want to do anything should go away. Be civil. What's the use of keeping eyes and looking at other people. Is not good. You are not kind to them. If they are doing something why do you want to disturb? I mean I can't understand this kind of violent people has in their heart. Why do you want to disturb others? Yesterday there were to persons sitting just watching everyone. Have you not watched enough? Why not go to the street you will watch more people. I mean you must be people of some level. If you are that level how can I give you a realization? This is surprising. People are meditating, they are praying. At that time how can you look at their faces and make them self conscious? If you don't want you to go away. Be kind. Why are you so wild, primitive? I don't know what to say. Primitive people are much better I should say. They are much better than many so advanced. They are not aggressive, though so-called primitive. Even a tiger won't attack if he doesn't want to eat you. He won't bother. Animals don't do that way. They don't waste their energy. Why do you want to look at every woman, every man who is sitting here? Can't understand this stupidity.

Alright, now please all of you must respect yourself. You are people who are seeking God. You have been seeking God. You are not people who are cheap people. You must understand your own value. Any number of times I may come here but you will remain the same. If you...if you are just the clay, what can I make out of you? I'll try and try and try.

Alright so let us have both the hand like this. Now as I told you yesterday we use the left hand to ...to express our desire to ascent. So we put left hand like this. We have to be very comfortable. Now the right-hand ...left hand just like this. And the right hand is to be used for touching our centres. For example, the Heart, the upper part of the Abdomen. All on the left side. The lower part of the Abdomen, then the upper part of the Abdomen, and then the Heart again. Then here this is the best...important centre in New York. I don't know why people feel guilty. Whatever I've said just forget it. Don't feel guilty. Please don't. Forget it I am sorry. Just forget it. I love you. And that's why I am concerned. I love you very much. Know that I love you. Don't feel guilty at all. As a Mother, I have to tell you. You have to come up. This is your right. This is what you are. This is your property.

Alright, now then you put your hand here, right? And then you have to put your hand at the back. Right? Now you have to put it. Then stretch your hand and put this portion, this is very important because here you see the Sahasrara. Put it here and you have to press it and move your scalp. This is very simple. Now we'll do it. You have to close your eyes. Please don't open your eyes. That's a simple thing to do. Just close your eyes because your attention must be inside. Don't have to do much. There's nothing that will destroy you or spoil you in any way trouble you. You will be so much better, alright. Now put both the feet on the Mother Earth, straight on the Mother Earth. Try to put them straight, on the Mother earth, away from each other because these are two...two different energies. Now the central energy is that of parasympathetic. Fourth energy is that of the Kundalini which has to be awakened. Now what you have to do is to put a left hand towards Me and right hand on the Heart and now close your eyes. And please don't open it. There's no need to wear glasses. There's no need to wear glasses, you take it out. It helps your eyesight.

Alright, now left Swadishthana is too much. Baap re! Now again feeling guilty, just before closing your eyes you promise Me that

you are not going to feel guilty at all. Because all religions have taught you to feel guilty. Everybody said you're guilty, you're guilty, you do this, this guilty, you spoil the carpet you are guilty. You spoil that you are guilty. From childhood, you have been feeling guilty, guilty, guilty, guilty. No more guilt, no more guilt, no more guilt, please. It's catching. My finger is burning I tell you. Believe Me. Alright, now better [UNCLEAR TEXT]. Put....Now be pleasant to yourself. You have to sit with a very pleasant mind. We are going to enter into the kingdom of God. How when we have to go to a festival, how we are dressed? We are very happy. In the same way, this is what we are going to achieve today which we have been seeking.

So forget the past and just put your right hand on top of your heart. Close your eyes. At this point, you have to ask Me a question like yesterday. Mother, am I the spirit? Ask this question without feeling guilty. How can I be the spirit? I say you are the spirit. Now come along, just please say that. Without feeling guilty. Terrible guilt still, nonsense. To much. What to do? What did I say that you feel so guilty? Ha! We are all one. We are part and parcel of the whole. If you are guilty how can I be happy? And if you are guilty how can you enter into the kingdom of God. You cannot. You are invited like a guest. Guilty people are not invited, are they? Alright. Now put this...put your hand on the upper part of your stomach. Here you ask a question. Because this centre is for the mastery of the divine power or how to handle it. Or all the Masters have created this centre. All the Masters. So here you ask a question, "Mother, am I my own Master?" Ask this question three times.

(Shri Mataji speaks to someone in the background) Hot. [UNCLEAR TEXT] Hold it behind My heart.

(Shri Mataji speaks to the audience) Don't open your eyes. Just ask the question three times. Keep your neck straight. Don't move it up and down. Just try to keep your neck straight, that's all.

(Shri Mataji speaks to someone in the background) Give a Bandhan... here between the left Nabhi and the heart. No Left-heart and the Left Vishuddhi. Left-heart and the Left Vishuddhi is the Granthi.

Shivoham, Shivoham, Shivoham, Shivoham, Shivoham.

(Shri Mataji speaks to the audience) Ah! Now put this right hand on the lower part of the Abdomen. Here now you have to say something which I've to request you because I cannot cross your freedom. So you have to ask for your realization. I cannot force it on you.

You have to say, "Mother please may I have my realization?" Six times. Or else you have to say, "Mother may I know the true knowledge. Mother, may I know the real knowledge, the pure knowledge." Or say, "Mother may I have my realization?" This is the beginning. [UNCLEAR TEXT] Ha, better.

Hmm, six times. Now raise your right hand again on the upper part of the abdomen.

Just put it there, can you? No?

The upper part of the abdomen. Here you have to say, in the upper part of the abdomen you have to say with the full assertion, "Mother..." On the upper part of the abdomen, "Mother, I am my own master." Ten times with full assertion.

(Shri Mataji speaks to someone in the background) You have to be a little lower. Little lower. Little lower. How hot it is. Just lower.

(Shri Mataji speaks to the audience) Please say that.

(Shri Mataji speaks to someone in the background) Little lower. Left Swadishthana is there.

(Shri Mataji speaks to the audience) "Mother I am my own master."

(Shri Mataji speaks to someone in the background) Ah, good. Now that is over.

(Shri Mataji speaks to the audience) Ten times. As I said these are the ten valencies built by the Masters to balance. The great Master, the real Master, the Sadgurus. Now raise your right hand to your heart again. Here again with full confidence in yourself you have to say without feeling guilty at all, "Mother, I am the spirit. Mother, I am the spirit."

(Shri Mataji speaks to someone in the background) Between this and that. Vishuddhi...move it from Vishuddhi to the Heart.

(Shri Mataji speaks to the audience) Say it twelve times, "Mother, I am the spirit." Believe in yourself. Believe. Must have faith in yourself. You have come here to be the spirit. Yesterday I was surprised you have very low estimation about yourself. You are seekers. You are My children. You can become like Me. Ha! "Mother, I am the spirit." Twelve times.

Now raise your hand to your shoulder in the corner where the shoulder meets the neck. On the left-hand side again from the front. Hold it tight. Hold it tight. Now again here the same problem as I told you, that we do not believe in ourselves. That we feel guilty. So now here you have to say. Please put your right hand there and press it and say with full confidence in the divine, "Mother, I forgive myself and I am not guilty at all. Say it sixteen times. I am not guilty at all. Say it sixteen times.

It's very important. "I am not guilty of anything."

Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya.

Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya.

Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya.

Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya. Om sakshat Vishnumaya.

Om sakshat Vishnumaya. Better.

Now please bring your right hand to your forehead. And press it on both the sides. Now here you have to say, "Mother, I forgive everyone. From your heart. As I told you yesterday, it is a myth to believe that to forgive is difficult. Yesterday how many people came to Me on the stage. They were not feeling the cool breeze because they did not forgive. And when they forgave they got it. So please believe in Me. Please say that...that, "Mother I forgive everyone." It's a myth that you are living with. So just say, "Mother, I forgive everyone." Please say it. Everyone should say. Now from your heart. How many times is not the point. From your heart please say. Ha..Now take the hand back.... on your backside of your head and hold it tight. Now here just for your satisfaction sake, you say, "If the divine..." You address to the divine, "If we have done anything against You by mistake or anyway, please forgive us." That's all. Just for your own satisfaction.

On the back of the head. On the back of the head. The back side of the head. Ha! Now raise your right hand and stretch it and put it on top of the fontanel bone area which was the soft bone in your childhood. Press it hard. Move it seven times. Here again, I cannot cross your freedom. So you have to say seven times, "Mother, may I have my realization. May I have my self-realization."

(Shri Mataji blowing air in the microphone)

(Shri Mataji speaks to someone in the background) Right heart.

(Shri Mataji blowing air in the microphone)

Now take down your hand. Open our eyes. Now don't think. Don't think. Just don't think. You can do it. You can do it now. Now

put your right hand towards Me. Slowly now lift your left hand. Raise it...your right hand and see for yourself there is a cool breeze coming in. Not very high to begin with and then you can go higher and see. If you are not feeling it. Its too high some people are feeling it. Some people are very...Now put your left hand like this and the right hand. Please. Is very simple. This is what the disciple of Christ did. Heat is coming out. If you see there's a heat coming out. Doesn't matter. Put the left hand towards Me and right hand like this. Some people have heat from the left and some have from the right. Hmm...

Now push back again. Right hand towards Me and left hand. Alright. Now you can put your hands to the sky and push your head back and ask a question in your heart. Is this the cool breeze of the Holy Ghost. Is this the all-pervading power of God, of His love. Is this the Brahma shakti? Is this the Chaitanya? Ask three times. Those who have read Patanjali can ask, "Is this the Ritambhara Pragnya.?" Now take down your hands, please. See now in your hands are you feeling it? You are completely relaxed.

Now I'll tell you how to raise your own Kundalini. That's important. You should be able to do it every night and every morning. First of all, you have to give yourself a protection seven times by moving your right hand along your aura seven times. Now see one. Very important. Because your thoughts will take over. Two. Some people will tell you something. Three. Four. Don't forget the experience. Five. Six. And seven.

Now raising of Kundalini is very easy because you are empowered now. It is very easy to raise your Kundalini. Put your left hand in front of your Kundalini. And the right hand has to move upward forward, downward, backward. That's all. And the left hand has to be raised straight. You have to watch the left hand. Now start it. Take your hand above your head. Now and give it a big twist. Push back your head and give it a big twist and give it a knot. Again, let's do it again. Once more...now the hand rises much faster. Because the Kundalini is there. Now push back your... Two. Again. Third time. Three. Three knots. Three knots to fix it up properly. Three knots. One, two and three.

Now see yourself how much you have improved in vibrations. Alright? It's there. But now going home don't think. Again you become a mental being. You are a non-being. So live in that area where you can see your thoughts. They cannot overpower you. It's coming out of our head. Just see, it's the heat or the cool.

Till 10 o'clock we could be here. I am sorry I won't be able to meet all of you today because we have to leave the hall early. But I have to again make a very very humble request now. That you have got your realization. Some of them have not got. Some...most of them have got it. So now you must learn what it is. You must go ahead with it. We are having a follow on meeting for you. You have to just find the time, go there, learn. When you learn it well, when you master it, you will be amazed to know that you have all the powers.

For example, if I give you this instrument, first I will tell you, "Get it connected to the mains." Then how to repair it. How to work it out. What are the buttons? So you have to know about all the buttons that are within you. How to keep it going and how to nourish you, so you grow in your awareness. This is a very important thing. As it is you will be seeing the miracles around. Tremendous miracles of the divine power which you should see and work it out. It will be very peaceful. So many people have become so transformed that they cannot believe it that they have...they were like this. They laugh at their past. It's all finished. The egg is an oven and now you are the birds. So enjoy the complete freedom of the spirit.

I am sorry I won't have time to meet you today as I met you yesterday and day before. Though it was a very good experience meeting you all, seeing you all but in any case, I am not lost. There is a way. You write to Me. You all must send Me your photographs, the day of your realization. Is very important. Because I will keep My attention on you. You can always write to Me, letters. But apart from that best way to connect to Me is through your ascent. So you establish your ascent. You establish yourself properly. For which you don't have to pay anything, nothing of the kind. All knowledge will be your own, without reading any book you'll know it. Then you will know which is a good book, which is not a good book, which is the real, which is unreal. But first, establish yourself. That is the most important thing. I hope all of you who are today here if you try to establish it, I am sure that within two months time you will be able to create a nucleus for the people who are still searching and getting drowned because of ignorance. You can. Only so many people who are here can work it out. But I hope you have that much understanding and wisdom and patience. May God bless you all.

Man 1: [UNCLEAR TEXT]

Shri Mataji: Please listen first of... one minute. One minute.

Man 1: There's a follow-up workshop meeting in the same building here on Sunday afternoon between the hours of two and five for those who want to come. Could those who feel they may come just raise your hand.

Shri Mataji: Please raise your hands. I want to see how many are going to be [UNCLEAR TEXT].

Man 1: Between the hours two and five

Shri Mataji: And why not the others? What's the matter?

Man 1: On this Sunday. This Sunday...coming.

Shri Mataji: Raise it higher. I can't see all of them. Very few. Raise it higher still. Oh, I see. Then I'll come back soon. (laughter and clappings)

Man 1: The address...(people clapping)

Shri Mataji: I will definitely come back. But every time coming back for ten persons and five persons is too much. You see Indians say, "Mother, why are you wasting your energy on New York? You come to India. Within one day you will give realization to six thousand. What does it matter?" That's it.

Man 1: The address is public school 41. Not here. But they said the date and the time are exactly the same.

Shri Mataji: Now.

Man 1: Public school 41 for those who...people.....those people who did not come previously is 116, West 11th Street. Just a few streets from here.

Shri Mataji: In the beginning, you must listen to Sahaja Yogis. They are all trained very well. Now we have here Danny as the leader for this place because we have to have one person to be in contact because it's a worldwide spreading. We have to have one person. Don't dominate him. Don't trouble him. Try to learn because he has been in Sahaja yoga for days together. He's done all the tapasya (hardwork). He has worked it out. So don't try to argue with him and don't try to find faults with him but try to see that you gain out of his knowledge and you become yourself a great guru. Alright, please. That's how Sahaja yoga works. Not by argument, by talking but by learning and absorbing more. Those who have understood the essence of Sahaja yog I am sure they will work it out. Thank you very much. May God bless you.

(A person speaks in the background)

Shri Mataji: What's it?

(A woman speaks in the background:[UNCLEAR TEXT]told me because my back hurts, my)...[UNCLEAR TEXT]

Shri Mataji: Are you alright? You're so changed. The face is shining, absolutely. May God bless you.

(Woman speaking in the background: [UNCLEAR TEXT])

Shri Mataji: It is better.....What's she saying?

Man 1: [UNCLEAR TEXT]. You are getting better.

Shri Mataji: You will be better.... You will be better off. They will tell you how to do it. It is alright [UNCLEAR TEXT]. Are you alright now? Yeah...

(A man says something in the background: My wife said....)

Shri Mataji: It will work out. Don't depend on your wife. First of all become the spirit, alright. Then everything will be alright. Now your guru has spoiled you, that's true. Alright.

Man 2: Mother, can I ask you a question?

Shri Mataji: Oh yes, please.

Man 2: I know of my sister. She went to India. She died of [UNCLEAR TEXT]...

Shri Mataji: What's this?

Man 2: My sister. I want to show you the picture of this sister.

Shri Mataji: Who is she?

Man 2 : Her name is Wayne Shine.

Shri Mataji: Ha

Man 2: She went to India in Buddha gaya. She got sick and died. And I am all the time looking after her and I want you to forgive her because she is my only sister.

Shri Mataji: That's it you see the face of the lady. Poor child. Now you give Me her address. We'll try to locate her. Where is she?

Man 2: No she died in Buddha Gaya. She died.

Shri Mataji: She died!

Man 2: Yeah

Man 1: What disease did she die...?

Man 2: Probably hepatitis.

Man 1: Hepatitis.

Man 2: I knew only after that. She went in....she went in a temple in Buddha Gaya and she died.

Shri Mataji: So many have disappeared. But they go to the false ones only. You don't know these Buddhist, these Dalai Lama.

She didn't go to anyany up here to anybody. She went by herself. She felt enlightened. And she got...and she didn't go...She.....

Shri Mataji: She's not. I can tell you she is catching on both these three chakras, means she is possessed. She is not....Yes, my child, she's not. You see these are all fake people making money. Whether in India or here.

1985-0607, Interview

View [online](#).

7 June 1985

Interview

Apollo Theater (United States)

Talk Language: English | Transcript (English) – Draft

Shri Mataji Interview at the Apollo Theatre Harlem NYC 07-06-1985

Anchor- What led you into a path to follow the spiritual pursuit to develop a yoga system.

Shri Mataji: Kundalini yoga is not a modern thing, it is a very ancient thing used to in India many a times to give realization to people. But at that time there were very few seekers of truth and very few people got self realization. Any discovery when it is not made collective it is of no use. And those people we call saints are those who have got spiritual powers, all who have got self-realization. So, I thought that in this modern times, people are in such a hurry and do not have time to sit down and meditate so find out a method by which people get a quick awakening of the kundalini.

Anchor: What is the difference between Yoga and Meditation.

Shri Mataji There is no difference at all, because yoga means your union with the divine power which is all pervading. That's real yoga other are just physical and things like that. The real yoga means that and the difference is that, the people who are doing any kind of other yoga must know one thing that everything is built in within you like in the car, unless and until you ignite the car and start it no use moving the wheels or moving the steering. In the same way, when there is no awakening of the kundalini, when this union is not established it is not admissible at all to move other things, like your centres in with something artificial, because it harms.

Anchor: How is Sahaj Yoga different from other yoga like hatyoga.

Shri Mataji. As I told you Sahaj means born with you, Yoga is your union with the divine is the right. But the difference is just in understanding that Haatyoga for example if you read the whole book of Patanjali you will be very surprised that it is ...(couldn't understand).of exercises and these exercises according to him should be used only when the Kundalini is awakened, this power within you is awakened, not before that. But people have just started using it even before that. All these things even Raaj yog and other things are built in things within us which works out the awakening of the kundalini and the actualization of your realization which is actualization of baptism because the cool breeze of the holy ghost start coming out of your fontanel bone area and you feel absolutely relaxed and on your figure tips you feel all-pervading power and when you develop it properly then you can cure other people you, can cure yourself. mentally you absolutely become peaceful and all the time this energy flowing in you of love so you become very dynamic and as well as very compassionate. This is the last breakthrough of our evolution. So far we are human beings but at this human level we don't feel or understand the absolute truth, that's why there are differences, but ones you feel that truth on your central nervous system which is also called Bodha or If you feel that then there is complete integration and you understand that you are a part and parcel of the whole. Not mentally but your being becomes part and parcel of the whole. It's new dimension of awareness awakens within you.

Now for example you say that the Christ was the son of God. It is a fact and truth, now we can prove it. Put up your hands after realization and ask question. Was he the son of God? You start immediately getting very cool breeze, but if you ask about somebody else who is a hypocrite then you might get some burning or get a blister for a while. So you know this is not the truth. You know your truths on central nervous system. And its also described in the Quran that at the time of resurrection your hands will speak very clearly said, but people do not open their minds or pay heed to it. They are satisfied with what ever little things they are doing in the name of spirituality. As a result of that you get rid of your diseases your bad habits. You become a very

dynamic and beautiful person. It is good for everyone.

Anchor: This photo you had in Australia with people raising their hands what was happening there.

Shri Mataji They all are saying that they have felt cool breeze on their hands. I asked them after the session did they feel the cool breeze they all said that they have felt. It has really spread in Australia and also in Russia. Russians are tremendously wise people I must say.

Anchor: This is interesting that you have done this in Hongkong, Malaysia Saudi Arabia, Egypt, it seems you have taken it all over the world.

Shri Mataji Yes. This is true, I am working in 40 nations. Its working very well. These people who get it who become that can enlighten other people. So I don't have to work myself. If you get it, you can also do it.

Anchor: Your workshops are completely free, is that correct?

Shri Mataji of course. You can't pay for all these things, it's wrong. If you think that you can pay for it then it must be some false person. You can't pay for God, you can't pay for divine. It does not understand money. Money is our headache not of divine.

I will explain to them what is the kundalini where it resides, how it works and what are the advantages. Then I will give them self realization.

It has to be free, one must understand. it is a living process. that one sows the seed. The seed has the quality to sprout. Mother earth has a quality to make it sprout. How much did we pay to the mother earth. It is a living process. How much did we pay to become human being from amoeba stage. Nothing then why should we pay to become a superior personality.

Anchor: Is this the self-realization to get deeper in oneself, to get direction to what is their purpose/goal or destiny.

Shri Mataji: That's what Christ has said you have to be born again, but it is not an artificial certificate issued that I am born again. It's a reality. You become empowered. You must have the power.

Anchor: There are many born again Christians.

Shri Mataji: They are all artificial. Yes, they are not. If you are born again then you have power to give realization to others. And you become very compassionate and wonderful people because this way we all certify ourselves and we think no end of ourselves. If we ask the Jews, they will criticize the Christians. If you ask the Christians, they will criticize the Jews and the Muslims will criticize like that. Actually if you see whatever great all these incarnations and all these great prophets have told us absolute truth but we have deviated and made it more man made. That's why all these problems. If truth is one, then why should we have differences.

Anchor:.. This is what baffles me. There are around 48 different wars around the world and majority of them are in the name of God or religion that seems a contradiction.

Shri Mataji: Religions have become all power oriented or money oriented but not spirit oriented that's why. One has to get over the conditionings of these and must see for yourself that religion is within yourself. Like Christ had no religion what religion he was born with you can say, in the same way the religion you are born within you and innate. Such people do not do anything wrong they do things which are righteous.

Everyone is quite capable to get it, because you are a human being, but how many will come to Sahaj Yoga I don't know. Specially in America people are very conditioned I think. They have taken to all kinds of false Gurus and false things but not to

Sahaj Yoga. I have been coming here for the last 18 years but the movement is very slow but in some countries it is very fast.

Anchor: This is a very materialistic society.

Shri Mataji: Materialism is also to be understood through Sahaj Yoga is much better. Then you understand what the value of materialism is. The way we are mad after materialism we have created ecological problem, this problem that problem. We had no balance. But then you develop a balance then we know what is real materialism.

They have everything but still they are not satisfied so this is not pure desire. Had it been pure desire you would have been satisfied. But you are not. Today you want to have a house tomorrow you want to have a car day after tomorrow you want to have an areophane. You have to have a pure desire. Pure desire is the power of Kundalini. The pure desire is; whether you know or not it is to be one with the divine.

We have so much of plastic so much of nonsensical things that we are using that are not necessary, we are using unnecessarily many things because we go into competition. Choice and things, because we have freedom, but ones you have this you will be sensible enough to know what to buy what to have you will not accumulate junk with you.

Anchor: People ask that if you give something like this free then how do you buy food and clothes. What is your response to them?

Shri Mataji: You get all the money you want after all, the affluence also comes from divine. Actually whatever we have is blind affluence, whatever you need is supplied for. Divine force looks after you and you don't have to worry about anything. You are all looked after and you always hit the jackpots. Many have hit also. Those who are in Sahaj Yoga have hit jackpots all the time. They have become big industrialists, big artists, great painters and achieved great names, politician. It's impossible even for them to believe how they have achieved all this. Because their personality becomes so dynamic.

Anchor: When are you returning to the United States again?

Shri Mataji: I will definitely, next year and I would like to be here for more time. I think America is very important country and Americans are even more important they must know their responsibility.

Anchor: We have prejudices, racialism also the disease from AIDS, syphilis to herpes in US has something to do with way people think and behave in this country?

Shri Mataji: I had told in 1973 when I came here. I told them that you will get AIDs and all these diseases and they were very angry with me for that. They didn't listen to me. All kinds of false people came here they liked them came because they were exploiting their weakness. I was quite shocked that people are so simple and vulnerable, so I did not come for 9 years. I am sorry to say that. This new disease herpes and AIDS I told them 8 years back but they did not pay heed. All these diseases can be cured with Sahaja yoga, you have power within to cure it.

1985-0611, Become an instrument of the divine power

View [online](#).

11 June 1985

Become An Instrument Of The Divine Power

Public Program

Founex (Switzerland)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

Today we have a new generation of people what we call the people who are seekers. These are some special category who are seeking something beyond. They are seeking the truth as they say. But what is the truth? What are you seeking? As I told yesterday in Geneva that whatever you are seeking has to be something sensible. It cannot be something nonsensical, that something new comes to you and you just accept it because it is new, but must evolve through that traditional understanding of seeking. Then we are on the right path.

As I told you yesterday only one hundred years back new methods of seeking started, which has no relationship whatsoever to the old methods, to the tried out methods, to be traditionally practiced, no relationship at all. And so I have read books where it says that Kundalini awakening gives you problems, it gives you heat, you start jumping like a frog. Now, we are not going to now become frogs, are we? What urge we have of seeking is coming through our evolutionary process. It is a living process, which is within us, which has made us amoeba. Now if you have to become something higher, then we are not going to be like frogs by any chance.

So we should see how in the scriptures, ancient scriptures of every religion it is described, and you can bring down or boil it down to one main problem. Christ also has said that you are to be born again. But it is not a mental process. By mental process you cannot create anything that is living.

So it has to be something living process, which should happen to us by which we become the Spirit. To become the Spirit is not something that you can pay for because it is a living process. You do not pay anything for any living process like sprouting of the seed. The seed has the germinating power, and the Mother Earth has the sufficient energy to manifest it. You don't have to pay to Mother Earth or to the seed for this germination. And no effort; it has to be effortless. These are two things our ego is not willing to accept. We think we can purchase God. Any guru who says that He can be purchased, you must know he's fake. If he puts you into some sort of an effort also, you must know he's fake.

It should happen spontaneously, easily; that is what Sahaja is. 'Saha' means with, 'ja' means born. You can pay for this hall but you cannot pay for your realization. When we are conditioned by our ego, we do not see it. On the contrary we enjoy it. And when the ego is not pampered we feel unhappy.

Now as we know that we have to become a super human being, what should happen to us really? When we become the Spirit the quality of Spirit must manifest through us. Not that we change our dress, hair styles, all outward thing, but from inside something has to happen to us to be the Spirit. The first quality of the Spirit as described is that you know the truth. Now the truth first is that you are the Spirit. You are not this body, you are not this ego, you are not this superego, you are the Spirit.

So the second part of it is that when you are the Spirit your attention has to be different from what it is today. So the first thing happens to you that your attention becomes very aware and has what we call the collective consciousness. The attention is expressed or manifested through our central nervous system. So our central nervous system itself expresses our evolutionary ascent. Like a dog, if you want you can make him go through any dirty lanes, but a human being cannot go through it.

Human awareness is much higher than that of the dog. So the awareness that you are going to have now has to be something higher than what you have already. So this awareness is the awareness of the collective. That means macrocosm, which is the big thing you get it into your awareness that you are a part and parcel of that macrocosm; the microcosm becomes aware of the macrocosm. Now this awareness when it comes to you ...

Like this finger has awareness that it is the part and parcel of the whole but supposing if it is numb, it has no awareness. But when it is awakened, it can feel the awareness that it is the part and parcel of the whole. In the same way you become, you become, again I say, you become collectively conscious. It is not just a mental conception but it is a thing that happens to your central nervous system. But when we go for seeking, if we have to understand that unless and until we know the reality, we cannot be benefited. With artificial things, man-made theories we cannot be satisfied, but something that happens to our central nervous system that we know that we are now empowered.

As this machine is connected with the mains, when you are connected with the mains, the energy which is all pervading, starts flowing through it. And you start feeling the all-pervading power, which does all the living work, is flowing through your hands. Then you realize that you have become an instrument of the divine power. When the energy starts flowing, you feel the cool breeze, on the hand, of the Holy Ghost. The Kundalini is the Holy Ghost reflected in your sacrum bone. And then She passes and pierces through the six centers from here, then She gets the Spirit enter into your attention. Our attention is, say, like this cloth spread on the stomach. When the Kundalini rises through it, the attention is pierced from here. Now when that happens, the all-pervading power starts trickling down on to the attention all over.

This all-pervading power is the power of divine love. It thinks, it organizes, it plans, it loves. It is the one which is the subtle of the ether you can call it. It is the subtle of the matter. It is the subtle of your emotions. It is the subtle of your mental power. It is the subtle of your evolutionary power. But all integrated and coordinated in complete synchronization. So efficient it is that you are amazed how it works. Now you see these flowers, how beautiful they are. And they appear on the trees or on the shrubs where they are supposed to be. [There's a big choice?]. At the right time these flowers become the fruits. A mango tree will give you a mango, an apple tree gives you an apple. Who does this choice?

Is this great power which is all pervading. But we have never felt its existence. We have taken it for granted that it exists and we don't want to know about it. We don't want to know why we have become human beings from amoeba. What is the purpose of this life? Why nature has taken so much trouble to make us human beings? There must be some purpose for it. We never think of the purpose and we lead a purposeless life. We are not here to just live like animals. But we have to do something much more because why should we have this human body and this human awareness. This human awareness when it reaches a state where it starts thinking why are we here, that time you become a seeker. But you have to know that you have to become the Spirit, which is a collective being within ourselves.

This is the knowledge of our roots. We have grown too much outside but what about our roots, if you do not look after your roots what's going to happen to us? And to know about the roots you have to be subtler; with your gross attention you cannot know yourself. So it has to be pierced through your Kundalini. Kundalini is the pure desire. That's the power of that pure desire because after getting your realization you don't need anything, you don't want anything, there is no more desire left; that's the ultimate. All other desires are impure because even if you get them you are not satisfied. Now you see people think that if you take to drugs or to alcohol, alcoholism or to any jobs or to money or to any kind of such fascinations, you will be happy, but you are not. On the contrary you become a slave.

But the second thing that should happen to you that you become the master of yourself. You are not slave to anything. Nothing should dominate you and you should not dominate anyone. If that happens to you then you should know that that is what is the Spirit. Now as a result of this happening what other things should happen to you is that you should know about yourself. That how will you know?

You have to go to a doctor to find out if you are physically unfit. They say you are all right and after one year they say you are

suffering from cancer. You feel all right and suddenly doctors tell you, you are about to get lunatic. You don't know what has happened and why should I suffer like this. Because you have no knowledge about yourself, what's happening within. But when you get connected with the mains, then you can feel your chakras very well on your fingertips as they say and you know what's happening, where we are going wrong. So you get corrected.

As the Kundalini ascends, the first blessing that you get good health, that you get a proper mind, that even your material problems are solved. You don't get very rich because it is a headache to be very rich. But you get a blessing by which you feel very satisfied. In London now we have, London city, at least thousand Sahaja yogis, and it is hard to find one without a job when there is so much unemployment in England. I don't tell them, "Don't take drugs." I don't tell them, "Don't smoke." I don't tell them anything. But it just happens overnight to people: they become so powerful that they are not tempted any more to anything like that. We have seen many incurable diseases, like cancer, AIDS, being cured by Kundalini awakening. It's your Kundalini, it is your power of repairing that works it out. You have to awaken it. That's the only little work that has to be done, and then you have to establish it.

When this happens to you then you become first, as the Zen has said, thoughtlessly aware. Jung has said that you become thoughtlessly aware. There is no thought. One thought arises, falls off. Another thought arises, falls off, and we jump on the cusp of the thoughts. Now, what we have to do is to jump in between the thoughts. We think of the past, which is finished and think of the future, which doesn't exist. But as a result of Kundalini awakening you stand in the present without any thoughts. If you want, you can think but if you don't want, you need not think. So you become your own master. And when this thing happens you get completely peaceful and blissful.

Now when you become, then people are amazed to see your transformation. You feel completely redeemed and resurrected into another being. You become so joyous. You see the whole thing as a play, as a drama, and all the worries and all the mythical ideas just drop out. That is now imminent. You have to have it now. We are standing on the verge of destruction because the tree that has grown has not looked after the roots. Destruction is not going to come from atom bomb, it is going to come from within yourself. But before destruction there has to be resurrection. Even Koran has said that resurrection is so important that at the time of resurrection your hands will speak. That has to happen to all of us. That is what we are seeking.

In the Sanskrit language you call a bird as dwijaha and a realized soul also as a dwijaha, or a brahmin they say because he knows the all-pervading power, which is called as Brahma. Because the bird is like an egg first and then it becomes a bird. In the same way a human being is like an egg with his ego and superego. But then he becomes the realized soul, the free bird of the Spirit. This is the complete freedom.

Now whatever I have said to you because I have come for the first time to Neustadt, may be a new thing altogether. For example those who have never heard about electricity, if you tell them about electricity they will be quite surprised. It is not new, it is thousands of years of knowledge. But as scientists you must keep your mind open. It is like a hypothesis for you. And once it is proved, it becomes a law for you. That should happen. And once that happens you start seeing it clearly as an experience of the divine power that is surrounding us. But it is not meant for people who have no respect for themselves, for their own being. Those people who do not understand why are they here on this earth, that their potential is so great. It's not meant for frivolous people, who want to waste their life in frivolous things.

This is the time of Last Judgment, and the Kundalini is going to judge you. If you miss the point, you have missed it forever. As the Mother I have to warn you. But I don't want to frighten you at all. Because Kundalini awakening is a very easy thing, I mean for Me and later on for you also. You can also do the same way.

Now we have many sahaja yogis in Geneva, and I would like to have lots of them even in Neustadt, who can awaken the Kundalini of others and give this experience. You, yourself become the light. You do not see the light but you become the light, the quality of the light.

In this short lecture in one day I won't be able to talk about everything. This was just they wanted to find out if there are seekers

in Neustadt of genuine things. How many genuine people there are or just a fashion of seeking. But then you can listen to many tapes of Mine and know all about it free, absolutely free. You can become the master of all this knowledge. All this knowledge is within you. You have to just enter into the kingdom of God and you get all the knowledge yourself. The experience is very simple and you don't have to do anything about it and immediately you start feeling extremely relaxed. You start feeling the cool breeze around you and on top of your head. But then you must establish and you don't waste your realization. Like a seed is just sprouted, delicately you have to look after it and try to establish it. For that you don't have to pay. Very simple methods are to be adopted for keeping up the Kundalini up there.

So you reach the second state, which we call as Nirvikalpa Samadhi, which is actually the doubtless awareness. Then you can give realizations to many. This is what is today's Sahaja Yoga. Only the speciality of this, in this age is that the seventh chakra is opened. Because the seventh chakra is opened you can get your realization easily. And it can be worked out en masse. Till the sixth chakra it was the life of Christ, which He opened. And the last job was to open the seventh chakra, which is done now. And that is how it is working out. It is for the emancipation of all the human beings. You are the ones who are going to save them. Today there is no time to tell you about all the prophecies made about this time but when we'll meet again I will tell you all about it. Thank you very much. If you have any questions, you can ask me.

They have become thoughtlessly aware.

Translator: This lady would like to know the method to meditate.

Shri Mataji: That's it. That's just like a seeker. All right. That's what I am going to tell you just now. But apart from that?

Translator: This lady says it seems to her that that it was said that it is dangerous to have the Kundalini raising without ...

Shri Mataji: I have already explained to you that it is not knowledge; it's some sort of a sinister statement. I think it's a negative attack.

Translator: What is the Kundalini?

Shri Mataji: I told you that She is the power of your pure desire. She is the representation or the reflection of the Holy Ghost. Holy Ghost is the Primordial Mother.

When we talk of God Almighty and His Son and a Holy Ghost, one must know that you cannot have a son without a mother. Holy Ghost is the Primordial Mother. She is your Mother. She gives you your second birth. When you were born your mother took all the trouble, you don't even remember how you were born. In the same way you get your second birth without any trouble. She does everything very sweetly.

All the ladies are only asking questions.

Translator: You spoke about the prophecies that you are going to tell another time, is it from the Bible or any other?

Shri Mataji: From everywhere. They have all said the same thing.

Translator: Gentleman asking question?

Shri Mataji: All the ladies here talk.

Translator: Do we have to forget?

Shri Mataji: No, no, no. You become extremely intelligent and you remember many things which you would never remember

normally. But you have to forgive. That's different. The attitude changes. You start seeing the whole thing as a drama, out of it. And then only you can improve it. If you are involved into it, you cannot.

All right. So let's have it now, it's very simple. Only one thing you have to help me. I don't know what sort of floor you have, is it cement?

Translator: No, it's a wood, stone.

Shri Mataji: Stone?

Translator: Tiles.

Shri Mataji: It's all right. You see, you have to take the help of the Mother Earth. But I hope it's not very cold. You have to take out your shoes, I am sorry, and put them on the Mother Earth. Thank you. It's simple, it's very simple. Just to take out, just take the help of the Mother Earth. It will take hardly four, five, ten minutes, not much. It won't take much time. Actually it happens that moment but as we are little complicated people, it takes little time. But don't feel guilty. The common disease is that you feel guilty for nothing at all. And you become very serious. You have done nothing wrong. Please don't feel guilty. That stops the Kundalini from rising.

1985-0611, The Truth Has Two Sides

View [online](#).

11 June 1985

The Truth Has Two Sides

Public Program

Geneva (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

I bow to all the seekers of truth.

But the truth has two sides: the illusion that we see can look like truth, and the essence of the illusion also may appear to be truth. But the other side is absolute and has to be felt, has to be experienced on your central nervous system. It's not a mental projection that we can think of, nor emotional imagination, but truth is what it is, it cannot be changed. It cannot compromise. We have to humble down ourselves to know the truth. Now we have discovered so many things in the science, by humility that we have not known so far. But whatever is known outside, like the tree, must have roots, and these roots are not known if you are just looking at the tree. And when somebody talks about the roots, we get shaken up because we have had no knowledge of it before. Thus we are conditioned to only see the tree, and we cannot make our mind understand that there must be some roots to it.

So we can say that people have advanced in science quite a lot, and have progressed and have become developed countries. But they do not know, if they do not seek their roots they will be completely destroyed. Now when I'm before you, one should not in any way feel that I'm here to offend you, but I've come here to tell you about the roots, the great properties you have within yourself. We know about so many energies around us like electricity, gravity, in the scientific field of knowledge. But there are subtler energies within us which we should try to understand with the same humility of a scientist, and the open-mindedness.

Now what problems are facing us here in the West, we should try to understand. As somebody in America asked Me, "What's wrong with the West?" We have to see what has happened to us in our evolution. When we evolved through the industrial development, we developed certain temperaments and certain value system. Industrialization was a good idea, but there is no discretion where to stop it. And that's how when we go to very industrialized countries we think we are just eating chemicals and not food. Now the balance has to be maintained, but how? By knowing about the roots.

Now the first problem I feel about the Western mind is that it is a mental being; it has developed this mental capacity beyond balance. Like in the industries we have to have new things made all the time; every time we have to sell some goods we must have new fashions, otherwise the machines will be starving. In the same way our brain starts producing new things, that's how these things are man-made. With mental projection we start thinking of all the time new things and we appreciate whatever comes new to us. We have to take to new things, but not to something that is absolutely devoid of any traditional value. Like the other day I said that "What's so special about Freud, why did you accept him and why not Jung?" The reason was given that he gave us very new ideas. Anything new is not always good; for example plastic was new once upon a time, you know what are the results of plastic development. If that is true about matter, what about the spirit?

So when we seek also the truth, we try to get to a new method all the time. And I think the evil that came in forms of wrong type of gurus are the product of this kind of demand. Only seventy to hundred years back, I should say, in India, suddenly a new wave of some new ideas about the knowledge of the roots started. Some things that they talk of are not written in the Vedas nor in the Puranas, nor in any books of oriental knowledge; nor in any books that are written after Christ like the Bible, or Koran after Mohammed Sahib, and also the writings of Zoroaster. It has no relationship whatsoever to the ancient findings about the roots. So we had a problem about the religion in the same manner.

For example, let us take Christianity: Christ came on this Earth, as you will know later on, to create a special awareness within us

of the spirit. He resides inside within us in a special centre, what we call the Agnya Chakra, and described in the Indian scriptures as Mahavishnu. And in the purest form He exists as the Omkara, as the Logos. So much is described about Him in the West, in the Western knowledge in the mental way, but actually it is very much discovered in the Indian philosophy. You cannot understand Christ by mental projection, because He is beyond mind. He has Himself said, "You are to be born again."

When Nicodemus said, "What do you mean 'to be born again'? Am I to enter into the womb of my mother?"

"No," He said, "whatever is born of flesh is flesh, and you are to be born of the Holy Ghost."

And what is the Holy Ghost? The bishop of Canterbury was asked this question, I saw it on the television, and he says, "I am agnostic."

So the interviewer asked him, "What are you doing here, then?"

He said, "I am doing my job."

So the interviewer said, "All right, I am also doing my job" – mutual understanding between two mental projections.

The Holy Ghost is the reflection within you, is this kundalini. (To translator: No, the kundalini you just show them. The lower – no, no, kundalini you show, in the sacrum, now.)

Now this kundalini has been described very clearly in so many scriptures in India. It is said in the Bible that "I will appear before you like the tongues of flames." These are the centres, and this is the Tree of Life which is described. Now in the Koran it is described as 'asas' [base, foundation]. Nowhere in any one of these ancient scriptures, or up to the time of Kabira which was hardly four, five hundred years back, nobody said that this kundalini gives you any trouble. But I have seen many people writing books about kundalini later on, and there is a very thick book like that, I was amazed to see the description they have given by a German writer about the kundalini, that it can give you heat, it can give you diseases, it can make you dance, it can make you jump.

So this is how they have tried to condition you against your evolutionary process. And the religions which came after the great incarnations also tried the same trick. Paul is the person who started this kind of conditioning in the Bible. Actually Paul had nothing to do with Christ. How is he in the Bible, I could not understand from My very childhood. And then he was born as Augustine who again made the religion, organized it, and conditioned it. And today, surprisingly, people are challenging Christ's birth, His divine powers of creating miracles. Now with their mental projection they are trying to prove that He was just like us. And also dirty filthy things are said about Him and His Mother. This is hell that we have created with our mental projections. How dare we say these things about such a great personality like Christ! It is our ego which has made us so bold and so arrogant, that we are preparing our own destruction by challenging such personalities, which can really protect us and guide us to our ascent.

This is again the result of this newness, because the mind wants to find something new all the time, develops this ego. Like in America if you go, you better ask them how to open the bathroom taps, because every tap is different. You may just press onto something and you may get drenched, because they want to have every place new. And they take hours together to decide what kind of taps they are going to have. Getting into the car, American car, better ask them what, how to open the door, because if there is an accident you may not know, it may be something new. This power to decide has gone so far that people really appear to be just like stupid children.

Ego stops the maturity of a person. The conditioning of the ego is the worst of all, which cannot be removed. If you are conditioned by your superego you get your pains, you get your troubles, but when you have got your ego you trouble others, you aggress others. Then to overcome the ego they try again some mental processes, that they try to dress up like primitive people. By dressing up like primitive people this brain is not going to become primitive. I mean, you know that it has reached its maximum now; it should stop behaving in that stupid manner.

Like in England if you go you'll find people are using funny colours, to dress funny colours on their hair, and they call themselves punks. So I asked some of them who came to our programme, "Why do you do these kinds of things to yourself?" So they said that this makes people very attractive. To Me they look like clowns, but to them they thought that everybody feels attracted by that. So the second curse I find is that we want everybody should feel attracted towards us. But what's the use? It's a joyless pursuit. If everyone is attracted towards us, what does he get or what do you get out of that person? – I fail to understand. But on the contrary, you get into trouble. I mean, of course, if you become like punks you can develop horrible blindness. Or maybe you might develop some problems of your skin in the head.

But the way you move your eyes all the time to see how many are attracted by you, you know what you can get? This Altmiser's ("Alzheimer's") disease that is coming up now is the early lunatic behaviour. Now in America they have discovered that before the age of thirty-five, one out of the five becomes insane – out of five, can you imagine? Out of five; that's what I today I read it in Reader's Digest. Can become, can become. Altmiser's [Alzheimer's?] disease they call it. Altmiser's [Alzheimer's?] disease; a new disease they said. It's a name of the scientist, Altmiser [Alzheimer?] or something. And they blame that if you lived after thirty-five these things start propagating. But in a simple country like India or other countries where they are not so developed to flirt around, they don't have this disease. That's why Christ has said, "Thou shalt not have adulterous eyes." And it is so difficult to understand that the people who go to church just want this.

I'm sorry I have to talk about this, because I notice it everywhere I go in the West. This is a terrible disease that is crawling up now. It is to look at very frivolous, but it is not, it has very deep implications. The eyes have to be so innocent that there should be no greed and lust expressed through them. The only solution I find is the kundalini awakening and realization, through which Christ is awakened within you in your central nervous system. In the Agnya Chakra He resides, which is on the optic chiasma – which is in the optic chiasma. If there is no innocence in a person, then this Agnya Chakra catches. And this is the greatest purification that we need today. Imagine, the people who say they are Christians, these are Christian nations, are the people going just against Christ – it is very surprising. Whatever is preached by someone – like in India it is said that in everyone resides the spirit; but the stupid intellectuals of India are very busy with the caste system. Such intellectuals must understand that they cannot intellectualize God. People don't like it when I tell them that you have to purify yourself to become the innocent personality.

The problem of the West today is, it has lost its value as far as the purification is concerned. The purification is not of the body, is not how you live clean outside, it is not how you represent yourself, but it is within. The destruction is not going to work out from without, it is within ourselves we are building up our destruction every moment. In 1972 when I first went to America, I told them that "You do not take to Freudian theories, and don't indulge into nonsensical perversions. If you do that, you may develop a disease which will kill the whole nation, and nations." And you know the epidemic of AIDS has started.

You'll be happy to know that through your kundalini awakening you can cure all these diseases; because when the kundalini is awakened, the greatest thing that happens is that whatever you have done so far is completely finished. It happens in every chakra, but specially at the Agnya. At Agnya Chakra, when she opens out the Agnya Chakra, the deity of Christ is awakened. And the ego and superego which have made us into a egg-like structure are just sucked in spontaneously, because kundalini is a living force and that cleanses you completely. Then you believe that Christ died for our cleansing and purification. He suffered and He was crucified for that, so that He could come into that little space between the ego and superego.

Now the time has come to prove all these great incarnations and all the great scriptures. Now, when we talk of deities, people get quite stunned because they have never heard about it. Deities are the milestones, like the people who came to save us, the leaders. They had divine force within them, and every time they came on this Earth they tried to give us a new awareness. Like we can start from the first chakra, is nothing but where the carbon was formed in the chemical periodical law. By the formation of carbon only we could have organic chemistry and by that later on we had amino acids, and then amino acids formed the life. Then from the life came, as you know, amoeba, and from amoeba today we are human beings.

But why don't we think about the reason, the cause, why we have become human beings? Have we got something special about it, that only we people should become human beings? And what is the purpose of our lives? Is it only to look at your watches and waste your time in gambling? Is it for that we are born – not to have any respect for ourselves? To be frivolous is a crime in the eyes of the Divine. You must know that you are very deep personalities. See the seven storeys you are built into. You are the epitome of all the instruments that you could think of. Now only, what has to happen to you is the last triggering. And once that happens you just get completely purified, you become then the real instrument. As every instrument has to be connected to the mains, in the same way you are to be connected. And then you realise how fantastic you are, how dynamic you are, what great powers you have. But it is not meant for the frivolous or for the people who have no respect for their own beings. It only happens to people who are true and honestly seeking, truly and honestly seeking. So it is important for us to know that if we are going to be the citizens of God's domain, we have to get our realization, our Self.

Buddha went to this limit that He said, "Don't talk of God, just talk of Self." Even Mahavira said the same thing. The Zen went even further, that it said only talk of thoughtless awareness. That is the first awareness one achieves as a kundalini awakening, that you become completely aware without any thoughts. Like when you see a beautiful lake which has no ripples on it, you see the complete creation around it reflected into it, giving complete joy. So far we have not known the joy, which has no duality. We know happiness which is nothing but ego pampering, and when ego collapses a little, then we become unhappy – that is the illusion we have.

To get to reality we have to be the Self, and Self is beyond ego and superego. Then you no more live on relative terminology, but you live with absolute. Like you just feel the cool breeze in the hand as if it is the computer that has started, and you are having a rapport with the Divine. Even when you place your hand towards any question, you can get the answer as cool breeze, meaning "yes, very good" and as hot breeze, meaning "bad"; but you might even get blisters if you try to go near somebody who is a possessed personality. All the information comes to you from the unconscious, which has now become conscious on the central nervous system. This is what one has to understand, that your unconscious has become, has to become the conscious. So whatever information you have been getting so far from the unconscious is completely clearly understood by logic.

So the first thing that happens to your central nervous system, that you become – again I say you become, collectively conscious. It is not a mental projection, but you just become. Also you know about yourself because you know about your own centres, and if you know how to cure these centres then you are perfect, in perfect health, in perfect joy.

This was for the introduction of Sahaja Yoga: saha means "with", ja means "born" – it's spontaneous. And "union" means, "union" is the meaning of the word "yoga." Also it has another meaning, which means yukti, means "the trick." Yukti. And also the, it means the deftness, how to handle this power when it starts flowing through you, to know everything about it; so it is to be decoded.

All this is your own. One enlightened light enlightens another light. There is no obligation. It's all your own, which you have to get it and then establish it. All this has to be free because it is nature's gift, it is living process, you cannot pay for it. You cannot pay to the Mother Earth for sprouting a seed, do you pay anything? How much do we pay to the flowers for becoming fruits? Nature doesn't understand money; in the same way God doesn't understand money. But the way we have lived so far, we have paid always money for God's work. Specially in Switzerland people believe that if you give money to some countries, then you are doing God's work. Poverty is created by human beings, not by God. A country like India, ruled for three hundred years, if it becomes poor what's so surprising? So that shows that by giving money you are not doing God's work. That's a human problem, created by human beings, solved by human beings.

God's work is pure compassion: compassion which doesn't speak, which cannot be valued in money. It just flows, emits and acts. It doesn't expect anything, it cannot be controlled, it cannot be killed, it does not need any protection – this is what it is, God's work. Because who is the other, for God? We are all part and parcel of His being. If this hand is helping another hand, what obligation there is? So one must understand the difference between the reality of doing a God's work, and the illusion.

It's the quality of Divine is such that it quenches your thirst as the water does. It gives you the light that guides you, it gives you the strength that makes you stand up on the right, it gives you the compassion that makes you enjoy your virtues, it gives you that attraction which takes you to higher planes of the spirit. It discovers all the pearls in the ocean of illusion. It gives you that peace within and without, and you are always drenched in the showers of the bliss of the joy. It is your right to have it, you have to have it. This is what you are meant to be here – but with humility. That is important, as a gesture of grace. When somebody gives you a medal, how you bend your head. In the same way when you are adorned with this, you have to bend your head before the Divine. When the audience claps for you, gives you a ovation, standing ovation, the actor bends before it, he salutes to the audience. (To translator: He salutes to the audience – all right?) Now, in the same way we have to salute to the Divine. What we surrender is automatically our ego and our conditioning.

I hope today you all will receive your realization. And day after tomorrow when I speak on the spirit itself, I hope you'll make it convenient to come down. You have to later on establish it completely. Otherwise it will be like the parable of Christ, that the seeds which sprouted also did not take to roots.

May God bless you all.

(Should we ask for questions? No questions. Or should) You want Me, to ask some questions? ... Good. Let's have now the experience.

[Question: How to protect oneself from somebody from whom you feel on the chakras something not nice?]

(Ego problem. Ah, ah, all right.) That is what you have to learn. Before realisation also you catch from others, but you don't feel it. But after realisation you feel, but temporarily, just like an indicator. So you have to learn how to protect, and when you come to our centre they will tell you everything elaborately.

Whenever I have come to Switzerland or any other place I've seen the houses are always full, people like to listen to Me; but they don't listen to one thing, that they have to make it a practice, a complete understanding, a complete happening. There is no course, there's no course for it, but you have to yourself understand from others who have achieved, and you can be masters yourself. Only thing, you have to give some time. Swiss are very good at making good watches, and they want people to save their time; but they have no time for God. Same with Japanese who are very good at watches, they have no time for God. They make watches for others, not for themselves. They are busy making watches. Now you have to be selfish also, you must look at yourself. Better save some time for God and for yourself.

So now we'll have the – if you have any questions, you can always know that we have a regular centre in Switzerland, and you can always go and meet those people, get all the answers from them.

Now, first of all I have to request you all to forgive yourselves and to forget whatever I've said, because I do not want that you should feel guilty about anything. This is the biggest hurdle in the West, that people feel guilty for everything. I mean even if you wear a something which is not matching, people start feeling guilty. It is too much, the way we feel guilty, so I have to make very humble request that you don't feel guilty at all. With whatever you have been doing, whatever has been there, one must know that you are the temple of God Almighty, and your kundalini is quite capable of giving you realization, purifying you completely; but don't feel guilty about anything. That is a first condition: we have to be pleasantly placed towards ourselves because we are going to enter into the Kingdom of God.

Second thing I have to request is that we have to take the advantage of the Mother Earth, though I know it is a little cool, but doesn't matter, you can take out your shoes and put your feet on the ground; because the shoes also sometimes are a little bit tight, and keep you out of touch with the Mother Earth.

It's a very, very simple method, extremely simple, because we are just ready. It's extremely simple because you are just ready.

Now first of all we'll have to see that we try to feel our own chakras and clear them out ourselves, because if there are any complications, they can be removed. For that I will tell you how to place your right hand, but the left hand should be towards Me like this, symbolising your desire to get your realisation.

Now the right hand should be used for touching centres on the left-hand side. And it's very simple: first we'll put our hand on the heart, when I tell you. Then we have to put it in the upper part of the abdomen, then in the lower part of the abdomen, then again on the upper part of the abdomen, then on the heart again. Now one has to place the hand here, in the corner of the neck and the shoulder – from the front, like this, not from back. This is the centre which is the worst always, which catches when you feel guilty. Look at it as if you are looking at something jocular. What is there to feel guilty? Another mental projection; it's an illusion. All right. Now, then you have to place your hand on top of your forehead across like this, and then on the back. Then you have to stretch your palm and put this part on the fontanel bone area. Press it hard, and you have to move it seven times clockwise when I tell you. Now, do not try to stop your thoughts or anything, it will all work out spontaneously. If there are too much thoughts, then you can put your attention here on the fontanel bone.

So let us start now. All of you must do it. If those who do not want to do it should go out, don't trouble others, because others become self-conscious. It is not civil. Now, everyone has to close the eyes. Take out your spectacles because you don't have to see anything, you have to keep your eyes shut.

Now. Now, put your left hand towards Me just like this, and have faith in yourself. Now, forgive yourself and close your eyes, keep your eyes shut. Close your eyes, put your right hand on your heart and left hand towards Me. On your heart. Left hand towards Me and right hand to be used for the action. (To translator: Tell them.)

Now, please put your right hand on the heart, right hand on the heart. So the left hand has to be kept on your lap, upward. Be comfortable, you have to be comfortable. Now, you have to ask Me a very fundamental question. In the heart resides the spirit, so please ask Me a question three times, "Mother, am I the spirit?" If you can call Me "Shri Mataji" it's all right, or "Mother" – whichever suits you. You must really have faith in yourself.

Now, take down this right hand on your stomach, on the upper part on the left-hand side, and press it. This is the centre of the mastery, which is created by prophets who came on this earth. So here, you have to ask Me another question. If you are your spirit, then you have to be your own guide. So you have to say, "Mother, am I my own guide? Am I the prophet? Am I my own guru, am I my own master?"

Hah! Three times. Now, please take down your hand in the lower part of the abdomen and press it. This is the centre of the knowledge about the Divine. This knowledge is not mental, but the technique that builds into your central nervous system. So here you have to say something, because I cannot force you to accept the procedure of kundalini awakening. Now, you have to yourself ask that you want to know about the true knowledge, about the pure knowledge. So please say six times, "Mother, may I have the true knowledge? May I have the pure knowledge?" With this saying the kundalini will start moving. Six times, please ask the question, "Mother, please may I have the true knowledge, the pure knowledge?"

Now we have to make way for the kundalini, which is awakened. Please keep your eyes shut. Raise your right hand and put it in the upper part of the abdomen. Now, please keep your eyes shut, don't open in between, because attention has to go inside. At this point, as I told you, is the centre of your mastery. Now here you have to say with full faith in yourself, asserting, "Mother, I am my own master. I am my own guide, I am my own prophet." Please say it ten times.

Please do not feel guilty when you say that, please do not feel guilty. You are the prophet. William Blake has said that "Men of God," meaning seekers, "will become prophets, and they'll have powers to make others prophets." You are the men of God, and you will become prophets. Ah – now, better. William Blake helps!

Now, please raise your hand to your heart. You should not say things speedily, but with understanding and with depth. Now at this point you have to again assert with full confidence in yourself and say, "Mother, I am the spirit." Say it twelve times, please ...

Now, now better. Working out.

Now, raise your hand onto the corner between your neck and the shoulder. Take it quite back so that you can press on the bone. Here you have to say, with full faith in yourself, "Mother, I'm not guilty at all." You have to know that apart from God who is the ocean of love and compassion, above all He is the ocean of forgiveness. Whatever your guilt may be, compared to the power of the Divine to forgive, you cannot have any guilt. So please say sixteen times, "Mother, I'm not guilty at all."

Even some people feel that they cannot believe that they are not guilty, so to punish themselves they can say it 108 times! That's better. Nobody wants to have the punishment, is a good idea Better?

Now, raise your hand to your forehead, please and – with the palm towards your forehead, and press it on both the sides. Put it across, across. I mean, place it horizontally. And now press it hard. Here you have to say, not how many times but from your heart, "Mother, I forgive everyone." Some people think that it's difficult, but it is a myth when you believe that you forgive or you don't forgive. But if you forgive everyone, then you do not play into the hands of wrong people – in a mythical way, of course.

Now, raise your hand and take it backwards to your back side of your head, and hold it tight. Press your hand little backward and hold it tight. Now here you have to say, for your own satisfaction maybe, that "Oh Divine, please forgive me if I have done anything wrong against You."

Now ... Now stretch your hand, and put your palm on top of your head on the fontanel bone area and press it hard, very hard, in a clockwise manner, saying one thing, that you want your realisation; because I cannot cross your freedom here again. So please say, "Mother, I want my realisation. Please give me my realisation," seven times. Press it with the palm only, not with the fingers.

[Shri Mataji blows into the microphone several times.]

Now take down your hand slowly, open your eyes slowly. Place your right hand towards Me, and with the left hand you place it on your top of your head. Don't think, don't think, see if there's a cool breeze coming out. Change your hand, please. Put your right hand and see for yourself if there's a cool breeze coming out. Don't be nervous; it is subtle, it is very subtle. Now, change over again.

Now, put your hands up like this and push back your head, and ask a question. (To translator: on the mike – come nearer to the mike.) Now ask a question, "Mother, is this the cool breeze of the Holy Ghost? Is this the Brahma Shakti? Is this the all-pervading God's love?" Now, bring down your hands, please. See for yourself. Don't think. Are you feeling it on your hand?

Those who are feeling cool breeze on their hands – it's very subtle – or out of their head, please raise your both the hands.

Most of you have felt it. But I will now tell you how to protect yourself, all of you should know how to protect; because some have not felt because they have a problem here, in the Vishuddhi Chakra. Or maybe they have not forgiven others.

Try this. Put your right hand towards Me and your left hand like this, for balancing – to the sky. This is now we use the ether. If you are feeling the cool or something down below, put it back like that, if you are feeling down below.

Swiss people are very speedy and they are very right-sided, so this is the problem they have. Doesn't matter, it will work out. Think too much! Futuristic, they are futuristic. Facing your problems only, you solve them. Not mental projection but facing, just seeing them as they are. You are the spirit, you are not the problem; you are beyond all this. After realisation the word "problem" goes out of your dictionary!

Now, put the left hand like this and the right hand towards the Mother Earth Better, much better. Hmm! Don't think. You can do it now.

Now, I will tell you how to protect. It's very simple. You have to give protection to your auras. (You can wear your glasses if you want to.) That you must all do, whether you have felt the cool breeze or not. You give protection to your auras in this manner, that you put left hand like this and right hand around the auras, you take over your head and bring it down like that. Left hand towards Me. All right, let's do it seven times, for seven auras. One – don't think. Don't think Three, four, five, six and seven. It's important.

Now, how to raise your own kundalini, that's very simple again. Now put your left hand in front of your kundalini – you yourself can do it. And it should be moved from up, forward, down, like that clockwise, right hand. Left hand should be steady, left hand should be straight. And then down. And this hand should move straight. Attention should be on the left hand. Now, try to move the hand properly. On top of your head you have to take it, take it on top of your head. Bend back your head, and give it a twist, and give it a twist, big twist, and tie it up like a knot.

Again let's do, to fix it up properly. Again do it, please. Second time, let's just do it. Now push back your head, and give it a big twist, and give it a knot. Now, third time same way, but three knots. Again. Now it's moving fast. Put it – now one, again give a twist; two, again a twist; and a three. Now see your hands.

You feel much lighter. Feel it on your head also, cool breeze coming out. You'll be absolutely relaxed. You cannot think now; but if you want, you can. But don't think about it, you can't think about it. Just feel it – all of you have got it. Good! You'll see, your eyes will be sparkling. There will be light in your eye.

Now, you don't think. Otherwise next time when I come, you'll say, "Mother, I have lost my vibrations." If you think about it you cannot reach there.

All right. Now if you want to shake hands with Me, I will sit here for you for a while. You can come round to shake hands. But Sahaja yogis, you need not – otherwise there's no end to it!

Ah, ah. You can come here and see. Did you feel the cool breeze? Did you? Now that I can see.

Philip, just help him, just see – the gentleman didn't feel the cool breeze. He's on the, more on the right. Give him a right to the All right, all right. Just a minute, please, just a minute. Hallo, how are you? Felt it? You've enjoyed it Hallo, how are you? May God bless you

Yes, I'll be there When will he be back? Yes, I'll be there, yes No, I'll be – when will he be back? Oh, I see, and then London, he won't be there? He got his realization? Oh, I know, yes, I know. All right, so he can come to London? I'll be in London. All right All right, all right. Thank you. Thank you very much, thank you. You got your realization. Good Yes. May God bless you. I'm so very happy. Now you're all right. Now you must, you must completely become Sahaja yogis so that you have full confidence. You must have full confidence, all right? I'm very happy it should happen. May God bless you.

.... What happened to you? All right. So it has happened to you? Good. She is a born-realized, a great person. Now look at your eyes. Can you see the eyes of each other? Now, but she says somebody talked to her. Who talked?

No, no. She cannot do it. There is a science about it. This is a born-realized child. He's wrong. He's wrong. That will not. You must have the full knowledge, all right? You call the lady who's got asthma, he'll cure her, but just tell him to get the lady with the asthma.

[Hindi] How are you? Glad you got it. [Hindi]

You have to establish yourself, that's important, then you have to give it to everybody

I will tell that. But you see once we Yes, the thing is, you see, that in one lecture that you can't speak about everyone. But I've spoken about all of them – Jesus, because the more here they worship Jesus. But all of them are spiritual, they're all our own, there's no difference That's it. Yes, that's it, that's it. So now you learn it, and you will listen to My other lectures where I've talked about everyone, all right? May God bless you.

.... He's the brother of ... You are getting a nice sister-in-law! ... That's your brother? They'll be all right, you see, because people are so recently here, and when I came, I had a diplomatic passport, but only they examined Me on the sense of the passport and then they saw My ticket, and all that – nobody else. They are like that, very ... people, what to do? You don't know, you must get some more Indians to He'll be all right, no doubt about that. And you also get them in Mumbai!

Hallo, how are you? Confidence. All right, that's what I feel, that you people lack in confidence. Now what you think is shaken by all kinds of nonsensical doubts people have sown in you. You are the spirit, and you have to become that. I'm guiding you to become completely confident, all right? So you have to come and see these people also, these are ... but I'm coming after ... I'll come day after tomorrow, all right? Call your friends already. I must make you all very, very confident. But definitely come, because

Cambodia? Ah!

How are you? Just enjoy, enjoy yourself! But you have to be confident, and let it work out. Again and again You have to follow up, then you should see Absolutely confident about it, all right? May God bless you.

So how are you? May God bless you. Now come along, you have become very brave, all right? Tell her that I said that you should come, and come very soon. Thank you very much.

Are you all right? That's not going to help That's all right, but you must know everything about it also, and this is fine. You see, you should not do it indiscriminately I'll leave that to them, they're all here. You stay here? Yes? The day after tomorrow I am coming, and they'll give you addresses. Yes, and day after tomorrow you have to bring your friends also. You are from what country? Peru? All right, bring all of them. All right? I must see them.

How are you? How did you feel? What country you come from? Puerto Rico! Oh, nice country. I have to go to all these places sometime. I must go. I haven't been there yet, but I will go. Let's see ...

Are you here? Oh, great! How are you? ... Come along! And get your friends! Just tell them, they must come! All right? May God bless you.

Now, how are you? ... No, haven't you met? ... You are not Bolivian?But I'll go to Bolivia, I'll go

So, how are you? Now, you have to forgive. You must say it. You have to forgive. You've not forgiven everyoneThat you have to forgive. Just say it, "I forgive." Just say that, "Mother, I forgive." Just say it, from your heart ...better that way. Ah, now, see? Now, establish yourself. That's very important. Otherwise you will not have confidence. Must establish. The day after tomorrow I'm coming ... get your friends also And then you have to see these people. They've got the....

Ah, so nice! Ah, great! I've been to Russia. I've been there thrice And I've given realization to people in Russia. I'm going to go now.... They're the first who will get it. They're very good. They're very good people. People are very good in Russia, very good Great souls! Only the sex point, it's rather funny, Drink too much? They are getting bad livers. Importing LIV52 from India. But they're very friendly, nice people. We can have a rapport with them very easily. We'll manage that. I'll try on the government level. We can do it. May God bless you.

Come now ...God bless you, you are a seeker. Establish yourself. Just say, "Mother, come in my head. That's all."

1985-0612, Talk to Sahaja Yogis: it's a very great fight I have started with the satanic forces and negativity

View [online](#).

12 June 1985

Talk to Sahaja Yogis

Neuchatel (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

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Talk to Sahaja Yogis

Neuchatel (Switzerland)

Talk Language: English | Transcript (English) – Draft

Neuchatel (Switzerland), 12 June 1985.

You all have jumbo-sized flowers

Arneau: Flowers, I am sure the weddings of last year worked out such tremendous...

Shri Mataji: Effects.

Arneau: Size of flowers.

Shri Mataji: I have been very anxious to meet you all together, all the Sahaja Yogis of Switzerland. Now the reason for that is, this time when I came I found so many beautiful people at the airport and some of them I've not met, I felt, before. Now those who I've not met I would like them to stand up and tell Me their names.

Sahaja Yogi: Hello. [French]

Shri Mataji: What's the name?

Sahaja Yogini: Renata.

Arneau: She will go in the United States in Washington.

Shri Mataji: Really?

Arneau: Yes.

Shri Mataji: We have already got there somebody. Linda is her name and her husband's name is (Cubby?). He is going there and he is an engineer.

Arneau: She has a very high position in the work so...

Shri Mataji: What, what is she doing there?

Arneau: She is speaking in English.

Shri Mataji: Oh, I see.

Renata: I am a General Manager for an American company that is involved in the beauty business.

Shri Mataji: Oh, I see. I see.

Renata: And I have just received a promotion as a senior vice-president of a very important division in America with the same company.

Shri Mataji: Very good.

Renata: And I will be based in Washington.

Shri Mataji: It's very good. So that's it. So Linda is going there. She is a very intelligent, efficient girl, and also [Cubby] is there. So you make contacts with Danny. It will be a good idea. But what's the name you said?

Renata: Renata.

Shri Mataji: Renata.

Sahaja Yogini: Renata.

Shri Mataji: Renata, Renata. Good name. All right. please be seated. You are a US citizen?

Renata: No, I am German-born but my son was born in America [unclear]. He is also a Sahaja Yogi, my son.

Shri Mataji: Really?

Renata: Yes, he is twelve years old. He studies in England now.

Shri Mataji: Studying in England?

Renata: Yes.

Shri Mataji: I've never met him but...

Renata: No, you haven't met him but you met my mother, Shri Mataji, in Munich. She got her realisation in Munich.

Shri Mataji: Great!

Renata: Yes.

Shri Mataji: What's her name?

Sahaja Yogini: Francisca.

Shri Mataji: Francisca.

Renata: Yes.

Shri Mataji: Oh.

Sahaja Yogi: You met her.

Shri Mataji: I know, I know, I know, yes.

Renata: She was the lady with the hat that she took off.

Shri Mataji: Yes, yes, yes, I remember. Oh, very fair lady.

Renata: Yes, yes.

Shri Mataji: All right. Now who's next, please?

Arneau: Franca

Shri Mataji: What's her name?

Arneau: Franca

Shri Mataji: Franca

Arneau: She is from the Italian side of Switzerland.

Shri Mataji: Accha. What is she doing there?

Arneau: She is living now in Switzerland, in Geneva.

Shri Mataji: But what is she doing? She's studying?

Arneau: Yes, she has just finished and accomplished law studies.

Shri Mataji: Law studies? Good. May God bless you Now.

Arneau: Roger.

Shri Mataji: Roger. This is Rogers, is it? From the word, Rogers?

Arneau: he banged himself

Shri Mataji (to a child who is crying): I'll put it right. It's all right, we'll hit that hard. It's all right. One minute, one minute. Better now. Now.

Arneau: Is from France? You are from France?

Roger: Geneve

Arneau: But you are French yourself?

Shri Mataji: I can't hear

Arneau: He is from Geneva. He's Swiss. I was not sure if he was French or Swiss.

Shri Mataji: You see, he was saying that, Mother, most of the people are not French, Swiss. They are mostly other countries. So he was rather unhappy. So now he's a Swiss. I am very happy. You see, Swiss people look, you see there are three nationalities here. So you can't make out who is Swiss because they have a very international face.

Shri Mataji: All right. May God bless you. Thank you. What does he do?

Roger: Interior decorator.

Arneau: Decorator. He is a decorator. He decorated your chairs, Shri Mataji.

Shri Mataji: Oh, I see. Thank you very much.

Sahaja Yogini: Monique.

Arneau: Monique, his wife.

Shri Mataji: His wife?

Sahaja Yogi: His wife.

Shri Mataji: Where do you live? In Geneva?

Monique: In Geneva.

Shri Mataji: That is good.

Sahaja Yogini: Michelle.

Arneau : Michelle from La Chaux de Fond ?

Michelle: From La Chaud de Fond

Arneau: From near Neuchatel.

Shri Mataji: All right. You have two children, Michelle?

Michelle: Yes.

Shri Mataji: Good. Beautiful, they are. Now, who's that?

Michelle: Gabrielle et Maxine.

Shri Mataji: what say ?

Michelle: Maxine.

Shri Mataji: Maxine, very good name. And what's her name?

Maxine: Gabrielle.

Arneau: Gabrielle.

Shri Mataji: Gabrielle?

Arneau: Gabriel is Hanumana.

Shri Mataji: Of course, but that's a girl. Yes, Hanumana had nine powers. So she could be the power of Hanumana, we can say. You can call her as Shakti. That would be better. Now, what about her? What's your name, please?

Sahaja Yogi: Magdalena.

Shri Mataji: Magdalena. That's a good name.

Arneau: German, German name.

Shri Mataji: She's German. Is it German? Magdalena is an old biblical name.

Arneau: I don't know.

Shri Mataji: Magdalena was the disciple of Christ. What's the name of your child, Magdalena?

Magdaleena: Esther

Arneau: Esther

Shri Mataji: Esther, That's also biblical. May God bless you. What are you? Where do you live?

Magdaleena: I live in Lausanne,

Arneau: In Lausanne Shri Mataji, in Lausanne.

Shri Mataji: Lausanne. Oh, so we have some people in Lausanne. How many there are in Lausanne? Let's see. Raise your hands, all those who are from Lausanne. One, two, three, four, five, six, Where's Marie-Martine? Again, again one, two, three, four, five, six, seven, good number. It's a great number, I must say. Seven to begin with. Yes, very good. It will work out now. Now, what's your name?"

Sahaja Yogini: My name is Mary, Shri Mataji. but I wanted to introduce Celine.

Shri Mataji: She is Mary.

Sahaja Yogi: Yes, they are just living across the border in Grilly

Shri Mataji: Grilly?

Arneau: Grilly is just a place where Geneviève lives. You have been there.

Shri Mataji: Oh, I see, I see.

Arneau: They are neighbours of Geneviève.

Shri Mataji: I see. And the child?

Arneau: And the child is Celine.

Shri Mataji: Celine. That's your child?

Arneau: Grandchild.

Shri Mataji: Grandchild.

Sahaja Yogi: This is Babette's parents, Shri Mataji.

Shri Mataji: I know. This is the child of your son.

Arneau: It's the child of Babette.

Mary: Babette's daughter.

Shri Mataji: Babette's daughter?

Mary: Babette's sister's daughter.

Shri Mataji: Oh, I see. Babette's sister's child. Babette is such a find, I tell you. Very good girl. She's a very sensible, wise, very good girl. She brought her husband also. A very good man also, but she's really great, I must say. Such an asset. Very good person, she is. Thank you very much for giving us Babette and for coming down. And the little one. How are you? Are you all right now? So they are what and they are Swiss or French?"

Arneau: She is American.

Shri Mataji: She's French.

Mary: American.

Shri Mataji: You are American. Oh, I see. Your husband is American.

Mary: No, my husband is Norwegian.

Sahaja Yogi: No, he is Norwegian.

Shri Mataji: Oh, that's what he is. He told me Norway. Yes, great. May God bless.

Sahaja Yogi: There is one more.

Arneau: Alexander

Shri Mataji: Yes, yes, I met him. It's all right. I know he so, what are you doing now? Studying?"

Alexander: Yes.

Shri Mataji: What?

Alexander: Economy.

Shri Mataji: Economics. All right. That's nice to know the new people.

Now today I have to say that you, when I stayed over in the night I felt that the collectivity is very much reduced in this place and the Virata was very badly off and just I couldn't sleep with that, with the idea that something is going wrong in this place.

Now I have a feeling that in the West as it is everywhere people are very individualistic and they like to have their own little house and their garden. My house, my garden, my family, my this, ah mama. In Sanskrit it is called "mama" and from it comes "mamata" [Sanskrit] meaning attachment.

Now, this is all right. But the individuality must come after maturity. Like a tree which develops and evolves and bears flowers, becomes the fruit. Until the fruit is not matured it is sticking on to the tree but when it is matured then it leaves the tree, not before. And if it leaves before that then it never all right. It won't have the quality of a mature fruit.

Now as you know in India we had a system of joint family before. Even now in India in the villages and in the smaller cities you find people have joint families, and till the Western influence came to us very deeply we were a joint family. Like with My husband's family there, when I was married there were hundred people living together under one roof, with one kitchen, hundred. And the house had grown like an octopus, you see, could not walk in that house from one to another end in one day at a time and they had one kitchen, huge big kitchen, but one kitchen, and so I think in those grand families, you see, we matured. Even My father's family, they were brothers, four brothers and three sisters, and they lived together in the beginning. And they had to come, My father had to come to Nagpur for his practice. So we had a house in Nagpur, My father's house, we can say, at the most. And everybody from the village from the smaller cities used to come down and sometimes we used to have more than a hundred people in the house. And I remember the boys and girls had a huge big dormitory about five times bigger than this; one dormitory for the boys, one for the girls. And in winter time, you see, the blankets may not be sufficient. Some may have two and some may have none. So there was a big fight, you see, the whole night through. The blanket passing through the... just like passing the buck, you see. The thing was passing around you could see just like a musical chair and there was so much joy in that.

So in our childhood and young age we lived like that, sharing everything and sharing the joy. I must say that has made all of us very extremely adjustable and not at all fussy. We were eleven brothers and sisters, ultimately. We had more but ultimately we were eleven brothers and sisters. Ourselves and other cousins and relations and quite a lot of that and servants and maid servants and big household, and I don't remember even, even one day when we had less than thirty people to eat food in our house. At least thirty people excluding servants.

After that My family, My father said we all had to separate in a way because we had different houses and things and everybody knows/was very high in life, despite all the sacrifices of my father for the movement of Independence. And as you have seen my brother's house and all that, they are quite well-to-do people but they are very adjustable. They can share their bedroom, they can share their house with anyone. They are very happy to share with everything. But My father, though he was a great realised soul, he was very anxious that as children we should be first disciplined to live and share with others. We had cars and we had ? what

you call them ? Victorias and horses, everything, in the house but he would make us walk every day to school about four miles. And for lunch he would send a big paraphernalia of servants with food and in the evening he would send us the car but not in the morning time. And we had lots of fun because so many of us walking together to school was enjoyable early in the morning in the fresh air.

All of us used to get up about four o'clock in the morning in the family and finish our bath everything, be ready by about five. And My father was very fond of swimming. So he used to walk about six miles about for swimming. Swim for long distance. He used to swim and come back by that time, and we used to sit down after that for our milk. After five o'clock we were all for our milk and then go for our prayers in the family. And after that we would come out and sit down for our studies and then have our breakfast about nine o'clock and then go to school walking. And our schools would be about ten thirty so we had to walk little fast. But that disciplining has helped us so much, all of us, all brothers and sisters. We have made, all of us have made something out of our lives.

He used to teach us that never allow your body to sit on your head. We had comfortable beds but he used to say sometimes we must sleep on the palliasse – what we call it the mats. And we were very rich people but he would see that we don't learn comfortable ways of life. So any day anybody who said my body was paining on the mattress mat, then he would say, "All right, then ten days you sleep. Then your body will be all right." And he used to say that, "Your body is for you. You are not for your body. So make your body your slave." Luckily My first sister-in-law came, she was also a very nice lady and she also joined hands with all of us. So we had no sort of bad examples. My sisters, elder sisters, though they were MAs and everything, very good at all this disciplining, very good.

My mother very innocent but extremely strict lady, she never told lie in her lifetime. And if you go and tell her that, "This gentleman is coming and you better tell him that we are not in the house," she said, "You don't tell me to tell him lies. I will tell him you told me to tell a lie."

Then, you see, she was mathematics honours and also had done law. You know, My father was a great scholar. He knew, master of fourteen languages, he knew twenty-six languages. He only told me that French is a most absurd language. They have made it so exclusive because they want to be exclusive people. He told me lots of things about human beings, but his own style was that whatever he said he practiced. When they joined Congress and they sacrificed everything his suits were, he used to wear tail coats and all that, a real Englishman he was and everything he has burnt on the square. He said, "The suits were made in England in (?) Lord, some company was there, I don't know. It's not no more. I don't find it there," and he burnt all his clothes, all his Western clothes, on the square and then he started wearing khadi. Then both my mother and father used to spin their own yarn, spin their own yarn, you see, with the charka and only wear clothes made out of those yarns only wear that.

He was a very respectable, very highly placed man. He was Major of India. And he was a very well-known lawyer of Nagpur and he was a member of Constituant Assembly which made the Constitution. He was the Member of Parliament. My mother was the president of the Provincial Congress committee herself. And they used to spin their own yarn, and my father told me this is very meditative. So he had many hobbies like fishing. He used to say fishing is very meditative.

On the whole, what I have to say that they made their body in such a manner, that they used it to its maximum. Till they died they had all their teeth intact, like Mine. They never went to the dentist like Me. Till they died they were walking very nicely, but their discipline made such an impression on our mind. And we liked it very much because it has helped us to mould our lives, that we never take, took to luxurious life. If you are surrounded by luxury it is all right; if you are not it's all right.

That's what I feel, that we received our maturity in the house, that we had such a huge house with so many people living there. The contact with the aunts and uncle and we were supposed to go and see all of them when they were sick and such contacts that we met very beautiful people in our lifetime. But this exclusiveness has created problems for you because you stagnate, there is no circulation and that's how people become very stagnated. I feel during the war the people who lived in the West also developed a greater sense of insecurity. And after that those people who lived or existed after that continued with that sense of insecurity.

But luckily we are the people who had parents who had fought for the freedom of India. Very brave people. I'll give you an example of my father's bravery. He had so many children, he had his family, everybody depending on him, but one day he went and climbed quite late in age, he must have been at that time about fifty years of age climbed over the High Court to remove the Union Jack. And British soldiers shot at him but he removed the Union Jack and came down and then they arrested him. They arrested him many times, but once he was in jail for two and a half years. That was in forty two.

I was also very busy fighting for the freedom of my country. My mother had become very nervous because I was very young and my father was in jail. All our properties were confiscated, our cars, everything confiscated. We had nothing except for mother had a very big large argenty mala (?) of gold which she pawned and got the money for us. And one day people came and told us that my father and other prisoners from Nagpur jail are transferred to Gwalior jail, very great leaders all of them, were transferred to Gwalior jail and there on the platform because people used to help us a lot. Now when we went to the platform, you see, already my mother had written letters to my father and to Vinobe Bhave, a disciple of Mahatma Gandhi, very old, quite old. So Vino Bhave called me. He said, "You are very young and your mother is worried and they give you electric shocks and they make you— on the ice, they make you sleep on the ice and they are torturing your life, they are beating you and you shouldn't do anything like that because your mother is so much worried." My father just took me on one side. He told me, "I am very proud of You and even if all my children are killed and I am killed I don't mind because we have to get this independence. This is our responsibility. I am angry with your mother because she is worried: she should not be worried about You." I think My father knew, of course he knew, that I was Shakti. So he wanted Me to be there. So he told Me, "Don't listen to this old man." Such a character we have seen in our family, and many like these we have seen, such people of principles. What sacrifices, for this struggle of independence, living in the palaces and then living in the huts, but we never felt.

Now today we have the freedom struggle of our Spirit. It entails no sacrifice on your part. You are blessed all the time with all the bounties of God. So much is done for you. You have done nothing. You have sacrificed nothing. When Hitler came you fought with him. Of course, Swiss never fought, anyone. That's why they don't lack certain things. As a result, you see, of this war one must understand this is another war we have started. We have done no sacrifices whatsoever. We still believe in my/mine and also we want to be individualistic, selfish and miserly. And the worst thing is, I'm surprised that the Sahaja Yogis on the periphery start gossiping. What made us so collective in those days we had nothing to look forward to. In 1857 when we had the first War of Independence everybody was lost. It could have been another war and we could have been lost, when these English having their cannons at us.

But now what I find that the sense of sacrifice is zero and sharing is missing. The reason is we are not yet mature and that's why our conditionings are still dragging us down. Unless and until a pot is fired well, you cannot contain water in that earthen pot. So this lacking of maturity has created Sahaja Yogis who are, some of them are murmuring souls, some of them are pleasure-loving, some of them are still carrying on with their horrible weaknesses. Some of them go to India and create a problem for Me because they have very bad vibrations. It's a very funny thing that is happening to Sahaja Yoga sometimes in the West.

If you have to ascend, all of us have to get together, share and learn to sacrifice. Your country is giving so much money to, say, other countries or maybe Red Cross and all that, but it's very hypocritical, I think. You cannot afford to be materialistic if you are a Sahaja Yogi: neither you can be selfish and conceited. You have to understand that it's a very great fight I have started with the satanic forces and negativity, and My children have to be brave, have to be noble, have to be generous, and above all have to be wise and mature. I personally think all the Western Sahaja Yogis must stay in the ashram for some time to mature, and instead of finding faults with the organization or with the leaders, find faults with themselves.

We could not challenge our father or mother. For example, on the table, it was a huge big table, so many used to sit down and if there was no salt in the food my father would not say that because he didn't want to upset my mother and we had to keep quiet and eat that food without salt. Such delicate culture comes out of maturity. The fruit which is not mature is bitter. You cannot eat it, it is so hard, it has no taste, it has no colour, it has no flavour, though it looks nice on the tree, not outside. In the same way I feel that you should have very good ashrams. I bless you for that a hundred times and you all should try to stay in the ashram at

least for some short time. As it is, our house was an ashram, I must say, but my parents were not satisfied with that. They used to send us to Gandhi ashram. And in Gandhi ashram we all used to sleep on the mats, no question. Whether you are Jawaharlal Nehru or anyone, all sleeping on the mats. Only when they were about sixty years or fifty years they would get a little mattress; that's all. They were supposed to get up in the morning, all of them had to take their bath, to be ready for the prayers same way. But they had to walk with Gandhiji. He used to walk very fast for one hour, but the worst part of it was that you had to clean your latrines and you had to clean the latrines of the guests. You had to wash your clothes, you had to wash your utensils, you had to cook, you had to do gardening. No servants, no servants were there. This was terrible training. We had to eat food which was so funny because now I know what it was like, you see. I don't know how to describe it, but now I can eat any food, French, English, any kind. Which has a very different taste from Indian, this thing and some of them are really insipid and morbid, but, er, still I can eat it because Gandhiji made us eat it like that. He used to boil vegetables and put in that raw mustard oil, and in Indian cooking we never boiled the food or vegetables, never boiled. First we season it and then boil it. We season it with oil or something and then boil it. So it was too much for us to eat boiled food and when my husband has to eat sometimes Western food he says, "How do you eat this fodder?" I said, "If you have stayed in Gandhi's ashram you can eat anything."

So that disciplining is very, very important. You may be old but you don't have the discipline of sharing. And I have seen people in the West when they stay together there are always complaints. "This is not good. That is not good." But you have visited India. Have you ever seen all these Indians complaining? Some of them are multi-millionaires. You would never see them sleeping. You would never see them, er, sitting down. You would always see them working, and God knows when do they take their food. They serve you because they think you are saints. They don't take a single pai from Me. When they travel they pay for their own food. Only it is last time I could give some money to our centre to buy the land for your school, but so far I could not even save any money out of what you were, when you were there. And they are so loving and so affectionate. If you remember the case one night you did not eat, you see, and how upset they were. And they said, "I think Mathias was very angry." So I called Mathias, and he said, "No, Mother. I was not angry." Actually, all of them came to explain, "No, we were not angry. Only thing was that we were all very full. So we wanted to sleep." But one of them still said, "Still it will be recorded that our guests did not take their food for one night. It will be recorded still." So I said, "Where will it be recorded?" They said, "In our hearts," and, I mean, Mathias and all these people, and Gregoire was also there I think, was he? they all were filled with tears. You see, they couldn't understand their affection. All this comes, all this comes through proper disciplining in childhood, in a collective living. That enjoyment, that loving compassion, that fondness to do for others. I mean, if you tell them you are coming they will start thinking immediately, "Now what are we going to cook for them? What are we going to do for them?" without knowing who they are or from where are they coming. No, they are coming, the guests are coming; so they are very happy. I mean, even if a thief comes in the house they'll say, "First have your food. Then you can do the thieving."

I'll end up this story with a story of Alexander. I don't know if I have told you about him. Did I? I must tell you that. How we are matured in tradition. So many attacks came like tantrism, this, that, but because of such a traditional movement of our evolution that evolved into very mature people, because we cannot take to anything stupid, you know, but still it's very delicate. Maybe it sounds stupid to a rational mind – Western rational mind ? but I will tell you the story of Alexander the Great. He came to India and he invaded us and he had won many provinces. But once he was defeated by a King called Puru and he was imprisoned and put into jail. He had married an Indian lady. One princess he had married. This princess, of course they say Indians talk very mature. And when Alexander was arrested that was the day, when after some time the day of the Rakhi came. So what she did was to put a Rakhi, you know what a Rakhi is, in a plate and covered it with a beautiful cloth and sent it to this King Puru. Now that was a Rakhi day. So you cannot refuse a Rakhi. So he said, "All right, tie the Rakhi to me." Then he said, "Who is this? Who has sent it? Who is my sister?"

They said "That is the wife of Alexander." "Oh God !" he said, "I have arrested my own brother-in-law! It's very, very wrong. It's sinful." He went to the jail and he fell at the feet of Alexander. Alexander was shocked at his behaviour, very confused. He brought him from there very nicely and told him, "You sit on my throne. Take everything. I didn't know you had married my sister. Forgive me. Forgive me for what I have done and somehow or other try to understand that I didn't do it knowingly."

With all these apologies he made a big procession of people with lots of jewellery and foodstuff and sweets and all that and he sent him home with big pomp and show. So he went inside his house where his wife was smiling. So he said, "What is this?" She

said it is the Karishma is the magic, of a thread. For a Greek that gross, you see, gross, big, always making money and thinking about money, Greeks are, like the Greek ship owners. You see their ships are falling out, even the keel is left, they'll carry on with their business. They are like that, Greeks are, very business minded. So this one he could not understand what is the thread. She said, "Today do you know is the Rakhi day and this day I sent to my, him a Rakhi. So he becomes my brother with a thread." She showed him and she explained to him the auspiciousness of this relationship. And Alexander said, "That settles it. I am going home." He said, "These people have such a delicate culture that they give up a person who can destroy the whole country on a thread? The symbolism is so strong in their lives. How can I rule these people? I am too gross." and he said, "All right, give me two poets from your country and I will go away." He thought he would learn some from Indian poetry. We call Alexander the Great because he was a man who saw the truth, who faced it. Only after that he was called as Alexander the Great. And he sent his artist to India to teach us how to hew the rocks. And those artists have made Buddha also with moustache and with shoes and a rendition of their hair like Greeks, you see, round, round, round. And nose straight from the forehead, you see, like Greeks have. Buddha was a Mongolian. So, you see, he had a different type of a nose, but they made him into a Greek fellow. So that's how a report started on a thread. But this thing one can only achieve the subtlety to reach the subtler side of life through maturity. And that maturity is to be achieved and attained through collectivity.

For example, Shri Krishna here, he's sixteen petals. He's called as Purnankalar. When the Chandrama, the moon is complete in the sixteenth phase is called as Pourn, complete. Shri Krishna, is complete, is complete maturity of the incarnations of Shri Vishnu, is Shri Krishna. And the Vishuddhi Chakra when it is complete, your nose, eyes, your teeth your tongue, your throat, your ears, everything matures. And this can be achieved through collectivity because Krishna stands for collectivity. If you don't have a collective temperament you'll have funny faces and you may have to go to the dentist. You might have very bad eyes, you might have eye troubles, you may have throat troubles as I have because you people have not got a good Vishuddhi. I have to get it because you are all inside here. If you are not collective you cannot know whether you are pure or not. In collective only you will know yourself. So one has to learn to be collective in an ashram. You don't have to sacrifice anything in Sahaja Yoga but you have to become joyous with your brothers and sisters in purity, and then the subtle sense of beauty of Sahaja Yoga will come into you. Otherwise you always go on complaining about some ugliness which doesn't exist because your eyes are upside down, I think. So as these flowers understand the importance of being in the ashram, you also should understand. They can feel the purity of the place. You should also. Why not exploit it? Have a permanent picnic. That's all. It is going to be very enjoyable and I think, I hope, I bless you that you develop beautiful ashrams in Switzerland. And may you mature and become beautiful people and move as one personality, deep, dignified, joyous, and then you will say, "See, Sahaja Yoga will work out."

The example is Rome. That way Italians are very collective by temperament, but they had an attack from other people who went and stayed there. Now, thank God, they have all disappeared and it's very collective, they are living very happily and as soon as it has happened the whole atmosphere is changed and the government is with us. Even the Vatican itself sent car for Me at the airport and they arranged My program in the television. And the lady at the television said, "My daughter is not baptised, and they will drive me out of the job but they don't know, and I am happy you have come now to correct them." You see, there is a competition now between the Socialist government and the Vatican, both trying to please Me to get the majority, and they all remarked that, "Your disciples are all scholars and wonderful people and they are very much united and never talk ill about each other and they are very pure." This is something unique. You cannot find such disciples anywhere. Once that happens in Switzerland then we can get the Swiss banks. All right. So may God bless. Thank you very much.

So tonight will be all at Neuchatel. Then we'll see. I've been there once. Just I saw the place.

Arneau: Shri Mataji, It is one hour's drive. Is that too much for you?

Shri Mataji: No, no, no. Not much. It's all right. One hour is nothing. In America if you go, everything is two hours' drive minimum, and you are all the way on the freeway, you know? Freeway, half of your life is spent on the freeway in America.

Arneau: Shri Mataji, just one thing we would like to show you before You go. We have done a little thing. The Sahaja Yoginis here would like to present something they did themselves.

Maria Amelia: You once, last year you mentioned something, Shri Mataji, like painting porcelain has been something typical for Switzerland. So the collectivity has to present you some painting or some paintings painted by the Sahaja Yogis.

Shri Mataji: Present Me for what? I would like to see, but why present?

Maria Amelia: It is because you came to Switzerland, Shri Mataji.

Shri Mataji: No, no, no.

Arneau: They did it. It was absolutely, we have to say that it was extremely cheap because we only, they did it themselves.

Shri Mataji: But such labour. What a beauty! The peonies are beautiful, aren't they? The peonies are. What is the other flowers are? beautiful.

Maria Amelia: It's a style from old new style, Shri Mataji.

Shri Mataji: It's old new style. Good idea. Beautiful, but peonies is a very traditional style, I must say. It's beautiful. Oh, wow, that's too much. I mean, there is no occasion. How beautiful it is, so beautiful. You see, it's so beautiful that I don't know if I can use that.

Sahaja Yogini: Oh no, it's all done by the Sahaja Yoginis.

Shri Mataji: It's too much, [unclear] it's too much. Such a beautiful thing. It's a real beauty, I tell you. They will ask me from where did you get it and then I will tell them that Sahaja Yogis have made. So they will say you are also making money. It's beautiful. Real beauty. See, this is so beautiful. It's beautiful, it's bone China and the shape is so beautiful. Is it a typical Swiss shape?

Arneau: I don't know, Shri Mataji.

Sahaja Yogini: It is German, Shri Mataji. The porcelain is German.

Shri Mataji: German. All right, that's a good thing Germans having flowers. It's very good.

Sahaja Yogi: It is collective.

Shri Mataji: All right. Now you have made it I have to say yes, but I think it is too much. How many cups you have put there?

Arneau: Seven, I think.

Shri Mataji: Really? Oh, that's very sweet of you. Thank you ever so much. Thank you very much, really great. What is this now? This is what?

Arneau: We'd like to open them to (unclear)...

Sahaja Yogini: Some more porcelain, Shri Mataji.

Shri Mataji: With that? To match?

Sahaja Yogi: Not exactly.

Shri Mataji: Is it made by you people?

Arneau: Shall we open it Shri Mataji?

Sahaja Yogini: Yes, Shri Mataji.

Shri Mataji: Who all have made it? Raise your hands. All of you high, high up. I want to see. High up. One, two, three, four, five, six, seven, eight, nine, good number. Nine Shaktis. I told you Hanumana has nine Shaktis.

Shri Mataji: What a beauty! Just look at that, eh? Oh, what a beauty! It is beautiful. Oh, I didn't say you make it for Me.

Sahaja Yogi: Occasion.

Sahaja Yogini: Shri Mataji, we had to show You how Your Saraswati's blessings work.

Shri Mataji: Oh, may God bless you. Oh, beautiful. Very good. I didn't know you were such great artists. You must take to paintings. We can start an industry. It is really beautiful, you know. It's very beautiful, very delicate. It's very delicate work. I think by this there will be a revival in the delicate art that you used to produce in this country. Once upon a time I remember my husband bought a frock and a dress, a warm dress for my daughter Kalpana from Switzerland, just when she was one year old, you see. Beautiful frock and beautifully done. She has got it even now, that frock, beautiful. Oh, so many things. That is too much, isn't it? It is very beautiful. Is this one of the plates the prisoner of Chillon? Is this the prisoner of Chillon? No, no, no, where the prisoner was kept and they wrote the story, er, Byron.

Arneau: It could be. Maybe. I don't know.

Shri Mataji: Could be. Looks like that. It's beautiful. What has upset you, Danny? What I said about English?

Danny: What, Shri Mataji?

Shri Mataji: You are no more English now. Forget it. You should all forget. You are no more English. You are not your forefathers. They are finished now. Why do you take their load up on your heads? They are very different people. Thank you. Same about Philip. Both are very serious. I could make out easily you are English. You shouldn't think like that. You have nothing to do with that. That's all finished, gone, finished. Now the bankers, you see, the bankers are here doing what they want to do. You are not connected with that. Now if your children start taking the load, the load of the bankers who gave money for the war, it's wrong, because you have nothing to do with that and your children will have nothing to do either.

Arneau: But you have to fight that but without being connected with this load.

Shri Mataji: Yes, you have to fight. This is what it is. That it is wrong. You are the ones who have opposed it. You are the ones who didn't like it. So one should never take the load of some wrong people.

Beautiful is the word, beautiful. All right.

Sahaja Yogini: Mother, this is from Bulgaria.

Shri Mataji: What is that?

Sahaja Yogini: This is a little symbol.

Shri Mataji: What is it?

Arneau: It is a plant from Bulgaria.

Shri Mataji: Bulgaria?

Sahaja Yogini: Yes.

Shri Mataji: Good. It is beautiful.

Maria Amelia: It symbolizes the health.

Shri Mataji: It's interesting, isn't it?

Sahaja Yogini: It is a symbol of health, Shri Mataji.

Shri Mataji: The waves that look into it are very beautiful.

Antoinette: And there are also some roses only from Bulgaria. The little...

Arneau: They are only coming from Bulgaria, these kind of flowers.

Shri Mataji: There are flowers to it?

Sahaja Yogini: Yes.

Shri Mataji: And they have to be kept inside the house?

Sahaja Yogini: And you can put it in the ground.

Shri Mataji: Outside?

Sahaja Yogini: Yes.

Shri Mataji: "Now one thing I must say is that I don't know if they will allow this to be taken to London or not. We'll have to smuggle it. When you come for Guru Puja bring it. Then they can do it.

Arneau: Yes, that's a good idea, Shri Mataji.

Shri Mataji: You'll have to smuggle it. This also, better to bring it for Guru Puja.

Arneau: It will be safer.

Shri Mataji: Safer, yes. Now what is that? See that piece that is there, that plate. Let me see. This is a beautiful art. See that, is Chinese?

Sahaja Yogini: I think it comes from India, Shri Mataji.

Shri Mataji: English?

Sahaja Yogini: Excuse me, Mother. I think it's from India. Indian stone china. India."

Shri Mataji: No, no, no, in India they never made so good. No, that what they never made so good in India.

Sahaja Yogini: Looks like an old Chinese one.

Shri Mataji: Must be English. Oh ma, I am surprised. Since when Indians started making such nice things? No, unfortunately we are no good. I must say, we are good in something we make; the blue pottery we are good but this is Indian, is it? Do you think it is Indian?

Sahaja Yogi: Looks like it. Perfect or something.

Shri Mataji: No, but it's the workmanship which is so delicate. Might be Chinese. It is written "Indian", no doubt. This is a remarkable piece. Only thing there are lotuses, I think.

Sahaja Yogi: Possibly Mongolia?

Shri Mataji: No, it's written Indian. Surprising, eh? Very beautiful. It's surprising that it's India, I don't know, I mean why, if you give me that one I'll enquire to find out where do they make. In India you see, sometimes you don't know. Like once I went to Brussels and the person in the car he told me that at the Ambassador's place, Indian Ambassador, we were going for lunch, so he said, "You will find beautiful Indian furniture." I said, "What?" "Yes," and he said, "it is made of ebony." I said, "Made of ebony?" "Yes, from India, inlaid work." I said, "All right," so, when I went there I asked this Ambassador, I said, "From where does this furniture comes?"

He said, "I don't know. They say it comes from India but I don't know from where it comes." And it was beautifully made in ebony with ivory. I went back to India and tried to find out. They said, the fellow you see the one driver was eighty years of age, the gentleman who took us. He said "Did you see the furniture?" I said, "Yes, it was beautiful." He said, "We all know about it." I said, "But from where does it come?" So he told me the name of the place. [Bamina] or something like that. I said, "Really? I don't know this place, where it is." He said, "It must be somewhere. You find out."

So I went to India. I asked many people. I said, "Have you heard of this name?" They said, "No, we have never heard." And one day a relation of mine came and I told him. He's from Muradabad He said, "It's very close to Muradabad. I said, "Really? I must go. Do they make ebony?" He said, "Yes, yes, they make things out of ebony."

I went there and I was amazed at the store houses they had of this beautiful black furniture, and they said, "We have made the chair for the Queen of England, Victoria, this, that." And so many things that beautiful things made in Ebony and inlay work with ivory and they gave it for no price to Me, and one of the boxes, that of that ebony, I have given as a present. Murray has got it. Have you seen the box? I think you must have seen. It is a beautiful ebony box, for no price and that's what it is surprising, you see. You must find out these place. It must be somewhere, near Calcutta or some place. That country is really quite mysterious.

Arneau: Because of the potential.

Shri Mataji: Yes, and nobody knows about it. That, you see, tremendous valuable things they have there, so much. And then Shastriji was there; he was the Prime Minister. I went and told him. He was shocked. I said, "Now you do something about it." So Shastriji said, "All right. Call that man and I would like to see him." So this fellow came to see him, Lal Bahadur Shastri. And Shastriji said, "Something should be done about it," and he wrote to the industry department and all that, but then Shastriji died. So nothing came up. The people are still there, they are still willing to do a lot of work. It's there, beautiful things. But I tried to show your box to people. They are not interested. You see, they want insipid things. What to do? Handmade insipid things. Now

why make it with the hand? Make it with machine. Very sad. Americans appreciate, though. I will send it to America to find out. Americans are better, much better people, that way. I don't know how. There's something good about them is this, though they act very childish, but they like to have artistic pieces. They like art. They like very decorative places. They like old houses, you see. They don't like modern things.

How are you? What happens? Martha was very bad, I didn't know she was such a Protestant but yesterday I saw that writ large on her face. And he had not even told me about her, nothing of the kind. And just I told her because I know what Protestants are because I was born in that horrible cult. Very mental, sophisticated. You see, Catholics are left-sided. They are left-sided people, Catholics are. They are very emotional and these are mental people and they have made a science out of God.

Where are they catching? But you must clear it out. It's very simple. I have found out one method. Try that; it helps. Today only I have found it out. If you use My feet, the photograph of My feet and put your attention to it with your hands towards it, it works out very well. Try that. Worth trying. Today it worked out very well with people. I think it will work out with you people. If you can have a nice photograph of the feet, just put there, clean it properly. You may watch it, put your hands on that like this and watch it and see it. Sit in the same light and after that you can put some flowers or something or some kumkum on that, but before that you just watch it and see it. Maybe it might help.

Arneau: Specially for Agnya, Shri Mataji.

Shri Mataji: Specially for Agnya. You are looking very miserable Vaikunta How are you? Are you all right now? Vaikunta are you all right? Are you better? We have to work hard, you see. We have to work very hard to understand that Sahaja Yoga has to spread, but first is collectivity which is spontaneous, for which you don't work hard, you less work. You work hard not to be collective. French have the same problem. French are the worst, worse than anybody else. French are very quarrelsome people, very difficult. Poor Alexander has given up. Now let's see another one has come in the field. It's Patrick. Already he looks quite flabbergasted. Very quarrelsome people. Quarrel all the time, talk ill, this, that, I don't know but let's see what happens and when the people come in the ashram, they see people like this then they run away. They run away. I've given them a big lecture this time about collectivity, everything. We are going to have Guru Puja also. I hope it works out. I have been to France so many times, so many. I have worked very hard with them. But something funny about them. They like to quarrel. They like it. That's the problem with them. Like we had one gentleman was French, Regis, and Marie used to always support him, I said, "Marie, he is very quarrelsome." She said, "Yes, we like to quarrel."

I said, "No, you don't like it. Nobody would like it. It's joyless." So when Marie left the program I sent Regis to him. He stayed with them. After that Marie said, "Mother, please forgive me. I will never, never support him."

So this is the trouble with them. You see, they are non-collective by temperament and they have to really be spontaneous to enjoy each other. But they go on sometimes like that and even if you ask them, "How are you?" they say like this. I say, "When are you going to be like this, all the time like this, like this, because if you quarrel, if you are all the time on quarrelling basis, you can never enjoy each other." A day may come when all the Sahaja Yogis from France will disappear into other countries and you'll be all right. I don't know what to say. I hope and pray this time when we go there we will find the French united together. Only they need Napoleon to unite them, I think. So this is what it is. That's one of the worries I have about the French. I hope you share my worries and pray for their unity, complete unity and collectivity.

Arneau: One thing, Shri Mataji, that the link between them and us is very much there. The link is very much there because of the language, because of the French language which is in itself very, very exclusive.

Shri Mataji: No, that's not the thing. I think you you know, the link that they have is drinking. Unless and until they drink they can't talk to each other. That's it. The French must drink to talk to each other. Otherwise they cannot be sweet. They start with sweet talks after drinks and then they come to fists. That's what it is. Like this link is whatever you may say doesn't work out. And we are going to have an inauguration now of the French book, "Advent", and all of you are going to be there for Guru Puja I am sure and that is on Sunday morning. We are going to have 10 o'clock this program.

Dr Narend Singh is going to inaugurate. His wife is also coming and all of us should be there and I hope the French will present themselves as one united beautiful people and Arneau: Shri Mataji, In this sense Patrick has phoned and he asked you when Dr Singh would come because he does not know yet the time.

Shri Mataji: You should let him talk to Dr Singh himself. He doesn't have a phone number?

Arneau: I don't know, because he just told me.

Shri Mataji: No, no I will tell him the phone number from my husband. He must be having his phone number. I will tell him. Tell him to telephone to Me in England and I will tell him. Oh yes, but you must do it fast, you see. If he can - Gregoire knows his phone number, Dr Narend Singh. So you should ask him about the details and everything. All things can be done properly and his ticket must be booked, his wife's ticket must be booked, both of them are coming and their return and their stay. Gregoire knows all about it. You tell Gregoire. He was going to go to Paris himself.

Arneau: Yes, Patrick phoned to Gregoire and Gregoire didn't know the details of the coming of Dr Singh.

Shri Mataji: No, no, you see, you have to decide with him, not Me.

Arneau: Oh yes, yes.

Shri Mataji: I will tell Patrick to contact Dr Narend Singh and ask him for his details when is he coming, what is happening and you have somebody there who can telephone to him. Find out his number and if you don't have you can ask Mr Srivastava in the office. Gregoire can ask or Patrick can ask him and then tell him to find out.

Arneau: And in France would you like to stay in Paris or Le dome (?) where Patrick is having his house? He is asking this question, too.

Shri Mataji: I don't mind. Anywhere, as long as, I don't know if CP's coming, then I don't know what his position will be, but his house is always available. The second alternative is if CP would like to stay in a hotel or something. I don't know.

Arneau: Maybe Paris would be...

Shri Mataji: If he comes. If he comes [unclear]. So let's see what happens. The hall is good, that hall is good, sensible, respectable? I've told Gregoire to go and see Doudoudien who's there, who is now there till October. Now can I take leave?

Sahaja Yogi: Yes.

Shri Mataji: Who has given me this?

Sahaja Yogini: I did, Shri Mataji.

Shri Mataji: Thank you very much. What's that? It's French, is it?

Sahaja Yogini: Chinese, Shri Mataji, from China.

Shri Mataji: From China, is it? French are good at that, at making very beautiful scents, you know, which I use. China, what is it from China? Let's see. Oh, look at that. Isn't she nice? So beautiful. That's the lotus to support her. Just see the way she is sitting, it's beautiful. In meditation, very beautiful piece. Where did you get it?

Sahaja Yogi: It's a shop not far from here, Shri Mother, and they have very beautiful Chinese export.

Shri Mataji: It's a real beauty, I tell you. Look at that, the details that are worked out, and see the Kundalini coming up there. A real beauty. You see the Kundalini? What a pose, eh? It's beautiful. Thank you very much. May God bless you. Thank you. Thank you. So beautifully done.

Look at these flowers, like a sahasrara opening. I have never seen such flowers.

Arneau: They are from the garden Shri Mataji

Shri Mataji: And the bud is like Ganesha, four petals, the bud inside is four. Really wonderful. But these are very big. I haven't seen such big ones. They are bursting with energy. Thank you.

So thank you very much for the pottery you have made for me, very lovingly and affectionate. May God bless you.

Arneau: Bolo bolo etc.

1985-0613, All great Incarnations are just one

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13 June 1985

All Great Incarnations Are Just One

Public Program

Geneva (Switzerland)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

We are here to know about the truth. First through our mental understanding and then through our experience, to prove everything that you have heard so far. But the minds are very conditioned. Like in India, when you talk about Christ to Hindus, say that Christ is based and placed in the Agnya chakra, they think that I'm trying to spread Christianity, because I was born in a Christian family. But when people talk about the deities on the chakras, which is a fact, people in the West start thinking they are talking about Hindu philosophy. But one must know that are all related to each other. Christ Himself has said in the Bible that: "Those who are not against us are with us". Who are those? Actually the most unfortunate thing is that Christ was not allowed to speak more than three and a half years.

I've been coming to Switzerland for four years and I have been telling [UNCLEAR] before talking about the deities. Because I know the conditioning of the Western mind. They will never try to understand that there is something beyond what they know from the missionaries. It is a very difficult situation but I think the Sahaja Yogis feel the emergency. They feel that it is now necessary to start talking about the truth plainly to everyone. If they do not want to come in, all right. But at least we'll not be blamed that we didn't tell the truth.

There are some Christian people who came to Sahaja Yoga and they refused to give up alcoholism and smoking. But the reason they gave was very funny. They said that: "Christ has not said you should not smoke, you should not drink". I said: "But did He say that you must become alcoholic and you should smoke? Did He say that: "You must do it!" Did He say that?" In that short time of three and a half years with all mad people around, what could He say? Whatever it was possible He said and they crucified Him.

And in Australia we had a program in a Jew hall, it was owned by Jews and I talked about Christ and they were very angry that I talked about Christ. But they were told that: "Today, Mother is going to talk about Moses and Abraham". But they said: "Why did She talk about Christ? She has spoilt our temple." I tell you all of them must be laughing the way we fight for them. They were like beautiful flowers on a living tree of life. You can see the tree of life where they came and established themselves within ourselves.

They are completely synchronized in one personality. They have no problem. They don't quarrel among themselves. It is we who have plucked those flowers and say: "This is mine, this is mine, this is mine", and are fighting. The fanaticism is expressed these days in the worse possible way. In the beginning, Christians were very fanatic. When they came to India, they came with one pistol in their hand, or gun in their hand and a Bible in the other.

And one could never imagine that it was Christ who was described as Mahavishnu in the ancient books of 14000 years back written, because He was shown to be a very mild personality. And they combined the religion with the ruling people who were very, very cruel. As if Christ was like a Roman ruler. And they would really take advantage of people and do all kinds of tricks, to make them Christians. When I was born in a Christian religion, I knew that I have to be born in the most fanatic people. Because others are very gross. You can see the Muslims, you can see the Jews, you can see the Sikhs, you can see the Hindus, you can see them as gross fanatics. But in modern times, Christians have become very subtle fanatics, very subtle, very sophisticated. It's not easy to find out [THE, A] false with them. In the name of doing social work, doing good to others, they are using Christianity. Christ never did social work. He was the source of compassion. He never went and built hospitals, did He? This is

human work. And it is so sophisticated that people get confused.

It's a big problem this conversion business also. They converted people in India by putting a loaf, bread of loaf in the well saying that: "We put some meat of the cow". And the whole village became Christians because Hindus are, also, another type of fanatics. They believe in driving out as many as possible so they said: "Now you have taken the water which was filled with cow's meat, so you are finished now. You can't have here, you can't be Hindus". They drank the water where the cow's meat has been put, so they are no more Hindus. So they were thrown out.

This is the conditioning, which we have to speak about God. There are people who just don't believe in God, they don't want to know about God, like Russians, and there are people who believe in God, are all mixed up.

I went to Russia, I've been there twice or trice, trice. And I told them I want to go and see some church. So they took Me to a church where it was the Greek Orthodox church. We were VIP so the priest, the chief priest came in and he invited just for a lunch and he said that: "These are our fasting days. So we cannot eat meat, but we can eat vegetable". I said: "Very well". But he said: "We can drink, drinking is all right". And the chief priest drank so much, so much that he forgot that he has to see us off. And he was saying: "When I don't eat meat, I at least take some nice drinks, you see". Vodka and all that, very strong things. And My husband and Me, we don't drink at all, so the officers who were with us never drank. Because it says the protocol. They could not drink. The VIP are not drinking, how can they drink, you see? And when we came out, you see, all these officers started laughing aloud, you see, they couldn't help it. And I was very embarrassed because I thought he is a man of God, he should behave himself better.

So the Russians told us: "That's why we don't believe in God. This fellow believes in God, preaches about God, look at him how stupid he is!" Then they told us a story, which is one should understand how things work out. They said some tsar and tsarina told that they must have some religion for Russia. So they sent for Christians. The Catholics came out. So the Catholic said that: "You can drink as much as you like, but you cannot marry many times. You can have keeps but you cannot marry" so tsar said: "This won't suit us". So then they called the Muslim. The Muslim said: "You can marry four, five times, but you cannot drink". Then they said: "This won't suit us either". But the so called Orthodox religion said: "No, no, you can marry as many as you like, you can drink as much as you want, do what you like. The only thing is you have to give us sufficient money to run our organization. Then you are certified to go to Heaven". So they were very happy that they should take to this Orthodox religion. And that's how they have this Orthodox religion there, but they all make fun of that.

Now the time has come to tell you that all these great Prophets and all these great Incarnations, are all on this Earth, came on this Earth with a particular purpose, with a singular purpose to establish within us different dimensions of our awareness. They were like the leaders of our evolutionary process in different periods. Like Mohamed Saab came, when Mohamed Saab came, they were not smoking, they did not know what smoking was. So he said: "All right, don't drink", but He didn't say: "Don't smoke", because they were not smoking. But when they started smoking He had to come back again as Nanaka, to say that: "Don't smoke". So now the people who take drugs say that: "Nanaka never said 'Don't take drugs'". This is the trouble with the human mind: they want to find out loopholes by which they can justify their adherence to these prophets, as well as their existence as people who are doing wrong to themselves. But Truth cannot compromise. Truth is what it is. When you become the Spirit, then you will be surprised that you become so powerful yourself that you don't have to read any book; you don't have to understand anything. Automatically you give up things, which you are not supposed to take. In the light of the Spirit you understand immediately what is good for you.

All kind of mental processes, which have made us stupid, drop. For example, a person who is not realized does not know who is right person, who's the wrong person. If he's a futuristic man, he will say: "All right. I have to buy this house. But maybe, it may not be available, maybe available, maybe this problem, that problem. He will think about the problems first, waste all his energy before is facing the things, situation. All the alternatives he'll give a problem. As a result of that mental activity you really create problems. Because whatever is in the mind, takes the form. This hall was in somebody's mind, then it took a form. But after Realization you decide: "All right. I have to do this, because it is inspiration". You just do it. And once you do it, if there's a problem, all right, he tries to surmount it. It is the intelligence of the Divine that works through such a personality. Like a tip of the

root is a small little cell which penetrates in the earth and [SEIZE] a stone, an obstruction. It goes around that stone and ties it up, and uses it for later support. That little cell has got the pure intelligence of the Divine. That is how a spiritual being faces any problem that comes to him and makes advantage out of this disadvantage. But he is not involved. So, if it does not work about, he says: "All right. Let's take the other course because, maybe, it's not all right". So any obstruction comes to him, any obstruction comes to him, becomes kind of a understanding. And that is the attitude comes spontaneously. Then, on the other side of the physical level, as I told you, one gets above comfort. The Spirit doesn't seek comfort because it is above all bodily comforts. If you have to live in a palace, all right, if you don't have to live in a palace, all right, you can live in a jungle. It's all right. Nothing dominates. You become so free.

Thirdly, when it comes to the emotional side, a spiritual being sees other people as relations in spirituality. Like you say: "We are all brothers and sisters", but we are not when it comes to selfishness. Before Realization, you are not brothers and sisters at all. There's only three types of relationships: lust, greed or emotional. Like a husband and wife. They marry. After, see, living together for so many years, then they marry, and after marriage, secondly they are there for a divorce. Because you find out that they hate each other. I mean, sometimes it is shocking, when they describe the husband or a wife, you think you are living with some satanic people, or what. They think themselves are really perfect and the other person is absolutely satanic. And so the marriages fail. In Russia, you'll be surprised, there's a big area, kept like this, the bride and bridegroom have to first walk all the way, not in the church, before entering the church, in a big area like that. And I asked them: "Why do you have to make them walk, because, after all, they are wearing such nice dresses and all that. You see, whether it is raining or snowing, they have to walk. So they told us: "It is more practical that if they decide not to marry till the church comes in, it is better they go away". Because they said: "Half of the time we are marrying them and half of the time we are divorcing. It's all our energy is wasted in this kind of a nonsense.

Now you are attached to your children and children are not yours. Now, there's also tremendous hatred for children among parents. Now they have to weigh within this and that relationship, if the husband is important, if the child is important and the child suffers. I was shocked, really shocked when I came to London to discover that people make the child sleep in another room and the dog sleeps with them. And they said: "This is our culture". I said: "What is this culture?" and so many children die without the knowledge of the parents. You'll be surprised that in England two children are killed every week by their parents, two children are killed. That's what I learned. But then somebody told Me that it's not England, it's only London. While in our country, in India, people will sell their nation for their children and this is another absurd stuff. So there are two extremes of this emotional relationships. But when you are a spiritual being, you are not attached to anyone. It's like the sap in the tree, rises, goes to all the leaves, goes to all the branches, all the flowers and goes back. It's not attached. It does not get lost into any flower. Otherwise the flower will die ultimately and the tree will die.

So all these kinds of attachment that one has with another person is mythical. There is no pure relationship. In the West also I have seen another very dangerous thing that happens. In India, if you invite somebody in the house, maybe he may run away with your things, something maybe. But in the West, if you invite somebody, he may run away with your wife. So, I mean it is very dangerous. And there is no law to protect you. This is what it is, that when our ideas about devotions are not clear-cut, when we are mythical about it. It only creates problems. Never gives you joy.

Now the kind of spiritual being we know of these gurus, the fake gurus and all that, you must know that it is not at all possible for a spiritual being to be like that. If he is a real guru he will increase, enhance your freedom. He'll make you powerful. He will not try to show off his powers, but he'll make you powerful. He would not care if you are a governor, or if you are a laborer. If you are a spiritually highly evolved personality, he'll respect you. Spiritually you can evolve so much that even your glance can cure a person. Your compassion could be so strong that even just an attention on a person can cure. You can cure, you can release. And such a person will council you, without being afraid of you, of pleasing you. He will not pamper your ego. Like in England I was surprised, now they want to have pubs inside the churches. So I said: "Why?" "Because they want to make it interesting". If the people have no interest in such a person, he doesn't care. He is not going to compromise. Because he lives much higher than the rest. His compassion pulls out people from their troubles and miseries, but he doesn't jump into that. He's responsible to God and not to human beings. He's doing God's work, and appointed by God, by the Divine and he is not working for people to please them.

He is not a politician to tell lies and get wars, to give false assurances. And such a person is not afraid of anyone. In 1972 I went to America, and openly, on the stage I told them the names of the horrible gurus that are going to come and that are there. In 1970 double the hall of this, or maybe triple the hall, before Indians, thousands were there and I told them that: "These are horrible people born again and these are going to bring all the shame to God and they are satanic". I told them about all these cults and these branches of religion which have made people fanatics. Openly I criticized all of them. Throughout in all My lectures I have been criticizing them. But nobody so far has been able to prosecute Me or to do anything to Me bodily. Only the other day, when we had in your Geneva a program, Calvinistic Church, some people came to disturb us and one lady brought Bible to hit Me. Instead of getting afraid of her I've started laughing so much that she couldn't understand what was happening [ON THE OTHER DAY]. They are very weak people, they are very weak. They have weaknesses in them.

Such a person has to be very decent and decorous and very dignified. He doesn't move the way the fashions move, the way the masses move. He is an individual of a character. But he is not cynical. He has to be one of the others. Like in America I started taking Coca-Cola so that they were quite surprised that: "How can Mataji take Coca-Cola?" I said: "If you take, I will also take. What's the harm? Let Me see." But not the... not the whisky, not the alcohol. In a very sweet way one can avoid. But the higher side of such a personality is this, that such a personality does not depend on you for money or for anything what's so ever. It is a completely a free personality, but he [UNCLEAR] doesn't have, not have a licensee, a license of doing things. It's extremely dharmic. It's extremely religious. But it's completely free and it does not in any way you trouble you or hamper your road in spirituality by any chance. Because the only concern it has, such a person has with others, is that: "How to emancipate them?" Spiritual personality is can be only understood once you are a realized soul. Without Realization you will not know. Because you haven't got the sensitivity on your central nervous system to know what is real and what is unreal.

And this personality may be living in the turmoil of the world, but inside he's completely peaceful. Such a personality emits peace and confidence and security. And being very active, extremely active, such a personality is never tired. And so dynamic and knows so much that you are sometimes surprised that these people who have not even learnt how to read and write, how they have got so much of knowledge. Such people you can find in any strata of life. Say, in our country we have people, a butcher. There was a gentleman called [HINDU NAME], a butcher. He was a great soul. Kabira who was just a weaver and he was such a great soul. If you read his knowledge you'll be amazed at his knowledge. So many poets like William Blake, Wordsworth, Milton and also your poets, so many here who were realized souls. Even in other countries, who were realized souls, never went to any college, never went to any university but wrote such great things. If they are born realized, like Mozart, from childhood they are geniuses. Like Michelangelo, you can say, is a great personality. He has shown Christ in a real way, if you see the Sistine Chapel, that is the Judgment he's shown so well, which is happening today. Christ standing like a strong man there and not like bones that they show in the Catholic Church. I feel they are sadists, always talking of cross and putting Christ just like a bone structure, making I really feel like crying when I see these things.

Can they carry that cross, anyone of them? Like Christ, with that skinny body, could He carry that cross? He is the one who died for our sins and our miseries, and you want to show Him such a miserable person? And the other side, the shameful side is this that they want to call Him homosexual. This is a new type of crucifixion of Christ. They have no respect for themselves, how can they respect others. How can you judge Christ? You have no powers to judge Him. First become the Spirit then you'll know what He was. But nobody wants to talk about that and they want people to suffer. Why suffer when Christ has suffered for us? Why should we suffer anymore? Only He is to be awoken within us and He sucks in everything. He is so powerful!

That's why Christ has said in the second verse of Mathew, [He said] in the second chapter that: "You'll be calling Me Christ, Christ, and I will not know you". These are the people. And you don't become one of them. You know Him, you see Him, you will find Him here within yourself awoken, He resides. Be sensible! By saying: "There is no God", God doesn't disappear. He's very much there. Sahaja Yoga is the only way you can prove the existence of God and all that is said so far about all these Incarnations. Because the seventh center is now open, you get your Realization and you become the Spirit.

It is so eminent that the seventh chakra was to be opened. So that you pass from one level to another level. Otherwise, if you tell

something: "Don't do", they will do it again. That's human nature. They'll do it more. So it is better they have a little light within themselves and they see their own lamp and cure it because they become their own guides.

When the seventh chakra was opened, it was possible to give en masse Realization. But that is more in India, not here. Because they know what it is. They are educated that way. For them, to get Self Realization is the only aim in life. I'm not talking about the Indians who are westernized or who are here to make money. The other day I went to the footing of Himalayas where they announced that I was coming and they said: "The Goddess will be awakened". Goddess they know as Kundalini Devi [UNCLEAR]. About more than 3000 people gathered from all the villages around, from miles together they walked [DOWN, ON], came down for their Kundalini to be awakened. As soon as I stepped into that valley, they all got Realization. No questioning, nothing. I did not even talk to them. I talked for about ten minutes, it was all right. And the wall, there was a wall behind Me, because there was a road going up, and the wall was struck by their vibrations so much that I was feeling extreme cool on My back from them. And around us were all these trees, everything, but not a single leaf was moving. But only where I was sitting, the pendal, it had all these decorations, they were just moving beautifully in a rhythmic way.

Because they know one thing: "No use knowing the whole thing without knowing the Spirit". So we must think about so called development of ours. Spiritually, where are we? Now, when the speaker talked to you, he has been to India. He has seen in every village I go there are at least seven to eight thousand people. And they get all Realization and they are changing so fast, in the Maharashtra state.

Now My husband was elected to his post and we had to come to England and that's how I'm before you here today. But once I go back, I know India will be just in few months we can transform. But not in the West. I don't know why. He feels the emergency so much that he wants to tell you everything so fast, but I don't know how far it is going to be successful in the West. All the [TUCKS] who came from India know how to mesmerize and under mesmerism they have controlled so many people.

In your Switzerland we have all these [TUCKS] coming every time. This Transcendental Meditation had people sent, when they came to Me they were all suffering from epilepsy. The head of their "Flying Academy" in [UNCLEAR] Scotland, his wife, his child, all they came to Me, stayed in My house. I cured them of their epilepsy.

Another one comes here who has got 59 Rolls Royces now. He has got 50,000 people in your country who are supporting him. He had 58 Rolls Royces and he wrote to England saying that: "If you can give me one more Rolls Royce, I'll come". So people starved for one year and got him a Rolls Royce. There is another one, who makes everybody nude, makes them dance and takes money.

Now there is drug epidemic coming. Then there are AIDS and cancers, everything is coming down. Some comes to them and some comes to our abandonment. It is an emergency in the West. It is an emergency. If the older people in this country realize what they are doing now by neglecting their children, they will be shocked. Everybody must know that the time has come and that you all should get your Realization and see that you establish it. This is the most important role you have to play. In the history of evolution, this is the last phase where you are to be triggered and this is what you have to now do because you are born in this era. There is beauty within you, there is bliss within you, there is peace within you. But you have to get it. It is to be exposed. You must feel it. This is what you are here for. Don't waste your precious human life. Otherwise the whole intelligence is wasted. With humility you will get it and with working it out, you'll establish. I think you have to play this role.

May God bless you all.

Now, if there are any questions, you may ask Me. For only one or two persons because I think we are in a mood to get our Realization. Moreover, in this short time you cannot explain everything. But I... There are thousands and thousands of lectures of Mine which you can listen to, if you like only listening to lectures and know all the knowledge. But that may not give you Realization. I cannot guarantee that thing. Even by asking question, answering it may not work out. It is a living process which has to act. If it does not act, I can't help. It is like a sprouting of the seed. You cannot argue. It has to happen. So now, if you have any question, you can ask Me.

Question: Shri Mataji, they ask why your photo, he says that why people are using your photo to get Realization? Why are they not strong enough to get their Realization?

Shri Mataji: You are not. What can I do? I wish you were that strong. My photo gives Realization, curing, everything. What can I do about? That's a fact. I must accept. I'll be very happy if your photo can do that. I will retire. As I am a happily married woman, I got My children, My grandchildren, I don't need anything. If you can do it, I'll be very happy. Can you do it? You haven't seen My some of My photographs which you should see. There is one photograph which, seven scenes, where the light is coming. As you have seen Christ praying, there's a light coming on Him. Like that.

Translator: There is one here.

Shri Mataji: One is here. You can see that. This is in a village. Absolutely in a remote village. It's only one. There is one photograph in which My hand, the whole sun is shining. Can you do that? There are some photographs which have got lights coming out of My [THROAT]. There are some photographs where the light is coming from My head, like that, from My toes, there are flames. This is all in a village where we do not want to manipulate. For what? In Hong Kong... While in Rome on the television I gave Realization to so many people. But though people in Italy are very different. They are very sensitive and an Italian Mayor of Rome he just saw My photograph and he said: "This is Divine personality. One see it clearly". And he printed My photographs and put them on different places officially. They sent Me a car, they reserved a hotel for Me. Of course I don't use those all. I don't need it. But that's how they looked at Me.

But here in Switzerland when I came, I must tell you, that the custom officers talked Me, I am a diplomatic passport, he didn't stop anyone, he stopped Me, he took My ticket, tried to find out what ticket I got and then he allowed. America's even worse. You're better than Americans.

I mean, you see, Americans are egoistical and childish. Both the things put together. Some funny mixture. Even their old people behave so stupidly that you don't know where to go. Even old people become punks. Now you are laughing at them but they don't think that way. This is the trouble, you see. You have to face people like that who are clunks. What to do? And I asked one gentleman: "Why do you do this?" So he said: "What's wrong?" I just told him: "But I cannot laugh anymore. That's the only problem. But when you put all these things on your head, you get your eyes spoiled, your brain spoiled, everything is affected." For ascent you need really deep people of special category, of special sensitivity. Such people are humble and are not egoistical, because ego can make you racist, can make you any nonsensical thing. I mean you can find it everywhere, this ego. But you have to leave it to Christ to correct you. I think of Americans and I just know how to laugh. That's all I enjoy. In America I was laughing all the time. Even 80 year old people go and do shake dance. They are already shaking and they're doing shake dance for [UNCLEAR]. How can you give Realization to [HELP ME]? Now, but is nice to be on a very pleasant mood. Those who are not in a pleasant mood also are difficult people. There's nothing to be serious. It's all a play. And they said that, in America, if... My most of My photographs, they smile. They said: "You should not be smiling, you should be very serious, you see." I should be like Christ, to see, bones. So that's what it is. You see, the people demand an image, you see, it's built up. And that image you must be. Otherwise they don't want to come to you. Because they have no proper image in the head. They don't know is what a Divine personality is. Indians recognize Me just like this. Even the president of India could not stand before Me. Make Me sit first of all. He has that much sense. They know Me.

So, let us now have our Realization. And I hope something goes in the head of people, that they establish themselves. Please, put your left hand towards Me like this. Those who do not want to do it, please, go away. Please, put your left hand towards Me. The left hand is symbolically expressing your desire power to know...

Who is sitting behind Me? Please, they are talking all the time. What are you talking? Was he translating? Were you translating? You want to have Realization or not? Otherwise you can go. All right? It's all right. They might be translating. It's all right. You see, sometimes you have someone like that. They just get up and disturb everyone. They are very negative people. Because we are all

meditating, suddenly some people will get up and walk through ten people sitting down disturbing others. They have no idea as to what they are doing. Because they are so weak, maybe they are so negative that they cannot stand anything that is spirit, that is good, that is Divine. So those who don't want to do it should go out. We have to do these things because we are little complicated. That's all. You have to put your left hand towards Me, which is symbolic of your desire to get Realization. And forget about whatever I've said about Americans or anyone. So don't feel guilty for anything, please. I didn't mean that. So just to make it pleasantly placed towards yourself I told these things, but don't feel guilty, for anything whatsoever. Because that is one of the biggest hurdles we have in the West. Before starting you must forgive yourself, respect yourself because you are the temple of God, no doubt. Inside yourself you are all pure Spirit. So doesn't matter, whatever it may be, maybe you're egoistical, maybe there is conditioning, whatever it is the Spirit will show Itself out. You do not, please, condemn yourself or judge yourself. The manifestation of the Spirit is imminent and will work out. As I love you, you have to love yourself. So forgive yourself. Now put the left hand towards Me, with the desire to be one with the Divine. Desire is to be united, one with the Divine.

Now, we have to place our hands on different centers, one by one, on the left hand side. And you have to put both the hands parallel on the Mother Earth. Now the first is on the heart, second is on the upper part of the abdomen, third one is in the lower part of the abdomen, then again on the upper part of the abdomen, and then on the heart. Then here, in the corner of your neck and the shoulder, here. Right hand. Now this is very important because this is the center most of you catch because of feeling guilty. This portion is. And this causes other problems like angina and spondylitis. Spondylitis, angina. So many diseases. Spondylitis is the...is the..., this bone. They must be knowing spondylitis, it's a common word. This one is to be done from the front like this, not at the back like that. You'll all can feel a lump, there, see. Just see the lump. Feeling guilty, that's why. No, no. With the right hand. Go to the left side, right hand. Right hand to the left. Now it's better. See, you feel the lump there? Press it a little bit. Better now. Then you have to put your hand here and hand there, and then you stretch your hand and put this part, which is the last breaking point here, just on top of this and press it hard. And move it clockwise seven times. Stretch, stretch. This is not on the forehead, but on top of your head. The last one. Stretch your hand. Stretch. All right. I'm sure it will work out.

Now just put your left hand towards Me. You can take out your spectacles, because you have to keep your eyes shut throughout. Please, don't open your eyes. Please, don't open your eyes. Now, please, put your right hand on your heart. Keep your eyes shut. Here now you ask Me a very fundamental question. You can call Me Shri Mataji or Mother. "Mother, am I the Spirit?" Ask this question three times. With full confidence. Now put your right hand in the upper part of your abdomen on the left hand side and press it. This is the most important center for our sustenance. And it gives you the power to guide yourself. So you become your own master, your own guru. This is created by the great Prophets. So you are also a prophet and you are to become that. So now here you say: "Mother, am I my own guide? Am I my own guru? Am I my own master?" Please, say it three times. "Am I the prophet?"

Then now, please take your hand down, on the lower part, on the left hand side, lower part of your abdomen. Now press it hard. This is the center of the Divine technique, the pure knowledge. Now here I cannot cross your freedom. So you have to ask that your Kundalini should be awakened. So you have to say: "Mother, please, I want the pure knowledge. Give me the pure knowledge. Make my pure desire fulfilled." Say it six times, please.

1985-0614, Farewell (Short) Puja

View [online](#).

14 June 1985

Devi Puja

Founex Ashram, Founex (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

Farewell Puja, Founex, Switzerland 14 June 1985

What's it? Now, who is going to play that? That's great. Sit down. Sit down. Ah, the roses have grown in sizes. Do you see that?

Yogi: Huge, Mataji. They are huge.

But they are growing in size. Your vibrations I think. All right. So now.

I'm sorry we had to do this hurried up thing today. And with the situations one has to adjust, that is what is the situation is today. I may not be able to come back for Krishna Puja, but - Navaratri, sorry, Navaratri, may not be, may be, I can't say. But whatever it is. We should have a little Puja. That's what was the desire.

So, we'll do it now; only you have not much time. But you can say the mantras and somebody can just wash My Feet and then My hands. So it takes about five minutes to wash the feet.

Yogi: Should we say Your hundred and eight names? There's a translation in English.

That will be. All right? If you think so - but I think better is to say mantras, it's better, the mantras of the chakras, you see. It is better to say because that also is very important, to say the mantras of the chakras.

Yogi: From the beginning?

... from the end, yes. So you say one and then repeat, from one to another.

Now, start it. We can start with Shri Ganesha.

Yogi: Ganesha, Shri Ganesha.

Three times,

Yogi: Shri Ganesha, three times?

Yes, yes. Just start pouring here.

(Shri Ganesha's Mantra is said)

Now Adi Kundalini. Three times.

(Mantra)

Now Brahmadeva Saraswati, once. (Mantra)

Now Guru, Adi Guru. (Mantra)

Now Lakshmi Vishnu. (Mantra)

Then Jagadamba. (Mantra)

Now Krishna, Shri Krishna. (Mantra)

Now Shri Rama. (Mantra)

Now Shiva. Shri Shiva. (Mantra)

Now Jesus. Shri Jesus. (Mantra)

Now, Virat.. (Mantra)

Omkara. (Mantra)

Now Kalki. (Mantra)

Now Nirmala. (Mantra)

Now say the Sahasrara's mantras, three: Sahasrara Swamini, Moksha Pradayini, Sahaja Yoga Dayini.

Now, after saying all these mantras You have reached up to Sahasrara and you have also pierced through the Sahasrara. The most effective mantra you know is 'Nirmala' and that works the best for Sahasrara. Now, one thing we must know, if somebody's Sahasrara is catching, then such a person should be avoided. It is very easy to find out a person who catches Sahasrara. We are not here to denounce anyone or to say "no" to anyone, but you'll be amazed, if you come in contact with some of these people, if you are not fully matured, you do catch. And you start changing your temperament, your nature, everything.

Now, for that we must understand, anybody who is catching Sahasrara, must be avoided. There is nothing to feel bad, just tell that person, that "Your Sahasrara is catching and the best thing is that you clear out your Sahasrara. If your Sahasrara is catching that means, there is a barrier between you and our Mother, and we don't want to know about you. So for the time being till you clear your Sahasrara you better not come to the ashram, better not come to the programme. Clear out yourself. Let us see if your Sahasrara is cleared out."

I did not meet Magda but if you can pass her the thing, that both of them were catching on their Sahasrara, when they came to the programme in India. And they informed Me, that their Sahasrara is very badly catching. Actually I did not know what they were doing here, what was the problem 'till her letter came to Me. But this is the main thing and not to feel bad, because if your Sahasrara is catching and you come here, then what happens: you cannot improve, because the bhoots won't leave you. And also the people who are here will be affected. So one thing one should remember, even her daughter-in-law, I must say you must avoid her. Like - I know I shouldn't say this, but her daughter-in-law was very much catching on the Sahasrara the other day I saw her. So she has to be careful. You should not tell her in a way that she should feel hurt, in any way, nothing. I mean not that she's bad, she's a good person, all of them are good. But if the Sahasrara is catching she might be catching for Magda - can be. But she must clear it out by getting out of Magda, because this is one thing we have to remember, that ashram must be kept pure.

Ashram must be kept pure. Then I would say that also Brigitte, your son, elder son, has a problem. You better look after him and completely be in charge. See how he behaves because he has got something from his father, which must be taken out. So you

look after him.

What we have to do, everybody has to improve and improve. Another is Andre. Andre, you still are not all right. So you have to put your left hand towards the photograph with the light and put your right hand on the Mother Earth. You see, if there are people who do not improve they should give up because we cannot work it out. So you please put your left hand towards the photograph and right hand on the Mother Earth.

They should all improve. And no use talking to other people because they catch and they get into trouble. So what's the use of troubling others? The best is that you cure yourself, you should be all right. There is no hatred, there is no anger, there's nothing. It is just a simple understanding that just now there is an infection within us, we should keep out from others.

In Japan, if you go, even you may be the president of any place - you see, one president of this Akai fellow, he came to see Me. He had a big bandage just like a, I don't know, like Hanumana, you see, big thing here. I said, "What is this?" I felt very funny. You see, he came to see Me all the way you see, a VIP, this that, and here you come with that. He said, "I'm sorry, I've got cold. I don't want to give you." Very sensible. So in a way it is to be understood that we have been catching, we have been doing wrong, in the sense that we are meeting people, when we are catching.

So see that your Sahasraras are kept clear. For that is very simple, you see I've seen miracles happening to people when they know how to surrender entirely. But if there is barrier in the heart, the heart is not clean, you see, then Sahasrara catches. Because you know, it is heart chakra. It is so made that is the heart chakra. From the heart you must get to it. So that put Me in your heart, put Me in your heart. It will work out. But these people who are just on the periphery catch very much from others. So be careful not to catch. If you catch try to beat yourself with shoes or do something to get yourself all right. And everybody should work it out that way so that you ascend. If your quality improves a lot, then there will be no problem.

Then another I've told here, that there are many old people who come to program. So I've told Arneau, I've told all of you that let Jaqueline and our Genevieve and Madeleine, and all these people, elderly people should all join together. All join together to look after them, talk to them. Also elderly men should join together to talk to them, because they like to talk, come round, and this thing. They don't trust young people. So you be careful on that. And it will be very helpful, if you can first let them talk, let them take charge and then gradually come to this. And there will be some very good news coming to you about the ashram, I'm sure. I bless you.

May God bless you.

Try to be in the ashram at least for two three weeks, so that you learn certain disciplines. And disciplines must be maintained. Do not challenge Arneau for that. You must discipline yourself, there is an emergency, and your disciplined life will tell everybody else, that it is going to be all right. You should not side with your sister, brother or anyone. You must side with the Divine, so that you can cure brother, sister, everyone. So try to work it out this way that the whole thing cleanses. Mother is cleaning you all the time. Morning till evening I'm doing nothing but cleansing. But you also should do some cleansing, isn't it? That's very important.

So now I take your leave. And there's this is vibrated water. You can use it for whatever you like, I will vibrate that with My hand. I won't be able to wash it I think. My hands with that. And this one here, yes, this one you put it here. Just put it. No, no, you put all that in here.

Yogi: In the big one?

Yes. No, no, no, no. This, all this. This water can be removed.

Yogi: Shri Mataji can we just put a garland on You?

Yes, yes, while going I'll take it. Can you bring some pot like this? Something to wash My hands. Now some ladies should open

the sari and give it to Me. This sari has put a bondage on Me. Some seven ladies. Married ladies. You give a sari to them and you take a fruit in that. First let Me wash this you see, that is important. Did you bring a pot? That's too small. That's it... Just open. Look at this. This is also, you people are so lucky to get it. You got it so cheap, do you know? We payed eight hundred rupees for this sari.

Yogi: It's tremendous, Shri Mataji. It's just the color of the sari You have today.

You can't believe it, you can't believe it, you see. You can't get it for less than three thousand. You are people so lucky, you have no idea how lucky you are. Just imagine. Can you get such a sari? The other way round. Just show them. Now put it on Me. Put everything on My hands. Ghee a little. Little bit ghee. Little. Just a wee bit. Just a bit. That's all. Now put all the...

Yogi: Curd? All of it?

Yes, yes. Now put that. Madhu - what you call? Honey. You have more curd, na?

Yogi: Yes, Shri Mataji.

It looks it was more curd with it. Yes, it's all right. Now you pour it, the other.

Yogi: Milk?

Milk. The other should be this side. Now the sugar.

See the sari. This is your luck I tell you. I mean your wedding saris you bought, compared to that, look at this. You be careful with mixing up with people.

You shouldn't come. This is not all right. Get somebody else. All right? I'm sorry but it is so. Don't get friendly with her. You see, it's a fraternity of bhoots. If there is a slightest bhoot in you, it will combine another bhoot. She will go down, you will go down. Try to keep with positive people.

Annie, how are you? You are not all right. What's the matter with you? Why? 'Les Miserables'? Well, then what? I don't know why it is so. You should improve, you should see your vibrations, work it out. You see so many years you have been with Me. What will people think? Now next time I'm not going to see such faces, all right? Everybody like a flower. What makes you look like that? Work it out, see your vibrations, you know it very well. Work it out.

Marie has improved so much, you see. What about you? You should improve also. You have such a nice husband. Or you are quarreling with him? Are you? All right. It should work out I think. You go on the right side too much, you think too much. You think too much. So just say 'Nirvichara', it's the mantra for you, 'Nirvichara'. And for her, Vivian - Vivian, you must say the mantra of Sahasrara, all right? Om Twameva Sakshat Sahasrara Swamini. It will work out. Still it is catching little bit, but it will work out. You are much better, no doubt. All right.

Bring it slowly. You have to put some rice. No, I think you have to do it this way. Ha, good.

Yogi: The rice, if You want to put it now, Shri Mataji.

Ah?

Yogi: They went for rice, Shri Mataji.

Beg pardon?

Yogi: They went for rice, they are coming with the rice.

Put the garland now. But the rice should be fast because I take that - Everybody has improved, you see. Marie Martine, ask her, from where she has improved to what. There are people, tremendous people you have here, who have improved themselves with full confidence in themselves. Martine has improved so much. Everybody has improved. Even she has improved so. And Antoinette, I'm very happy to see you this way. She's so much confident, she's so sensible now. Everybody must improve. All right.

I'll try to arrange for your children, if they can be looked after in some place in India, then those who have children can also travel. I'll try. Although I don't promise but I'll try.

Hello, Shakti. May God bless you.

So now, where is the garland? Beautiful. It's very beautiful. May God bless you.

Now take a photograph. Everything to order. In this short time what to do? You cannot do much, you see, do much justice. That's the problem.

Give her the photograph of Sahasrara. Another thing I found out, if you can get the photograph of My feet, which are nicely exposed, you put it on the ground, bow to it and look at it without thinking. That's a very good way of progress, that's a surrender, all right?

Yogi: Complete Puja, Shri Mataji.

Fast. You see, you are very speedy people. For India, they take four and a half hours. And Switzerland only ten, fifteen minutes, finished! They are very speedy, you see. Telescopic.

Yogi: If You say that, Shri Mataji, to the Indian Sahaja Yogis, we will be scold when You come to India, Shri Mataji.

No, no. They know that things can be very much, complete effect is there. That's the main point. Oh, let it be, let it be. Don't you worry. This is the flower of dathura we call it. Is a - like that, which is used for, little away, so that the Feet can be seen also. The Feet must be seen. That sari, did you keep or not for the background? I've put it inside, the one he liked.

Yogi: Oh, it's in the bag Shri Mataji.

I will take it out. You should use it for a background, good idea.

Yogi: Shri Mataji, if the photograph is good, we could enlarge it, because it is on the green color Your Feet. It's tremendous with the flowers, Shri Mataji. Should be nice.

All right, take it one more. Good one. Let it be, need not be there flowers, need not be. All right, doesn't matter they show, as long as My Feet show. It's all right. Now see. Don't put, pull this out a little. Good. If you look at Them there's no swelling, you see? There's no swelling at all. All right. Take it here. All right.

May God bless you all.

It was very enjoyable, intense and beautiful and I don't know how the time passed. You all enjoyed. So be kind to everyone, be nice to everyone, and don't say harsh words, when you are with other people.

And Mona what about you? Are you all right? You still go up and down.

Yogi: Yes, Mother.

Now you study yourself. You have to become into Nirvikalpa. You see the boat is leaving. The boat is leaving. You have to come to Nirvikalpa.

What's that?

Yogi: From Mite, Shri Mataji, to match with the tea set.

Ha?

Yogi: From Mite, handmade, to match with the tea set.

So you bring it with the tea set, all right? So sweet of you to have given Me that tea set, really. So sweet, it's so precious. I don't think I'll ever use it. Is too good, too good to be used, you know. It's too sweet. So beautiful. I mean what an idea. What an idea. And the sari?

Yogi: We put it in Your bag Shri Mataji?

All right. And take out that another sari, all right? You feel very sad, isn't it ? I feel very sad, leaving you all here. But we are going to meet for Guru puja. At least make it for Guru puja, all of you should be there for Guru puja, all right?

Yogi: Shri Mataji, could we sing Your aarti, while you are leaving? Could we sing Your aarti while You are leaving?

All right, sing.

May God bless you.

Yogi: Shri Mataji, we all the Sahaja Yogis here, we pray to You and we promise You, that we will be one, just one flower, so that when You can see us, You will see only one flower, one color, one perfume, and one flower offered at Your Divine Lotus Feet. And we pray Shri Mataji in our heart, that Your Divine Lotus Feet will dwell forever in our beings. Amen. Jai Shri Mataji. Jai Shri Mataji.

I want to thank you all very much for the gifts, Genevieve, for your gift and others, all those who have given Me gifts, thank you very much for all that. May God bless you.

Now enjoy yourself. Hope to see you all very soon. I'm going with a heavy heart, but I hope at Gurupuja it will be all cleared out.

May God bless you. Thank you very much.

1985-0626, Holy Ghost is the mother, which gives you your second birth

View [online](#).

26 June 1985

Holy Ghost Is The Mother, Which Gives You Your Second Birth

Public Program

Madrid, Colegio Mayor Chaminade (Spain)

Talk Language: English | Transcript (English) – Draft

Public Program Day 1, Colegio Mayor Chaminade, Madrid (Spain) Wednesday, June 26th, 1985

I bow to all the seekers of truth.

When we say we are seeking the truth, we have to know that it is not a mental projection that we are seeking. Nor it is an emotional projection. Truth exists beyond emotional and mental projections. In the evolutionary process that we have become human beings, whatever we have known as truth, is expressed on our central nervous system. But there are many things which are unknown to us and we think it may be divine. But when the devin or the divine shines, then we get empowered with the powers of the spirit. For example, somebody sees the light, but he is not the light. If you have to become the light, then you will have the powers of the light within you. Now also, another problem with us is that we understand everything thru money. But, if it is the living process within us, how can we pay for it? We have become human beings from amoeba, what did we pay for that? Also, what did we do about it?

So we have to know that whatever has to happen to us, has to happen in a living process, without paying for it or without any effort put into it. This is rather difficult for us human beings to accept. But it's a fact that you can't do anything about it. It is within you, the power, the energy. What we call as the Holy Ghost is placed in the triangular bone, as we see there. This bone is called as the Sacrum bone, (which) means (that) the Greeks knew it's a sacred bone. But because people did not seek their evolution, their second birth in the real sense, real actualization... that is why we have failed in our ascent.

Christ has said you have to be born again. And when Nicodemus said, "how? am I to enter into the womb of my mother?" He said no, "whatever is born of the flesh is the flesh". You have to be born of the Holy Ghost. The Holy Ghost is the mother. Which gives you your second birth. Now, where is this Holy Ghost?

This Holly Ghost is this power within us which resides in the triangular bone in three and a half coil. When this power is awakened within you, you get your actualization of second birth.

It's an actualization, it is not just artificial baptism, as somebody putting their hand on your head and say, "now, you are a Christian" or "you are twice born"...it's not like that, it has to happen!

We are all empowered with this energy, it resides within us. This is the epitome of our evolution. We have to figure it now. And this has to happen within ourselves. It is a very simple living process. As a little seed can sprout itself, the same way, this energy rises within you. What do we do when we plant a seed? The mother earth has the power and you just plant it, and the seed has also built in powers and it just sprouts.

You don't have to do anything, to stand on your head or you have to pay to the mother earth. She doesn't understand money. So one must understand that when you are seeking the truth, you have to become the truth. And truth is powerful. Truth is love and compassion. Is a power that flows and emits thru you and you don't have to say that you are doing this. It works by itself. It just emits and it is silent. This happening of Kundalini, is so eminent today that it is happening to thousands of people. For example, the whole of Europe, I've been traveling and I find there are so many seekers of truth -special category of human beings. They are just ready to get their realization. It is to happen now. This is the time which is described as Last Judgment.

This is how you are going to get judged, by the awakening of the kundalini. This kundalini pierces through six centers, which you see here clearly, they are subtle centers within us. And enlightens there, ultimately piercing through the last one, which is called as the Brahmarandhra or we can call the fontanelle bone area. It pierces through your fontanelle bone area and you can feel the cool breeze of the Holy Ghost coming out of your own heads. As a result of that, because all these centers supply the root centers, you get lots of good effects.

These subtle centers, actually look after our gross plexuses on the physical side. As a result of that, you become physically fit. All your diseases disappear in no time.

It is very difficult for people to believe that such a thing can happen. Such a person doesn't have to do anything, it just works automatically. It is your own kundalini, it is your own chakras and it is your own gain. And then, you get the another great benefit out of it, is that you become emotionally, absolutely, self-satisfied.

Many people who suffer from mental troubles, become all right. It sounds fantastic, but this we have tried everywhere and has worked, in most of the cases. The greatest of all that happens to you, is that you become absolutely peaceful and joyful. We try to establish big huge organizations to create peace, but is not possible, unless and until this transformation takes place.

Human beings are to be transformed. As a result of this, only you realize that you are part and parcel of the whole. You feel that you are now a microcosms but you are a part of the macrocosms. For example, this finger of mine, if it is paining and if I rub it, I'm not doing any obligation on that finger. So you become a personality which is actually collectively conscious. You become, it's not just a certificate. It's not some sort of an enrollment as a member, but you just become yourself.

When you become collectively conscious, then you can start feeling on your fingertips the centers of other people as well as your own centers. And you can find out how to cure your centers and the centers of others.

Mohammed Sahib has said that at the time of resurrection your hands will speak. He has talk, quite a lot in Quran, about the resurrection time but nobody wants to talk about it. They always talk about the doomsday. Everybody wants to frighten everybody about the doomsday because they can take advantage of people. Frighten them so that they become fanatics and form groups and fight among each other. There could be also very intellectual subtle fanaticism. They, with their mental ideas and conceptions they believe in something and form a group out of hatred.

For example, Christianity or protestants, now has led them into a ditch. They started mentally solving the problem and as a result now they think that Christ was just a human being and that he did not perform any miracles, and he had no birth of this conception, which we call as the immaculate. In London, there is a big argument going on, whether Christ was divine or was he just a human being and many, many theologians are sitting down to discuss and find out whether he was divine or not.

How can you know about a person when you are not perfect yourself? You have to become the spirit first to know what Christ was. How would you know about anyone of them, when you are not connected to the divine?

They become so fanatically attached to a particular religion and then the young people start understanding that this is something nonsensical. Now the time has come to prove the existence of God and that of all His incarnations. But unless and until you are spirit, you cannot understand. Like in Histology, if you have to look at a cell then you have to use a microscope. In the same way, you have to become the spirit to understand Christ. Or to understand Krishna, Rama, all these people.

Moreover, human beings must know that they have to still achieve their ultimate, ultimate. We are still living in the relative world, not the absolute world. When we become the absolute, the cool breeze of the Holy Ghost starts flowing through our hands. We start feeling around us the subtle energy which works out all the living things. All Pervading Power of God's Love. And we are amazed how these things like flower becoming a fruit, all these things happen, through this great power. Through science what we

know is ribbit compared to the enormous that you have to know. But when you become the spirit, you know it.

But this knowledge is not mental. It is spiritual, meaning it is on your central nervous system. For example if you take an animal, or a dog say, or a horse and take it to dirty lane, he will walk through. But for a human being, it is impossible to walk through that dirty lane. Now this we have achieved, this sensitivity we have achieved on our central nervous system. Through the knowledge of Sahaja Yoga you become master of yourself. You become your own guide and guru because you become the spirit. And then you have to just know how to use this power. And this knowledge is also available to you absolutely free.

So it is your own potential within you and as this potential is awakened you become a dynamic personality. And you become a compassionate personality. You have no fear of any kind. And you feel your freedom, completely. You no more yield to any temptations, or to any habits. And you enjoy your being as the spirit, in its own glory.

In Sanskrit language a realized soul is called as a dvija and also a bird is called dvija. Dvija means the person who is born again, because the bird is first like an egg and then it becomes a bird. In the same way, a realized soul is an egg of a human being and then when the human egg breaks, then he becomes a realized soul.

You can see in this diagram how we have developed two institutions within us, one through our conditioning as super ego and through our work, ego. Now these two institutions meet here in the fontanelle bone area and you become the egg of a human being. Then the "iness" develops, like I'm an Indian, I'm a Spaniard, I'm this, I'm that. And even if you believe that we are all one, it is only mental projection.

But when this egg breaks, and you come out as a new personality, then you realize that we are really part and parcel of one. It actualizes! Actually you feel it that you are one because we can feel others on your fingertips, you can feel yourself on your fingertips and you know for definitive.

I see here that there are many seekers today. I'm very happy to meet them and by God's grace, it should happen to you today, now.

There was a poet called William Blake, about 100 years back. Who has described the seekers as the men of god. And he has said that the men of God have to become prophets and they will have powers to make others prophets. This is what has to happen to us, for which you cannot pay anything and we cannot do anything. As one candle which is enlightened can enlighten another candle, you get your enlightenment. Because you are ready and it is your birth right to have it. Once you become that enlightened light, you can give to others. One gentleman who was a farmer in India, has given realization to ten thousand people. Which these people have seen (referring to the Sahaja yoguis).

Thousands of years back, in India it was predicted that such a time was going to come, when people will get their realization.

In the west, we have developed like the tree outside, but this is the knowledge of the roots. If you do not look after your roots, you'll be uprooted completely. I went to America and I was shocked the way things are happening there, it is a mad world! They have lost a sense of ridicule, they have lost a sense of destruction, they are doing all kind of things which are not to be done by a human being at all. I hope they will come to senses and seek their roots, because they are lost if they don't seek to their roots.

So today, I hope you'll be able to get realization, most of you. And tomorrow again, I'll explain to you about all these centers. I am sure that you must be knowing that this knowledge is unlimited and that I cannot cover the whole knowledge in one or two lectures. But once you become the spirit you start seeing knowledge yourself. For that you don't have to go to any university or do some special course. There is no course in it, you have to become. Becoming is the point!

So now you are all seekers and I have to make one humble request: that whatever you think you might have done, you must know that to find it don't have to seek, it is devenues (devenir= french for becoming). What I find in the West is that people pay for their seeking, waste a lot of money and they get entangled in it and completely lost. They don't want to change their ideas at all.

I've seen that in their seeking many have become abnormal people. They have become sick, they have got epilepsy, they have got heart trouble, they have got all kinds of problems. But a divine person, has to be a very healthy, peaceful person. Has to be very wise and extremely compassionate. And he should have powers to know whether another one is realized or not.

In every country lots of children are born, who are born realized. But people don't know what children they have! And they don't know how to look after these great souls who have come on this earth. And they have such a big ego that they don't want to accept that their children could be such smart souls. But they are, I know. In Spain, also we have lots of great children born who are great people. So it is proper for all the parents also, to have their realization. To solve your marriage problems, to solve other problems, which are also financial, you'd better get your realization. You don't know the ways of god, how far (not clear). Krishna has said "yogakshemam vahamyaham", that is: "first you take your yoga and then I'll look after your wellbeing". And the yoga is not physical yoga, it means the union with the Divine. And also it has another meaning, "kaushalam" (excellence in action) meaning the depth: one has to know how to use the yoga.

So that is what you have to have, just the connection. Like a television, if you take (it) to a village in India and tell them that you can see lots of pictures, they won't believe it. But when you connect to the mains, they will see how fantastic. If this instrument is not connected to the mains, it is useless. In the same way, if you are not connected to the mains and you are just talking about it, you are not going to be helped. And Sahaja also means, Saha means with and Ja means born with you, means it is so simple. Spontaneous. And that happens in a very simple way, it should happen to you, it is your own, better to have it.

I know that about 100 years back, horrible books were written against the Kundalini awakening. It has no relevance to the traditional knowledge of Kundalini. It started as a new thing for Americas or for Western people, because they always want to have something new. But every knowledge must have a traditional background. You cannot just start doing something out of the blue. All kinds of nonsensical ideas came and the people who wanted to make money came to the west and exploited you and I'm sorry for that. They wanted to take advantage of your naivete, and I'm sorry for that. I'm sure whatever you might have done, you will get your realization because you are seekers.

Today is the first day, I would like you to ask me some questions, if you have any. But sensible questions and not for too long, and if you have read something or you are from some other guru, or something, we are not interested in that. Ask some questions which you really feel that will come in the way of your ascent. Because I don't want (that) when I'm trying the awakening, you start thinking about something else, but just about yourself. Moreover, I must say that so far, Spain has not shown much progress in spiritual ascent, as other countries have shown in Europe. Maybe [it is] that I, also did not come here so often. But I know for definite that there are many, many seekers of very great value, residing in Spain.

May God Bless you.

Now, should I have questions from you?

Question: What is your impression of Madrid, in general?

Sri Mataji: Is a part of the liver. Where people smoke a lot and drink a lot, it is rough on the liver of the universe. But they are never ridiculous, never ridiculous. No, I have not seen them doing ridiculous things, so far. And they have a sense of holiness and saintliness. They are sensible people, compared to many. Like, English are supposed to be very sensible, (but) they have this new thing called "punks" (laughing). I asked them, what do you color your hair like that? and why do you do these things to your hair? because hair is very important and they say "what's wrong?" And some of these hairdressers charge to them hundred, two hundred pounds for hairdressings. Italians are also very sensible, they have a sense of ridicule.

Question: What's your opinion of the killing of bull, here in Spain? the interpreter explains, talking to Shri Mataji about bull fighting in Spain.

Shri Mataji: (laughing) You see as a mother, I'm a mother, you don't seek to the right side of the child. Bull fighting brought about a kind of an ego amongst Spanish people, that "we were fighting the bull"....What is there to fight a bull? For what?

In the west they have all kinds of funny things like that, you see, what you call as motor racing, you call as Grand Prix, all that kind of a horrible things, where people die in the motor races. In India we describe these as -there is a phrase for it- we say all these things are like "come bull and hit me" (laughs).

Question: What do you opine about slaughterhouses, about slaughtering animals

Shri Mataji: Now you see, the thing is...just a minute, please. The problem is that we have put our attention more to the animals, but what about human beings? Actually, animals are not that important if you seek to it. Because suppose there are chickens, how can I give them realization? What is important is the human being, he should be transformed.

Question: What is the significance of the different colors on the fingers (referring to the subtle system chart)? Is it the energy or what is the meaning?

Shri Mataji: They are signifying here (referring to subtle system chart) the different colors which are that of the different fingers. That's how that is that. For example, you see that center is a green color, all right? So you see that center is the green color and actually that has a green color in it. And that is what you see on the centers. These two represent that center which is here in the liver, which is on the left hand side for emotional. And this is for our physical and mental side. So that is how it is representative. You will know everything like that , it is very easy to know. But first know the spirit. But this all you will know very soon, that is not difficult.

But it is like this. If you ask me how to electrise a dark room, you are taking that you just put on a switch and you get the light. But if you want to know all about how electricity has come, what is the history of electricity, what is the organization of ...(unclear), it's quite boring. It's better to have the light first and then you can know all about it.

So one has to know that if you have the light, it is easier to see things. When the power is flowing through you, it is easier to experiment with it. Otherwise, it is just talk, talk, talk....

Now, what do you want to ask there?

Question: So you are saying that it is like switching the light on, but if I switch the light on, most probably, I'll go blind. And the question would be, what is the normal process by which we can go through each chakra, and it's different colors, until we get to that total balance?

Shri Mataji: No, no, no, you don't become blind, on the contrary if you are blind you start seeing because this is Divine Light and Divine Light is beautiful, is very gentle and delicate. It knows you very well, it knows your capacity. Though at the first shot, the Kundalini pierces through and then it goes back to places where you have problems and you have to work it out, that is why you have to learn about the light and then you have to establish it. There is not hat all, the slightest danger, on the contrary you immediately start feeling extremely relaxed.

Question: I have a question related to the Mother, what is the relation between the Mother with this new Era of Aquarius?

Shri Mataji: Great! Aquarius is this area within us. These are all chakras related to one of the signs and Aquarius is the Kundalini. What we call in Sanskrit Kumbha. Kumbha is Aquarius. We know this. We know in India. Because everything is related to the Divine. Is not hanging in the air. The astrology does not hang in the air, it has to relate to Spirit. It has to relate to Kundalini, it has to relate to different centers. So this is the Kumbha and that is why is (nice?), through that conscience you know that it is the Age of the Aquarius. Means the Kundalini.

But now all these questions that you are asking, like the gentleman is asking about Aquarius, this, that... you are to know very soon. Your enquiry will be fulfilled. Why not have the Spirit now, first of all?

Shri Mataji asks the yogui who is translating: How long have you been in Sahaja Yoga?

Yogui: "82, Mataji. Three years"

Shri Mataji: Jose is only for 3 years in Sahaja and you can ask him any questions, he can answer (laughs). It is true, no doubt. He is a humble man but he knows everything. Because he is a humble man, that's why. You didn't you say that part? I know that (laughing). All right!

Now, I think, you see, we should give up now asking questions. Spain people asks too many questions (jokingly). This is now the impression I will get, otherwise. But by asking questions, it is not going to work out. There is no gravity. If it has to work out, it will work out. It has to work out, I want that it should work out but if everybody is all (shrugging)...

Question: I went to a meeting about mental control and in that meeting they taught us about how to use our energy.

To the interpreter: Does she want to say something? (referring to Shri Mataji).

Interpreter: No she wants to listen.

Shri Mataji: No, you cannot wake up your energy, mind control cannot wake up the energy, the only thing that happens is that your sympathetic nervous system goes into action and it will heat it up. And moreover, the criteria to know it is very simple: can you feel the centers of another person and can you feel your own centers? Simple as that.

Now, let us see if you get realization. Also, madam, just wait. It would take only hardly about eight to ten minutes to get your realization, why don't you have it? And then ask me questions, it would be better. isn't it? You may or you may not get it. No, we'll have it later madam, tomorrow.

Question: I would like to ask you (about) what is this point herebut now I see that you have two points here (asking about Shri Mataji's bindi and sindoor).... It helps you to open your mind or....(unclear)?

Shri Mataji: No, this is a sign of married ladies (Shri Mataji points to her forehead). In India, when you are married you are supposed to do all these things.

-But it is the third eye also, you have to open it (unclear)?

Shri Mataji: Yes, but later on you will know that this signifies a center, Agnya. the center of Christ.

Question: yes, but you have so many (unclear, points?)

Shri Mataji: Yes, this also has a certain significance. Indian ladies, when they are married, in certain parts of our country, we have to wear it.

Question: But in the nose? Also, here?

Shri Mataji: Yes, in our country we have to wear. We have to wear all these things, you see, I am a married lady and as I am a married woman, I have to wear....

Question: I am sorry Mataji, but I would like to know why do you put so many things, if it doesn't help anything (unclear)

Shri Mataji: No, no, we mark it (that) we are married ladies, just to announce it.

Question: It only means that you are married, It doesn't help anything....

Shri Mataji: Yes, that's so. May God bless you.

See, in certain parts... I married a gentleman from the north of India, and there you are supposed to wear these (piercing on nose), different types of things to mark it whether you are married. So for us, marriage is very important in India and a married lady is very much respected. Very much. She is regarded as very, very great, because she is married and she looks after the children and she looks after their chastity and she is a holy person in the family. So that is why we have to wear all these things.

(Interpreter announces that Self Realization will follow)

Shri Mataji:

Now the only one request is that you should not disturb others. If you have to go, you can go now. It is only 5, 10 minutes we have to be here but don't disturb others, we have to be civil. (announcer: I told them, Mother) You told them, all right.

And also that, one thing I've seen in the West -this is very common everywhere-, that people feel very, very guilty. Very guilty for nothing at all. There is nothing to feel guilty, at all!

So first of all, you have to forgive yourself and you have to know that you are the Temple of God and you have to respect yourself.

Now as it is your own Kundalini and you have to raise your own Kundalini, I will tell you the different centers which you have to touch.

The left hand is symbolic of your desire, so you have to put the left hand all the time like this (open) towards me, representing your desire. But you have to be comfortable... But you should not slouch, in the sense you should sit straight. You are all younger to be (unclear) and you can sit as I can sit.

All right, so now you have to just put the left hand towards me and the right hand is to be used for giving a way for the kundalini by touching the different centers which I'll tell you.

I will just tell you, these centers are:

First the heart where resides the Spirit. Then we go down in the upper part of the stomach, then in the lower part of the stomach. Then we come back in the upper part of the stomach and then on the heart. Then we go to the left side of your neck, here. This is very important because most of you catch this as you feel guilty. This is a very dangerous thing, to feel guilty.

Actually, spondylitis are caused by feeling guilty or you may get what you call the angina, and diseases of the heart. So now, you have to understand this is a very important center, where you have to put your hand, for all the Western people I've seen they have this problem. But not from the back, here, but from the front like that.

Then you have to go on your forehead here and then on the back side of your head, here. And then, you have to stretch your hand and put this area (the palm) on the first day bone area and press it hard, and move it seven times and I'll tell you. And then I will

tell you to take down the hand and you will be able to feel the cool breeze on top of your head and then also in your hands. First time you'll see the All Pervading Power and you'll become a subtler being.

So now what we have to do is just close eyes through out. Nobody should open the eyes for these 5-10 minutes.

Put the left hand towards me, just like this... simple...and close your eyes. Please don't open your eyes, that's all. Because attention is to be drawn within. With all respect to yourself, please put the right hand on your heart and close your eyes. Now, here you have to ask me a very fundamental question: "Mother, am I the Spirit?" Three times.

Now you have to move your hand for the second question, please put it on the upper part of your stomach, on the left hand side. Everything is to be done on the left hand side. Here you ask another fundamental question, that if you are the Spirit then you become your own master, your own guru, your own guide. So please ask the question, three times: "Mother, am I my own master? Am I my own guru? Am I my own guide?" Ask this question. Ask the question three times.

Now take this right hand down, onto the left hand side again, on the lower portion of your stomach and put your hand there, little bit press it. This is the center of the Divine (Tickle?), of the Divine Knowledge and here I cannot force it on you, you have to ask for it. So as this center has got six plexuses, you please ask me or you can say: "Mother, I want to have the Divine knowledge. Mother, please may I have the Divine Knowledge?" Six times. "May I have the pure knowledge?" Keep your left hand towards me and do it with concentration. It will make your Kundalini rise.

Now, please raise your hand on the Center of the Guru, which is placed on the left hand side of your stomach, on the upper part. At this center you must know that the Kundalini is rising and you have to assert that you are your own master. So please say: "Mother, I am my own master". Please say that, with full confidence in yourself. Ten times. Because these are ten sub-plexuses created by the great prophets.

Now raise your right hand to your heart. Again with full confidence, you have to say with confidence. You have to say: "Mother, I am the Spirit". Twelve times. Y

You have to know that God is (the) ocean of love and grace, but above all, He is the ocean of forgiveness. So we are not to feel guilty about anything because whatever mistakes we may commit, He is so powerful that He dissolves all our mistakes. Raise your hand up to the neck, between the corner, between the neck and the shoulder and press it hard. And with complete faith in yourselves and in the Forgiveness of God, sixteen times, please say "Mother, I am not guilty". Sixteen times. Say it from your heart. (Aside: better....much better.)

Now, raise your hand on your forehead across. Here you have to say, from your heart, how many times is not important. From your heart (say), "Mother, I forgive everyone".

It is a myth that we do not forgive and also a myth when we forgive, but when we don't forgive then we play into wrong hands. Better to say "Mother, I forgive everyone". Say it from your heart.

Now take your hand on the back side of your head. Hold it tight. Here you have to say, for your own satisfaction, "Oh Divine, if I have done anything wrong, please forgive me". Hold it tight.

Stretch your hand and put it on top of your head, on the fontanelle bone area, in the center and press it hard and move it seven times. Again I cannot force your freedom, you have to say "Mother, I want my realization, please give me realization". Press it hard and say it seven times and move it seven times. Press it hard.

[Mother imitates wind sound by blowing air on the microphone]

Take down your hands slowly, on your lap. Open your eyes slowly. Put right hand like this (palm open towards Shri Mataji), and

left hand (above the head) you start to feel... see if there is Cool Breeze of Virat. Left hand and right hand towards me. Left hand like this, higher, about 4 inches. Like this (palm up), not like that. Like this. Put it close, it's a very subtle feel. Move it. Good?

Now put the left hand (towards Her). Now see if from the head is coming up (the Kundalini energy), with the right. Put it higher. Move it (up and down). Little higher. Ah? Get it? Are you (feeling it)? Good.

Now to feel the All Pervading Power, put up your arms, on top, like that and ask the question, "Is this the Cool Breeze of the Holy Ghost"? Put back your head.

Take down your hands and let see for yourself if you feel it on the hands. Like this (hands open towards Mother, palms up), just higher. With heart, just heart. Some are feeling more on the left, some are feeling on the right.

Put the left towards me and the right towards the Mother earth. Is for balancing.

Now put the right hand towards me, and the left hand like this (elbow bent, pointing towards ceiling, palm facing backwards). Right hand towards me, left hand like this.

Now put both hands (open, towards Her) and see if you are feeling the cool breeze. Little bit, is very subtle. Yes, I told you... you are great seekers. Very silent. Not hot, It's not hot, you are watching me without thinking. Now, don't think. You can do it, don't think. You are beyond thought.

When you go home, don't discuss, don't argue, be quiet and sleep off and tomorrow come here quiet. You cannot talk about it. Once you start thinking, you loose your vibrations. I'll tell you how to protect yourself, also. All of you should do it. Your aura must be protected.

Just put your left hand towards me. And with the right hand, you have to protect your aura by taking it like this (Mother makes an arch over her head, from left to right hip and back):

-One... Ok, seven chakras, seven.

-Two...please, everybody should do it. With left hand like this.

-Three...everyone do it. Four...five...it will help you. Six...and seven.

Now, how to raise your Kundalini, three times. Your Kundalini is here, about (here), when you are sitting down. Put your left hand there, you should do this at home. And the right hand does the action, like this. Upward, forward, downward. And the left hand goes up, like that. On top of your head. Let's start. And then you have to give a knot, I'll tell you how.

Now start. Let's go, watch the left hand. Watch the left hand. Loosen your shoulders, push back your head and give it a big twist and a knot. Once more. Watch the left hand. Loosen your shoulders, push back your head and give it a twist and one knot. Third time, three knots. That's all. Now it's coming faster. Now, one....Again, two....Again, three. Now see how you feel in your hands. Much better? Much better?

How many of you have felt the cool breeze on top of your head? And/or in your fingertips? Please raise both your hands. Both hands, both hands. Great! Most of you have felt it. And those who have not felt, will feel tomorrow. Definitely, I promise!

Also, bring your friends. Telephone to them and call them. I'm here only for tomorrow. Thank you very much.

(Audience claps)

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I bow to all the seekers of truth. I am happy that you people have read something about seeking and about Indian thought. The climate in India is so good and congenial that people don't have to worry about say from the cold, or dust and all those things which people have to face in other countries. You can live under a tree and you are all right. And so the people started seeking inside not outside, as in the west they went outside in the sense that they developed as a tree, not as a root. Luckily, they had great sages and incarnations to guide them properly to proper lines. And if you go to the traditional knowledge that has come out, that is what I am telling you today. But only about 100 years back, you see, some people wanted to sell it and they gathered something here, something here and they published books.

Now I will tell you what is prana is. First of all, we were 'jadas' means matter. If you have seen periodic laws of chemistry, you will see that carbon is placed in the centre. So, the carbon that was created in the mother earth with the heat became the central point of all the chemicals that were there. Now carbon is placed within us on the first centre which has tetra valences. Because of its tetra valency, it started combining and we have organic chemistry, means living beings, means living things. So then amino acids was formed further. Now these amino acids, later on, became living beings like an amoeba. That is the time when we are beyond the second centre. It's the green area (in the chart) that you see, there where we have come.

Now the second centre is the one which created all kinds of matter, all what you call the Surya mandalas, Sun, Moon, galaxies. So when we started growing from amoeba to human beings, you see, it took some time for you to develop into this form evolved into it. So from the time a living being started breathing, the prana came in. Prana means the air that we breathe in and breath out. Now that is on our right side we have in the human beings, prana, Prana shakti which we call as the vital thing. Which gives us the physical as well as the mental capacity. While the Mana shakti is on the left-hand side. And that shakti is the one that gives you desire. Now when these three shaktis, one is the one which we call as the Prana shakti, is the Kriya shakti. Then the Mana shakti on the left-hand side, the emotional shakti. And the central one is the Evolutionary shakti. Then we say that it becomes pranav. Now they started the working on prana long time back under a Realised soul, who is a guru, not anybody.

Because that time Mana shakti was quite a lot and people wanted to try the Prana shakti, means desire was quite a lot. So, we had two types of schools in India one that was dedicated, devoted and Bhakti Yoga they believed in. Bhakti, in the dedication, devotion. And the another one that believed in the Prana shakti which developed the Patanjali Yoga.

But in Patanjali yoga whatever written is 8-fold, it is 'ashtangasan', it is 8-fold. And the exercise is the 1/16th of the 8, 1/8th. Because it just get us to the physical side. And that too if the kundalini has not started and if you start doing yoga then you develop complications of the left side; so-called yoga, I mean physical yoga. Because you become right sided. Physically you may be all right but emotionally you become zero. Like people who jog. They are very unhappy people. If you look after your physical side too much, then you develop a kind of a personality which is very austere, dry and incipient.

As it is, the West is the right sided. On top of that, if you do right-sided exercises you will have more divorces. People will be extremely dry. They wouldn't have love for their children. In England you will be surprised, every week two children are being killed by a parent, is a fact. They make the dog sleep in the bedroom and the children sleep in another room. This is western nonsense. And also they kill their parents, this that, in America. I mean we cannot think of Indians, we are left sided. They lose

the sense of poetry, the sense of delicacy everything. Like now the houses are bow?? house everywhere. Dry, incipit. In your country itself I have seen such beautiful artwork done, such delicate things. Now what you find is nothing but everything artificial everywhere. And now you will be fed up of the artificial things. You put your foot anywhere is artificial, you touch anything is artificial; you get fed up of the artificiality.

It started with the Vedas when they wanted to master the matter. And they did all these home havanas just to know the essence of matter. As a result of that, you people developed sciences. And as a result of sciences you developed artificial life as well as atom bombs. Because human nature is to go to extremes. If you tell them to keep to the centre, they do not. There is no modernization in life. Like in China Confucius said that you must become very virtuous, righteous. Because the Chinese were lethargic farmers and you must work. Humanism he started. But now they found out that now they are going too much towards it. So Lao Tzu / Laozi came. You see they had to work it out, because some people move like a pendulum on one side and then they had to move them on other side.

Lao Tzu / Laozi came, he talked about Tao. So, all these great prophets tried to give you a balance, to give you the proper sense of law of God. So, the human beings have 10 valences, while the matter has 8 at the most. Because they have 10 valences they have to balance themselves. These are the Ten Commandments or can call them 10 'vratas' in Indian language we call them a way of righteousness, path.

Now in yoga also, if you just do physical side you get completely imbalanced. You can develop a heart trouble, you can become very speedy, telescopically speedy. You know that the worst is Switzerland the? Make watches. You cannot talk to a Swiss person because he goes? you. He doesn't know where to stop to listen to you. There's no time to stop to listen to you. So like mad everybody is running. While the other side is they are just settled down, with their drugs or something like that. In India, as they are extremely lethargic people. So they have to become more right-sided, you have to become left sided. Like for you too much protein is not good. So you better to be vegetarians and for Indian, it is better to be non-vegetarians. This is a problem one has to understand that resides within ourselves.

But also if you go to a greater extent then it can be very dangerous. If you move too much to the right you will become Hitlers. Hitler did that. Hitler took help from the lamas who were supraconscious right sided people. And he put ideas into people which made them ego oriented like they are the selected ones of the Gods. Most of the fanatics are also like that. So the collective supraconscious lies on the right-hand side. If you enter into that you get possessed by ego. I used to wonder why bulls in Spain are in that rage with a red, not in India. Why? Most of the ladies in India wear red colour. But I have never seen any horse or any bull going mad with them. I am sure they must be conditioning the bull with that rage by showing him red and conditioning him in such a way that he has these supraconscious ideas. I mean we have bullock carts in India and nobody has seen such a thing happening that a lady passes with a red saree, the bull attacks. Nothing! So this is some sort of conditioning that it has worked out a person who gets conditioned to the ego, to the working out of it or to the right side can become like that bull. But the bull is the vegetarian otherwise. But you can make him like that if you condition the bull. In the same way, you can condition the bull.

Because your media are such, they make you 'this is the ego, you must look like this, the women should be like this, the man should be like this'. All kinds of conditioning are there. Now latest in America is that women are building muscles like men, big, big. You see they are becoming Mr Universes. So I said why this? They said we become attractive to men. I said why do you want every man to be attracted to you? What's the need? Are you a prostitute? Are you not trying that person to do sinful things to look at you with dirty eyes. Don't you think you are creating an adultery in their eyes by behaving like this. That's why Christ said, "Thou shall not have adulterous eyes". Because he must be knowing this is going to happen, to his followers, the Christians. And when the eyes move like that you become crazy in your heads. Then you have choices this to choose or that to choose or that, all the time like mad you are thinking. Worse in America. Every bathroom is different, every handle of the motor car is different. You better ask them before entering into the bathroom because you might slip into something and get completely, you see. Horrible as that. They call it individualism, but all of them will dress up the same way, have the hairstyle the same way; everybody follows any fashion that comes in. How are you, individuals?

Now by thinking too much, they have developed a disease in their brains. Before their age touch 35, 65 % people are getting mad,

crazy. Alzheimer or something as called as Alzheimer disease. That before 35 you get this trouble. Another problem you know, of AIDS they have got. Because they have dollars everybody wants to follow them. It is a wrong idea. So one has to be careful as to see where have they gone. If they have fallen in a ditch better keep away, not go that far. So you have to have a balance. And why do you want to have a balance? What's the point? Why should you have a balance? Is the question. For you 'Ascent'. All these religions were created for a balance. Though of course, they have gone off their tracks, completely. Agreed. You know what's happening to Islam? Its happen to you in Spain, physicians and all that, before. It happened to Portuguese. They came to India and blasted off all the temples which were built so beautifully thousands of years back, with the canons.

So one has to know that either you become destructive or you take the destruction of others upon yourself. One of the two. That means you have to be yourself. You have to know yourself and that self is the spirit. And that resides in your heart. When the kundalini awakens, this is the seat (fontanelle bone area) of the Spirit. And once it touches the seat of the Spirit it starts working on your central nervous system. Like yesterday, you started feeling the cool breeze. And that's what you have to feel. You have to feel the cool breeze of the Holy Ghost! The all-pervading power of God which does all the living work. In Patanjali Shastra it is called as "Ritambhara pragnya".

But one problem is there that we do not want to accept anything like that. But if you have a scientific mind then you must have an open mind, you should be an open person. If I am telling you something you should take it as a hypothesis. And when this hypothesis works out then you have to believe in it and work it out as laws. This is a sign of a modern open scientist. I must tell you, in Sahaja Yoga all over the world we have a lot of scientists with us. One of them has missed his Noble prize. We have very great scientist and the understand this is a science of the divine laws. It is beyond human explanation. There are so many of my photographs which you cannot explain. Like in one photograph there's a sun on my hand, a complete sun as a light in my hand. In one photograph, there is light, seven photographs, light coming on my head. In a village. In some photographs you find light coming out, flames coming out of my fingers or toes. Then they want to avoid, you see. They want to escape, they don't want to face the truth. So they say it is all organised, arranged. But why? Why not see it? You have missed always the truth.

All the incarnations came. Christ was crucified, Mohammad was given all kinds of things and everybody was tortured; why not today face the truth? That truth is that you are the spirit and you have to become that. As soon as you become the truth, the first thing you get is your good health. Is like a temptation for you. But those who get well do not rise very high because they have just come to get well. That's all. The second thing as I told you that mentally you feel absolutely peaceful and blissful. And spiritually you feel you don't have to seek anything. You know that you are the light, you have to give now. First, you are asking for the light. Now you have become the light, you have to give.

There are thirty-two Sahaja Yogis who have travelled down all the way from Switzerland, France and England to Spain for this program. With their own money. Because I told them Spain has a lot of potential. Next time we are not going to import them. You are to be exported somewhere else.

I hope you will respect your Realisation and understand that you have to be the Spirit which is the truth. Truth means you know the truth. After getting Realisation, when you put your hands like this and you ask any fundamental question, "Is there God?" Ask the question three times. You start getting the cool breeze in your hand. As if you are a computer and it has started working any fundamental question. Moreover, all your problems just get solved. This is the experience of all the Sahaja Yogis who are here. All your problems neutralise. There are so many cases where people have problems, and they are very different, they look so different, they are so happy, so joyous.

So, your attention becomes powerful. Wherever you put attention the problem get solved. Your attention becomes collectively conscious. Again, I say it becomes- its just not telling yourselves- on the central nervous system. You become your own master. And you can give Realisation to others. And this can be done by all of you to save the world today. The world has to be saved through transformation. Everyone who is a thinking man has to know that he has to become the Spirit. Then you become the joy. You become the source of joy. You become the source of peace. And you give peace to others. You are peaceful because you become the witness. And you become joy means there is nothing happiness or unhappiness. Is one thing a joy. The joy is something which cannot be described but you experience it. The whole thing comes to you as a shivering feeling of complete

contentment.

You become so powerful that even your glance can cure people, can give realisation. For all this, you have to know that you don't have to pay. For Realisation, for awakening, there is no effort but to maintain it you have to learn. All habits drop out. You become a powerful, compassionate person. But you have to respect yourself as a human being and as a Realised soul. And everything works out very well.

This last chakra was to be broken, which was broken 1970 on the 5th of May, and because of that, we could give en-masse Realisation. It is like this, I thought unless and until people get Realisation, a little light in them, they cannot see their lamp. Let them get a little light in them so they see their own light lamp, and see for themselves how to cure themselves. Because if you tell somebody don't do that, they will do that same thing. If somebody is holding a snake, and you tell that person throw in the darkness, he wouldn't listen. He would say no this is a rope I am holding on. But if the lights are on then he can see then he will just throw by himself. You don't have to tell. That's better for me, safer. Otherwise, you would crucify me also. So this is a better method. And a mother's method that you give them the light little bit. Let them see for themselves what they are. Let them know what glorious things they are. And then they become.

Now the time is up, but you have asked all your questions I think. I have tried to say something in the short speech because I thought he will give you quite an explanatory lecture. If you any more questions you better write them down and give it to me. I will answer them by writing. It is better that we should now go in for the experience of the Spirit.

Now as I told you better thing is to take out our shoes so that we can put our feet to our mother earth. I don't know there must be something artificial down below also but doesn't matter. Doesn't matter. What can you do? You are also modern. All right.

Let's have it this way. Very simple.

Both the hands are to be put like this, like this. You will have to all of you will have to close your eyes.

Ask them to open the door a little bit. Are you all comfortable with the fans? Keep it open. ?? it rather hot. Can you put this fan for me also? We will put it off at the end because I want you to feel the cool breeze coming out of your head. But till then, you are quite heated.

Now as I told you yesterday, the left hand represents your desire to have your Realisation. So it has to be kept all the time like this very comfortably. Be comfortable. If there is anything tight anywhere here you can loosen it. Yes, better to take out if you are wearing any heavy things or somethings that destruct you. It does not distract you, all right.

Now you have to put your right hand on your different centres because you are going to awaken your own Kundalini. All the centres are on left-hand side we are going to use now. The left-hand side. We have to put first on the heart, I will tell you when to put but I am just showing you. First on the heart, then the upper part of the stomach, then in the lower part of the stomach, then again in the upper part of the stomach. Then on the heart again. Now the most important is this centre where you take the hand from the front. And put it here on the left-hand side. This is the centre in which you all catch very much because unnecessarily you feel guilty. In the west people feel guilty for anything, for small things. See there are so many norms that even if you put a fork and a spoon differently you feel guilty. I mean it is absurd. The English language is such that you start with "I am afraid". I mean you are human beings. You are great things. All this world is for you, every?? laws are for you, you are not for them. And you have made this world, you have made everything yourself. Why are you so much bowed down to eat all the time and feel so much guilt? All these norms are stupidity. There is nothing important. Only important thing is your Spirit which is beyond.

So first of all, not to feel guilty at all for anything. Because you are the temple of God. In your Spirit is going to come. Not in animals. And you are seekers. You are a special category of people. Please don't feel guilty. I am having a terrible pain here because they are all feeling guilty still. Moreover, I have to tell you that feeling guilty is just a kind of a conditioning. It gives you all kinds of problems. It gives you angina, it gives you spondylitis, it gives you a lethargic heart, so many problems it gives you. It is nonsense. Moreover in my lecture, if I had said something which has made you feel guilty, I am sorry. So please forget it, forget

my lecture. You should be pleasantly placed towards yourself. You are going to enter the kingdom of God. There is a need to have Spanish seriousness. You all are great people, you have to enter into the kingdom of God. So be happy about it and be joyous. All right.

Now with this introduction, I hope you wouldn't feel guilty. Now this hand has to go here then after that, and then has to go at the back and then you have to stretch your hand and put it on top of your head. And push it down and move it in seven times like this. That's all. Which I will tell you one by one. That's all. It takes about 5-6 minutes. Alright. Now please close your eyes. Now those who don't want to feel please go away. Because yesterday there were some ladies who didn't want to do it, they were fanning, disturbing everyone; is not being civil. So if you don't want to feel please go away. So now put your left hand towards me like this. Close your eyes and put your right hand on your heart.

Here now press it and ask a fundamental question "Mother Am I the Spirit?" You can ask me as mother or you can ask me as Mataji, whatever suits you. You can ask me "Mother Am I the Spirit?" "Mother Am I the Spirit?" Ask the question within your heart with full attention to yourself and not to others. Three times. Now take your right hand in the upper portion of the abdomen. This is the centre of your mastery. If you are the Spirit you are also your master. So again ask a question to me, "Mother am I, my own master?" "Mother am I my own guru?" "Mother am I my own guide?" ask three times.

Now take down your this hand in the lower part of your abdomen which is the centre of the divine laws techniques. 6 times you have to ask now because I cannot cross your freedom. So you have to say that you want it. That you want to know the true knowledge, the pure knowledge. So please say "Mother please may I have a pure knowledge, the true knowledge of the divine." 6 times, please. Don't do it with the speed. Do it with the heart. So now, raise your right hand to the upper part of the stomach to the centre of the mastery. And now you have to assert because the kundalini has started moving. Assert with full confidence by saying "Mother I am my own master" say it 10 times, please. The Kundalini will move faster. Have confidence.

Now move your right hand on to the heart again. And now here you say with full confidence again "Mother I am the spirit" "I am the Spirit" "I am the Spirit" say it 12 times with full confidence. Now put your right hand on the shoulder where it makes a corner with the neck. Here you have to say 16 times "Mother I am not guilty", 16 times, don't judge yourselves. Forgive yourselves. You must know that the divine is the ocean of love and grace. But above all it is the ocean of forgiveness. And what guilt can you have that cannot be dissolved by the great power of forgiveness. 16 times. And if you still feel guilty you better punish yourself by saying it 108 times. So you will be satisfied. All right.

So now, raise your right hand on top of your forehead and press it on both the sides. now here you have to say from your heart, how many times is not the point, "Mother I forgive everyone". You might say that it is difficult to say but as I told you yesterday its a myth. Whether you forgive or not forgive its a myth. But only if you forgive you don't play into the hands of the wrong people. Now put your right hand on the back side of your head. This is the chakra catching very much. Hold it fast. Now for your own satisfaction, you say that "Oh Divine forgive us if we have done anything wrong", for your own satisfaction. Now stretch your hand and put it on top of your head, on the fontanelle bone area, where it was soft bone and press it hard and move it 7 times.

At this point, I cannot say that you have to get your Realisation. I cannot force you, nothing can be forced. So you have to say with your choice that "Mother I want my Realisation, please give me my Self-realisation". So please say 7 times "Mother please give me my Self-realisation, moving the scalp 7 times in clockwise. Press it hard. Now here you go on saying for 7 times. Now take down your hands. Open your eyes please, slowly. Now just see. Now put the right hand towards me like this, right hand and left hand on top of your head. Pay attention. Are you feeling any cool breeze? Just see. All right.

Feeling the cool breeze, good. Now put your left hand towards me and right hand you feel it. Don't think about Don't think Don't think. Good. It is there. Little high. If you are not feeling try little higher cool breeze coming out of your head. Please put off the fans they can see. Better. Now put up both of your hand. Push back your head and ask the question "Mother is this the cool breeze of the holy ghost, is this the all-pervading power of God, is this the Ritambhara PrAgnya ?" whatever you want, you ask three times. Now put down the hands and see, in your hands will also feel the cool breeze. Just put down the hands and see.

Yesterday people felt more on the right, less in the left like that. So give is a balance. Put the left hand towards me and right hand towards the mother earth. Now the right hand towards me and the left hand towards the mother earth (actually sky as per video). Now, don't think. See what we are doing that we are allowing the vibrations to come this way and everything that is caught up in the right hand is going to the ether, is going to the sky. The five elements. Now I'll tell you have to give protection to yourself and how to raise the kundalini and then you see for yourself how it works out. At ?? you all can do it yourself. Put the left hand towards me like this. Now to protect our aura, you have to put your right hand, because the energy is flowing through your right hand, every bodies hand its flowing. You feel it or not is not the point. Its flowing and you will feel it. Because of this (vishuddhi) centre sometimes, if people smoke a lot, sometimes you don't feel it. So it doesn't matter. You feel it. Before going out of your house you should do this and sleeping time you should do this, to protect yourself. Now you have to give protection to your aura like this. Now let us rise. (from to left to right) One, two, everybody does it, three, take over your head, then four, then five, then six, then the seven. Now all your auras of 7 centres. Now how to raise the kundalini. You can raise your own Kundalini. When you feel little disturbed you give yourself a Bandhan, what we call this kind of protection and raise your kundalini. How do you raise it. Just you put the left hand towards the kundalini, put the right hand on top and you have to move the hand in such a way upward, downward, lower; like a clockwise. Now watch your left hand. Now raise your left hand like this. Now let's go. Watch the left hand with concentration. Now push back your head and loosen your shoulders and give it a twist, now give it a knot. Bring it down again. Let us do it carefully. Watch your hand. Watch your hand, push back your shoulder and again twist. Now you have to give three knots last time. Watch your hand. Now one twist and give knot, the second twist and give knot, and the third twist and give knot for three powers. Now see your hands. All right. Feeling it. It is good. On top of your head. If you are not feeling on top of your head, you just say "mother come in my head". Say it 7 times. Kundalini is your mother. just say "mother come in my head". Say it 7 times. All right. Good. She is your mother. She is so kind. Not in the left?. All right, put the left towards me and right towards the mother earth.

Now luckily we have lots of people here who are experts on Sahaja Yoga. And we have a centre here also. I think they are going to have a follow on program. Now all of you must know that you got your Realisation. You are all Yogis to be worshipped. To be bowed to. Now the power that you have felt is the power of the divine. But you must know about it, how to use it. So please give at least a months time. Work it out and become your own gurus. Like the parable of Christ, the seeds which sprouted also were wasted. Sahaja Y

ogis are humble people. They are picked it up in a very humble way and they will teach you everything that they know and then you have to teach others. Nothing to feel bad about it. Don't show off your knowledge. Because whatever so far you have know is mental, this is beyond mental. You are without thoughts just now. They will tell you what these centres are, how to correct yourself, how to correct others, how to give realisation to others; everything without taking a single pi from you. But you have to give some time towards yourself. I am going away tomorrow morning. So I say goodbye to you.

May God Bless you!

And have the wisdom to understand your own importance, please.

May God Bless you all! I will come next year again.

1985-0627, Devi Puja: Ashtami

View [online](#).

27 June 1985

Ashtami

Devi Puja

Madrid, Rosalia's restaurant (Spain)

Talk Language: English | Transcript (English) – Reviewed

1985-06-27 Puja in Madrid

Just rub on My Feet. Rub with both the hands. Rub your hands; rub your hands. Now, see yourself. Now see your vibrations, now see. Got it? All right!

Now, let's have the third, second, three persons. May God bless you!

Yogi: The restaurant belongs to this lady.

Shri Mataji: Yes, yes, I know. She came to Me, she was weeping..

Rub it now; rub it; rub it. See, just rub your hands, all right? Rub your hands. Rub it. Hard. Both the hands. Done. They are all right. They have got it. Now see. All right? Good. May God bless you!

You did wash? You did wash, ah? All right. Those who are..., he here, he, and you come along. Who else?

Yogi: He already washed Your feet before.

Shri Mataji: Doesn't matter, once more. Rub it, rub it, just rub it. Rub your hands that's all. All right. Rub, rub your hands. Rub your hands, rub your hands now. Rub your hands, not the feet. Rub it hard. Hard, hard. I don't feel bad. I don't feel anything if you rub Me hard. Now rub your hands. See now. All right? Here! Rub it hard, hard. He's married or not? He's married? Ah! Rub hard. Rub it hard, here. You are all right. You got it. You are all right? Are you all right? Good. May God bless you!

Rub it hard. Is better now, see. Now see. Ha! Better? Good. Who else is left? Come along, those who have not yet got it.

Jasraj is he? Jasraj singing?

Are you all right? Take it like that. Good, you are all right. All right now? Better? Rub it. Rub it more, rub it. Who else is? Call more people. Now, hot water not needed, cold is all right. Good. Now see. Better? Who else? All right? Just rub it hard. Hard, hard You are all right? You are all right? He's all right. Rub it hard. Rub it hard, hard, hard. You are all right. Rub it hard here, you are catching here. Hard, hard, hard. Ah better! Better now. Better now. See now. See now. Better now? It's better. What about you? Mother come in my Sahasrara, Mother come in my Sahasrara! Ah! Better. Now all right? May God bless you!

Now who else is left? Come here. Sit down. May God bless you! Now rub! Now let him, let him there and then you can... ..two persons can come. Any other person with you? Two is better than three. Two is better than three. Rub it hard Rub it hard, rub, rub hard! Second two. Rub it hard. Rub your hands. Rub, rub like this. Rub your hands. Ah, nice! Rub it hard, hard.

He's saying: "Oh Mother, Shakti give me dedication at Your Lotus Feet."

Now see. Now see your vibrations. All right? Good? May God bless you!

Now don't think about it. It's just here on top of your head. He's... as a little hard. You just say: "Mother, are You the Shakti of Shiva?" Just ask the question. Three times. Aah! Who else? Now you and somebody else. Great! All of them are! Who else is with you ? Two persons are better. All of you have been? All the rest have been? Rub it. Rub it hard. Bus (Hindi: enough). Now see. Done? All of you or there is somebody else left now? José you've washed My feet sometimes? He did very well. Both the hands. What's he saying?

Yogi: We're not allowed to lie and say no.

Shri Mataji: These lies are allowed. These are sweet lies.

You felt it, cool breeze? She is from... she is from Como.

Yogi: She is a Sahaja Yogini from Italy.

Shri Mataji: She's washed My feet?

Yogi: Yes. She was there at the beginning.

Shri Mataji: Done, done, here; rub it here a little bit... Nabhi, Vishuddhi. Ha! Now all right. See. The cheeks are becoming like nice reddish stuff, you see. Very sweet. May God bless you.

Spill this out! Slowly, slowly take this out. Just slowly. Slowly, both of you should do because it may fall. This water is important because you can use it for your gardens and things, all right?

We have to thank Don, because he's the one who came to Spain and who did the... May God bless you!

Now if you could just bring all these things you know, here and just you can go on saying the mantra of the 108 names you can't say, 21 names you don't have here anything, so say the mantras of the 7 chakras, that's all. And I'll wash My hands in something like that. Warren you can do that. Seven Chakras. You can start it. Just keep it here. I'll tell you one by one; you pour it in My hand Little bit of ghee, little one spoon. Come along, you have to say the mantras of the seven chakras. All right? All of you should say. Make it little slower.

Ganesha Gauri Mata. This a... what you call, Madhu [= honey] You got lot of milk in it? Put more, I think. Put more of that. All of them can come. Dahi [= yoghurt]. You have more dahi? You have more dahi there? Yoghurt? You have more yoghurt? Don't use, don't use this brass for yoghurt. Just pour it direct. Just direct. This is also brass (...) Milk now. That water, you put it in there. We want that pot. We want that pot that she had brought. Can I have little bit to wash My hands, little water? No, no, come along, sit down.

Get seven ladies to put it on.

Yogi: Married women?

Shri Mataji: Seven married women.

Yogini: Spanish ones, Shri Mataji?

Shri Mataji: You have the Spanish one, isn't it? Or you have.... Spanish ladies, from Spain. How many there are?

Yogini: Just three, Shri Mataji.

Shri Mataji: It's all right. So very lucky! Open it. You have to take the photographs now. Get the photographer. Spanish photographer you should that.

Yogini: There is a crown for You, a crown there.

Shri Mataji: Ha? It's a crown? Got daisies first time! Let Me have a mirror. They look nice on Me, the daisies, with the white saree; first time I Am in Puja in white saree. Have you noticed that? First time in a white saree, isn't it surprising? Coming for the program. Just take the photograph now. I think, I think miracles may take place today, with the white saree, I don't know, may be.

Yogi: It's the ninth day of the moon, Shri Mataji.

Shri Mataji: Yes, very nice day. Eighth day is very good, Ashtami, is the best day for the Puja. I seldom have a white, except for the Shiva Puja.

Take of the Feet also, take it nicely of the Feet. Specially for the Spanish. All right?

First time the daisy, first time the white. It's surprising. You take it without the blue saree then, isn't it, the white looks nice, this combination looks nice. May God bless you! May God bless today all the Spanish sahaja yogis. Let Spain take to Sahaja Yoga very fast and transform themselves.

And all those today who have been in the program and yesterday, should all take to Sahaja Yoga seriously and work it out. They must respect their Realization... and must pay full attention and importance to their lives. May God bless them all with wisdom. May God bless you all.

You see the Kundalini. You take out your coat, otherwise I can't see. Can you take out his coat? I can't see your Kundalini. Ask him also, take out his coat. I want to see your back. Bend down full; bend down full. May God bless you all!

Now the only chakra which I feel is the right Nabhi, that means you all have little bit of a problem of food. So look after it. May God bless you! May God bless you! May God bless you!

You look after your livers, that's important. Heat, ah... say, and the food, I think your food here is very oily, I think. Try to reduce fats, you see. It's very oily food you have.

Yogi: There's a gift for you, Mother.

Shri Mataji: What is that? Thank you. What is that? Fan... aah! I brought two fans when I was coming to Spain, I brought two fans. I knew it will be hot. In India we have fans everywhere. Can you open this for Me? What is that?

Yogi: This is the bhajans translated into Spanish.

Shri Mataji: Oh I see! Ah! Good idea.

Yogi: The book is made by sahaja yogis.

Shri Mataji: This one? Oh beautiful! So this is in Spanish language? I'll have to learn at least Spanish.

Yogi: Here are some presents for the Swiss and English.

Shri Mataji: All right.

Yogi: Swiss Brothers.

Shri Mataji: For Swiss brothers. Arnaue? Now you have brothers and sisters all over the world. This is for English, English brothers.

Yogi: And this is for each of our brothers.

Shri Mataji: Oh, I see! This one is good for The Advent. So, you have to go on distributing it to all of them, one each. Thank you very much. Now you have friends in - brothers and sisters in America, Spain, France, Switzerland, Italy... and now we will be going to Greece also, in Germany, in Austria and after this program, as you know, after the Paris program we are going to, first to - what is the country? - yes, to Belgium. But what is the capital there?

Yogi: Brussels.

Shri Mataji: Brussels which is the capital of Belgium and then Holland. In Holland we are going where? Den Haag, or?

Yogi: Den Haag, yes, yes, Shri Mataji.

Shri Mataji: Haag, all right. We are going to Haag and there is going to be seminar. You are going to meet all your brothers and sisters for this Guru Puja especially. They all are looking forward. Christine also is coming from America and I think Danny has come from America... and I don't know, maybe one or two might come. So you will meet lots of people. May God bless you!

Next time I will come for more time to Spain.

Yogi: Shri Mataji, I just would like to thank all the Spanish sahaja yogis the way they welcome us, it remind us very much India and the Indians how they welcome us with warmth and love and affection. Even if it would have been 1000 miles more... we would have been very happy to meet them. It was very beautiful.

Shri Mataji: You have to learn from them. One has to learn from this.

Yogi: We have been to the seaside Shri Mataji, we got sea here in this country, we have got mountains so to remind them that we are still surrounded by mountains in our country, we have a poster for all the sahaja yogis just to see that Shri Mataji is crowned not only by the sea, but by the mountains, too. It's the mountain of Shri Ganaraj.

Shri Mataji: Just open it.

Yogi: It is a colour photograph they can give to people, from you Shri Mataji.

All of you can have one. This is the one - really remarkable, isn't it? Just My Hand. You might say I was holding a light or something. Very remarkable, it's very remarkable. Slowly, slowly one can expose oneself. Isn't it? And this one is?

Yogi: This is one of your pictures, too, Shri Mataji.

Shri Mataji: One of My pictures?

Yogi: Yes, for the Spanish sahaja yogis. I really look a Spanish. Distribute that. This one at -in Austria. Somebody gave Me this and they took the photograph. In Paris, in Paris, sorry. You, you gave Me! He gave, he gave it. I've got it at home. May God bless you!

So now we can have our food and then tomorrow...

Ypgi: Prasad perhaps for Shri Mataji.

Shri Mataji: Prasad I have to eat, ya. You see Gods and Goddesses are just - are supposed to just see it, not to eat. Now which one is Spanish in this? Spanish? Really? Looks like Indian. Just like Indian! Spanish cake? What is it called?

Yogi: Made with almonds.

Shri Mataji: So what is all the white things? This one I know, Mr Srivastava likes this. This is very famous, very famous. Hmm! I know. What is it called? What is it called in Spanish language?

Yogi: Turrón.

Shri Mataji: Curon. Curan - is Curan from Koran? It makes the sound "kur kur", that's why. Thank you very much.

1985-0629, Guru Puja: You Have To Respect Your Guru

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29 June 1985

You Have To Respect Your Guru

Guru Puja

Park of château de Chamarande, Chamarande (France)

Talk Language: English | Transcript (English) – VERIFIED

(Gavin Brown reads out prayer to Shri Ganesha in English at beginning of puja)

I believe you all say these things, and you listen to it, and you say it from your heart.

Only the one who are united with God can worship Shri Ganesha. And Shri Ganesh worships your Mother.

First of all, one must understand that there's a combination of a Mother and a guru. Because guru is a very hard task master. He doesn't allow any liberties to be taken, and Mother is very kindly. Well, you don't have feelings for the Mother, do you? Is it all a lip service, that you listen, goes into your head and you think you have become the surrendered sahaja yogis? Like all Islam, people believe they're surrendered to God, like Christians believe they're surrendered to God. It's just a lip service that you are this, you are that. How do you know what is said is a fact? Have you not seen the Sun in My hands? What more proof you want?

Anybody who misleads you is of course is sinful, no doubt, but to fall a trap to such a person!

If you had told a child that The Mother is coming, he would have fought, "I'm going!" Would have cried and wept. What about your vibrations? You don't use your vibrations? You have come all the way from Guru Puja here, who is your Guru? Whom are you going to worship?

Anybody who comes from anywhere becomes suddenly important. How? It was never done before. First time, I see such a horrible thing. In My living time if you are doing like this, after My death so many gurus will rise to mislead you, are you going to accept all that?

All the Deities refused for Me to do this [puja], They tortured My life, They would not accept to allow you to have the puja, absolutely. Nothing doing! Because They love Me, They respect Me. They have the proper protocols. They don't want to become gurus Themselves and misbehave in this manner.

Last time when I came I really was very strong with the French. I have told so many times that French is the hell of the universe. And you should fall a trap to something like that! It's very supra-conscious, extremely supra-conscious, and arrogant. I've never known of such a Guru puja, never! Indians had only one Guru puja and they are praying that they should have at least one more Guru puja. With all these Guru pujas if you have achieved this kind of surrendering it's better you don't have any more Guru pujas at all. Don't deserve it. You cannot become guru, I can see that clearly. Without surrender how will you?

All the blessings of the Divine have been showered upon you. And what have you given back? Such ego, that you act to somebody because he has greater egos. It is a very bad example! You have to wash the feet of the Indians and drink that water, maybe then you might realise where you are. You may be very developed and all that. And the Indians who are of your type, all of them have to do that.

Why didn't you see your vibrations? When a blind gets his eyes, he doesn't close his eyes to see things, does he? And what has happened to your leaders also? All of them put together could not say that we'll not have this nonsense at this time?

Just coming to the airport, so many people have risen higher in life. What were you doing here? You should have protested. I

would like to know how many wanted to go to the airport and asked for it. Raise your hands, honestly, honestly. These are the only people who love Me. May God bless you.

Tomorrow somebody tells you to insult Me, will you do that? You know that if a king arrives from a small little place somewhere, or a Prime Minister from a very small island, from Lakshadweep and Maldives Island, Prime Minister came and the Prime Minister of England had to go and receive him! And if your Guru has come all the gurus have to come to receive Me? Or to listen to something nonsensical here? I felt like going back from the airport only, the kind of vibrations I felt. How do you get into this kind of a mind? How you join hands, except for few.

Your quality will be known [by] how much you are surrendered to Me, Christ has said that. And today I say to you that. On all other things sahaja yogis will protest. "This was not good, that was not good, this was done," against each other, against everything they protest. "Sahaja yogi took this much money from us, and this should not have happened." They always tell Me - complaints and complaints and complaints and complaints.

And for this kind of a nonsense they have no protest, nothing. You are all ego-oriented people and you like egoistical supra-conscious nonsense. That's what it is. You all have come for Guru puja or what have you come for? It is beyond me.

This I'm talking to you as your Mother and not as your Guru. As a Guru I do what I have to do. I'm talking to you as a Mother. Is this the way to respect Her? I had told you this is the last Guru Puja you will be having, last Puja you'll be having! perhaps, maybe. It's shocking! You have to respect your Guru, surrender to your Guru. It is said that Guru is the Paramchaitanya but it is the Paramchaitanya itself is your Guru.

„Aagatah Paramachaitanyam Dhanyo Aham Tav Darshankara” - 'When the Paramchaitanya itself will come on this earth I'll feel Myself so gratified Myself to see the darshan of that, My Guru'.

In what world are you living? Where are you? You take it for granted. I know Mother has a right to punish you, very well, even Krishna could be punished by His Mother, but I'm not interested.

The children who wanted to disrespect Me and insult Me I have nothing to do with them. If they have no love for Me I have nothing to do. Only those who protested and wanted to go to the airport should come forward to do My puja. Honestly.

You should be ashamed of yourselves! You have insulted your Mother who has given you realisation, Who has done so much for you. Selflessly I've been working, day in and day out, neglecting My own children, My own family, My grandchildren. For you?

Only those people, who wanted to go to the airport and said, and did not go, please come forward, please. Come.

He's meeting Me after so many years. When did you come?

sahaja yogi: Two months ago.

Just imagine, they've come all the way from here and there and nicely you are telling them to listen to some nonsense. They have not come to listen to anybody's nonsense! Come forward, this side.

(Someone asks a question).

Oh yes of course those who could not come because they arrived late. I told you them there's no program in the evening. All the Spanish, how sweet they were. Those that were here and did not come are the ones.

Gupta, when did you come? (Speaks in Marathi). Yes you can come up. (Someone speaking).

Those who were here and did not come should understand that you are living in the Kingdom of God and when the Goddess of that kingdom arrives you have to be there. I'm sorry I have to do that, this [is] the promise I had to give to all the Deities.

Know that you have to evolve more. You have to work hard. You have to meditate. It shows that there is no discipline!

I would also forgive Austrians because their leader wanted to go. Austrians should be forgiven because their leader wanted to go. They could come up too.

One man can save and one man can destroy you. Your leader is all right till it comes to Mother's point, but when you reach that point, then you have to protest against your leader. Come along, come and sit here.

All the rest should go at the back. Just go at the back. Please go back. All others go back and sit down.

I had to promise this, I had to promise this to the Deities. They would not accept!, They would not accept! You must know there are Deities and Ganas in everyone sitting here, They came forward before Me, to France. Twenty four hours They are working, you know that very well. You know it is not a story, you know that, They're working for you helping you in every way, solving all your problems. Don't They?

Gavin also should not do My puja because he should have said. Gavin should go back. And all the English who came here early just to attend to everything, attend to what a nonsense? Gavin said he did not know there was going to be a lecture otherwise he would have objected, but what about coming to the airport? English know how much I have worked with them.

All the leaders who did not protest should also go back. All should go. Those who have not protested? Guido, you protested? (Guido says, "Yes, Shri Mataji"). Italians should be there.

Guido: "Italiani possono venire al puja"

Shri Mataji: Ya! Guido protested. He could not understand what was happening. Where is our Mother?

Come this side. All the rest go at the back. What courage is needed for that kind of a thing?

Spanish yogi: "Spanish people can come forward?"

Shri Mataji: Of course.

Otherwise there is protest for everything. Every day I am receiving letters from people. "This is not good, that is not working out in Australia. It is not working out here, that is not happening." Everybody has a right to criticise everyone!

(Somebody announces in French that Spanish can come forward!)

French has been stupid in the past and they are stupid even now. That's what they are. Think no end of themselves. Spanish people were once upon a time very aggressive but in Sahaja Yoga they are not like that. You must learn how to respect. You've had no good training, very bad breeding, that's what God is going to say about it. I've done My level best to tell you how to behave. No protocol, any sense of protocol you have! Just like beggars!

Today you have to resolve, and ask the forgiveness of all the Deities, that you are going to use your vibrations all the time. Resolve it! And that no more such a thing you are going to repeat again. This is the last. Never like this. I am really surprised that English, they have come even in sleet in snow, this, that - and here, what happened, as soon as they came to hell they became hellish. What has happened to the English? They have no personality of their own? Always they followed the French and now go

with them to the ditch! Is that the principle now maintained? "French sahaja yogi said... French sahaja yogi said..". Tomorrow [if a] French sahaja yogi says "Go and kill your Mother!" You will kill Her, is it? Because French sahaja yogis have said! No individuality, no understanding of anything, stupid!

(Speaks in Marathi).

(Talking to a sahaja yogi and yogini. Shri Mataji asks for the name of someone but gets no reply.)

Shri Mataji: Hmm? Don't know?

This Yashi has come to Me from her childhood and as children they used to come all the way. Do you know where this Old Delhi is and where the father was working in the university? Whether I came at six o'clock or eight o'clock or ten o'clock or in the night about twelve o'clock the father with all his three daughters used to be there and so much bubbling with joy that Mother has come.

(Shri Mataji speaks in Hindi).

Many people have not seen Me for months together. Whether you have seen Me or not. As I am angry with you and also I am pleased with some people. Those who have love for Me and as a symbol of that I want to give this ring to Guido.

What surprises Me is the gurus who leech you! The one who wanted this Rolls Royce, they starved themselves for one year, bought a Rolls Royce and went to receive him and such a crowd that people could not get to the airport. That sort of a guru you need who will take you to hell! You don't want to go to heaven, you don't want to be the citizen of Gods' realm.

Now whatever mantra you say, please listen! Put it in your heads what you are talking! What you're saying from your lips - listen! Put it in your hearts, what you are saying! Don't be hypocrites! No explanation is needed "I've been to a guru, I've done this, I've done that". Nothing of the kind! Even at this stage after so many days if you have not realised that whatever we believe into should be part and parcel of ourselves.

I mean these wretched people like Christians these other people Hindus Muslims they not seen God, they have not got their realisation, nothing, but to them it becomes a faith, they fight for it. And for you people who have seen the reality it is not. What's wrong with Me?

People are afraid of a Police, afraid of this. You have entered into the Kingdom of God, you have seen what has happened with people who have tried to trouble Me! Aren't you afraid of that? Don't become frivolous. "What was there to go to the airport after all doesn't matter." All the Ganas are there with Me, they have all noted down, and they are here too.

I'm so cautiously taking you out because you don't see them. Well you'll see them very soon. It's not easy to control them also you must know that. I do not control you neither do I control them.

So now I don't want to be unkind to people who have been desiring to come and see Me, who love Me so much. And I want to forgive you all, all of you, because this was the first mistake.

Nobody should fix My program, without asking Me. Nobody should take such liberties. From next time I will not do anything of the kind. I am telling you very clearly. You fix My program and I'll let you down. Without asking Me you are not to fix Me anywhere. Without taking My permission, written permission. If you ever try to do such tricks with Me I'll put you right!

You know I have all the powers to correct you.

Don't take liberties with Me anymore. I'm telling you, I'm warning you. Try to understand you're facing someone who has all the

powers. You know that. Know well within yourself!

It's not even like Mohammed. Mohammed just talked. He never gave Realisation. He warned you. None of them, None of them. But after seeing, none of them have photographs as you have seen of Mine. Have they? What more proof do you want to know what I am? Now behave yourself! I'm warning you. Mahamaya, the other side of it is horrible, be careful!

Only for those who are My children I'll come on this Earth. Not for those who are not, I have nothing to do with them. I did try to save you as a prodigal son has to be saved, that's different, that's very different. But don't take liberties with Me, I must tell you and warn you.

I feel like a Mother who is insulted, abused, ill-treated by Her own children. You can take interest from others but not from your own children, you cannot, very difficult.

If you don't understand any protocol because you are so naive, you have never known anything, you don't know how to respect, then you better learn it. There's no shraddha because it was never there. You don't know how to respect anyone. You won't respect yourselves perhaps may not be that (??).

Now today is the day, of a very great event, and Guru is the word, as I told you, comes from the word 'gravity', the gravity. And the gravity that's what I felt, that I have no gravity to attract you people, or you people have no weight at all in you, that I should gravitate you. Anything that has weight gravitates automatically. It does not gravitate towards itself, but it gravitates. There is also gravity between the matter. But what it has towards the Mother Earth is incomparable. You throw any stone out it comes back! Impossible to fight the gravity!

And that gravity is integration of your shraddha, of your dedication and your surrender. Without that gravity you cannot nourish yourself, you cannot grow. Just imagine the roots go towards the gravity and when they are nourished then only the tree rises above. If your roots are not deep, if your roots are so flimsy, you cannot go down. Unless and until you go down in that gravity, you cannot come up, you cannot nourish yourself.

Now My talk should not be a waste again, please listen to Me! I'm addressing to you all of you! Remember that. Do not think I am addressing to someone else, it is to you all.

So the only way one can ascend in Sahaja Yoga is through putting the roots down. Allow the roots to grow. Unless and until the roots grow the tree cannot grow. I have seen many sahaja yogis who talk big about Sahaja Yoga they can write books, they can write things. The other day I saw someone writing a big pamphlet about Sahaja Yoga- nothing inside the person! That's not the sign of a sahaja yogi. A sahaja yogi has to gravitate inside.

How do we do it?

In the year 1982 I told you the eight fold ways of doing it and I said I'll tell you later and I was about to tell you but not now - the other eight ways by which you can rise, because you are not yet grounded in Sahaja Yoga, you are not yet grounded. I thought you would be grounded, but you are not. You have to nourish - the other way around - the roots are in the head. By becoming thoughtless, by not making the cells to think, by resting them, by peace within. Is not a show of a peace, or just, some people look very peaceful for a show! You have to work it out here in your head. The grounding it has to go into your awareness. How? Meditation!

There is no discipline I am told. [In] Hounslow (ashram in London) I am told, there is no discipline of any kind. I am surprised [that] Hounslow people have no discipline getting up early in the morning and doing meditation. What are you doing? How are you going to grow? How does a tree grow? It does not grow in the daytime, it grows in the morning, early in the morning. You never see that. How these roots are going to grow into the head, into your brain, into that jada (roots in Hindi)?

You have to meditate. That's the only way you can do it. Those who do not meditate will become superficial, they'll not achieve anything, they'll create problems. If they are right sided they'll become supra-conscious they'll become bhoots. If they are left sided they will become left sided and will be thrown out. You have seen it in the Sistine Chapel You see Christ throwing them out, one by one. And then you should not blame Me! Just listening to Me is not sufficient. It must grow, actualisation of the growth, of the thing is needed. Do you follow that?

You have read all kinds of nonsensical things before, all kinds of horrid things, I know what you have read. You have had in this horrible French country all kinds of sadists, like Sade (Marquis de Sade), or Sad-e, whatever you call him. And there were many like this who wrote horrible books for you which you have read but they have not read Advent. There are many sahaja yogis who have not read Advent. But only reading is not going to help, it must go into your brain! And brain means what? Into your central nervous system.

Brain doesn't mean into the thinking. Into the central nervous system, into the cells of your central nervous system. That light has to come into the cells. You have to grow and grow and grow. There's only [one] way left out for you is to go to the Himalayas and not to any Ashram or any place, but settle down somewhere where you don't eat anything or do anything and take another birth. That's the only way I think.

They can work it out - not difficult. If you have the seeking within your heart, and if you have understanding, sense, intelligence to understand that you have achieved something in life, you can do it. You all can do it. We don't forgive others, we forgive ourselves - this is the worst thing that we do. You all the time try to forgive others - that's the best way to work it out. But no! We try to forgive ourselves all the time and not to forgive others. Everything we do the other way round. We are sahaja yogis, we are yogis, saints.

So, you have to be the guru. I am a Guru Myself. And what is the conveyance of a guru? What is the animal he keeps? The dog. Do you know what is a dog is? Do you know the qualities of a dog? He loves his master, he'll give his life for his master, he'll not sleep till he sees his master return back. Any time!

We had a dog and every time I went out, every time, he would come and sit on the door waiting for Me. And some people tried a very hard thing on him, some vegetarians, and he was about to die, we put him in the hospital. When I went there and I sat before him - he just pulled all his body put his head on My feet and died. It's a dog, an animal. When I went away, say out of My house, he would not eat food till I came back. To any other country I went, he would not eat food. For all these days he would not eat his food till I came. He would not disturb Me but would sit outside waiting for Me to get him. That's a disciple!

Unless and until you become good disciples, how are you going to become the gurus? What's the use of My telling you anything about it? You don't have any discipline of your own, how are you going to give discipline to others? You yourself you are tempted into all kinds of things. How can you work? Are you going to make others understand you? What have you got to become the gurus? What can you give?

All the saints themselves have spent their own money all over the world anywhere it is. To spread Sahaja Yoga how much money have you spent of your own? How much money have you spent of your own to spread Sahaja Yoga? They used to starve themselves to get some. I have spent thousands you know that very well. You know it for definite how many thousands I have spent on you people. Even the puja money that I get, you know each and every money, I use it for buying some silver things for you. It should not be for you, it's for Me, I should say, but I do it.

Every saint used to spend money. Christ had to spend money to spread His Christianity. He never spread Christianity, His own message. Tukaram had to do it. Gyaneshwara had to do it. Whatever they had they used that money whatever they had to spread Sahaja Yoga by himself.

While in Sahaja Yoga, the greatest thing I notice is that everyone is so blessed. They have nice houses, nice ashrams, all

conveniences, everything is so well done. They are so blessed. God looks after them, all their problems get solved, they want marriages the good marriages are done, everything is done well, everything gets sorted out. Only blessings are there no duties.

How much money have you spent for Sahaja Yoga first of all should ask that question? How much time have you given for Sahaja Yoga? How many people I have given realisation to? How much righteous and virtuous I have been. What have I done to bring the good name to Sahaja Yoga? What about my personal behaviour how I have lived.

Arnaud has spent lot of money I know, he and his wife. I know about everyone. You have to give time, money, everything. Your job, everything you have to give up. People have given up jobs. I've told you the stories how people have sacrificed for ordinary things like freedom fighting and all that.

So today, as I told you, you have to resolve that - we are going to have the growth within ourselves through our shraddha and through our surrender. Only through meditation you can do it. "We are all going to grow Mother into this". This you have to promise Me as I stand before you as a guru. All right?

We will have the Guru Puja now, not Mother's Puja. I don't feel like having it. Just start the Guru Puja. Come along.

When I say something you smile, and talk to Me, giggle, laugh, in the program also. In the church you keep quiet. When there is a bhoot of a pope you all keep quiet. No breeding at all, ill-mannered, badly brought up.

It's like a dog becomes mad you know and such dogs are killed. They are not kept in the public. Such sweets dogs, see, one by one. Italians have brought such beautiful dogs for you to see.

Guido: "Those are the dogs chosen by Shri Mataji herself!"

Ya! I chose you also. I have chosen you also. But look at them, so sweet they are. So pleasure giving, so joy giving. They are so timely they will absorb all the anger of the Deities I am sure. Sitting down here like deities, beautifully.

(Applause). (Somebody says: "Is it alright for a German dogs?"). (Shri Mataji and audience laughs).

Shri Mataji : That's the one you keep it here has to bark at people, for those who do not behave, turn him round. German dog! So sweet they are, beautiful.

Do not forgive yourself, forgive others - then you will become gurus.

Your life should be such, that those who come in close contact with you should feel respect for you, that you are so disciplined, you are very disciplined. I have seen this. My husband is coming tomorrow, we'll be having program, and I have seen one thing about his life, one thing, which I have to tell you, which has made him such a great man. He's an extremely disciplined man, extremely disciplined. The one who does not have discipline is like a dog which is amuck, which has got rabies. After realisation you have to be disciplined people. Discipline yourself. This is what I said, in '82 again I am repeating it. Not now, the second half of it which I said I'll tell in India, which I hope they will send it over to you.

You may say the mantras of 'Ya Devi Sarva Bhuteshu'. Just forget about it, it's alright.

(Recitation of Ya Devi Sarva bhuteshu starts)

Say the Sahasrara mantras. 108 names of the Guru are to be said.

[Recitation of mantras]

That is we surrender everything to You.

When you give everything after that you have to put a tulsi leaf and put the water.

Everything, all our health, all our wealth, everything that we have we surrender everything to You. It's symbolic like that, everything. Our body, our mana, our mind, our speech, our talk, our thinking, everything we surrender.

All our work, our jobs, responsibilities everything we surrender to You.

All our estates, our wealth, our money, everything we surrender to You.

All our relations, all our connections, all our friends, all our nations, the whole world we surrender to You.

All our education, all our reading, all our books, all that we have done so far - we, everything, surrender to You.

I hope you have heard it and put it in your head again. Meditate on this point, to surrender everything. Nothing belongs to us.

Now the mantras, first name you say, all right, and then we have to repeat it. One mantra is said then you have to repeat it. You have to complete it. Just give the first name of the Guru. Now listen and understand what that means.

[Recitation of mantras]

Now the symbol of this, is like this. You must understand the symbol. That is just a leaf. The last thing left with us is this leaf. Of course tulsi represents the left Vishuddhi, but also an attachment. So now when you have it in the hand it sticks it doesn't fall. So you put water to see that it goes away even its smell everything goes away from the hand. It is significant of that. Now, what's that?

[Recitation of mantras continue]

Loudly, chitti vibhushanaya, that's the ornament of the attention. Is the Guru. In your attention, who is the ornament, who is the beauty? Is your Guru.

[Recitation of mantras continue]

These are all My qualifications and not yours so far. They have to be your qualifications.

[Recitation of mantras continue]

1985-0630, Inauguration of The Advent

View [online](#).

30 June 1985

Visit

Palais des Congrès de Versailles, Versailles (France)

Talk Language: English | Transcript (English) – Draft

Sir C.P: My dear Sahaja Yogis, Sahaja Yoginis, my very dear friends. First of all I would like to express my profound gratitude by the great honor you have done me today by allowing me to participate in this beautiful function. [Excusez-moi. Je ne parle pas le Français. Je parle l'Anglais]. It's totally/wholly wrong to come to France and not to speak French but I do apologize. This is a very important occasion; very important occasion from many points of view. I look upon the function today in a certain historical perspective.

First of all about the book itself, "The Advent", and the author I have had the privilege of knowing the author, the very distinguished author, the very learned author, Mr. Gregoire, for a number of years now. Well, I tell you, I have known many young men but his sparkling brilliance, his mastery of history – history of ideas, history of movements, his analysis of the past, his comprehension of the present and his vision of the future ? these are unique and I admire them and I respect them. His book has a message for the world, a message which is so needed today, a very important message. The inspirer of the message is sitting to his right but the one who has used his strong pen, beautiful pen, powerful pen to convey the message to the world is sitting here, Mr. Gregoire. I am very happy that this book is now being, has been published in French language after the English language and it's my hope that other languages will follow. And may I thank and congratulate the distinguished publisher who is here with us for the contribution he is making in this glorious enterprise.

I mentioned a short while ago that I've viewed Sahaja Yoga and this book in a historical perspective and I'd like to explain to you very briefly why I do so. You know I serve the United Nations' system and I believe very deeply in that system. I believe that this world is one, that we are all members of one human family. The very phrase, "United Nations", means we have to be united together. We have to feel from the heart, not merely from the lip, that we are all regardless of borders, regardless of languages; we are all part of one single human family.

Now, my dear friends, look at the world as it is. There is on the one hand tremendous development in technology, in science, in means of production, in the availability of goods and services. There is a total revolution in communications: sitting in one place you can talk to anyone anywhere in the world in a moment. And with all this available to us one should normally expect the world to be happy, satisfied. But what do we see in the world? You take the daily newspaper in any country in any language and the first pages full of disasters, full of violence, full of things that none would like to hear. And what is the reason? If, if we are to ask ourselves honestly, sincerely what is the reason for this malice today, this great disturbance from the world, lack of peace, lack of harmony, lack of good will? What is the central reason?

Within the United Nations system all of us who have this great honor, great privilege, we all heads of various organizations sit together and talk about this: "What can we do to create peace in the world, to create harmony in the world, somehow to reduce if we can help it to reduce tension? Is there anything that we can do?" The economists of the world, the scientists of the world, the politicians of the world – they are all baffled by the situation today. But those who would like to know what the reason is, they can find the reason and the main reason is the human being. The human being has not received the attention that he should have, that he has not advanced ahead of science and technology; he has been left behind. You are all seekers; you are looking for something that will bring harmony and peace inside. What we need throughout the world is the kind of transformation which you have already gone through. This message of Sahaja Yoga needs to be spread around the world because we need a better world if we have to survive as human beings. When I am in the midst of yourselves I see a world which is far and away a glorious world, a wonderful world, a beautiful world, the world as it ought to be.

We human beings have the image of God in us. We need much more than mere material goods. Material goods are necessary; I don't say they are not necessary. It's very important to be able to live well. But that is not all. We have enough of that, and yet the more we have the less happy we are inside, aren't we? It is within you; it is within you to realize yourself. The Kundalini is within you. The message is before you, is before the world. I frankly do not believe that the efforts that politicians, statesmen are making today will succeed unless attention is focused on the basic human problem, the problem of inner transformation in human beings so that they can live together collectively as brothers and sisters. And the transformation has to be very, very genuine; it's not a transformation merely for the sake of saying it from the lips. It has to be totally from inside, from the heart.

What I saw yesterday evening, what a beautiful, glorious evening it was, absolutely beautiful. But what I saw in front of me, were faces – radiant, pure, chaste, honest, feeling together! Not artificially, but totally, really, genuinely. Now, this is the kind of thing which is needed by the world. So what you are doing is something historical. One should not be odd by the fact that you are a group small in relation to four billion people of the world. Good things begin only with small numbers. The important thing is that it has begun, that is moving. And I want to wish you the very, very best of success in this. And it's for this reason that I greatly welcome the publication of this book in the French language and, as I said, I hope the mission will spread further.

Just a few words more and I would have finished. You've seen, I've talked about the author, I've told about the book, about Sahaja Yoga but I haven't so far talked about the source, the inspiration, and for obvious reasons. When I talk about this lady whom you call "Shri Mataji" – well I, I can go on talking for hours and days and I don't think I would do that, [I mean] in short. But we have been together now for very nearly forty years and I have seen Her when She was very young, I have seen her as She has grown up. She looks still very young; I have grown terribly old. But, well, the reason is obvious. She is ageless. She could have both in Her early childhood, youth or as She has grown up, She could have lived a very easy, comfortable life. Her father was a rich person, rich lawyer, and all the amenities were available to Her. But when it was the time for the country to fight for independence She went into the battle. And later on when She grew up and we got married – great privilege for me – She could still have lived a very, very easy life. By God's grace, I belong to my country's foremost public service; I've belonged. And so, things were available. We could have lived reasonably. But She was not the person to be content with just living. There has been that spark, the Divinity in Her from the very beginning. And wherever I was posted I was doing my official work and She was doing Her own work. And of course today She is even busier than I am. Selflessly and regardless of Her health, regardless of other things, and perhaps even regardless of the family, we, we now are both of us traveling all the time, I think the most traveled couple in the world perhaps today. But what She's doing is so vital. And I am [here/right] talking just because She is my wife and I am Her husband. I have enough objectivity to be able to look at things the way they are. I feel sad, as a human being, someone who is involved in affairs of the world. I am a sad person, because no matter which way you go, no matter what you do within this system or that system, the world doesn't seem to be able to get out of the morass in which it finds itself.

Well, She is looking for the revival of the hope of mankind. And what mission is there which is better than this? On this note, on this note I want to say how happy I am to inaugurate this new volume, how happy I am to wish it a great success, how happy I am to thank the distinguished publisher and how happy I am that you gave me the very great honor, the great privilege of being with you today. Thank you very much.

Translator: Let us thank you one more time, Mr. C.P. Shrivastava. Everybody is in a hurry to listen to you, Shri Mataji. But – which is a very pure French word ? let me just told you what happened a few weeks ago. It was here in Paris. Her Excellency, Mr. Gandhi, Prime Minister of India, came to inaugurate the "Year of India" in France. We hopeful expect that this year will understand, us French people, about the real culture and the richness of Indian people, coming from their heart and not through what we can see from the bad side who are traveling. And it gave a symbol. Sorry, it gave two symbols. The first one, Mr. Gandhi came with some water of the Ganga, and he let this water go into the Seine. As far as we know with our little knowledge what the Ganga means for Indian people, as for his action a blessing of God. The second symbol happened with the Eiffel Tower. After fireworks to close the "mela" which happened with your Prime Minister and our President the organizers showed with light spots the right side and the left side of the Eiffel Tower and the spots' lights crossed at the seventh chakra at the third floor of the Eiffel Tower. Then it gave the third light spot coming from the first floor of the Eiffel Tower. And this light spot rise three times up to the third floor and the third time it went through the third floor and enlightened the sky. It's a symbol. I hope more and more

French people will understand through Your knowledge. And please, Shri Mataji, let us have the honor to listen to You one more time.

Shri Mataji: Please be seated. Honored ladies and gentlemen, Sahaja Yogis and Sahaja Yoginis, I bow to all of you for you stand for the truth. I must congratulate Gregoire for taking this step to write this book in French language, which I think is a very important thing. I read about the French people long time back, but specially Emile Zola and also, I would say, Maupassant. Both of them impressed Me very much because they tried to bring the truth out of something that is ugliness. When I first came to France I was warned that, "Mother, you are always smiling and a very joyous person. French won't like that, because it means You are not sensitive, that You are not knowledgeable, You don't know under what shock we are living. I remember the book, "Les Miserables", I had read before. All these miseries have a remedy. But our approach is not correct. For example on a tree if there's some disease on some leaf, we do not treat the leaf. We treat the roots. The advancement in the West is that of the tree. In this book is the knowledge of the roots. If you have to enter into the root you have to be subtler personality. And so you have to have transformation to become that subtler being. All the religions, all the great prophets, all the philosophers, have said this. Because they missed the point, that's why religions have become quite controversial. But there is no controversy in the essence of them. But first you have to become a subtler being to enter into your roots.

So now the second question comes in – how? As we have become human beings we have to become higher beings also. It is a natural consequence of our evolutionary process. And as scientists you must keep your minds open. Sometimes scientists also get conditioned by science. But if you are open-minded you can see that there is something beyond which is told to us by so many people. And that we are to be transformed and the transformation has to come true. It's all written in all the prophecies. Even Mohammed Sahib has clearly said about the Resurrection Day, so clearly. He has described Resurrection Day at length, Doomsday very little. And He has said that when the Resurrection Day will come, when you'll be resurrected, then your hands will speak. That's what exactly happens to you when you get awakened. Any branch of knowledge, what we know is through our mental processes, is from outside.

Same with medicine. Medicine, whatever we know, is from outside. We do not know the inner sources which make us sick. Now the knowledge of the tree has grown quite a lot in the West. That's why they are miserable and they are waiting for a shock. But in India people have been searching the roots, and the roots are much important to them than the tree. So if the root and the tree is not separated and is understood as one thing, then we must look to the roots with open mind. Now why our Prime Minister put the water of the Ganges in the river Seine? We believe that the River Ganges has been specially blessed and is like the vibrated water, as Sahaja Yogis know. And to distribute that sacredness, that holiness, that auspiciousness for the well being of the France, he did it. The second symbolic thing that you saw was also very interesting, that the left side and the right side. The left side of the emotions and the right side of the mind, combined together and through which pierced the light of the Kundalini which has given you the complete integration.

In the continent of Europe, I should say, whole of Europe, French are regarded as the people who have always provided thought for food. And this book in French, I am sure will attract their attention to see to the remedy for the malady. It is so much needed today. If you go to America, you go to the highest developed countries and you realize that there's something really very much horrible awaiting their future. Despite the affluence, people are committing suicide out of sheer frustration. So many drug addicts who came to Sahaja Yoga and got cured told Me that it was out of frustration that they took to drugs.

As described by William Blake about hundred years back there's a special category of human beings born, thanks to the luck of this world. They are called as the seekers but he calls them "the men of God". He says that men of God at this time will become prophets and they will have powers to make others prophets. These special category people are today everywhere in the world but more so in the West. So many are misled, I agree.

But there are three criterias to be applied to your seeking. First, that your seeking has to work out through the natural process of evolution living process. It is not how you dress up or what you eat, or what you talk or what you think. It is not a mental process by which you can achieve that. Secondly, you cannot achieve it through an emotional process by running after somebody and saying that, "He is my guide. He is my guru." But it is the process which happens spontaneously, Sahaj. Like seed, it becomes the

tree and the flower, ultimately the fruit. In the same way the flowers have to become fruit naturally. First and foremost thing is you cannot pay for it. How much do we pay to this Mother Earth who gives us fruits and all kinds of things throughout our lives? What did we pay to become human beings from amoeba state? Secondly, you cannot put in a human effort for it. It has to be the divine effort. Here the ego works. The person thinks, "I can do it." You cannot.

Divine personality is a person who is enlightened. Like one candle is enlightened, it can enlighten another candle. What is there to feel that your ego is challenged? Once the another light is enlightened, can enlighten another light. But when it happens to you, you become, you become. You will know that it's a becoming. You become collectively conscious, that is on your central nervous system, not only in your heart or brain but on your central nervous system you know that you are a collective being. You can feel the another person on your fingertips and yourself also. This is something so simple. And when you give Me tributes I really don't know where to look, because I don't think I have achieved anything. I was just born like this; the credit goes to the people who achieved something.

The function today has been very gratifying and the book has given Me great hopes that French people will read it and understand that there is a remedy for all these maladies which lies within yourself. We had another book, "Advent", written in English and was declared opened by our ex-Prime Minister, Mr. Nanda, in India. But this is the edited book for the French, and I hope it will be a very interesting, entertaining, enjoyable book for you. But only reading it is not sufficient; you'll have to get the fruit. Talking about the French cuisine is not sufficient; you have to eat it.

I am very much thankful to our publisher; the gentleman has really ventured to do this in such a big way. May God bless him. From my heart I bless you. I thank my husband now, because you know he is a very busy man and he is having a council meeting in which he doesn't come home also. When Dr. Nagan Singh who is himself is a realized soul could not do it, he requested him that, "Why don't you go in my place? I won't be able to do it." And I was surprised that he agreed. He has seen Sahaja Yoga working out. He's seen how Sahaja Yogis have been transformed. But today I realized he has such tremendous faith and such tremendous understanding about Sahaja Yoga. Of course, he has been of great assistance to Me throughout, but still this kind of a thing has given me such a great faith in our bureaucracy. Because I always felt that they are so busy solving the problems that they don't want to see to the other side of it. And this is the beginning of a very big era, I feel, today. And I hope with this, I hope with this the French people will take a new turn into their understanding about life.

Till the sixteenth century they were all connected with God; they were devoted to God. But then it divided into, I think, two or three types of people that some were fundamentalists, some were agnostics and some were nowhere. That you can see very clearly in the expression of your art also. Once you left God, the art became so funny. The art should not make you think. It should stop your thinking. Then it is real art. You cannot enjoy through mental efforts any art. This is what Zen has said. Thank God all of them have said everything for Me. And also I thank the modern times, whatever it has evolved socially, it cannot crucify Me. So today's occasion should be a great milestone for the inner growth of man in such a way that he solves all his problems and remains in the domain of God's kingdom in complete bliss, peace, joy and harmony.

I thank you all very much for making this function such a success. Mother's job is to thank everyone. In these modern times, who listens to Mother? Because I am not an intellectual, nor am I a bureaucrat. I'm a simple mother. But perhaps it's the mother only who can solve the problem for us, for the family. So only I have to say, I've done the cooking and you have it. If you are hungry you'll have it fast, but if you want to discuss before it, also we can discuss but have the food first. And then I'll tell you everything, everything. All this knowledge has to be exposed.

I have to thank again Gregoire and Mr. publisher, my husband specially and other people who are here to organize it with Mr. Aychala. And also my husband wants to thank the interpreter. Yes, that's true. But the language of love – everyone understands. The divine love doesn't speak. It is silent. It knows everything. It acts. It organizes. It works out everything for our good, for our betterment, for our peace, for our joy, for our emancipation. You cannot see it. You can feel it as cool breeze of the Holy Ghost. Even a glance of such a person can fill you up with that. You don't need language there, only the heart to feel it, desire to know it. May God bless you all.

Translator: Shri Mataji, Mr. Shrivastava, I've been speaking too much between your different lectures. And it's a coincidence that we ask Mr. Said Aychala who is an advocate in Algeria and is the same nationality as the publisher.

Mr. Aychala: Secretary General, Shri Mataji, distinguished guests, friends, it's an honor for me to participate, to all these ceremonies organized by our Mother. And today I am going to be extremely short for three reasons: talking after Mother, words have no sense at all. But with Her permission, and I have been permitted to say a few words of thanks, then I will proceed. The second reason is that usually when the last speaker appears, there is nothing to say. Everything has been said already. The third one ? I think Mother has mentioned it ? lunch time is here. So I'm going to be extremely short.

I would like only to express regrets to not having Mr. Singh who is the president of the International Court of Justice. He was supposed to be with us today but unfortunately health reasons have prevented him from being with us in this very nice and important ceremony. However, it is my pleasure to notice that Mr. Secretary-General is here. I don't think I will have to present him; he has been presented. I only say that we are very glad to have with us the man who is the husband of Shri Mataji, Her companion and a distinguished diplomat. For this reason and on behalf of all our brothers in Sahaja Yoga I would like to thank him very heartily for his presence, yesterday and today. And we enjoy it very much always his presence and I think people who know him have as many times as possible expressed their consideration, esteem and love. Thank you very much, Sir.

Well, today we all assembled here for the ceremony of the launching the book which has already (been) published in English, "The Advent", and translated in French as "L'avenement". Gregoire doesn't like congratulations but in passing I would like to present all my thanks for the good job that he did and the big efforts that he put in bringing out this beautiful edition in French which was timely anyway. I think the French should get to know what is Sahaja Yoga. Of course, as it has been said, without Mother this kind of book cannot be even thought about. And that's the reason that on behalf of yourself and my person I would thank our Mother, for the permission that She gave to at first write a book and publish it in English and in French and I hope in other languages of the world. This is a beautiful book. Most of you have certainly read it in English and it helps. And anyway it helped me in understanding many things in life. Sahaja Yoga is a thing which is maybe new but very pugnacious, very effective, and so far people who came in contact with Sahaja Yoga had beautiful results and they felt completely, their life completely changed. And I think by understanding the ideas of Shri Mataji and the techniques of Sahaja Yoga which are public, contrary to other yogas whose techniques are more or less completely enveloped in secrecy and, because certainly they are not authentic. That's the reason people are trying to, you know, to cover-up the whole thing. And as far as I am concerned, I know that Sahaja Yoga, when I came in contact with it, the ideal which we find our Mother that has been expressed a little while ago, is to change the individual in order to change the society, a group, and not the reverse. And of course, it helps understand the origin, the real sense and origin of all the religions which are not at all opposite or contradictory. On the contrary, it's because people do not understand the substance of these religions that we get so many miseries in the, around the world.

So as I said I'll be very short. This book is going to be sold and I'm sure in France it will have/held a success because, as I said, it's a very timely book, a necessary book that will be helpful for so many French. And I think it would have a very good impact and on French society. Talking about the book, of course, we cannot omit to talk about the publisher. And thus it has been noted the publisher. I'm very pleased to us is a duty to join all the congratulations that have been extended to him. I went through the book; it is a very nice book, very clear, very well-presented. And personally I know that in Algeria we'll try to have it in, on all stalls in libraries, and for this reason I join again in complimenting him for this good work and I am sure that he will help us later on to publish pamphlets and other books that will come in Sahaja Yoga. Of course, I would not finish without thanking our French friends who was, France who have organized the whole ceremony who has, who have given us a very beautiful...

Sahaja Yogini: [unclear]

Mr. Aychala: Yes...

Sahaja Yogini: You must thank the Sahaja Yogis, say, to Patrick.

Mr. Aychala: Yes, that's what I'm saying. Sure. Patrick [Longtuare] and all his friends who have given us a very beautiful opportunity to meet, to improve our knowledge and, of course, being with our Mother it's always very satisfying and our emotion is just risen to a point where words would certainly be lacking. And for that reason I thank you all very much for this nice ceremony and we hope we'll meet in all Her/other ceremonies like this one. Thank you very much.

Sahaja Yogi: I just want to close this ceremony singing You a few songs. We dedicate to You as You are giving us so much.

[Some Sahaj bhajans are sung]

Sahaja Yogi: In the name of all the people we desire the publication of this book even in French or other languages. It has been published in English, it is not published in French and now very soon in Italian, in Spanish, in Dutch and all the languages of the world. Please, Mr. Shrivastava, thanks very much from our hearts of all the seekers.

1985-0701, Departure (to Belgium) Talk

View [online](#).

1 July 1985

Talk to Sahaja Yogis

Charles de Gaulle Airport, Roissy-en-France (France)

Talk Language: English | Transcript (English) – Draft

Departure Talk, Charles de Gaulle airport, Roissy-en-France (France)

Monday, July 1st, 1985

[All the attempts that have been done to create a trade by Sahaja Yogis for Sahaja Yoga have failed, but the ones that exist before]...Established shop is alright, like she has, but otherwise.

So everybody must take up a job and should go on working on his job, not to change, it's ego, absolutely ego that: "I've given up my job." It's ego, 100% it's ego. You see as if, you see, as if it's side dish; it's the main issue for us to maintain yourself. Of course, Sahaja Yogi is there.

And we had one case like this long time back of Douglas. Douglas he used to every time come and boast: "I'm successfully unemployed." And I could not understand because he had no money, nothing, he was just trying to boast. And with all that, he was on and on and on. Then one day, I told him that: "You are not to see My face if you give up this job." And when I've said that, you see, you'll be surprised today he has got his own car, his own home, he's got his work, he's doing very well, both of them.

So now, you should understand that you should not give up your job. Now those who are making something, like they are making some herb thing – who's making the one you ?

Now, for you also, you see, it should be a side dish, try to sell it to some sort of a company who will buy from you. You see, saying that: "This is herbal thing I've made with hands or something herbal." But do not take it up as a profession. Selling will not work out, doesn't work out these days, especially in France, you see, it's in a very bad shape. You must read newspapers to understand what the situation is.

Because this venturousness will give you a problem on capital and you'll have to worry about money all the time. You don't need much money. What is best for Sahaja Yogis is to get some jobs, finish the jobs and be Sahaja Yogis,

So the attention is not so much in money making. What is this of money making? Those who made some money, are they happy?

Also you should try to have qualifications and expertise, professionally expertise. Because once, you see, this unemployment increases, you'll be again unemployed. So better is to have a profession, professionally expertise, you see, as a side thing, but first thing is job.

All right. Now this is about the jobs and about the things.

About you [Jean-Marc], for example, your music you see, should not be the main thing but should be a side thing. Take up something, another job, you see.

You were, he was an actor, wasn't he? So you take to acting, make a profession out of it. Anything that you want to do. But you must have some profession which pays you constantly, that you don't have to change. Music and all that can be done, can be, but it's not paying. So the attitude must be changed that we don't have to make money in Sahaja Yoga, isn't it? We have to take to a job by which we sustain ourselves properly, live well, and we have sufficient money just to carry on, but not to get into something which will make your attention absolutely too money oriented. It's an endless pursuit. And it's not joy giving, it's not joy giving.

So we need not be very rich, you see, and then you will find you have opportunities. But there should be expertise. Now the thing is, you see, unless and until you have some dignified positions in the society, people are not going to accept us as something

sensible or right here.

Like in England we had people who were on dole, you see. And the people said: "Sahaja Yoga is an organisation of beggars." It should not be such a thing. We have to be dignified people, whose people are well educated and well placed in society and definitely of assistance of building dignity of Sahaja Yoga abroad.

Those who are professionally expert and who have some dignified positions, definitely bring dignity to Sahaja Yoga. You can take to any profession, whatever you like.

For example, the ashram can be used by ladies as a thing for, a kind of a crèche [kindergarten] for children, any child.

Now see, we are going to India, so many ladies want to go to India but they don't know where to leave their children. But those who are not going, if they have a crèche and can be paid a little bit for that, the ladies can go, some- those who can afford can go, can go.

So one should not have fantastic ideas of anything, just have a realistic idea. 10:09

The second problem as I told you last time, what you lack is the respect. Respect for say- tapes and respect for things you see, is wrong, I find it's missing. Respect for tapes and Sahaja Yoga things and. So you have to know that you have to be attached to Sahaja Yoga.

Then your wellbeing is taken in charge, wellbeing is taken charge.

Sahaja Yogi: Wellbeing?

Shri Mataji: Yes, that is looked after. Then you don't have to worry. But you are not attached to the things, you are not dedicated, you are not devoted to Sahaja Yoga. Then why should God look after you?

French have a very great responsibility because the Hell started here, the Sade fellow, you see, he is one of the greatest rakshasas. Not denounced yet so much as it should have been, like Rapustin. But the worse part of it is that the French Sahaja Yogis are very individualistic. They have to be collective. They are not, that's the problem is. So, I don't know how we are going to work it out for France. I mean if you are very patriotism you should come up well.

Especially the French women are extremely dominating; they've all wrong ideas about life they have made themselves miserable and made the men miserable; the whole society is miserable because of them. They have to be emotional and they are only mental and very materialistic. Now they talk- I was surprised that only in Paris the Indian girls who came have felt. Because you talk to them: "Bla, bla, bla, bla, bla" and "We are insecure." This starts all ego stuff and this goes into their heads, they have never known these words. When Yashi start talking to Me I was amazed: how could she be an Indian girl? I mean, Indian girls don't talk like that, these bad manners. And they pick up from you people, from you ladies who tell them all those nonsensical ideas. So you must stop talking too much.

Women must learn how to absorb. Because if you dominate you only use your egos and that's never joy giving, never joy giving. You have to be women and not worse than men. Especially the French women have to learn. I mean I know in India, there's a French coming, everybody [around?] takes sort of a funny farce entering you, a mad horse entering into the saint place, it's like that, you see. They have been played into the hands of wrong people because they have not developed their personality.

If you have your own personality you will not fail [unsure] to nonsensical path.

So now, instead of dominating your men, you'd better dominate your fashion. And it's a very big responsibility on French women, I agree. And you'll see, your nerves will be silent, you'll feel better, relieved, relaxed if you do not take up so many things on your head.

Now I have, I talked to you, last time I talked to you but nothing goes into the brain. That's the trouble, everybody says: "They never listen." And even if they listen nothing works there. In the brain it doesn't go [?], it comes from the same ear. The same women, who are so criticised, can be ideal women because they are so good, they can go in better [?? unsure]. I am myself a woman. I don't dominate these leaders at all. I tell them do what you like.

So you have to establish yourself in the same way as your Mother has established, that they themselves realized that you are wise and they consult you.

[The translator doesn't understand].

What I am saying, they should establish themselves just like Me so that they consult the women for their wisdom but not for their domination.

[The translator still doesn't understand. Another one says: "Women should be consulted for their wisdom"].

Shri Mataji to a child: All right, kiss your mummy down. [Unsure].

Kiss your mummy now you can sleep.

Shri Mataji to ladies: You see, you must establish yourself in your wisdom so they consult you. Not for that-

[Translator starts to translate and stops again]

Shri Mataji: But if you don't listen, how are we to talk to you?

It's working out.

All right? Which one is Isabella?

Translator: Isabelle.

Shri Mataji: What's the matter with you Isabelle?

What's the matter? What's the problem you have, tell me?

[Cut in the audio]

And I leave it to your wisdom now to you see how you grow.

Try to learn English also, it's better. French is such a difficult language I cannot learn.

Translator: Do we ask them in Le Raincy to speak in English Mother?

Shri Mataji: Of course, they should try to.

She [Yashi] knows English very well! Why don't you teach them English?

Yes you pay her some money for that. Yes. And you start an English school.

They must learn English, you see, these French are so funny, they have made the language deliberately difficult. I don't know, it's all anti-God activity.

You see, a word like "ra" which is the energy, "ra" starts for energy, they make it a "re". I mean "rA" should come out. Very self-opinionated stupid thing. [To the translator] Self-opinionated, "think no end of themselves". And these talk quite a lot.

But you are Sahaja Yogis, you are not French, you are now Sahaja Yogis, you are special people. Why stick on to your past? You are Sahaja Yogis, you are special people, special category, you have to save the whole of France. You are not to behave into the hands of horrible destroyers like Sade. You see you have to go against the flow of this destruction. But my lecture becomes just fruitless I think sometimes. How will you absorb if you talk so much?

[Cut in the audio]

Shri Mataji: All trouble that you have, lethargy.

Lady: It makes me rather aware of it.

Shri Mataji: Better get out of that nonsense, put you right to the left.

It's too much. It has come from the Giaruji ????. Look at a person like Douglas, he has come up. Why can't you when you are such an intelligent woman?

Ah. There's another solution. All your things, you'd better show her. If she thinks they are worth anything, you can take them to Switzerland. Or you can take them to Switzerland and give it to her, all right? But if there are useless, better throw them up.

Better have a look. Because Switzerland is a funny place you sell all kinds of food [of cloth?].

[Laughter]

They are too speedy so they want something lethargic to wear. [Laughter]

Shri Mataji [to a child]: Oh, what happens? Come here, com, how are you? Are you all right? Yes! What did he say? Yes.

Shri Mataji: Now Guido's wife is also a French lady but she doesn't behave like - she doesn't dominate Guido, so far. But now, if her ego doesn't go up, I think, I hope so. [Laughter]

Shri Mataji [to a child]: Now you must learn English language.

Child: Oui, yes.

[Laughter]

Shri Mataji: Look at this lady who wants to come and see Me, this journalist, we waited half an hour for her, she's not there! Whenever I got up so early, I slept very late last night. I got up very early, got ready for her, and here, it is the lady who is not there! I mean, you see the lethargy of French. And they manage it with their ego: "So what's wrong? All right. So I'm late, so what?" Like shameless people. Is there a word in French language; is there a word for "sorry"?

Translator: Yes. There is Mother.

Shri Mataji: There is. I've ever heard. Which one is that? Which one is that?

Sahaja Yogi: Sorry, "désolé"

Shri Mataji: [in French] "C'est le meilleur" that word. Nobody says that. There are many words missing, one of them is "désolé". I never heard.

Sahaja Yogi: We apologize for her.

Shri Mataji: No, no it's all right. Doesn't matter. Why should you apologize? [Shri Mataji is laughing] Now you feel sorry for her [Shri Mataji is laughing].

All right, Steve you come along.

[Cut in the audio]

Shri Mataji: You have should of it. Mother is travelling and they say: "Why can't you all travel?"

Sahaja Yogi: The Swiss, the Australian and the Italian they're all there but not the French.

Shri Mataji: Not only that, Spanish! But French are very, you see, they're proud of themselves, you see, that everybody should come to them all the time. Never move.

Ah? She's come all the way from New York. From Los Angeles, Dany came.

And you can't go up, to only up to Brussels? What do you think of yourself? You think too much of yourself, I think.

People catch all from them, that's why people didn't come to receive Me at the airport. It's very, too much vanity. Vanity is there. Without any thing, you see to have vanity. In Sahaja Yoga also, how far we are, how far we have gone, that, nobody quarrels, vanity, it is clear vanity. How can they be with their vanity? It's empty, empty shells.

With Sahaja Yoga you can find out the vanity with you, because you can see yourself. It's like an empty shell.

So one should not live with vanity.

They came all the way to Spain from Switzerland!

It's all the way floated in the air like that.

[End of audio]

1985-0701, Press Conference

View [online](#).

1 July 1985

Conference

International Press Center, Brussels (Belgium)

Talk Language: English | Transcript (English) – Draft

Press Conference, 1985-0701

Shri Mataji: How do we start, am I suppose to say something about Kundalini?

Yogi: Yes Shri Mataji we would like to know

Shri Mataji Hmm

Yogi: By your voice something about

Shri Mataji: You have told them already? I can I think they can ask me questions if you have already told them they know of the subject

Journalists discussing something among themselves

Shri Mataji: Beg your pardon

Journalist: says something

Shri Mataji: Me?

Journalist: They would like to hear from you Shri Mataji

Shri Mataji: I see, I don't know how what he has told you, but I have come here to tell you about something that may be good for all our problems in the west.

The western mind has grown just like a tree has grown outside, without going into the roots, so the outgrown tree has to know about the roots, and thus we are waiting for a shock.

Recently I have been to America and I feel that the danger to America is not from outside but from inside. They have been indulging into things without knowing what relationship it has to the whole, so the need of today is to know why we have these maladies. Where are we going?

I have been searching within human beings the problem in a different way, inside them, I did my medicine and just to talk to `doctors and through meditative methods penetrating, I tried to find out why human beings are diverted from real reality.

There are two categories of human beings actually, only two. One category who has human awareness, human awareness, and the other category is a special category I call it, who can be called as people who are realised souls, (they all understand English that's good). This is a special category which is mentioned in all the religions, by all the prophets, everyone has talked about this date, Tao, Zen, Buddha, Mahavira, Christ of course, everyone has talked about it.

What is gone wrong with religions is that, that they have not tried to find out their spirit, the essence of it, they lost the point? Now supposing if there is something called as spiritual awareness or a super awareness, supposing, take a hypothesis, you have to keep your mind open as scientists. If what I am saying if I can prove it to you, then you accept it but don't keep your mind closed.

Even scientists are very much conditioned by science. Science is a mental projection, it's just a mental projection and whatever is in the nature that is what they discover, they cannot create even a stone, we cannot create even a stone. They must accept, we can analyse, we can find out whatever is in nature but it is just a mental projection which is limited and which is linear. Because of its linear movement it recoils back upon us, it cannot sustain itself, so science has produced atom bomb and we are frightened of it, now computer will produce another problem, one after another we'll have problems after problems machines have produced problems, we have acid drinks, the development, the whole economic development ends up into a problem, plastic has produced problems for us. Because we, it is not related to reality Even when Confucius talked of humanism it was needed at that time when people were lethargic, but the way people have developed themselves now, without any relationship to reality or to the whole we have become malignant in a way in for trouble and the trouble is we are not aware till it blasts off. Without the transformation of human beings from within not only talking about it, what we need is a transformation in our awareness, so we have to see with an open mind if it is feasible if it exists with an open mind. I think all thinking people should try to see if there is a possibility or not, if so then we think positively about it, if so, how do we achieve it.

It's a natural process within us built in, a living process by which we have become human beings from amoeba stage, and the second stage whatever if it is so, again I keep it as a hypothesis, has to happen has to happen naturally, has to happen spontaneously. But in the human stage, it is little different from the animal stage, a fish came out of the sea, one fish, then ten followed, then hundreds and then a shoal of fishes followed. But human beings not easy, because they have the freedom to decide, they have freedom and their freedom is to be respected if they have to have ultimate freedom. And very difficult for human beings to accept that anybody can tell them about it, very difficult, that's why they crucified Christ, poisoned Mohammed Saheb, tortured Buddha, Mahavira, they cannot accept.

When I was born, I tried to really understand human beings, and this big problem that they have, so I thought no use talking about, the best thing is those who are born on the ground are to be elevated at least on the second or third story so they know there is something beyond. That's the best way one can manage. But the problem was that here is what you see is the seventh centre, within us the subtle centre was not opened. It was to be opened. Where you get your baptism to actualise not artificial baptism, it's a real a baptism (beg your pardon), so when that happened I could manage the awakening of this dormant energy within us which is actually, whatever I am saying you should not take it for granted, I am again saying with the open mind, it's the knowledge of the roots. Is this the power which expresses the reflection of the Holy Ghost within us. Christ was given hardly three and a half years to talk, it's no time for Christ to tell all these things, and they crucified him. For four years I was struggling with seven British hippies couldn't do anything with them, because first of all, they do not have the tradition of our seeking, they have no tradition, they have a desire but no tradition, they don't understand what to seek, what to achieve, there is no tradition at all, because the tradition is to grow outside not inside inward. And this is like a plumule in a seed, which is to be awakened, it awakens and pierces through your fontanelle bone area and you can feel the cool breeze coming out of your head you do feel. It's an experience, it may happen it may not happen you cannot be guaranteed. but it happened to so many in Europe, I should say so many in America. In India, it is in thousands, thousands because they have the tradition.

And it will work very fast in India, I know that very easy to work it out there, people are not that materialistic, I mean here when I come in the west people say there is poverty, we don't think we are poor I don't know what makes people think we are poor, which way, we are much more generous than any other country people are, very generous people, you go to an ordinary Indian, he would love to look after you, we are very happy joyous festive people, here I find everybody so miserable, le miserable. They are satisfied people. What is in matter, do you think you can get joy out of this matter alright a little bit we need for comfort, we can sit on the ground in India, we don't have such bad weather, that all the time you have to cover yourself, we can live under a tree and there is no poverty of the heart. Others are more concerned about our poverty and also they do not want to think why we are poor because we were aggressed for three hundred years, at least for three hundred years, you can imagine, and also left all the funny things of materialism like you will be amazed that in my father's house I had never known locking the houses or theft or

bribery we never knew, all this was left behind by the British. So, we are still suffering the pangs you see of that slavery, but the Indians as they live in the villages, these are the unknown Indians, they are very different.

Because materialism without relationship to the spirit can be very dangerous, we see that we see that. Now you know there are diseases coming up in America and when I went there, they said to me we have right to destroy ourselves what do you say to that, then I said alright you go ahead with it. The positive attitude towards life if it is lost through materialism is better not to have it. The attitude should be positive, constructive. There's no love there's no compassion there's no heart in the life, people are so frustrated, disgusted, unhappy.

Actually, I never had in my mind to come to the west but my husband got elected to this job by 134 nations elected him and I was forced to come to London. That's how I am here and I see it and I feel it that there are great saints born in this country great people, great seekers you see those people who are taking now drugs and all that are seekers you must know they are seekers, very beautiful people they are in heart, very nice people, they are to be saved. It has to be done. In sahaja yoga when it happens you'll be surprised overnight people have given up drugs, overnight, overnight, people have been cured of incurable diseases like cancer so many diseases, but AIDS, we have cured AIDS, you'll be surprised but, it is not that we should say that I have cured but this energy which is residual within you when it awakens it nourishes you, by that nourishment you just get cured physically. Mentally you get peaceful and it is not just talk it is actualization it's becoming that is what every human being can become, a little breakthrough is needed, that's how every human being can become that.

Now see our political systems are fighting for nothing at all, it's all mental I think, like we say somebody is a capitalist, a communist and this and that it is it's not reality I would say that I am the greatest capitalist I feel because I know everything about it, I have all the powers I am the greatest communist because I must share it, everything integrates once you become the spirit, everything, all these theories which have failed, which we think look like just the words become reality when you become the spirit. But one must turn one's attention to it, it's very difficult to break because all our attention is involved into all useless things which are fruitless, joyless pursuits. It is very difficult to turn I mean especially with journalism I find in the west is brought up in a very different manner. I mean if Brussels journalist could do some justice to me I'll be thankful but I must say that countries of tradition like Italy have come along because they are traditional they understand serenity, they understand auspiciousness, they understand also holiness, sacredness, still surprisingly.

And I am sure one day everybody will pay some attention and you can't pay for it, you see how have gurus here this kind of a thing that kind of thing where people make money, lynch others, is cannot do these things cannot do these things this is so spontaneous it's your own this is what you have to get. And for that you cannot be obliged to anyone it is just your own like one light which is enlightened if it enlightens another candle it doesn't oblige it is just ready gets it, it's no obligation nothing. And Mohammed Saheb has specially said about it I must say I don't know what the Muslims are doing I mean they are all one better than the other all this fundamentalist better not deal with them, but He himself has said that at the time of resurrection your hands will speak, He has spoken more about resurrection than about doom's day, but they want to talk about doomsday because they can frighten people you see and develop their fundamentalism not only Muslims everybody is like that, and nobody has done justice to their leaders or to their prophets or to their incarnations nobody has done. They have nothing to do with them, Christ himself has said, you 'll be calling me Christ, Christ I won't recognize, He has clearly said, you are to be born again so they certified themselves I am born again I am baptized you cannot certify like that, you have to be, to be honest one has to be. A dog cannot certify itself that I am a human being, can it? Supposing it certifies it cannot be, he has to become.

Now you ask me questions because you see the thing is the subject matter is so big and I have dealt in thousands and thousands of lectures and things and so the best thing would be to ask questions about this will be a good idea.

Journalist: How did you discover this?

Shri Mataji: You see that I discovered because I have certain methods of doing it.

They say supposing somebody is a scientist and you are not a scientist so how can the scientist tell you how did I discover, but I

told you in way that I know how to do it I can know the inside of human being somehow, but I have that within me what can I do if I have? Alright?

Journalist: What is the difference between what you are telling us and what all the yogis of the tradition of the world telling this scheme appears to be in all books about yoga.

Shri Mataji: No the books you all have read are not traditional none of them is traditional, you see about a hundred years back this some new stuff came in, I am amazed at what I tell you and because the western mind is extrovert and extrovert mind always likes new things, anything new, you see you tell them you put a tin on your head they'll put it, you tell them you make your hair like this they'll make it, I mean it's something new all the time they go to, whatever you know about the traditional yoga it's not, if you read Patanjali its very different from what you do in yoga. He never talked of all these asanas you do to that extent, actually it was it is very recent I would not even say hundred years. One fellow went to the Himalayas and was discarded by all the realized souls there. He came down and he started writing about these asanas actually, it is all related to your chakras, we too use asanas but how, when the kundalini rises we know on what centre it stops, then we know how to correct that centre, supposing it is a physical problem then you have to do a particular asana, but supposing you have a problem in the stomach and you do the asana for some other chakra what's the use? It's a science, if you read Patanjali the whole book is like this in Sanskrit language, it's not translated in English the whole of it not at all and this one was a long time back, fourteen thousand years back they mentioned kundalini, sixteen thousand I would say Markandya was sixteen thousand years back he mentioned kundalini, kundalini is the basis but about a hundred years back people started talking about all kind of nonsense. Even in India, westernized Indians are impressed by all these kind of things. I went to Puna, I was surprised people were having paralysis this that.

I said that how is it you have got all these problems, people said ah our guru has taught us all this. What is your guru? What did he tell you? They gave me names like Shaktipaya, Taruopaya, Darunopaya, this that, I said I never heard of where did you learn this thing. They gave me one book, which was written only seventy years back by some crazy fellow, which is not mentioned anywhere in the thing, I mean if you read even Adi Shankaracharya he has talked about it, Chaitanya lahari and all, but that's the sixth century. Kabira, now Kabira is much later, Nanaka throughout, but how people can change it into something funny you see like the Greeks changed all the Gods into something stupid like Kabira talked of this as a surati, called it as surati, this kundalini as surati. Kabira called, but do you know when he was born in Bihar they called tobacco as surati now what do you say to that.

Christ has talked about it, even Bible, I will appear before you like tongues of flames He has said about the tree of fire, this is the same thing. But according to time people have talked this was a secret knowledge for quite some time in India, but it became quite an eloquent I think at the time of Adi Shankaracharya to begin with but Kabira and Nanaka have already said it clearly. What about the Sikhs? Do they know anything about it? It's all they read from one page to another in two and a half hours the whole thing they can read. But they miss all the points, you see reading is not the way to know it. It has to happen. Like supposing you have a headache and I say you take Anacin and you go on reading I take Anacin I take Anacin will it, it will work out? So the knowledge that you have got about yoga books is only about hundred years old which I don't know from where it has come, when I read it I am amazed and I have read , seen such a thick book written on kundalini that the kundalini is in the stomach , it is not you can see at the times sometimes in some people when the centre of nabhi or the centre of the solar plexus is under pressure you can see even the pulsation of the kundalini very clearly on this triangular bone, very clearly, but I would say even the Greeks knew about it because they called this bone as sacrum, sacrum meaning sacred, they knew about it definitely otherwise why did they call this bone sacrum. Athena itself the Ath, Ath means primordial and Athena is the one stands with a snake-like thing in her hand and with all the centres showing in her hand, if you see the I have seen the I have been to Greece I know, but all that was sort of brought down to some sort of a level which I don't know understand what should I call it we call it supra-conscious level, it is something on the right-hand side movement. Or the left side movement as we call it as the subconscious or the collective subconscious because they could not move higher they started giving supra-conscious aa experiences and the collective subconscious experiences which are very dangerous very dangerous like parapsychology now, how to convince them it is a collective subconscious entry which is very dangerous. That cancer is triggered by that, how to tell them? By entering into the collective sub-conscious, you will be amazed that people are such closed about things

There were four great scientists came to India to talk to me from America and they wanted to become I don't know what, they said we want to have that consciousness by which you become subtle you can go to moon you can go to the sun. I said why you are already flying in the air why do you want to become that.

They said no we want to become subtle personalities to go into the air if I do this.

I said but why?

They said because Russians are doing it. I said they are doing wrong they'll all suffer and you will also suffer. I said who told you this, they gave a name of a journalist in India called Patanjali.

I said I am amazed at Patanjali himself because he was suffering from this kind of a disease, and his wife came to me and I cured him now do you want me to put the disease into you. It's very dangerous to play about with the subconscious and the collective subconscious or supra-conscious or the collective supra-conscious. You are lost you do not know what you are doing. That's what some of these false and fake gurus and all these people who are very powerful here are using that mesmerism, ESP all this is the same. Thank God now we have published a book in French which you can see yourself and read.

Yes

Journalist: Difference between what you are doing and certain other eastern religions in the west is that you don't ask money

Shri Mataji: No no no how can you pay money? How can you pay money for? Now say I am saying it's a living process let be wise about it, now If it's the mother earth she is sprouting a seed, do we pay anything to the mother earth? Do we? And be wise about it how can you pay for it? It is invaluable, how much did we pay to become human beings from the monkey stage? Did we pay? Let's take it that way, I mean I am asking you a simple question. It's a living process how can you pay for it? I, at the most you can pay for my ticket to the aero for the aeroplane, at the most I mean if you have to pay anything that you can pay?

Journalist: You are too rich

Shri Mataji: Beg your pardon

Journalist: You are too rich

Shri Mataji: Luckily this time I am born in a rich family. I come from a royal family in India which has a calendar and also my husband is quite well off and a generous man and he believes, he believes that that's the only way it can work out, he believes in Sahaja yoga, he is a great sustenance for me. I live alright and you will also live alright. For this, you don't have to pay. Krishna has said "Yog kashem vahaman" when you get yoga real union, He looks after you and wellbeing everything physical, mental, emotional, even material. Because you become such a satisfied soul also, now as you see me, I come from a rich family so called my husband is rich my house in London could be called as a mini palace sort of a place may be, well I can live anywhere, I can live on the street I can live in the jungles, this body of mine is very good it doesn't trouble me at all it's comfortable anywhere. I am not bothered about what I eat, what I do, not bothered.

Comfort is another slavery, I mean those who sit on the chair cannot sit on the ground, the chair comes on our head, the more we try to be comfortable the worst it is. But the body can be your slave I mean it's just it is for you, you are not for the body.

Journalist: But certain others like Bhagwan they do ask money

Shri Mataji: Babba don't bring these controversial people it is how can it be? Just tell me how can it be? They ask, let them ask, what to do, they will go with its all wrong, you are people so naive, why do you give them? You are so naive, like one fellow came

to London and he said if you give me the 59th Rolls Royce then I'll come, can you imagine, ninth Rolls Royce, so the poor boy so sweet of them but stupid also, starved themselves for one year, bought a Rolls Royce for him when this great man came in and the big journalist of London and everybody was there to take photographs of the Rolls Royce. And when some of the Sahaja yogis approached them they said why you want to give him a Rolls Royce they said Rolls Royce is a metal we are giving him the metal he gives us the spirit. How can you convert metal into the spirit? Can you? You are intelligent people you have to tell them that it's not possible to convert metal into that's why they are very angry with me all of them, you see after all you see are all very against me but what to do?

Yes, please

Journalist: People do feel themselves and realize themselves what are the means that like what are the exercises like in the traditional yoga

Shri Mataji: No, No you see there is no exercise it is effortless, Sahaj, sah means with, sah means with, ja means born, is born with you, no nothing has to be done.

The realization goes into first the step of awakening when the kundalini herself comes up alright. Now the advantage of this is like a lamp which is dirty, or something wrong with the lamp, if you put a little light in it, it can see for itself, what's wrong with me alright?

So, you start cleansing yourself, like you become your own guru you become your own master. But first little light must come, that's important, that's the only job I do the rest of it you look after. You have to become your own guru.

It's not only I, supposing you get it and you master it, then you, you can do it, mere one gentleman in India, he is just a farmer, has given realization to ten thousand people. Well here is Dr Warren I don't know how many people he has given realization I don't keep count of it because we have no organisation as such, we have no membership nothing of that kind. We don't have any organisation as such we have another Doctor here sitting.

Journalist: You have centres different?

Shri Mataji: Yes centres we have, but it's not like the centres that others have, its actually like people when they are living in a place you see, they pay the rent of the place, they manage I don't know how they live they share among themselves, the rent as well as the food and that they call as the centre. They become so collective and you should see the joy that flows between them, a person going from here to India and in India the people waiting for him to come a Sahaja yogi is coming to the whole world becomes your family.

Journalist: Why don't you call it an ashram?

Shri Mataji: Hmm? Beg your pardon

Journalist: Why don't you call it an ashram?

Why don't you call it an ashram? These centres.

Shri Mataji: We do, do call ashram, ashram also we call it, we call it ashram also we call it ashram, also centres. If it's a small place where only people can come to visit, then it is a centre see whatever you may call that makes no difference. We have ashrams everywhere except here we don't have but hope to establish one here, we have just a centre.

We have an ashram in Italy where else, we have an ashram in Austria very good ashram, we have a very good one in Switzerland. In England, we have five of them. France, we have a very nice ashram.

It's not just a lip service it's an actualization, lip service, just talking about, it's not just the theory, it's just the actualization, because you are that I mean it's nothing difficult, you are all that, just you have to have what you have, that's all, you have to be aware of it that's all. It's so simple that's why people don't like it You see if we tell them you can eat like this no they don't want to they want to eat this way that way that way (laughs), what can we do about its very simple has to be because it is so vital like our breathing, supposing for our breathing you have to read a yoga and go to a guru pay him thousand pounds, how many will exist, it is so vital, and the time has come, this is the time, the time, it's all mentioned thousands of years back, if you heard about Bhriugamani, he has written a complete book called as Nadi Granth, about these times everything described Sahaja yoga everything, even 100 years back I would say William Blake has described everything about Sahaja yoga everything, but people called him crazy, they like people like Barron all imaginary people.

Journalist: William Blake was a poet and poetical mystic, are you mystic as well?

Shri Mataji: I don't know what to call myself it's very difficult (Laughs)

Journalist: You know what mysticism is?

Shri Mataji: I know aha you can call me everything I think, it's quite an integration of so many things I have, but I would like to call myself as the Mother that's the sweetest and the best I think because I am very patient, perhaps am extremely forgiving.

Journalist: And how does a Mother bring the light to Her children?

Shri Mataji: It's a re-birth, re-birth and the birth is given by the Mother only, Father can't give the birth. It's an immaculate re-birth.

Journalist: Once this re-birth has taken place, you'll have two minds two ways of living so no alcohol no drinks, how to move

Shri Mataji: No I don't tell anything like that before that, but you just give up yourself I don't say anything, you just give up yourself, whatever is not good for you, you just give up because you become joy, start feeling the cool breeze of the `Holy Ghost this gives you vibrations and you don't want to do anything like that, now for example if you ask me to take to drugs I will not I mean I am never tempted for alcohol or any I am never tempted to anything I am just don't get tempted or anything you just don't do it yourself because if you are the spirit you are so detached. If you become the spirit you become the glory of the spirit, you have the powers of the spirit, you become such a great personality yourself. You just don't do it, I don't have to tell you, I don't force anything whatsoever. You become yourselves that's only when you become yourself you are great no doubt about it. It's a very revolutionary time, {very revolutionary you should see the signs of revolution we never had so many seekers we never had so many confusions so many problems and in that confusion only, the lotus of your spirit is going to shine. We say in Sanskrit that only in the mud and mire of confusion the lotus is born.

It cannot be a money making proposition I mean that you must have understood now, cannot be and it has to be effortless, and you get empowered by it you see if you say I am twice-born alright you certify, but what is your power? If you are twice-born what do you know? You actually become, become, again I say become is very important that on your central nervous system you can feel another person, on your fingertips you can feel the centres of another person and your own, now only thing what you have to know and get it corrected, that's all if you know the method it is finished, hardly you take a month at the most to know about.

Journalist: Can you explain to people, for instance, tonight in Brussels?

Shri Mataji: Yes I, I decode things now for example now supposing this centre is catching this centre is catching supposing you are feeling the burning on these centres then what does it mean, I am just decoding it, and then they verify it and is a fact it works out.

We are the real computer I tell you only we are to be put to the mains. We are the masters of all the computers, we have created computers, but we become the divine computers and there is divine all-pervading power which does all living work like these flowers, flowers becoming fruits, we cannot do even one, and when that starts flowing through us must only know how to manoeuvre it. We are to be put to the mains, that's the point is, and this kundalini acts like a chord. It is there in all of us.

First, it was just people told about it, talked about it, and one or two flowers on the tree of life I should say. It was a secret also, but now blossom time, so many flowers have to become fruits, real blossom time, I tell you, beautiful people, we have in this world.

They are unknown but they are beautiful people. Sinister people are very few actually, those who have made our lives miserable, but we can outwit them once we get aware of ourselves we can outwit all of them. Nobody can touch us, and there is divine power and such blessings you can't believe it the miracles of Sahaja Yoga you cannot believe it.

Today only when I came in the morning one of the Sahaja Yogi's was standing very close to the car and the whole of Mercedes went over his foot and nothing happened to his foot, nothing, he didn't even get the pain, we saw it, it is, God is very great He's the He's the real charismatic personality you can't think of. You can't imagine how great he is we just have to know Him, but when you talk of God in these modern times people don't want to hear from you. It's not fanaticism it's not all that non-sense its actualization.

Journalist: Did you meet the Pope anytime?

Shri Mataji: Beg your pardon

Journalist: Did you meet the Pope anytime? Or did you think of meeting him?

Shri Mataji: Oh, (laugh) They are just the same, actually I met Pope much earlier, that you need not write I am just telling you, when I went to Poland, I went on 1st of September to Poland about just before he became the Pope, I don't remember the year and because my husband is a VIP and all that is they asked me where would you like to go so I said I would like to see a good church and an organ so they took me to Cracow while my husband went for his own work, and there it was this gentle man was a cardinal, I raised his Kundalini alright but I didn't tell him because I mean he won't take it from me anything, it does, it did pierce no doubt it did pierce, it comes up sometimes but then again it goes down, I am sorry but that's what it is, so to become a Pope is very easy, very easy, I mean to become a Pope what is so great I mean you can be elected human made its a manmade stuff, for God made, you have to little bit work it out, that's what has happened in his case I wish, sometimes he does gives vibrations, again it stops again he has to work it out.

I went to Cracow but it was so it was so, it was so historical I should say because it was the first of September and I was very sad, and my husband said why are you so sad I said this country must be very sad on this day sometime, and then we discovered it was the day first day when it was bombed, Warsaw was bombed and eighth of September is the day they celebrate the Black Mary's a birthday, and they take out the image of Black Mary, before that I met and then I saw that all that, it's very historical I should say, but who can talk to him, I mean they wrote a letter to him whether he's protected and you see you can't talk to him like that cannot.

All that kind of a thing I don't need. I mean Christ never had that kind of a protocol this that, I mean something different world they live in, I mean you just what can I do, will they listen to me? Will they recognize Christ? If Christ comes here will he recognize Christ? How will he recognize? Pope even, how will he recognize? Can he? Is there any measure? I don't want to criticize anyone that's one thing I would like to say no controversies, please.

This is what it is when you ask me the question, I have to say this, everybody is capable of becoming the self but must know that by becoming something like a king or a Pope or a Guru, you are not there you have to become.

These are all the appointments by human beings not by God. All these are appointments by God, here you have Pope, in India we have Shankracharayas aaa in Zen system also we have, I met the head of Zen I was amazed, his kundalini was frozen there, I didn't know what to say to him, so I said Sir are you are you, not a Kashyap? He said no, we never had them for the last aaa six centuries. I said you never had it, they call it a Kashyap never had a Kashyap for six centuries so what are you doing Zen. Zen you cannot do without realization, everybody is doing all these things without realization, imagine we are telephoning without connection, it's like that very difficult you know because you are so conditioned by them.

In India also the same thing, we are so conditioned by the so-called Hindu religion. Everybody is conditioned and everybody's religion is in danger, I don't understand how can religion be in danger, it cannot be destroyed, only thing is according to the time when they came, on the different times they were like flowers on the same tree, living tree same, but they are different times and according to the times they preached. Whatever was the problem at that time they had to face it, you see, today is the problem of evolution. Whatever they said people took out this flowers, this is mine, this is mine, these are all dead flowers we are fighting with it, you can't blame anyone, maybe some are very gross we can say like Shiites we can call them gross, I was born in a Protestant religion and I thought they are the most sophisticated (laughs) fanatics they were known very sophisticated, extremely sophisticated are the Protestants, you cannot catch them. They will have a red cross everything all humanitarian, that's not God's job, that's not God's job, Missionaries job is not God's, its human job, you have created problems you have poverty alright you look after it, God's job you see is silent it doesn't talk. Like say, I am sitting before you alright, I don't do anything am I doing anything? I am just talking to you don't know what I am doing to you, it just flows just acts it works. We have seen in the life of Christ somebody touched the cloth of Christ and the energy flow, he didn't have any Missionaries did he? And imagine the missionaries came to India with the gun in the one hand and the Bible in the another and do you know who Christ was, it's all described in the books our books as Mahavishnu it is described very well clearly who He is. But Indians could not relate Him to that because with the gun they never said, they said he is with very saumya is the one who is very mild and these people came with the gun and Bible they could not place Him there, I don't blame that way Indians because you see you can't expect Christ to come with the gun, not only gun but some Portuguese took cannons to blast the temples, they have blasted our temples with cannons can you believe it? Must be crazy people.

Thank God one thing good has happened, Columbus did not go to India, if he had gone all of us would have been finished by now like the Red Indians were I tell you thank God. He didn't come here.

Like it if you go to Argentina you won't find one Red Indian. I went to Chile not one Red Indian, can you imagine what these people are doing? People are not aware of what they are doing what they have done, and if you see the massacring Spain I am coming from Spain and when I knew about it the way people this inquisition they had for religion, how can you have inquisition Christ was crucified himself, what are the basis how can you do such things? If you read the history, you'll be shocked I mean I was shocked the way they showed the inquisition there. Actually, I was not aware of it, we have to see what we have done in the name of God, in the name of compassion, in the name of love, what we have done.

They are trying to save now animals, for example, chickens they are trying to save the chickens, what's the use of saving chickens, they have to save the human being, I can't give realization to chickens, can I?

You see a political reform or anything you try to do is not going to help you, if you think democracy has worked very well I must say it's not, I have seen Russia, I have seen China, I have seen also democracy, everything is about the same, nothing to choose.

I assure you by changing the forms of government nothing is going to happen but the changing the forms of human being only will achieve that kingdom of God which is promised to us. We have to get out of it, our forefathers have done it, their forefathers have done it where have we reached, nowhere, there is no peace in the world unless and until we have peace within ourselves, especially, for Brussels when I came I must say about Brussels I must say people are very hectic here, extremely hectic because I could feel it within myself you see there's a centre which goes wobbly when the place is hectic extremely hectic speedy frustrated people, and this centre was doing like this and for three hours I was trying to cleanse it I mean I have I was trying to

put it right just going on like this I was worried that when I face you people I hope it doesn't go into (laughs) another wobbly condition very wobbly people are very wobbly we must understand. Extremely hectic, now in a person who has got blood cancer you have this problem the centre goes off like that, the blood cancer people, because the spleen which is the speedometer you see becomes crazy, and it starts wobbling, starts producing blood cells of that kind, of course its triggered by something else but the vulnerability of cancer is like that and that's what I felt when I came I was surprised how people are like that here, no peace. And we have the Europeans what is it here parliament (What is it here?) Common Market in Brussels, imagine in Brussels. We have no peace within, when I come to Brussels, I am Belgian, because I can feel that, I really felt you all, it is very simple to correct it very simple only this kundalini within you is to rise and everything will be so peaceful.

We are so nervous, and if it is our own why not have it? Supposing this is your property why not have it? It's your right to have it. It's your own property you don't have to give anything. Like somebody asked me, Mother, I cannot surrender, I said what have you got to surrender me when, what can you give me I don't need anything, what you have to surrender is your ego or your conditioning one of the two. What do you surrender there is nothing but ego. Only one simple thing we have to know and understand that still we are not complete we have not reached our absolute state, we are living on a relative level, we have to become the absolute, finished once you realize that much finished, just we have to become the absolute, we have been living relatively, it's our own power we have got within ourselves why not have it, for which you cannot pay, even but it is a very big problem it's a very very big problem I must say it's like a balloon. It floats people into the air of course conditioning is also there, in the west, there is big conditioning especially of feeling guilty, for nothing at all they feel guilty. In the west people feel so guilty for I just don't know why and the catch in this centre gives trouble in the centre, this is the biggest conditioning you have is to feel guilty for anything like you see now in England, supposing you use a fork and a spoon in a different way they feel guilty, I mean you yourself have created these norms like for alcohol you'll have this kind of a glass that kind of a glass this that all nonsense now if you don't have that way you'll feel guilty what is this?

I mean you are very simple people also to feel guilty for all the nonsensical things. If a lady is wearing say a sweater or a coat say with beige colour, she's carrying a white coloured purse, she feels guilty, very seriously guilty, I tell you, this is so frivolous, they are like children sometimes I feel Indians will not they are shameless (laughs) I must say they don't feel guilty at all, I mean you should not feel guilty for this, Haa one can feel guilty for wars or things, but even by feeling guilty what is there and now like English feel guilty for what English did before, why they are dead and finished, now gone case you are different you are not them your forefathers are finished now forget the past. Now say simple thing forget the past future doesn't exist in the present how can you be guilty, simple logic (laughs), how can you be guilty in the present forget its finished. Like that forget and finished is your past, so how can you be guilty? You have to be in the present, actually, we must respect ourselves. You are at the epitome of evolution we don't respect our self, we have to love our self and respect we are human beings we are on top of everything we are not ego at all, but we are not also conditioning.

No question because you have gone beyond though I know that you won't have you are feeling the cool breeze, you can feel it, just feel it just now, try to feel, Madam, you also have the experience just one minute you just have the experience, just put your hands like this you'll feel it the cool breeze, just to open your hands have I not, have it, why not have it? It is free, alright? Left is there Do you smoke?

No,

Heart, Heart, how are you feeling? Yes, feeling, the feeling, what about you?

Are you Catholic?

Yes

Then you feel guilty (everyone laughs) that's one thing Catholics have done I tell you Catholics are the greatest guilty people, for nothing at all, if you go to Argentina you'll be shocked they walk like this, all the time they are told they are sinners, sinners, sinners, they are not, that's the reason, she's left Vishuddhi catching but you know it's very dangerous, you get troubles with this

Spondylitis physical you also get angina to feel guilty only there is one chanting for that "I am not guilty" Then it works out, that's the reason it's not rising above this but it will rise, are you alright? Are you feeling? You are feeling relaxed though.

Yes actually, there is no worry now.

No there were lots of wrinkles here when I came now you go and see they are all vanished, yes. Are you alright?

Little bit.

Good. A little bit, yes that's true its very subtle and we are rising from a gross attention to this subtle attention alright?

And we should be selfish about it why we are attached to anything? Attached to any ideology, any theory, anything we should get it you see this is what Christ has said you have to get it.

Those who are sitting behind you have got it. They also argued a lot with me but you did not I must say not at all they did not, never argue. But religion cannot be organised one thing you must know it cannot be organised.

Once you start organizing religion you kill the essence of religion. You cannot. That's the mistake, thank God in India religion could not be organised thank God for that, where ever they have organised religion they became fanatics, so much, so much rooted into the conditioning of the religion, anywhere I mean I must say everybody is like that, they think no end of themselves or they get ideas sometimes that we are the best, we know the best we got everything, that's not true, anywhere like Sikhs now I used to think Sikhs at least are better off, now look at them, gone off their heads, putting bombs everywhere, why should anybody who follows any religion should put bombs anywhere, just I mean is it relevant? They were also organised in India, very well organised, we have another one called Arya Samaaj, they are very ego-oriented nonsense, now the people coming out of it because when they get old they really become senile and they talk so much they just go on talking they don't know what they are talking irrelevantly they just talk.

You cannot be anything, you have to be human being first, when we claim I am a Belgian, you are not, you could have been anything, just by chance you are born here or maybe you chose, doesn't matter but still you don't become Belgian, you are a human being, you laugh the same way, you smile the same way, feel the same way, only you think differently, maybe. So it is the difference and all that doesn't exist in the mind of God He doesn't create this world like Belgium, France this that, no he did not, we have done all this.

This is difficult because conditioning also is too much, conditioning of materialism is also here, and no tradition of seeking, this is the biggest problem I feel no trade every Indian knows that he has to seek his spirit and he knows what kundalini is I mean if he is not westernised, that's one of the conditions, if he is westernised he is just like you, doesn't know anything about it doesn't want to know, anyone who is not westernised knows that it's the kundalini awakening that brings forth the realisation in India. I went to the Himalayas, Dharamshala, people are uneducated absolutely came down over three to four thousand people, just came and they were told Devi Jagran, the Goddess will be awakened within, they know who is the Goddess is, they just came, I gave them a lecture, any problem? No Mother awakened our Goddess I said alright done. And such tremendous vibrations, they are not educated, they haven't got all this conditioning on them simple village folk, all of them got realisation, they knew they have got it. They started singing dancing enjoying themselves oh we have got it now we've got they know despite their aaa I should their no exposure to western thinking or to education as such, they know this they know for tradition from mother, mother knows from her mother like that it comes to them from generations that you have to be the spirit.

Even Christian should know and I think they knew the whole thing got diverted, now there is a big controversy you must know, Christianity itself is a challenge, thanks to theologians, you must have a word about Mr, what 's his name Bishop of Durham did you hear about him? No? Oh! you must that's the latest, Bishop of Durham says there was no immaculate conception according to Paul, there was no, no this thing, this is what it is, closed mind and then criticize me. what's the use of adherence to something that is ignorance now this Bishop of Durum has to I mean attacked Christ immaculate conception His divinity everything he has

attacked and for your information, the Archbishop of Canterbury has supported him, so now the whole Catholicism goes to dogs. but they cannot give up Paul also but, to be frank why Paul is then I don't understand, can you explain? Why Paul is in the Bible, he has nothing to do with Christ. Not only I say that but if you have read Khalil Gibran he was a realised soul, this Paul is a strange man, he's written a complete chapter on Paul, how is he there? Anybody who is a realised soul will say that he has nothing to do with God. He doesn't understand God at all. Then came Augustine, same, same style, maybe the same incarnation, he also ruined it.

Now if you want to know about Catholics go and ask the Muslims, if you want to know about the Muslims go and ask Hindus, This is better to know from them, they are all sailing in the same boat, but criticizing either blaming each other. No use. How will they recognize Christ? Is the first question one should ask. When He comes there will be no Sahaja yoga then the last, he just sorts you out, the judgement is now, he just sorts you out. There will be no question and Michel Angelo has clearly shown it if you should see the Sistine Chapel very clearly. He is just standing there throwing people this side and that side that's the Agnya Chakra where He stands, just throwing out He doesn't do anything of that kind He has no patience, that's what it is, and that's coming very soon.

Journalist: You explain why the time has now arrived?

Shri Mataji: You see you are the time has to arrive according to your awareness you see. And the awareness today is that of that level, so it has come. That's like supposing you are learning to aaa balance a cycle, now when do you balance the cycle when you balance it. (laughs). It is just like that when you balance the cycle then you get it isn't it so now you are in that situation, so it is going to work out. It's the season I would say, now supposing you want to have in those days Tulips, you can't have isn't it, now the time the seasons, and imagine with Christ do you think so many people would sit down and listen to Him. No, very difficult, now we have sensible people, wiser people, nobody is going to crucify me now, you think anybody can crucify me, no cannot, I mean maybe journalist may, later on (laugh). Alright thank you very much, very kind of you, you have given me very patient hearing I am sorry for the Catholic lady she didn't like me much you see, but you should not be biased if you are a journalist you have to be a witness, a detached witness, then only you can help people, but if you are biased then you cannot work out, so I have seen journalists are either biased or they want some sort of a sensation to believe, now this is I am taking away from that sensationalization I am giving you a news by which everything will be smoothed out, it will be better and there will be a journalist but of a divine nature. We have journalism also in Sahaja yoga but then we talk of the miracles we talk of the savings, we talk of the good things that have happened we have, we have our newsletters and all that, but it's a very different type, another world. We have some journalists with us also. Done now?

Journalist: I thought there was no question

Shri Mataji: I think he has gone beyond questioning. (laughs) Alright. So thank you very much.

Sahaj Yogi: Why don't you come along tonight here.

Shri Mataji: Yes Try,

Sahaja Yogi: See how it works

Shri Mataji: If you can come along that's the best way, you see , best way, there's no challenge for it nothing no challenge, but it's something very really to be very frank, very new for you, not for Indians but for you its new, you must come and have a look, maybe I might be making money also possibly, ...laughs. Thank you very much. Thank you very much. Thank you all. May God Bless you.

This is the book. Have got some copies of that? We'll send it, tonight at the program you can have it. Should we go now, Thank you very much.

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At The Spiritual Point You Become A Seeker

Public Program

Auditorium Shell, Brussels (Belgium)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth. First of all, I must apologise for the small place that we have. But it gives me tremendous joy to see so many seekers in Brussels. It is a special category of human beings who are seekers, as it is human beings are the epitome of evolution, but seekers are people gifted with a special awareness who know that there is something beyond. They may not have known about it may be, they do not have in their concept what they are seeking but there is an urge, a desire to go beyond. Now, one has to know that whatever is the truth has to be known on our central nervous system.

It is not a mental conception or an emotional attachment but it is something that happens to our nerves. Like if there is a dog or a horse and we want to take it through a dirty lane it does not mind, but human beings find it impossible to pass through that dirty lane.

So, in our human awareness we have developed lots of sensitivities within ourselves, but when the sensitivity is developed in such a manner that one realizes that the joy does not lie in whatever things we are doing so far or whatever our forefathers have been doing, we have to go beyond then they are called as sages and the seekers.

Hundred years back William Blake has said about such people, men of God will become a prophet and they will have powers to make others prophets. So, the prophet is not the one who proclaims but has a power that he can make others prophet. For example, a candle which is enlightened has the power to enlighten another candle. So, we should not be satisfied by certifying ourselves as this or that or also adhering to something that has not given us our realization.

You should also not take me for granted, but as a scientist, you must keep your mind open to listening to what I am saying, which is a hypothesis for you but if it is proved then you have to accept as honest people.

Now as you have seen a spacecraft in the same way our evolution has taken place. Spacecraft. Like any living process of a seed sprouting, the seed has everything in it which comes out of the seed. Like in a spacecraft which is not a living process, but has got containers one into another built in, thus we have physical, mental, emotional and spiritual containers built into one another. No, no physical, emotional, mental and spiritual. So, when one container is thrown into the air which is accelerated by an explosion and is travels with a much greater speed then another one is again exploded and travels with a much much more speed, like that it goes the last where at the spiritual point you become a seeker, but then it is blasted and triggered into the space. In the same way, our evolution takes place, we are at a stage where we are to be now triggered into space, that is the kingdom of God. This is a very important time, I call it a blossom time.

Like out of one seed the whole tree has developed, leaves have come out, flowers have come out and now the flowers have to become the fruits. First of all, it is very high time for us to give up our mental projections and mental conceptions. You cannot conceive God, in human awareness. You cannot understand Christ, Mohammed, Buddha, anyone. with human awareness, because it is limited. You have to enter into the unlimited awareness, then only you can understand them.

This is a big problem of all the religions because they miss the point, they have become headaches now to all of us. So much so that people don't believe in God. They don't believe in His powers. But whatever is, it is to be seen and found out. For example, we cannot even create a stone. Leave alone the transformation of a flower into a fruit.

If you start thinking about that power, we get really very upset about it. But it exists, it works, the knowledge about this existed in India thousands of years back. In the west, the quest for new areas started much later. Much before that, much before that, in India people were searching inside, inside the roots. The growth of the west is like that of a tree, but I am talking to you about the knowledge of the roots. Here I am not to discuss the problems of India but discuss the problems of the west. And if you see to the real problem it is that we have lost our roots. If we have to nourish the tree we have to go to our roots, for which we have to become a subtler being, for which a transformation among human beings has to come.

Only by talking about peace, talking about bliss you do not get it. Talks have been talks, theories have been theories. Like this

instrument, if it is not connected to the mains it doesn't work out, in the same way, we are now to be connected to the mains. Supposing in an Indian village you take a television, they won't understand that you can see all kind of pictures in it from all over the world, but when it is put to the mains you find it's fantastic. In the same way, your whole machinery is made with great love and care and delicacy, and it is just to be put to the mains. But it is a living process, like sprouting of the seed.

One must understand we do not pay anything to the Mother Earth for it, do we? She doesn't understand money, in the same way, you cannot pay for it. Some people stand on their heads thinking that the kundalini will move upward towards the gravity. Its, its, it's not that way, it has to grow in such a manner that you have not to put in any effort what so ever, so the sprouting takes place Sahaj, sah mean with and ja is born with you, it takes place the sprouting.

Now, what is this kundalini? Kundalini is the power of pure desire within us, as it is if you see on the left-hand side we have the power of desire and right-hand side the power of action. One caters for our past and another caters for our future. As the by-product of the right you get the ego and as a by-product of the left, we get conditioning or superego. That is how a human being is made and after sometimes say about twelve years of age his whole being become separate into an identity into an individual.

At this time we should say we are like an egg of a bird. In the Sanskrit language, a realized soul is called a dvijaha means born again, also a bird is called as dvijaha. When the egg breaks then the bird which is matured inside comes out as a bird. In the same way when you get your self-realization established you become like that bird. It's a complete transformation, you feel the bliss on your central nervous system. You feel the peace within and you feel the cool breeze of the Holy Ghost flowing out of your hands and around you. Now, this kundalini is the reflection of the Holy Ghost as described in the Bible. Christ did not want to talk about it because he did not want to endanger the life of his Mother. But we must logically understand that there is God the father, God the son, and what about the Mother, Mother is missing. Have you ever heard of a father producing the child, that is the Holy Ghost, She is the Primordial Mother. In the, in Greece, it is called Athena. Ath means in Sanskrit, Ath means primordial and She has this energy like a serpentine has with the seven centres. That means Greeks knew because they call it is sacrum, a sacrum bone, but as everybody lost their point, this also knowledge was completely lost perhaps in the west.

Thanks to Columbus he did not come to India and he went towards America so we were saved. And this knowledge was saved also, otherwise, we would have lost it as well. So, this knowledge was practised in India in a very secret manner until the sixteen, sixth century. And then Adi Shankracharaya told about it very openly though Buddha had mentioned it, Mahavira had mentioned it. Now Buddha and Mahavira did not talk of kundalini, they just talked of self-realization, because they thought if they talk of something else people just start talking about God, talking about things and they think they have become Gods. So, he said you must first get your self-realization, even Mahavira said the same, you must get your self-realization. Being very practical, but intellectuals with their limited brains say that you need not to believe in God. So, at different times these great prophets also came they talked about at the time of Moses, but at the time of Mohammed, he didn't want to talk in that manner because it was a different country and at the time of Nanaka, he just talked of the formless God.

So that's how they had to adjust according to society according because such people had to break those concepts to put the right things into their heads. Like a little root take goes inside the Mother Earth and when it finds any obstruction it goes around it and establishes there itself. Human beings though are the epitome of creation very hard, but cannot understand the truth, they cannot understand the truth that it exists in a way that we have to feel it on the central nervous system. Because they were not realized souls, they have crucified Christ, they have given poison to Mohammed, they have tortured people because they did not know what a realized soul is. And how much could Christ talk about it, because they didn't allow him to live long? You will be amazed in England where people are supposed to be wise and intelligent, I thought so, for four years I was struggling with seven people. They didn't crucify me, no, but argued so much that I was really exhausted with them. There is no argument about it, it has to work out, the system that we had in before was to clear out every centre gradually and put the person in such a way that he achieves his realization. But now Sahaja yoga has become much easier than what even Kabira talked about sixteen century, sixteen-seventeen century. Because the seventh centre is now broken, so it is very easy to raise your kundalini put through your seventh centre so that you can see for yourself what's a wrong little bit at least. And once that happens, once that happens when you start seeing for yourself what's wrong with you and you correct yourself, you become your own masters. Of course, when the

kundalini rises the first boon you get is your physical wellbeing.

Many incurable diseases have been cured by this. Because all these subtle centres on one side or the physical side supply all our plexuses, and when they are nourished by the kundalini, which is your own pure desire, you feel alright like magic. Left-hand side when they are nourished you are mentally alright. Many mental diseases can be corrected, many people who have been to wrong gurus they have done wrong sort of search, have fallen into wrong traps, have belonged to some organised religions, have a problem in the centre of the centres, in the central path. But when the kundalini rises, she nourishes that part and that's how even those spiritual problems are solved.

As soon as you get your realization you start feeling absolutely relaxed and peaceful. When it rises above the centre of agnya then you feel thoughtlessly aware, aware but thoughtless, there is no thought, which is described by Zen. When it crosses this one then you start feeling the cool breeze coming out of your head and after some time you may feel also on your hands. But this is just a physical manifestation, but you become dynamic, this dynamism is not outside, is within. It is silent, is the compassion, it acts in a silent way and creates transformation in other people. The person who gets realization who becomes a prophet gets the power to make others prophet, by raising their kundalini.

This pure desire within you is the desire to become one with the divine. It is not yet manifested. All other desires are temporary and never satiable in general. But once this is satisfied you become the light, you don't see the light but you become the light, and you have the powers of the light, you become the witness and you become discreet, you become compassionate. The best of all you are so powerful that no temptation can bring you down. You are no more enemy of anyone but you are no more dominated by anything whatsoever. Such a person when he moves, he brings peace to that country, to that person whom he meets, this is what is called as paawanmurti means the auspicious personality.

We have lost the sense of auspiciousness, sense of purity, sense of sacredness. In this money orientation now, we have also lost the sense of innocence. But innocence is within us awakened, and we become a very powerful person, without aggression, without any bitterness, without frustration, absolutely self-satisfied.

This is what is your potential I am telling you, all this you have is your own. Actually, I don't do anything, really, I don't do anything, it just works out because you are ready. This is your own you get it and then you give it to others. Then you become the consciousness which is collectively conscious. which is, that your finger-tips can speak about your centres, you become, again I say you become.

It is not a mental conception that I am a Hindu, I am a Christian, it is not you, just become. You start feeling another person within yourself. And you start feeling yourself. The only thing after this redemption you are to become silt after this comforting you are to become silt, you are to be told, you are to be explained, what these are, how to decode them. Then you become the absolute, no more relative.

For example, if you have to find about somebody if it is a real person or not, how will you find out? Supposing, Christ comes before you, how will you recognize? If I say I am the Holy Ghost promised by Christ, how will you recognize? Is there any measure? That's why Christ has said you are to be born again. Now we have organisations who said we are born again, baptized and they came to hit me with Bibles, they are twice-born. It's not self-certification, it has to happen to you, and I cannot be guaranteed either. It may work, may not work, if not today, tomorrow. But you must respect yourself, you must love yourself and forgive yourself. The worst thing I have seen in the west is that people are extremely guilty. They feel guilty for anything silly stupid. The English language is even worse because every time they say they are afraid, what are you afraid of? If you are guilty, if you are guilty, if you feel guilty, please remember you are at the epitome of God's creation. Guilty, that's the only thing they feel.

That you should know, that Divine is the ocean of forgiveness and what guilt you can have that this ocean cannot dissolve. So first of all, forget about your guilt then only get your realization. This is the worst conditioning you have had. You are guilty of your forefathers, you are guilty of your brothers, you are guilty for yourself, for you are guilty of everything. But past does not exist and the future is not there, and in the present how can you be guilty? How your spirit could be guilty. If you are the spirit you

cannot be guilty. So, first and the foremost request is that you tell yourself fully that you are not guilty in your heart before going into realization.

You should be in a pleasant mood if you have to enter into the kingdom of God. There is another conditioning in the west that all the saints must look miserable. I cannot even act as a miserable person, because I am not, I cannot be a hypocrite so that's what it is, we have to be very pleasantly placed towards ourselves. May God bless you all.

Now if you have any questions, I will allow a few minutes for that and then we will have a realization. But not too many and not aggressive questions and also not questions of what you call contradictory or sort of you see ask simple questions because you see this is no parliament going on here, and also one more thing I tell you, by asking questions you will not get realization, it has to happen, that's a different thing asking questions.

Audience asking question. People laugh

What is the question?

What is he asking? You see again you are asking the same question

What is he saying? What is he saying?

Let me hear. No, no, what is he asking let me hear.

Audience: Have you got a sexual life?

Shri Mataji: Must you ask such a question to your Mother, will you? Please go and ask your mother and then come back. Alright?

No, no, you have no sense of respect, you have no sense of respect, you don't ask this question to your parents, now you have no sense of, I am a sixty-three-year-old woman and you must behave yourself. Must know you have no sense of respect. No, no, no, no no, this is no way to talk, it's arrogant, arrogance.

Alright now you don't get angry, you see he is just trying to provoke. Don't get angry, let's not, alright let it be, let him go out now, please.

The audience asks a question

Sahaja Yogi: It is a sensible question. What is the difference between the experience of self-realization and experiencing of moving from steps to steps you move from mental level to spiritual level....

Shri Mataji: It's a sensible question. Now the question is that what is the difference between the self-realization and the different stages through which you pass.

Actually, you do not pass into many stages. Unless and until you are obstructed on your way. Actually, the kundalini just shoots off in a second. I would say the split of a second. But if the personality is such pure then it happens. I do not mean by purity anything sinful but supposing there is some disease, you are guilty, or any such thing, kundalini will stop

Now the first blockade people feel can be in the stomach, can be here, but as soon as kundalini crosses this centre, you enter into the limbic area, a limbic area which is the, actually is the kingdom of God within ourselves. Where you go between the two thoughts

and you go in the present and there is no thought if you want to think you can think, otherwise you don't think. But it does not

stop there it shoots off here. Most of the people, most of the people, get the realization, but it is the light that has come in you, but you have to see what's wrong with yourself, your instrument is to be corrected.

I will give you the example of a bird, which comes out of the egg, egg breaks alright, it gets the breeze alright, but still it has not come out of the shell sometimes, it has got all the things of the things on its thing, it has to come out of the shell fully. But most of the birds do come, but some do not, but those who do not come out also can work it out and can come out themselves, with effort there. Then you have to learn how to fly, that's the only part which is very important, where Christ has given a very beautiful parable of the seeds that were sprouted and wasted.

Audience: question

Sahaj Yogi: What does it mean to become realized or it is only to believe in it?

Shri Mataji: (Laughs), Not believe it, blind belief is not good, you are already built in like that, you are made like that. Even if you do not believe in it you are there. But if you do not want to have realization nobody can force you. We have to just ask for it and it works out. There is nothing to be done much, which will take, I will tell you, you are a great seeker and I will tell you how to do it, we'll have it done.

Audience: Question

Shri Mataji: Yes, yes it's a very good question, she is asking do you stay that way?

That's what I am saying that the kundalini first comes up with a shot, but then it goes down and looks after the parts that are not alright, so you must learn how to keep it there. That's the only point you have to learn. That's all. That's we have a centre here, we have a centre here.

Audience: Question

Shri Mataji: I know I should have come for a more period, next year I'll come for more time but we have a centre and we have very well-equipped people who'll help you and then you can help others.

Audience: Question

Shri Mataji: Give them the address of the centre. Let him tell the address.

Clearly, clearly, they can't get you.

Time

We are importing also people, we are importing people for the follow up like Dr Bogdan, or Dr Warren, they will be here for follow up, one from Australia, one from Russia, no I am sorry from Australia.

Also, also tell them about tomorrow's program if they want to.

They are all very young people but we also have some senior people, but see in such a short time how much confidence they have gained.

Will it be possible for you to be seated? Is it possible? Try if possible. If possible.

Now those who do not want should go away, don't disturb others. It's not being civil. It will not take too much time as I told you,

but don't disturb others. All of you have to do it otherwise please go away. You are not here to just to disturb others by looking at them.

So many, I feel so sorry, there are younger people, they should get up and give seats to the older people, would be better. There are young people, you can get up from your seats and give to some older people, it will be nice because they can't sit on the ground. Alright? Some younger people, you also ya, just young people can sit on the ground very easily please, that's very kind of you, thank you, thank you very much, thank you. Now some of the older people can come here. Who cannot sit on the ground come here? We have to adjust ourselves, we are all for one thing, for our realization and we have to help each other. You can come up, some of you can come up, where people can come up, yes yes come along, come along, come up here, here, come here, there's room, here also you can sit down. Can keep the flowers up there, and sit there, Sahaja yogis, puts the flowers up, let others sit down, you can come and sit, that's good, take out your shoes, you'll be comfortable. Aha, good good. They are great seekers, may God bless you all, may God bless you.

Now the very simple thing has to be done, very simple. You have to awaken your own kundalini which I will tell you now, very simple. This the left hand is symbolic of our desire, and the right hand is symbolic of our action. I want you to awaken your own Kundalini. And I will tell you how to do it, by placing the left hand like this, expressing the desire and the right hand on the different centres, on the left-hand side which I will show you just now.

Be comfortable, you can put it on your lap. Be comfortable, first thing is comfortable.

Alright now with the right hand, right hand you have to put on different centres, first on the heart where resides the spirit. Second on the upper part of the abdomen which I'll tell you, then in the lower part of the abdomen, then back again on the upper part of the abdomen, and then on the heart, which I will tell you one by one. Then you have to put the right hand here, between the neck and the shoulder, little backward, and this is the worst centre because when you feel guilty this centre is caught up and that's how the kundalini doesn't move, here from the front. Not like this, not like that, from the front, here, just try to touch your spinal cord if possible, not the whole but part of it the left side. But from the front side, that's, that's the one which, which gives you spondylitis, angina, gives so many troubles. Spondylitis spond and also angina, heart trouble, all comes because of this centre. Then you have to put your right hand on top of your forehead, like this pressing on both the sides, then on the back, then you have to stretch your hand like this, put this area on to the fontanel bone area which was a soft area, as a child you had that, press it hard and move it seven times, but this you will do later when I tell you.

Now, it's very simple to do, I will tell you one after another. First of all, one must know that we have to keep our eyes closed, we are not to keep eyes open, take out your spectacles, it will help your eyesight, don't have your spectacles and close your eyes throughout, because the attention is staggering. The kundalini rises like this, attention supposing is my saree and the kundalini rises through it, pulling the attention inside, when it pierces through, the subtle sensitivity flows on the brain and thus on your central nervous system.

So now you have to just put the left hand comfortably, be comfortable, if there is anything tight here, here, just loosen it a little bit and sit straight neither bending nor backwards. Do not concentrate anywhere, keep your attention free and loose.

Automatically it will work out. So please close your eyes and don't open your eyes till I tell you. Now left hand towards me and right hand on your heart. Right hand, right hand on your heart, you should put it under your coat, if you have a coat, better. Now here you have to ask me a very fundamental question. You ask the question you can call me Shri Mataji or you can call me Mother, Mother am I the spirit? Ask this question three times. Mother am I the spirit? Mother am I the spirit? Mother am I the spirit? This question is followed by another, if you are the spirit, you become your own master. So, the second question comes in, when you put your right hand on the upper part of your stomach and there you ask a question on the left-hand side and you ask the question because it's the centre of the master, Mother am I my own master? Am I my own guide? Am I my own guru? Please again don't mistake, please put your left hand towards my left hand towards me, and the right hand on the left-hand side of the centres.

Now, we go down on the lower part of the abdomen, which is the centre of the divine technique, which is the pure knowledge, knowledge is not what you know through your understanding, through your brain, but the knowledge on your central nervous system.

Now at this centre, I am sorry I cannot cross your freedom, so you have to ask for it, six times you have to say, Mother, please may I have the pure. knowledge, Mother please give me pure knowledge. Six times, please. Wonderful people. Candle and the light. Hmm

Now, now the kundalini has started moving, which you may not feel, but it has started moving. You put your right hand on the upper part of the stomach, where you had put it for the mastery, and now you have to assert with full confidence saying, Mother, I am my own master. Say ten times with full confidence, so the kundalini will move higher. Hmm.

Ten times please because there are ten sub-plexuses of the centres which are our ten commandments and we have ten valencies. These centres are created within us by ten prophets. Ten major prophets. Now, (I say the whole thing so that you can translate the whole thing). Now raise your right hand on your heart again, and here you have to say with full confidence again, twelve times on your heart, on your heart, on your heart, not on your back, but on your heart please, please put it on your heart yes, now here you have to say, of you have to say twelve times with full confidence in yourself, Mother I am the spirit.

Now place your right hand in the corner of your neck and your shoulder on the left-hand side and press it hard. Here now, you have to say sixteen times, Mother I am not guilty, sixteen times. As I told you that Divine is the ocean of love and bliss and compassion but above all, it is the ocean of forgiveness. And it is the divine which is anxious to give you realization, so please say, Mother I forgive myself, I am not guilty at all. Those who still believe that they are guilty and they must go on thinking like that can say to punish themselves hundred and eight times. Because if they get the punishment, they feel relieved. Don't count your guilts and so-called sins. Sixteen times, please.

Now raise your right hand on your forehead across and press it hard, here you have to say, Mother I forgive everyone, how many times is not the point, say it from your heart. Many people believe that they cannot forgive, but it is a myth, whether you forgive or not forgive. But if you do not forgive then you play into the wrong hands. You harm yourself.

So now put your hand on the back side of your head, and press it hard, hold it hard. Now here for your satisfaction, you have to say, O Divine, if have done any mistake please forgive me. Don't count your mistakes please, even whatever I have said forget it. Now Good.

Now put the hand, stretch the hand and put it on top of your fontanel bone area, which was the soft bone in your childhood. Press it hard and move it seven times please saying, Mother, I want my realization, because I cannot force you, you have to ask for it.

(Mother blows vibrations through the mic, a few times).

Now please take down your hand, open your eyes, very slowly, very slowly open your eyes, now without thinking put your right hand towards me like this don't think, don't think, don't think, and now try to feel on top of your head about four inches above see, move your hand and see, left hand, left hand, with the left hand.

Now try to feel the subtle, subtle cool breeze coming out of the Holy Ghost. Now turn around, put a left hand towards me like this, once more, right hand. Now you can feel the all-pervading power of the Holy Ghost.

Now just put your both the hands up, loosen your head put it back and ask a question Mother is this the cool breeze of the Holy Ghost? Is this the compassion of God? Is it His all-pervading power of love? Is this the Brahm Shakti described?

Now put down your hands and see for yourself. Are you feeling in your hands, please? Those who have felt through their heads or through their hands raise both your hands. Both the hands please, quite a lot of people, most of them have felt it, now I'll tell you one more thing which everybody should do, you first give protection to your auras, seven times, whether you felt it or not do it, because your kundalini is awakened you might have not felt because of this centre. And then I will tell you how to raise your own Kundalini.

Don't disturb others, please wait for one minute more. Now go like this it's the way, I'll tell you how to it but this is how we have to give protection to ourselves seven times. Now let's start on top of your head, one, all of you, one, don't think, again, two, everybody please do it, then you will say Mother we did not start, three, please do it please do it, it's nothing much, its four, please do it don't be obstinate, five, it's six, its seven. Now, how to raise the kundalini, it's very simple, you all can do it at home. Put the left hand in front of your kundalini, now the right hand has to move up front down back like that clockwise, and the left has to move straight like this. and you have to take it on top of your head I'll show you. Come along now start it let us do it, watch your left hand, push back your head take it on top and give it a twist and now tie it up there, tie it up there, again, let's do it three times, again do it, watch the left hand, now push back your head, give it a twist and tie it up, again do it please, watch your hand now three times you have to tie, one, two and three. Now see how you feel in your hands, very much better, alright? Good. Now some are feeling on the right hand some are feeling on the left hand, there is a balance to be given so you put the right hand towards me and left hand like this. This is what's going to the ether the problems of the right, those who are futuristic think too much, plan too much are right sided. Put the right towards me and the left up, tell them. Right, left like this. No right hand towards me left hand like this. Now you might get hot, if you are feeling hot you have to say I forgive everyone. And some of them must be feeling down below so they have to take it up like that. On the right hand. Now see, feel it, flowing quite a lot.

Now the left hand is the emotional side, left hand towards me and the right hand towards the Mother earth. It clears out. Hmm better, now how many of you are feeling on your head or on your hands raise your hands. All of you those who are feeling, have felt it all together who all have felt before also, don't think don't think because you think it stops. Don't think, you had more, many more before what has happened, they have started thinking. Don't think, then it will work out, put attention here, you may say Mother kundalini come in my head, seven times, could be better. No, you can ask the kundalini if you want. Mother, come in my head, it will work out. Better? All of you. Haan better, the head is the problem, the head is the problem, ha better now? Did you feel it? No? No? You say Mother come in my hand, just put your hands towards me, you should, you are a seeker why shouldn't you feel? Makes no difference whether whatever age you are, you should feel it, now don't feel guilty if you are not feeling it. (laugh, that's the main problem is) Haan now better? Better! You'll feel extremely relaxed. Now I am having a program tomorrow again I promise you next year I'll come for a longer period, but we are sending two doctors here for the follow-up program. Please attend the program and see that you get your realization fully, you can feel each other's realization also, you can feel each other realization.

This is the realization, the energy has started but you must know what it is, you have to know how to use it. So, do not waste it, respect your realization, a little more time and you'll be alright. So please come for the follow-on program, though I am not here, they will tell you all about it whatever you want to know. May God bless you all.

Be silent, be silent, don't talk too much, go silently home, don't discuss it, don't discuss it. Just be in it, will you tell them in French? Fine?

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2 July 1985

Is There Anything Beyond The Human Awareness?

Public Program

University of Gent, Ghent (Belgium)

Talk Language: English | Transcript (English) – Draft

Public Program in the Auditorium at the Faculty of Science (Faculteit Wetenschappen), Campus Ledeganck, University of Ghent, Karel Lodewijk Ledeganckstraat 35, 9000 Gent, Belgium.

Introduction by a Sahaja Yogi:

It is my privilege to introduce Shri Mataji, a wonderful personality, who I hope you will all meet in a very deeper way in the program. Shri Mataji is the founder of Sahaja Yoga, in which the union with God becomes an actualization. Shri Mataji actually gives this deep experience and you should get it tonight. This is an actualization, it should happen, you should enter a silence. Depending on the clarity of your nervous system, you should enter a very deep and holy silence. At the very least you should be light(?) and relaxed at the end of it.

Shri Mataji herself is the wife of a diplomat, the Secretary General of the United Nations International Maritime Organization. As such she travels the world and shakes the hands of presidents and prime-ministers.

Does anyone here not understand English? I am sorry, because we were limited by Flemish.

Anyone who does not speak English? Who does not understand English? Hands up? Who does not understand English.

It is all right. You'll get the experience, this is just a little [talk? unclear], you wait for the experience.

(translate?)

Shri Mataji herself is a very cultured, very educated lady, with medical training, hence my particular interest as well but behind this external role that she plays, as well as a housewife, she has the capacity to actualize Self realisation. She has the capacity, the energy to give everyone the connection with God.

It is quite unbelievable, it does not fit in with previous reading on the subject, but Shri Mataji was able to give it instantly.

When I entered this deep silence several years ago, I also felt a cool breeze emanating from the top of my head and a cool breeze which I felt from the palms of my hands. So I asked Shri Mataji what this was. She told me that in a Christian tradition it is known as the wind of the Holy Ghost. The great Gnostics knew it as Pneumos or Pneuma, the wind of the Divine Breath, and the Muslims have called it the Ruh.

The great Indian reformer of old religion in the eleventh century knew it as the Ananda Lahari [sea of bliss and truth]: this was Adi Shankaracharya.

So, these are words in different cultures, names given by different religions, different cultures to the same thing.

This particular energy is awakened by Shri Mataji. It resides in the base of the spine, in the sacrum.

It rises spontaneously and effortlessly, pierces through seven gates, or seven centers within the spinal cord. And finally pierces the seventh center, on top of the head, and can be felt as a cool breeze, on top of the head. This energy which resides as a potential in every human being is the reflection of God Almighty within every human being. It is the desire of every human being to rise above to reach that deep and sublime peace which we cannot seem to reach in this hectic world.

Shri Mataji herself is also very much a mother. She gives this second birth to us. She is a very warm and compassionate personality. As an example in the early days, she took in drug addicts who were at the end of their almost natural lives. She treated them in her own house for several months. With one particular one, he did not have any clothes, she gave away the suits of her husband. So this is just, if you like, a one example of the way she communicates with all of us with compassion.

When this energy rises within us, it rises, connects with the heart, where the eternal spirit resides within us and then continues on to pierce and join up with the all pervading.

Many people have got their realisation in the world, in the last ten years. Shri Mataji tirelessly tours the world and gives programs like this, giving realisation to everyone. For instance, in Italy, several months ago, 1500 came to programs, thousands at a time in Australia, four to five thousand at a time in India, all got their realisation. All felt the cool wind.

And this is what Shri Mataji will be offering tonight. We had quite a successful program last night in Bruxelles, which a lot of you may have attended.

At a technical level, once you achieve your realisation, you start to feel the cool wind on your hands and on your head, but you all may also feel heat or tingling as well in your hands. Shri Mataji has helped us indicating what these tingles mean. Each of these fingers corresponds to one of the chakras. The same colour corresponds to a center within the spinal cord. These tingles correspond to blockages within the autonomous nervous system, which impede the full rise of this holy energy. These blockages may reflect physical, emotional or mental problems within ourselves. As an analogy you, before realisation, we are like a still riverbed without any water in it, a dry riverbed with rocks in it, with rocks, impediments, dirt ...

But when the gate is open, when the dam is open, the water of life enters this riverbed. This water, this energy swirls around rocks and causes, if you like, a disturbance which can then be recognized. But this water also has the capacity to clear the impediments and the blockages from the system. Once these blockages are fully removed from your system you enter your selfrealisation in a much deeper way. So please come to our follow-ups, which will be held certainly on Friday, Saturday and Sunday in Bruxelles and tomorrow in Ghent, where all these things can be explained to you and you can develop your realisation in a more full way.

Shri Mataji, by her great capacity, gives the self realisation easily, but once awakened it is up to you to keep this energy, this kundalini up. There are various qualities associated with each chakra. The bottom-most chakra emanates, when it is awakened, it emanates innocence. It supports the whole tree of life. Shri Mataji has the capacity to regenerate our innocence so that we become more like children. Not childish but childlike.

The second chakra, painted here, deals with a person's creativity, his capacity to create, to think, to paint, to write poetry, songs or even just to do his work. This is all improved once you get your connection.

This chakra here lies in the center of the abdomen, behind the umbilicus. When you clear the impediments from this chakra, which can feel like worries, money-worries, family-worries, (?) – worries, any worries which have to do with this material life of ours, then what you feel is pure satisfaction coming from this chakra. The energy of pure satisfaction. As an example, once in India having been to Shri Mataji at a big program, I felt extremely good. We were offered very simple food on simple plates outside on very rough tables and chairs. And this food was the most satisfying food that one had ever tasted. I looked around and talked to an Australian, who was sitting next to me and he was a very satisfying conversationist. And looking up into the sky, at the trees, at the ground, all seemed very satisfying. Then the realisation dawned that the satisfaction was not coming really so much from the meal, or the world, or the people, but it was coming from within, from within this chakra here. So came the insight that it is not so much what is outside, but what is inside that can actually satisfy you.

At an early stage I used to be quite fearful of Shri Mataji. One [?] new things with some insecurity. Shri Mataji kindly gave tea and a meal. I think we will finish here and allow you to feel the experience of our mother Shri Mataji.

H.H. Shri Mataji Nirmala Devi:

Please ask them to come down, it will be better.

[You better do it. You can. In Flemish you know. One language]

I bow to all the seekers of truth. When we talk of the truth, we have to ask a few questions to ourselves. First question should be: why are we on this earth? Have we found out the meaning of our life? Is there anything beyond the human awareness? Is there any arrangement or a technique, lies within us that can reveal us the truth?

When you start thinking on those lines, then a thought comes to you that maybe the human awareness has not reached its climax and that is why there are so many problems in our world. Maybe something has gone wrong with our discretion that we have gone to the wrong side of life which is destruction. And if you follow the thread of our movement, you will very easily discover [that it is not very constructive? = Not very clear]

And what have we to do to make it constructive for the progeny, for the next generation. If there is God, what is He doing? Has he

made any arrangements for us? Within ourselves, or without? If he has done so, than what about it?

Loudly

Than we have to (Please come down. It will be better for her also).

You are hearing, all of you? Are you hearing her all right? Good.

If there is such arrangement, should we not find out about it from some other sources, than whatever we have known before? So the truth is that there is an arrangement within us, built in during our evolutionary process. Now, what is that, which is built in us? Many of you must in your seeking of the truth, must have come to know the word 'Kundalini', because there has been many books written about it, last hundred years, I think, in the Western language.

But if we go deeper, about two-three hundred years back, we find that whatever is written in these modern books is absurd. The latest who wrote about it was Guru Nanaka and Khabir Das. They have written about Kundalini and nobody has said, nobody has said so far that Kundalini awakening creates problems, that it gives you heat, that it is, nobody has written that it gives you heat. Nobody has written that you start jumping like a frog. Nobody has written that you change your dress and you become godly. Nobody has said that a godly person is an abnormal personality. So now, we have to know that whatever we have learned from these books, is something absurd and juxtaposition to the truth.

When you realize that whatever is written about Kundalini by Westerners has come out of some books which were translated into English language or some Western language. Now one has to realize that there is a regular movement of our growth in our awareness. For example in this chart, when you see there are seven centers. They represent the evolution of our human awareness from carbon.

The first center that you see, is the red one, represents when we were just matter, or we can say when we were carbon. Up to the animal state it represents, because we were nothing but matter till carbon came into being. From carbon amino acids were made (a couple of repetitions of that), and from amino acids then the life was made. That is how life came into being. Now, when life came into being, than you know it started first in the ocean. That is how the animals started growing, or we can say the vegetable or say plant life. Now this plant life started growing and then we became animals, and from animals then we became human beings.

Now, when you become the animal, you were not aware that you were going to become a human being. And when you are a human being, you do not know that you are going to become a super human being. But that is what is lacking in us, that we do not know, that we are going to become super human beings. But there have been great saints and prophets, who have said that you are going to be, you are going to become super human beings. There are scriptures and prophecies and many saints and many poets. They have said that the time will come, when you will all become prophets. William Blake has clearly said that men of God will become prophets and they will have power to make others prophets.

Now, the thing is, if you have to become the prophet, what it the [means?] Now Christ has said that you are to be born again. What does that mean? How it is going to work out? Supposing somebody says 'Now, I baptize you', artificially, do you get a new awareness? Or somebody says that 'I am a twice born person'. Do you become? We have to be honest about it. If you are seeking the truth, you should be honest. Truth is not meant for dishonest people. Those who honestly want to know the truth, will know. But those who just want to stick on something that is falsehood, then why should they know the truth?

Now, the main thing is that, when you know the truth, you know it on your central nervous system. If you know any truth by your mind, is not the truth. Supposing I tell you something false. How will you know if it is false or true? Supposing I say this is very hot. How will you know this is hot or cold? Something has to happen to you, so that you get that new awareness. When you get that new awareness by that you will know whether it is true or not on your central nervous system. This is the test of the truth.

Now if evolution has to take place, you cannot pay for it. There was a buddhist who came to us and he wanted to pay me. And I said you cannot pay for it. He said all the lama's take the money. They thrive in this money, they prosper. So I said forget it. You cannot pay money for something that is Divine. This Divine has to work within yourself. And when it works, you have to feel it on you central nervous system. It is not some sort of a conception that I am a twice born. Supposing I say I am the governor of Ghent. Will you believe me? You won't, because as a governor I must have some powers. In the same way, if you become a twice born, you must have some powers of you own. Then how can you say, that I am this and I am that, when you have no powers. It is a false certificate. In the same way, when you become a realized soul, when you become the absolute, you get powers.

Many people in modern times now have got some horrible people from India who are absolutely fake, and they follow those guru's and say that 'we are following this guru and are following that guru'. But by following any guru, do you get any powers? Now one gentleman told me that one guru touched him here (Shri Mataji points at her bindi) and he saw the light. One gentleman told me he touched his agnya and he saw the light. Now by seeing the light, you do not become the light, do you? If you are the

light, you do not see the light, do you? But you have the powers of the light. And the powers of light are such, that you can see yourself. And you can see others. If you can see yourself, and you can see others, then we can say you are the light. But if you cannot see yourself, inside, and you cannot see others, then you are superficial. If you just say that somebody is like this or that, and you criticize someone, it has no sense. But if you can feel the inside centers, subtle centers of another person, then one can say 'Yes, he knows'.

If you know only about your own centers, and about others centers, we say that you know through your new consciousness. Now the new consciousness is called as collective consciousness. Now this consciousness opens out in our nerves and you can feel it. You can feel your own centers and the centers of others. Also you know how to correct the centers. Also you know how to make another one, another person, a prophet. These are the minimum powers you get, but the centers represent your physical being, your mental being, your emotional being and your spiritual being. If you know how to correct them, then you are powerful. Now we have to energies within us, which are acting as sympathetic nervous system. One energy is the energy as we call it as the power of desire, on the left side. And the another energy, on the right hand side, is the power of action. Now the central energy is the energy of our evolution. Now the fourth energy is the energy which is dormant, is sleeping. This is placed in the sacrum bone. That means Greek knew about that it is a sacred bone. This is your potential. This potential has to be awakened. If it could be awakened, it will evolve you to the new dimension. And by that you will know that you have achieved the epitome, the last, the end. Of course, you need not pay for it and there is no effort needed. There is no obligation.

If you are a light, like this candle which is enlightened, it can enlighten another light. Those lights are really the men of God, who are seekers. And once they get enlightened, they can enlighten others. Of course, as you come in this house, [to?], and you want to put on the light, you tell me 'mother, just put the switch on, all the lights coming'. But there is a very big organization behind these electrical arrangements. And, also, there is a big history. But you need not know about it. if you want to know, you can know. But only thing you have to do, is to push the button. In the same way, enlightenment takes place, sahaj. Sahaj means spontaneous. Saha means with, ja means born, so it is born with you, the right to become a yogi. Yogi is a person, who has a, who has united with the divine power.

There is divine power around us, which we cannot feel. For example, these flowers become the fruits, how? This all-pervading power does that. For the first time, when you get your self realization, you start feeling the all-pervading power. And for which you do not have to pay. Because it is a living process. For sprouting a seed we do not pay. In the same way we do not pay for the sprouting of the Kundalini. This is very simple, but people want to do everything in a difficult way. They want everything complicated, but you must know it is vital, it is so important, vital. And for that, anything that is vital, it cannot be complicated. For example, if your breathing was complicated, how many would have existed? So, as it is the most vital thing, it works out very simple. Moreover, the time has come, that it should happen now, to masses. And that is what it is going to work out in you. It is your own, only you have not known about it.

Now, I would like you to ask me questions, if there are any, but sensible questions and no aggressing questions and then we will have the realisation session.

Can you come down? You are too far away. And the hall is too big. Yesterday we had people who would fill in two halls like this. And, today we have less people, so, I think, better come together.

If you have any questions, please ask me. No questions. Alright. Thank you.

Yes, please. What is he saying?

A man in the audience is asking: How you have discovered the Kundalini power and Sahaja Yoga?

Shri Mataji: I am it. What can I do? I just have it. What can I do? As you are a human being, I have this power, also, but you can have it, all of you can have it. For example only one fish came out of the sea, and then many came out. Because I paid attention to it, and worked on it. And that is how I have, but you can have it too. Like Edison worked to find out about electricity, I also worked very hard to find out about en-masse realisation. That was my concern, my study. Alright? Thank you.

Now, what else?

A woman is asking: whether the last thing a human being should have, is peace with himself.

Shri Mataji: Of course. Peace, blessing, everything within, everything within. You become the witness. This is the power of compassion and love, which is silent, but which acts, which is within you. You are already feeling it.

So now let us have our realisation. Is a very simple method. You all should follow it. If somebody does not want to do it, should go away, do not disturb others in the middle. It takes about ten minutes hardly.

You have to take out your shoes. We have to take help from the Mother Earth.

(Robert, what is it? They do not know? They must know this language. Aah, they do not know? -the translator asks if there are people from Bruxelles and speak Dutch-)

They understand. No? How many do not understand? Alright, let's have one more, but we do not have any now, that is why. We have only two.

Now, can you come here to speak French, someone? You can do alternately. Who, [name?]

Love has only one language. Alright, what you do, is to alternately take from her. Alright. He does not need a loudspeaker. Good.

Now, please put both your hands on your lap like this. Be comfortable, and relax does not mean that you droop down, but sit straight. Now we have to know that the left side represents the desire, so put the left hand all the time like this desiring to get your realisation.

Now, the right hand is to be put on different centers by you, so that you raise your own Kundalini. Now, the first is your heart, where resides the spirit. And then is the upper part of your stomach on the left hand side. And then in the lower part of the abdomen, on the left hand side. Then again on the upper part of the abdomen on the left hand side. Then on your heart again. Then, then on the spinal cord, placing like this on the left hand side between the corner of the neck and the shoulder. This center is always caught with the Western people, because they always feel guilty for nothing at all. Why should you feel guilty? They say that Christ died for our sins, he suffered for us. He is to be awakened, that is all. But what is the use of feeling guilty? So I have to request you at the very outset, to say in your heart, sincerely, that you are not guilty.

Now, second thing is here, on the forehead to put your hand and press it hard, on both the sides. Now place the hand on the back, and hold it tight here, at the back. And then you have to stretch your hand, and put this part, this part, the center of the palm on top of the fontanel bone area, which was a soft bone when you were a child. Now, press it hard, and seven times move it clockwise. That is all you have to do, which I will tell you one by one.

Now, first thing you have to do is to close your eyes and not to open them till I tell you. Please put your left hand towards me like this and close your eyes. Now put, no, on the lap, put the hand on the lap. Now put the right hand on your heart. Please do not open your eyes. Now, close your eyes, please close your eyes. Now, you have to say, in your heart, or ask a question in your heart. You can call me Shri Mataji or Mother: 'Mother, am I the spirit?' Three times. Three times.

If you are your, if you are the spirit, you become your own master.

Now, take down your hand on to the upper part of your stomach. Put both the feet on the ground, on the earth, properly [inaudible word]. Here you have to ask another question. Please do not open your eyes. Here you ask a question: 'Mother, if I am the spirit, am I my own master?' Three times.

Now, please put the right hand in the lower part of the abdomen on the left hand side. Press it hard. Here you have to know that I cannot cross over your freedom. This is the center by which you get knowledge of the Divine technique on your central nervous system. So here you have to ask: 'Mother, please give me true knowledge, give me your knowledge'. Six times you have to ask. Six times.

Now, raise your hand on the upper part of the stomach. Now the Kundalini has started moving, but you have to give her full assurance on this center of mastery. So now you have to say here with full assertion and confidence: 'Mother, I am my own master'. We say ten times, because there are ten sub-plexuses.

Now raise your hand to your heart. Again, to make way for Kundalini you have to say twelve times on the center: 'Mother, I am the spirit'.

Ah. Now raise this right hand in the corner of the neck and the shoulder, on the left hand side, from the front, and press, and press it hard. Here you have to say sixteen times: 'Mother, I am not guilty'. You have to know that the Divine is the ocean of love and compassion, but above all it is the ocean of forgiveness. So please say it sixteen times, and if you do not, if you do not feel

that you are not guilty, then you should say it 108 times to punish yourself. You have to be pleasantly placed towards yourself. You have to forgive yourself.

Now raise your hand on top of your forehead and press it on both the sides, hard. Now, here from your heart you have to say, how many times is not the point: 'Mother, I forgive everyone'.

Better

Now, put your right hand on the backside of your head, and press it hard. Here you have to say, for your own satisfaction that: 'Oh Divine, forgive me, if I have done anything against you'.

Now stretch your hand and put it on top of your head. Right hand. And move it clockwise. Seven times. Shri Mataji blows in the microphone.

Now please bring down your hand. Slowly open your eyes. Now do not think about it. Now you can feel it on top of your head. If you put the right hand towards me and the left hand on top of your head. Right hand towards me. Right hand towards me. Right, right hand. Now see if there is a cool breeze coming out of your head. It is a subtle thing. Now try with the left hand. Now see if there is a cool breeze. Once more, try with the right.

Hm.

Now you put back your hands and your head and ask the question: 'Is this the cool breeze of the Holy Ghost?' 'Is this the all-pervading power of God's love?' 'Is this the Brahmashakti?'

Now take down your hands and see. All those who are feeling cool breeze in the hand or in the head, please raise both your hands. Most of you are feeling it already. You all have got it. Those, those who have not got it, we will see you also, we will see you later.

All right, now, one more thing we try, which will fix it.

[Shri Mataji makes a sound and moves her hand like: yes, you got it and laughs. People applaud]

Now, it is so simple, and you feel the joy of it. Now, we try one more thing, how to raise our own Kundalini. First we have to give ourselves a protection. With our own hands, whether you feel it or not, you give it.

Now, you start moving your hand on top of your head, like this. Now, we do it seven times. Let us look. One, all of us, again, is two, again, everybody, is three, give yourself, proper protection, is four, is five, is six, is seven. Now, to raise your Kundalini, place your left hand in front of the Kundalini as they are doing it. Sitting down. And you have to move the right hand, later on when I tell you up, forward, downward, backward, clockwise around it. Then you have to raise the left hand, looking at it and you have to put it on top of your head and twist it and I will tell you how to give a knot. Now watch your left hand. Let us start, let's go, now put back your head and give it a twist and tie it up. Again, again, now, give it a twist, two. Now, give it a twist, again, three times, three times, one, is two and three. Now see, you feel absolutely free.

All right? It will work out. Do not think, if you think, do not think. If you are thinking, you say 'Mother Kundalini, come in my head'. 'Come in my head'. Three times. Keep your eyes open, and do not think, you watch me without thinking/.

This is the silence.

May God bless you all.

There is going to be a follow-on program, here, on Wednesday and Thursday. So, tell them the address, who will tell.

Loudly. You say that. You told them? All right. She is told. What time?

No? All right? It will be all right, just a minute.

In the following program you will know how to manage it, how to manouvre it. It is there. You did not feel it there? You must forgive, you did not forgive. Put your left hand like this and forgive. Say: 'I forgive'. Like this left hand, left, left. Now say 'I forgive', you must forgive. I forgive, say it from your heart. I forgive everyone. Better? It will be, it will be soon.

Ha, better now? No, just see her.

Now, we have people here, who can look after you. Who have not got, can talk to them or those who want to know about it, can talk to them now, if you want.

Allright? As yet, she has not got it. She has not got it as yet. Ask her to help her. Come on. Those who have not got, please come out here. Come along. You have felt it now?

Sit down, sit down, on top of that. Come along, sit down.

Please. No, come along, you sit down there on top. [work out?] No, because there people have to work on your back. You can sit

down there on that. Yes, please come. Please sit down. Alright. Now put your hand like this.

Allright, now?

Coming closer you are feeling it, coming closer to me.

Allright? Now, you got it already.

Hands like this.

Hah, better. They are already feeling it, coming closer to me.

She has got it? [?She says, there is vishuddhi?] She has a vishuddhi

Now come.

Are you feeling now?

Coming closer to me, you are feeling it more. I think sitting higher to me was not good.

Hah, are you? Now feeling?

You have to forgive.

Not yet? She, she does not feel it on her hands. She has to forgive. Tell her to put her right hand towards me, left hand up there.

You got it? You got it, sir? You got it? You got it? Now, who has not got it? Please put up your hands, so far the hands.

This gentleman, just see them. Come forward. This gentleman, you have not got it as yet? Alright. Him also.

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A New Awareness: Self-realisation

Public Program

Het Nederlands Congresgebouw (World Forum), The Hague (Holland)

Talk Language: English | Transcript (English) - Reviewed

I bow to all the seekers of truth.

I'm very sorry for being late today because they miscalculated the time that it will take to reach this place.

We are talking about truth. Truth that we know of cannot be conceptualised, cannot be mentally understood. We have to know that truth is beyond mental conception. If we believe that this piece is hot, or this piece is cold, (pointing to the microphone) it's just our mental idea. But we have to feel it, experience it. The truth has to be known on your central nervous system. It should not be just a conception that; "I'm very happy. I'm very joyous. I'm very blissful. I have found the truth.", because truth can only be found out through our evolutionary process. We cannot achieve it through our human awareness. Human awareness is limited and whatever we do through our human awareness is also limited. If we have to ascend higher, we have to have a higher awareness, a superior awareness.

This has been described thousands of years back in India and all over the world. Many great incarnations, prophets, all over the world have been talking about this awareness; this new awareness that we call self-realisation. In the name of these prophets and incarnations many religions were formed, organised, but I think they all missed the point. They missed the point that you have to be something higher; you have to be self-realised; you are to be born again. It's the actualisation of the experience that must be asked for. On the contrary, artificially we have certified ourselves as realised souls. Supposing I certify myself as the governor of this place, do I become that? If I proclaim something, then I must have the powers of that particular position. When people say that they are realised souls, they are chosen people, they are special, people of God; we find they're just like everybody else. They talk big about God, religion, everything, they can talk about everything! It's only talk, talk and talk, all imagination.

There is a story about the punishment of Shah Abesh. This fellow was a cheat and he went and told the king that "I'll build you a very big palace; you have to give me some land." And after two years he came back; he had taken a lot of money from the king; and said "I've built a very big palace for you." So the king went to that place and found nothing. He could not believe his eyes; "What is this?" But Shah Abesh said: "No, just see, there is a house. You can see; this is the place you arrive; now this is the big palace and this is the courtroom, and this is the big throne for you to sit down." So the king closed his eyes, tried to feel everything. He opened his eyes to see anything. Nothing, he could not see anything but open land. He was quite amazed. So he thought of a punishment. He asked Shah Abesh: "All right, it is very great. Now this is the throne. You'd better go and sit on the throne." So Shah Abesh went and took the pose as if he was sitting. So he said: "All right, go on sitting like this!" and his legs started paining and he admitted that; "Yes it was wrong. I'm sorry I told you all lies." Now this story tells you how we have been all misled into a very wrong land, that we are amazed and shocked, that how these people are following God or some demons?

So now, one has to know that there must be something that is absolute; to find out the truth. We live in the relative world. We do not know what is right, what is wrong. We should not have gone to extremes into anything, and followed something blindly or through our ego. The time has today come for us to become the Spirit. This is the special time. We are born in this great blossom time, when all of us have to become the fruit. But it is a living process. How did we become human beings? We became without doing any work, without paying for it, like a seed becomes the flower. How much do we pay to the mother earth for sprouting a seed? She doesn't understand money. Money is the human headache, not of the nature. So in the process of this natural ascent today one has to become the Spirit.

Now when I'm talking to you about the mechanism that is built within us for our last breakthrough, you need not believe me. In our country also, this knowledge was kept a secret for thousands of years.

Though we can say people like Markandeya, whose dates could be 14,000, or later on up to Adi Shankaracharya; people did write about the Kundalini. And at the time of Adi Shankaracharya, he very clearly talked about it. That was the tradition of evolution described in all these great scriptures. Even in the Bible you find the tree of fire. It says: "I will appear before you as tongues of flames." Even Mohammed Saab, who came much later, very clearly, very, very clearly and elaborately, at length talked about the resurrection day. He said: "At the time of resurrection your hands will speak." But everybody missed the point. Zoroaster talked about it thousands of years back. Confucius, Lao-Tze; everyone talked about it; that we have to be the spirit. Christ clearly said: "You are to be born again." Then Nicodemus asked him: "Do you mean to say, I should enter into the womb of my mother?" "No," he said, "whatever is born of the flesh is the flesh. You are to be born of the Holy Ghost." But they don't know what the Holy Ghost is. If you ask them, "What is the Holy Ghost?" they say, "We are agnostic. That is a mystery." If that is the mystery, what are you doing there? They say: "We're doing our jobs." Under these buildings of Shah Abesh you don't know what to do with all the religions. These artificial concepts have misled us quite a lot because we have gone into extremes.

Now logically we should also understand that if there is the God who is the father and the God that is the son, there has to be some mother somewhere. I've not heard of any father producing a son so far. So who is this mother? She is the primordial mother. In Greece, Athens... you know 'Atha' in the Sanskrit language means primordial. (Translator doesn't understand.) Atha, Athens, Athena; Athena is the primordial, Atha. And if you see her statue, they have shown a snake-like thing on her hand with all the centres, just like a Kundalini.

In the triangular bone this Holy Ghost resides within us. This is the mother who is going to give you your rebirth. In Latin it is called the 'sacrum bone'. That means they knew it was a sacred bone. I don't know..., the whole knowledge was lost there perhaps, that nobody continued with it. In India, later on, it became very, very open to the public when, I would say, Adi Shankaracharya talked about it; and Guru Nanaka and Kabira very clearly talked about Kundalini. Gyaneshwara also very clearly talked about it in Maharashtra. This power resides within every one of us. If this power could be awakened then we can get our self-realisation. No one has described that when this Kundalini awakens you get all kinds of complications.

But about a hundred years back in India, some people became aware that there is a market of lots of seekers coming up. And they wrote some books which have no relevance whatsoever to the traditional knowledge of Kundalini. These English books were later on published and were accepted as authentic in the Western market. I've seen a book, so big, written by a German, so big, where he says that the Kundalini is in the stomach! Also they have coined lots of words, which have no relevance whatsoever. Like the words like 'Shaktipat'. There is no word like that 'Shaktipat' anywhere in the Vedas, if you see, or in any one of the Puranas or in any Kundalini text. There are so many such books that are in the market that I find it difficult to explain to people that they have no relevance whatsoever to reality. By reading these books, we can be misled in the modern times. It was all perhaps done with the idea of creating a market, a money-making proposition.

This Kundalini resides in the sacrum bone and she is the power of pure desire within us. All other desires are not pure, because even when we get our desire fulfilled, we are not fully satisfied. The principle of economics is that desires in general cannot be satisfied. They're not satiable, in general. One desire is satisfied, then you want to have another, then you want to have another. So this is the only desire, which is dormant within us; the desire to be united with the Divine is the pure desire.

When the person realises that, "I've been running after some sort of a mirage for joy." then he comes up as a special personality, called a seeker. Now, the seeker is described as a Sadaka, but only a hundred years back William Blake in England described them as 'men of God'; "The men of God will become prophets and they will have powers to make others prophets." But for all practical purposes they cancelled him as a crazy man. So once we cancel all of them as crazy what do we become?

Now the time as come to prove that you are the Spirit and whatever they have said is the truth. (Translator misses part of it) You

are not translating it fully. (Laughing) I understand a thought because if you can know something before the thought, you can understand.

Alright, now, the rising of the Kundalini, awakening of the Kundalini is a natural process. Like a candle is enlightened and that candle can enlighten another candle. How can any candle be obliged to the other? The other candle was just ready and this candle was enlightened; it has enlightened another candle, that's all. I would say, the seekers are the ready candles and someone like me can just enlighten them. And once you are enlightened, you can enlighten others also. In India we had one farmer who got realisation and he has given realisation to forty thousand people so far. To begin with it was ten thousand and now I find it's about forty thousand. Out of them, not all of them have come up, but most of them are very much there.

So this Kundalini passes through all these centres, vitalising, nourishing them one by one. And when it nourishes them, they get back to their normal condition, and later on to their higher condition. These subtle centres on one side look after the plexuses that we have on the physical areas, and also the ductless glands, and on the other side it looks after the emotional side.

So the evolution takes place in such a manner as a spacecraft goes into space. In a spacecraft you must know that the containers are placed within each other. (Translator doesn't understand.) In a space craft the containers are contained in each other, like one into another, telescopically. Now the first container goes to a certain point; an explosion takes place; another goes with a much greater speed, then another again is exploded and then the velocity increases, then again an explosion takes place. Like that it goes on till in the end the body of the spacecraft is thrown into space.

That's how we had first our physical, then our mental, emotional and spiritual evolution. And now it is the time for us to get into the space where all these four dimensions get integrated, and we become one with our Spirit which represents the peace, the bliss within us.

But as a result of that we become, again I say we become, on our central nervous system, collectively conscious. It's a consciousness, a new dimension in our awareness where we can feel on our fingertips the chakras, the centres of others and our own centres. Now if you just know the knowledge about how to cure the centres, you are all right. You can treat others also in the same manner with the power of this compassion which is silent; which is silent and which acts. Without any payment, without any idea of getting anything out of you; in Sanskrit it is called as Nirvaj. Nirvaj; without any interest.

So this is the energy that is all pervading. In the Patanjali Shashtra it is called Ritambhara PrAgnya. (Translator hesitates over word) You know that. He knows that, Ritambhara PrAgnya. That is very close to Sanskrit. This power, this all-pervading power is the power of compassion and love of God, which does all the living work, like these flowers becoming the fruits. What do we do? We can't even create a stone of our own. This power is a subtle power, which you start feeling after your realisation. If you know how to manipulate this power, you are there, and this is what one should know as truth. That you should feel this all pervading power, this subtle power, on your finger tips.

Now maybe when I talk of God in these modern times, people don't like it. But you accept this as scientists with an open mind, as a hypothesis. If it is proved then you have to be honest. You must have courage to be honest these days. That is very important. And you must have humility to fight your ego, which is a big barrier. On one side we have the problem of conditioning, and you require courage to fight it. On the other side is the ego, which can be a big barrier; we must have honesty to fight it.

So you are born at a time which is the most precious time and the opportune time. You have been seekers in your previous lives and you are special people. Now if you have the courage and the honesty, no problem. In this short time of two days, I do not think I can cover this big subject. But it is much easier to give you realisation. It takes hardly any time. It's like in this room if you have to put on the lights, you say all right, press the button and you get it. But to explain about the history of electricity then the organisation of electricity, will be a headache and days together I'll have to speak. It's not necessary also to know. You just press the button and you get it! It's all built in! And once the light has come into you, you yourself will start seeing it; I won't have to tell you anything. You'll become your own master. Then it's much easier to talk about anything. Because if you tell anything to human beings they will do just the opposite. It is better that they see for themselves and correct themselves. It's much more

helpful and quicker.

So we will have the experience now, but if you have any questions, I would like to answer them. Only thing, please don't ask controversial questions or aggressive questions. You cannot give me anything; I do not want anything from you. I have come here to give you whatever you have - your own. It is your own, for which you don't have to pay anything or do anything. So I would request you not to be unnecessarily aggressive with me.

Thank you very much.

Now please ask me a few questions and then we'll have the experience.

Question: He has read in a book that the Kundalini can burn the central nervous system.

Shri Mataji: That's what I told you already. Some people, I don't know from where, must be from the lunatic asylum, wrote such a nonsense. I mean, it doesn't burn! I haven't seen it burning anyone. It must be some people who are unauthorised. Supposing you put your fingers into that or something, (pointing to the electric socket) I don't know what they did. I mean it's something very naïve, they must have done something and they must be funny people. I don't know. I can't understand.

On the contrary it soothes you. It cools you down. Not only that, it cures incurable diseases. It cures mental problems. It cures spiritual problems of this kind of burning as you said. I know of someone who came to me saying, "My Kundalini is awakened and I am burning as if many wasps are biting me." And he had become like a mad man. You don't become mad when you ascend, do you? You become extremely normal. But in one of these books... you see the source of all these books was one Vishnu Tirtha's book; I read that, "When the Kundalini awakens, you'll start jumping like a frog." Now logically, are we going to become frogs and earthworms? Whatever is written is not the scripture. How much does it take to write a book in modern times. People who come out of the prison, have nothing else to do, they write all the books so many times! Rather unreliable, modern books are very unreliable. (Laughing)

Question: When you eat meat, does it stop the Kundalini?

Shri Mataji: No, no, no. Not at all. This is another... This has nothing to do with it, what you eat. Actually, I know there should be balance within us. We shouldn't eat too much meat or too many carbohydrates, too much of this. But I don't know from where this idea has come, even Buddha ate the meat of a wild boar and got sick and died. We have a community in India which is very much abroad, because they are very money-minded people; they believe that we must save mosquitoes, bugs and all parasites; better than human beings. Kundalini is a subtle thing.

Question: There was a question that Kundalini can burn your nervous system, but would it be possible that Kundalini can go in certain chakras and you are not ready for it and you get very emotional and then vibrations from outside can disturb you and from that you can get a physical...

Shri Mataji: No, sometimes, you know, some seekers who have been seeking and seeking and seeking are fed up of life and their Kundalini rises and they meet their Spirit then, of course, out of joy their eyes are filled with tears. There's no harm in that. We are not machines, are we? That we should not have any tears in our eyes sometimes, to express our joy. When we are very joyous also there could be tears in our eyes. But you don't get involved into it, you become a witness. You see it, you see yourself. You become a witness of the whole drama. You see yourself feeling that joy.

Question: The word extreme was mentioned in the discussion before a lot of times, but we have gone to extremes. Which is the power in our body, which brings us to that point?

Shri Mataji: I can't hear him

Translator: He asked; the word extreme was used quite a lot, but what is it that drives us to extremes?

Shri Mataji: Extremes are all kinds, you see. Now some people must have read a few words say about physical yoga; they end up with heart attacks! Now a person who is very temperate, moderate in life, is balanced! The prophets tried to give balance to us. Like when people became too much attached to the deities and the rituals, they came to teach us; "No, there is nothing like that. You'd better take to your Self." Like Buddha did. Buddha said that "Better not talk about God at all, because if you talk about God everybody thinks they are God." So he just talked about self-realisation, that's all. First you have your first connection.

It's like this; we swing from the left to the right. Means we become too attached to something, blind-folded; then we discard it. Then we go to the right, we start rationalising everything. Like in Christianity, for example, on one side is Catholicism; another extreme blind faith in someone, who is not a realised soul perhaps, maybe. And the Protestants are another extreme, they are still protesting. They have rationalised everything, even Christ, everyone divine, everything rationalised, scientifically proved! You cannot rationalise Christ. Now they are saying he was not divine, he was a human being. How do they know? They are not even realised souls. What are they talking about? Now this is going to another extreme. Like this in every walk of our life we go to extremes. Some people are alcoholics and others are work alcoholics (laughing). Both are just the same.

Question: You said it is the same... (Incomprehensible) but I was confused because, I work until now with heavy psychos and bad people and also one who had...

Shri Mataji: He is giving a lecture. What is it?

Translator: Can you make your question short please?

Sri Mataji: Did you follow anything out of it?

Translator: He was telling about some cases of people who are very clairvoyant or paranormal, and they got possessed.

Sri Mataji: Alright. About that I will tell you tomorrow; everything - clairvoyance, ESP, all right? I'll tell you all that tomorrow. Tomorrow I'll come earlier. Alright. Anything else? I think you'd better have your realisation first. Questions will not give you realisation. Better take your realisation if possible. Let's start. I can't guarantee it though.

Question: Can I ask a question?

Shri Mataji: Yes, please.

Man: Why would a self-realised soul eat meat?

Sri Mataji: Eat meat? Is that such an important thing? What's the use of saving the... Why are you worried about the chickens? (Laughing) I can't give realisation to chickens, alright? Our attention is more on animals than on human beings. That's the trouble you see. I don't want you to put your attention to animals please. Put attention on human beings, who are the epitome. One human being has come out of thousands and thousands of chickens. Moreover, I cannot prove it, but it is a fact that when you eat the chicken, the chicken gets its evolution. Otherwise how does the muscle of the chicken improve? But I don't say you'll eat it, I am not saying you eat. I think the western people should not eat so much, I agree, but we should not try to put our attention onto something that is not important. Buddha did it because there is no sense in saving the wild boars, is there?

On the contrary I have seen, the vegetarians, some of the vegetarians... I know of a guru in America who converted people to vegetarianism and Sikhism, and these are the people who carried guns to India, to create all the problems for us, do you know that? Yes he said so. Yes it is true. I mean it's a fact. Yes and the murder of Sanjeeva Gandhi was arranged by them! (Inaudible question) No because they thought that by becoming vegetarian now they can kill anybody else, human beings. If they cannot kill

the animals, they are killing human beings. I don't know how it is explained psychologically, but I have not known people who are vegetarian to be extremely kind people, I have not known. That's how we want to discard everyone; because Nanaka ate meat, Kabhira ate, Mohammad Saab ate, Christ ate. Don't divert your attention. You have to talk of something higher. It's not important.

Ah, he can't help it!

Question: What is the relationship between astrology and the Kundalini?

Shri Mataji: Very much! But I'll tell you later, it's quite complicated, all right? It is, very much. Astrology, all the cosmology, everything is within us! It has, no doubt. But you go beyond astrology. You go beyond cosmology. You go beyond all your gunas. You go beyond everything, time and space when you become the Spirit because it is not attached to anything. By studying astrology you cannot become self-realised. But in India, say any child is born, the first thing they will tell you, the most important thing, whether that person will have a 'sat guru', a good guru, or will that person get realisation - in India, Indian astrology. And we have a special type of astrology in India by which you can make out an incarnation, because the whole attention is towards God. And the most important thing is to get self-realisation.

All right, now should we have... yes madam?

Question: Can you tell me about karma?

Sri Mataji: Karmas?

Question: What you can do about them.

Sri Mataji: All right. The karmas are within us, are expressed in our two..., this I am going to tell tomorrow. But today if you want to know, there are two institutions within us, which are built through our karmas. One is through our conditionings and through our ego. Through our ego, the one which is built is called as ego, but we call it 'ahamkara'. And through our conditionings whatever is built is called as superego by you, we call it 'manasa'. Both things get sucked in when the Kundalini passes through the Agnya. And you go beyond it. That's the magic.

Lady: I hope so.

Sri Mataji: Yes of course. Now don't think of your past. Forget the past. One thing is important, forget the past. It is finished. And the future doesn't exist.

Now one humble request I have to make to you, very humble, because I have seen it's very common in the West that people feel guilty for nothing at all. I don't know why but in the West everybody feels guilty. If you feel guilty you catch this centre on the left hand side here, terrible. I mean as long as I am in the western countries, I get terrible pains here, all the time, in collective consciousness. Now this is a myth we are working with. Even I mean... if a lady wears say a blue coat and carries a red purse, she feels guilty. I mean for small, small things, how you hold your fork and knives, Indians abroad feel guilty; abroad, not in India. It's a special characteristic of the western atmosphere is to feel guilty for everything. I don't know about the Dutch or Flemish language but in English every time they'll say, "I am afraid."

So now one thing you have to know, you are seekers, you are at the epitome of all the creation. And please do not feel guilty for anything. You have to tell yourself clearly that I am not guilty at all. Maybe here because you have the World High Court you might be feeling even more guilty, I don't know. (Translator doesn't understand) The World High Court is here, then they might be feeling more guilty. Please don't feel guilty. You should not feel guilty at all.

Now, it is a very simple method, by which you yourself can raise your own Kundalini. You'll have to touch the different centres on the left hand side with your right hand. And the left hand you will place towards me. Those who do not want to be the Spirit

should leave the hall. And please you have to join in. All of you have to keep your eyes closed; and not to open your eyes at all, because the attention should be inside. It hardly takes five to ten minutes.

Self Realisation

Now bring it down and see for yourself, in the hands now. Don't doubt, don't doubt yourself; both the feet on the ground. To give it a balance put your left hand towards me and the right hand towards the Mother Earth. Now, put the right towards me and left hand like this. I will tell you why we did it tomorrow; like this backwards, the backside.

Now see in both the hands. Some people do not feel it in the head or in the hands. You have to say; Mother, that's for the Kundalini, please come in my head, seven times. Or come in my hands, seven times. Ask your Mother Kundalini. Keep your eyes open and watch me without thinking.

All those who have felt the cool breeze on the head or in their hands please raise both your hands. So many of you!

May God bless you.

Those who have not felt will feel tomorrow and those who have felt today, will establish it tomorrow.

Thank you very much.

1985-0704, Interview for "Trouw" Newspaper

View [online](#).

4 July 1985

Interview

Conferentieoord Overvoorde, Rijswijk (Holland)

Talk Language: English | Transcript (English) - Reviewed

Note: Interview journalist; Dr. Kranenburg

Journalist: I received some books and papers from you and I heard you yesterday evening in that congress hall.

Sri Mataji: Did you?

Journalist: I was there yes.

Sri Mataji: I hope I didn't hurt anyone.

Journalist: And I liked to read it and to see what it is because I am interested in such things.

Sri Mataji: Yes, one should be. Very important!

Journalist: And I sometimes write about it in the newspapers and...

Sri Mataji: That's it.

Journalist: And they asked me to think about it first... (Interruption)

I have many questions, I hope you... They are different kinds.

Sri Mataji: Yes, yes I don't mind. I don't mind.

Journalist: But first I was speaking here with some of your friends and I asked; what is the difference between your method and other methods...?

Sri Mataji: Of yogas?

Journalist: Yes

Sri Mataji: No, there is no difference at all. But I don't think anybody has studied the entire thing in modern times. I mean, it's just a wee bit of it here and there, you see. So it shows no integration but it's all integrated, something that Patanjali wrote himself. Patanjali wrote.

Journalist: Patanjali.

Sri Mataji: Now, I don't know how many have read the real Patanjali. Maybe, it's such a big book, Patanjali's "Yoga Shastra". And yoga means to be one with the divine. There is no other meaning to it. Also it means another word, it's a Sanskrit word, means 'yukti'. Yukti means the...not trick, is not... deftness, deftness to handle this power, we can say. Or the trick of the technique, trick of the technique, Yukti, yukti is the word.

Journalist: Yukti, yes.

Sri Mataji: Now, if you read Patanjali, you see, he has talked of nothing but self-realisation and three fourths of the book deals only with what happens after realisation; how to establish it, how to do it, this, that. Now Patanjali existed thousands of years back and we had another system of society which was called 'Chaturwar'. Like we had four ashramas, four styles of life.

In the first style of life you had to be about from 20 to 25 years in complete 'bramacharya', celibate, and with a teacher, guru, who was a realised soul. And his guru, the adi guru, the one who was the principal guru, was also a realised soul.

Now in India, even today, supposing my family has been to some guru; that is a university. Now that university is called a Gotra. Even today we can not marry in the same gotra, even today. Like I am from Chandilia gotra so I cannot marry in the Chandilia gotra. So the celibacy is still up to now, because we are all brothers and sisters in the university. Such pure relationships are kept there.

And if your attention is not taken to these things, you remain celibate without any trouble until that age. But if the attention is all the time driven into it, like by the media, this, that, then you cannot be. I mean you cannot protect yourself against these temptations then. I mean, you are made to be tempted.

So then at that time whatever he taught, I mean it is..., you can say he himself didn't teach every one but the people who adopted the method was this that they used to cleanse the different centres. By also yaman, yamas and all those things we need, pratjaha...All those things, you see, the methods by which they used to cleanse the chakras of people. But they were knowledgeable people. Not anybody can do it. Just that you stand on your head, do this; they were very knowledgeable. Because they thought that if they cleanse all these chakras like that, you see, the force of the Kundalini would be much more and it can push it through. But very few people were taken for self-realisation, very few. Like they say that Nachiketa is the only one they had, who went to Janaka, Raja Janaka; one person, at the time of Rama.

Journalist: Yes, that is long ago. (Laughs)

Sri Mataji: But then thousands of years back, you see. Now people have evolved in their spirituality. My main problem when I was born was that I knew what I had to do. And was that... till the time of Christ,... the sixth centre is established now. The sixth centre is very well established.

Journalist: In the time of Christ it's the sixth centre?

Sri Mataji: Yes, the sixth centre, Agnya chakra, a very important centre; very, very important. Christ plays a very big role because there is a very small little gate, you see, through which you have to pass, into the limbic area. And then the Kundalini rises and would cross up to Agnya, but it was difficult to break through. So I said if I could establish the seventh centre and open it, then things would be much easier. If there is an outlet, then Kundalini will move much faster.

Journalist: So this is a special time in which we are living because now we can have the unity between...

Sri Mataji: Very special. This is the judgement, this is the judgement time; this is the judgement time. And Kundalini is going to judge, and you are going to judge yourself through your Kundalini. Nobody needs judging.

Journalist: Yesterday you were speaking about the authors of the last century who wrote books about Kundalini that it was so dangerous to...

Sri Mataji: This is a false thing.

Journalist: But which book...

Sri Mataji: This is a book Vishnutit wrote, the first book, Vishnutit. From there everybody... Vishnutit was translated, you see.

Journalist: Also writers as Avalon and Woodruff are not...

Sri Mataji: You see, I tell you, the trouble is, without realisation you cannot understand anything. In the Vedas also, 'vida', now the word vida itself can be very dangerous. Vida doesn't know by mind, it means on your central nervous system, vida. That you should feel it on your central nervous system, it should be inbuilt. But vida can be said, a person who knows by their brain, you see something... Now supposing, you know something about India, supposing, take an example, you have not been there, you have no experience. What's the use? But up to... I would say that Kamildas was only about 300, 400 years back. Ramdas was at the time of the English, Ramdas Swami in Maharashtra, was just when the English were there. He wrote all these things.

Journalist: Ramdas Swami?

Sri Mataji: Ramdas Swami, he was the guru of Shivaji.

Journalist: Of Shivaji?

Sri Mataji: Maharashtra has got the purest knowledge of Kundalini somehow because it's the land of the saints, Maharashtra. And he wrote also, I mean it is hardly 300 years he was. So you cannot say that these books have come before, because this Vishnutit book was written about 70 years back they say. I don't know the exact dates of that. But about Kundalini, even if you have read Brigumuni, Brigu was one of the great scholars, originator of Indian astrology, Brigu. He is the one. Brigumuni. Now he has written one book, the Brigusangita which is the astrology, Sangita. One book and another is the Nadigranth. Now this Nadigranth has described these types and he has said about Kundalini awakening. That it will take place and thousands will get it. And he has described all these things. A hundred years back, I would say, William Blake has described it.

Journalist: But he didn't know the Kundalini. He didn't hear about the word.

Sri Mataji: No he did, he did.

Journalist: He did?

Sri Mataji: He did. But you see the thing is he has used not straight forward words for anything. You see for everything he has used another of his own words, you see, because people wouldn't understand him. And Kundalini, to talk about Kundalini was not even possible for Christ, I can tell you, but that's why he said I'll send you someone; the Holy Ghost.

Journalist: The Holy Ghost.

Sri Mataji: Three things; will redeem, will council, and will comfort. But nobody is looking out for that. And the Holy Ghost is the Kundalini. He was allowed to speak only for three and a half years, if you see. And in that mad world, three and an half years is nothing. In London for four years I was struggling with seven Sahaja yogis, four years continuously. So you can imagine what could he have said? For that also he was crucified.

Journalist: But it is not common in Christianity that the Holy Ghost is the Kundalini.

Sri Mataji: Because of this problem, they don't want to know anything from anyone. Christianity is governing itself, you see. Why not see outside, where Christ was an eternal being? He didn't belong much to that area. He might have existed before also; as

something great. He is described in the books of the Devi as Mahavishnu, as Mahavishnu; absolutely.

Journalist: Christ as Mahavishnu?

Sri Mataji: Yes, yes. Clear cut, you can see the signs. He is called the 'adhara', the support of the whole universe. But you see the missionaries, supposing, came to India with a gun in one hand and the Bible in the other one. It's called as the Baoutha. Baoutha is the one incarnation of Vishnu which is very mild.

Journalist: The Boudha?

Sri Mataji: Baoutha, not Buddha, Baoutha. Buddha means enlightened, and Baoutha, the one who enlightens you; who is the light, who is the light. He is the light. He said I am the light, I am the path, he did say. Didn't he?

Journalist: I read you were born in a Christian family.

Sri Mataji: Yes.

Journalist: In a Methodist family?

Sri Mataji: No, no, no, it was..., I tell you it was quite hectic because I would say, it was ... I was baptised by the Lutherans.

Journalist: By the Lutherans? Yes.

Sri Mataji: (Laughing) My father joined the Church of Scotland, Presbyterian; but my brother was with the Methodists. But I found they were very sophisticatedly fanatic people. Very sophisticatedly, because they had made everything into a mental stuff, you could not penetrate into them. And my father was a very learned man himself, a very evolved soul. He knew 14 languages. He was a master of knowledge of human beings; and he told me that "You establish Sahaja yoga and then talk to them. Before that, you don't tell them anything, because nobody will listen to you." Especially Indian Christians are the worst of all.

Journalist: So you first spoke about Sahaja Yoga already?

Sri Mataji: After breaking this seventh chakra on the 5th of May 1970, I started talking. But Indian Christians are not there yet in Sahaja Yoga; very few. Of course, my family people are, because they know me, I am like this; but otherwise very few.

Journalist: They are still Christian?

Sri Mataji: Oh, they are. Indian Christians means what? They are just given some money... or with some fear. Very, very funny things they did. Like they put a loaf in the well and said that this was the meat of a cow, and they were discarded from Hinduism. Hinduism is another madness because they send away people from there. So they became Christian. I mean which kind of Christianity is that? While in my family; my family is a sort of a...what you call a royal family, which is a dynasty. And in their family there was a mishap and that's how they got converted. But they have built lots of temples and things. A mishap of a lady becoming a widow, and she suffered a lot so they had to become Christian. But not out of any conviction or any understanding, because Christ sounded very violent to us. Because, I mean followed by guns and canons and breaking our temples, you know. I always say, thank God Columbus did not come there; otherwise there would have been no Sahaja Yoga. Because he went to America and you can't find one Red Indian there. It's horrible! It is something I can't... in the name of God, in the name of Christ, I mean it is just the opposite of that. You see it so clearly!

Journalist: But Christians in India don't agree with you I think.

Sri Mataji: Not Indian Christians; but Indians are thousands; Hindus, Muslims...

Journalist: Also Muslims?

Sri Mataji: Oh yes, Muslims. Oh yes, many Muslims; Sikhs, Parses; Muslims from Algeria, lots of Muslims from Algeria. In Paris we have Muslims, we have Muslims in every place; Austria we have. Do you have in Italy?

Guido: In Italy, yes.

Sri Mataji: In Italy also. We have also Muslims in England. There is a very great scientist, Mr Hamid, who is an agricultural scientist; he is also a Sahaja yogi. He is an Iranian and he has done an experiment with vibrated water, and he found that you don't have to use hybrid seeds anymore.

Journalist: You don't?

Sri Mataji: Hybrid seeds; hybrid seeds.

Journalist: Oh yes, yes, I understand.

Sri Mataji: But ordinary seeds which are supposed to be no good, if you vibrate them with the vibrated water... vibrations are nothing, just I have to put my hand in it like that; if you vibrate that then these seeds act like beautiful, rich seeds and produce better results. Because they can be reproduced also; hybrid seeds you cannot. And the food is very good. And to eat hybrid food is not very good because it creates problems in the brain I think.

Journalist: It was said in the papers that you have the power to give it, the energy to give it...

Sri Mataji: I have to?

Journalist: You have the power, the energy. You have the power in you, the power; you can give to other people.

Sri Mataji: Yes, but you can also have.

Journalist: Yes, but the power was already from the beginning in you is that true? You always felt it. So you didn't have to discover it.

Sri Mataji: No.

Journalist: Other people have to discover it.

Sri Mataji: Yes, the power I had always with me, but I had to discover the method in the human beings how to work it out.

Journalist: You always felt the power?

Sri Mataji: Yes of course, of course. But I wanted to give an 'en masse' realisation; en masse. And for en masse realisation I had to study human beings. What their problems are, the permutations and combinations. Because this seventh chakra was to be broken; that was the problem.

Journalist: So you also gave it to people...

Sri Mataji: Thousands; thousands can get it. In India, I mean, I get at least... I go to the villages, the country side because our

cities are very few and, of course, in Bombay also I have at least two, three thousand people, good Sahaja yogis. But we have to work it in the villages because people are very simple, not complicated and in thousands... They have seen it. (Indicating the yogis present) In one place six thousand people came. They come. They get realisation. But one more advantage that we have in India, they know about it and specially in Maharashtra, they know what Kundalini is. That it is the Kundalini awakening that gives.... They are waiting for it. Even in the Himalayas, I went to one place called Dharamsala, three thousand people came. It was written that there will be a 'devi jagra'. Devi means the Goddess, jagra; that means the Kundalini. They all came; no questions, nothing; they just sat down. All of them got realisation.

Journalist: In Dharamsala? Where the Dalai Lama lives?

Sri Mataji: Yes, but that's all different.

Journalist: It is also Dharamsala, yes.

Sri Mataji: You see this Dalai Lama business is the same as any other.

Journalist: That's a guru business. Yes?

Sri Mataji: It's of no use, you see. It's a money-making proposition. What is it? Why should we beg for money? Why should we ask for money? That's not our job. God's people don't have to do all this. It's a very funny idea. You see this is the human problem. You have created poverty, you have created problems; you solve it. It's a social problem; it's not a religious problem. It's a big confusion. Now supposing somebody is suffering from any cancer or any trouble, now he can go to the hospital. The hospital can be built by the social organisations. Why bring God in between? But if God is there... supposing I have to cure a person, I'll just do it, just like that, without any medicine, without anything, it will just work out. So how can I charge?

Journalist: Speaking again about Kundalini, some time ago I read a book from Gopi Krishna. Do you know it? And he also writes about his experiences.

Sri Mataji: It's such a naïve fellow; he had no business to write it. It's absurd, but you don't write it! Otherwise he will get after my life, you know.

There is one fellow (laughing) Eugene, who is following him all over. This Eugene fellow was affected by that Mahesh yogi.

Journalist: UG?

Sri Mataji: Eugene. His name is Eugene. He is from America. He is a New York fellow. He is assisting him; he is going round with him all over. So first of all, he got ideas that he must kill his parents. He came to me in India. I could not meet him so he came to London.

Journalist: Eugene?

Sri Mataji: This Eugene fellow. Now, but don't give his name. (Laughing)

Journalist: No, No, no.

Sri Mataji: You know these people are horrible. So this one person came to me; and then he told me that the second idea he got was to kill himself. And then he said, "This is not good. Why is it happening?" So his parents actually brought him to India, but they could not see me so they left him in London. Then I cured him. And when I cured him, he went to New York, and this Mr Gopi Krishna caught hold of him. He caught hold of him; and this Eugene is now working with him! Now what do you say to that? Now from one to another!

And this Gopi Krishna also got hold of our minister. What was his name? Some minister from Kashmir. And he has got 65 lacks of Rupees from our government for the Kundalini Foundation. There is nothing like that. It's all a money-making proposition. I don't know, what is this all going on? Kundalini doesn't understand money. How can she? I mean nothing in your body understands money, does it? Say, you show money to your eyes, do they understand? Nose, nothing; so how can Kundalini understand? Nothing natural understands money, does it? Only we human beings do; because it is man-made.

Journalist: But they have written about it that it was... you know the book of course; that raising the Kundalini - it was very terrible. He wrote about that.

Sri Mataji: I don't want to say but...

Journalist: Did you read the book of Gopi?

Sri Mataji: Yes, I have heard all about it. Actually, if it happens to anyone, that means that person is not a good man. It simply means that. Or something has gone wrong with his guru, or something has gone wrong with him. It means as simple as that, especially if the Mooladhara chakra is out. I mean it must be that the person is not virtuous, or not religious, that it has happened. Otherwise it should not. Or some wrong person has touched him in the wrong place and something wrong. This is like, just as I told you yesterday, putting your hands into the plug.

Journalist: Yes I understand.

Sri Mataji: Now I have given realisation to thousands; and these people have given realisation; and it has not happened to anyone. And then when you like blind people...somebody wants to do something and gets a shock and tells people, then it is actually an anti-God activity. He should not have written it when he doesn't know anything. Because if it is the only way to get to God; one should not write such horrible things because everybody gets frightened. Yesterday, see, two persons asked me a question; and everybody is frightened about Kundalini; you mention the word. And Kundalini is your mother. How can she give you trouble? First of all, logically?

Journalist: Well, it is because it is written so about Kundalini most of it...

Sri Mataji: Ah this is all a money-making proposition, I tell you. A hundred years back, I should say, at the most. It has no traditional relevance. Kabhira never said it.

Journalist: Pardon?

Sri Mataji: Kabhira, was about only three hundred years back. Ramdas Swami was three hundred years back. Tukaram was about two hundred and fifty years back. All... they never said it. How is it? Ganeshvara, never said it. Adi Shankaracharya never said it. I mean he described it, but he never said that it burns you or anything. She is your mother, she is this; he said all this. Saundarya Lahari, the whole thing is about Kundalini only.

Journalist: Not all people speak about it like that. For instance, I read something from Muktananda and he also says it is very easy to raise it.

Sri Mataji: I am told he's got six thousand 'crores' worth of diamonds. That's all; six thousand crores.

Journalist: What?

Sri Mataji: Crore is how much? It is... one 'lack' is a hundred thousand, and a hundred of that; a hundred, hundred, thousand

Rupees worth of diamonds.

Journalist: Ten million. But he is an exception that he says that it is also easy to raise the Kundalini.

Sri Mataji: Now he's started talking. But if you ask people who have been to him earlier, they used to jump, dance...

But one thing is, you see, when they say this one must see: The proof of the pudding is in the eating. You must see what has... Now look at these people they are so knowledgeable. (Indicating the yogis) They can raise Kundalini. They can cure people. Now supposing we want to buy this furniture, you see. Now we will find out how it works. I mean, we'll go to people and find out how the people are using it. Supposing they say, "Oh it's no good!" you won't buy it.

But I must tell you, there is another point, a very funny one which I never realised. But one gentleman came to me in England, I think he is a BBC interviewer or something; and he said that an Anglo-Saxon brain cannot understand anything for which you do not pay. Can you imagine?

Journalist: He did say that?

Sri Mataji: He said. Really I must tell you. On this my experiences have been horrifying. Then another one in Toronto said, "How many Rolls Royces does she have?" So they said, "She has none because she doesn't take money." So they said that, "If she has no Rolls Royces we are not interested." In Toronto! But if this is the level...

Journalist: Well, yes. Sometimes also people say that if something doesn't cost anything, then it has no value. Do you meet people who are saying that, yes?

Sri Mataji: But we don't... think of so many things we do not pay for! I mean ninety-nine percent of things we do not pay for. To be a human being we never paid. To be born we never paid. Nothing we paid for. It's only the human beings have created this economic want, you see, everything was free. We have made it economic; it's our own brain wave. What can you do?

Journalist: So most people are speaking; you are right? And if they speak like that, then people from India say, "I have a technique you have to pay for." then they believe it.

Sri Mataji: They believe them more. They believe them much more, you see, because they take money; because they believe in money. Also I think in all organized religions people pay money, don't they? People thrive on that, in all organized religions. If you want to organize a religion, you have to pay money. And that's how the whole thing comes down to that stuff, to that thing, that you have to pay money for God. I mean, supposing now they have to take a hall, all right? Now they have to pay for the hall. Not for God, not for me. This discrimination is not there. There should be discrimination. You can pay for, say, a hall. At the most they may pay for my travel, at the most. But they are paying for the travel, not to me.

Guido: Also it's just a spontaneous collection, it's not...

Sri Mataji: Yes it is spontaneous, yes this is it.

Journalist: May I put a question on another theme, about feeling guilty. You spoke quite a lot yesterday about it.

Sri Mataji: That's a big problem for me I must tell you.

Journalist: It was interesting to hear that you saw that as a typically western thing.

Sri Mataji: Very much. You see they themselves have created it.

Journalist: In the whole of Europe, America? Europe...

Sri Mataji: Oh terrible! I think the people who feel the most guilty are the English. They are the worst of all.

Journalist: The English?

Sri Mataji: Very... I don't know what they feel guilty about! First I used to think it may be Catholicism. But the English are not Catholics. They are not Catholics at all! I don't know why, but for small things, you see. The English are, I think, very formal. And formal people always feel guilty. That may be another way; very formal. If you speak one wrong word in English they feel guilty. They are too formal.

The Americans are absolutely abandoned. They are too abandoned, they are also gone cases, you see. Two extremes! (Laughing) The English language is... I don't know what they have done to the English language! The Americans are... they'll 'fix' your breakfast, they'll fix your brain, they'll fix your eyes; they fix everything like a machine. The Americans are another extreme, and I think too much formality of the English. And in between all of them feel guilty; for small things I tell you; very small things, they feel. I mean it's surprising how they feel guilty for all these things. Like one lady said that she is feeling very guilty for what is happening in Vietnam. I said: "Are you responsible? Why are you feeling guilty for Vietnam?" Or for your forefathers; The English would say we feel very guilty for what we did. You never did anything in India. That's your forefathers, they are finished, gone; you are not the same. It creates very serious problems, physically also. Angina, all heart troubles, spondalitis. It's a very serious thing to feel guilty.

Journalist: Also in Holland you can feel that people...

Sri Mataji: Oh terrible.

Journalist: Terrible also in Holland?

Sri Mataji: Holland is the second. I think in Holland also people are very formal. Don't you think so? They have been... now they are better. The younger people are better. But I think older people were very formal.

Journalist: Maybe. There's difference with...

Sri Mataji: The Dutch character was very formal. I think the protocol and all that was a bit too much.

Journalist: I always had the impression that the Germans are much more formal than the Dutch.

Sri Mataji: They have another problem. (Laughing) They are never guilty, not guilty as such. I tell you they are not as guilty as they should be; but very aggressive; very self-opinionated. Actually Germans have no respect for anyone, no respect. They don't feel so guilty. I mean they should be the first to feel guilty but they are.., I mean, their generation has done all this nonsense, isn't it? But they say it's a political mistake, can you imagine. To say it's a political mistake; it was an accident. That's how they justify it. Everybody has a different character like I say Sweden, Norway, Denmark, they have another problem. They feel guilty and they think they must be charitable. And they will borrow money and be charitable. And mostly charitable to wrong people; always; like this Dalai Lama. There is no need to be that charitable to this Dalai Lama. You know there is a pocket of all kinds of smugglers, this, that, and the Indians don't see the point also; what they are up to. Because I get disciples from there also, and they tell me what they are doing there; and I am amazed! In the name of religion, in the name of Buddha! The things they are doing in Dharamsala is something I can't understand. Now I get all this information from people who come hit from there, sick from there.

Journalist: Do you feel if you are in a country that there are differences between the countries?

Sri Mataji: Yes I do.

Journalist: You feel that very, very well.

Sri Mataji: On the being you feel it. Also I think people in the West have lost their morality, their sense of chastity completely; their sense of innocence and chastity. You see there are two kinds of sins we have. One is, I call it the sin against the Father, that the Indians do, or that we do not feel secure about money, and secure about our well being. That's the sin against the Father. And the sin against the Mother is immorality.

But in that America will beat anyone hollow, I can tell you. The Americans are the worst in sin against the Mother, the Americans. Because I went to San Francisco and they said that... it was in the communiqué that it cures homosexuality tendencies. They said we don't want it. The gentleman said, "I am a homosexual, my editor is a homosexual, my mayor is a homosexual, the governor is a homosexual; sixty-five percent of people in San Francisco are homosexual." So I told them that you will get a disease, don't go ahead with it. Now they have got AIDS. Now they have gone further, now they are saying, "Who are you to tell us? We want to destroy ourselves. We can destroy ourselves." Now you tell them that you have no right to destroy because you cannot create yourself. He said, "Who cares!" So what should we do now, everybody should sympathise with them? Sixty-five percent of the people are homosexual, and they don't want to hear about it. I mean it's a simple physical understanding, any doctor can understand, if you don't use your private parts in a proper way, filth and dirt, you will get into trouble! It is infectious, but for that you don't have to go to God to understand. It's common sense.

Journalist: But the Americans do not believe in a Mother. They have the Father maybe, God the Father, but not the Mother, they don't have.

Sri Mataji: I don't know, you see, we cured one fellow of AIDS in Australia. His name is Crosby. And again he did the same. He came out of the jaws of death, and he did the same. It's a kind of a possession or I don't know what it is! It is a possession. It is definitely a possession, I think a woman must be possessing a man and a man must be possessing a woman; because it is so unnatural. But it is not legal; and they said if I say anything about it they'll arrest me.

Journalist: But in America you are not welcome then if you are saying such things.

Sri Mataji: No, no, that way, you see there are many sane people everywhere. (Laughing) I mean they cannot crucify me, that's one thing for sure. (Laughing) Thank God our society has evolved that much that they cannot crucify me. But there are many sensible people everywhere.

Journalist: Do you meet very much criticism about you, very much aggressiveness?

Sri Mataji: Yes, they are aggressive, it's now becoming less and less, but we have ways of reducing the aggression. You see, while talking to a person if you raise the Kundalini, the person becomes very relaxed. And then he finds it difficult to aggress also. Then things go into his head, he understands better. Or you can raise his Kundalini, he might become a realised soul and his Spirit shines and the transformation takes place.

Guido: In Italy they came by thousands. Shri Mataji has been on all the television stations.

Sri Mataji: Yes on the television. Yes that's true in Italy. Italians are very sensitive. I tell you, they are very sensitive to serenity, to auspiciousness... just seeing my photograph. The Italians are the best people, perhaps maybe they are traditional. Through tradition they have learnt what is good and what is bad. Very good people in Italy and thousands, I mean... in Milano last year we had I don't know how many thousands. And a priest came up and he said, "Thank God I have got the experience of the Spirit." Like that, very good people, very sensitive and very open-hearted, you see. And the television themselves sent me... Six

televisions - their cars and hotels and they said we... Well, I said I don't take any money, so they arranged a hotel for me to stay, because I was outside Rome. And on the television I gave realisation, on television.

Journalist: On television?

Sri Mataji: Yes, I gave realisation to people on television and then we went shopping; shoes and all that I wanted to buy, and we met people in the market who said, "Mother you have given us realisation on the television".

Guido: And the director of the presidency of all the ministers in Italy came to us because he felt the vibrations through the television.

Sri Mataji: Really?

Guido: Yes he is coming regularly to our programs.

Sri Mataji: Can you imagine! But the television people, the worst are in America. Worst! Very funny people they are, very funny. Then you just don't know what to do with them, very superficial. And I think the Americans are still very immature, on the whole. Very immature, they are just like children. You see they are maybe good at money-making and all that, but as far as God is concerned I think they are still very immature people. Very superficial, on the whole; on the whole, I am saying. But they are good-hearted but Russian people are very good. I must say, solid. Not the administrators I am not saying, whatever they may be, but the people are all right; Russians; very good. Chinese; first class, wonderful people the Chinese, maybe tradition.

Journalist: What do you expect from your tour here in Holland? Do you expect in Holland it will go...

Sri Mataji: It is more than expectation!

Journalist: More than expectation. It is going also here in Holland?

Sri Mataji: More than expectation. I think people have sorted it out. I think they have reached the point. You see affluence has one good point; that you can see through affluence that it doesn't give you what you want. For a while it does hypnotise, for a while, but then you get out of the hypnosis.

Journalist: And they are seeking.

Sri Mataji: And you start seeking. What we call as the principle of Lakshmi becomes the principle of Mahalakshmi. It is the principle of seeking. After all money is also a seeking, power is a seeking. But that's like a mirage.

(Tape cut)

1985-0704, Interview for "Het Binnenhof" Newspaper

View [online](#).

4 July 1985

Interview

Conferentieoord Overvoorde, Rijswijk (Holland)

Talk Language: English | Transcript (English) - Reviewed

Shri Mataji: The man who was here. He has been to all these fake gurus. He has seen all that nonsense. He has seen everything. It is very easy for him to see me now, because you see if you have not been to all these then you start... you cannot understand it so well. So that's a very big point about it.

G: He said there is a book called Spiritual Superman.

Shri Mataji: (Laughing.) Yes, he himself told me.

G: We have to find out.

(Short discussion about a book)

Shri Mataji: So.

Journalist: So well I may resemble a little bit to this colleague journalist of mine in this sense that I have also been searching and I have had a little bit of practice with transcendental meditation and I went to "Baghwan" in the United States and read the books of Krishnamurti and so on.

Sri Mataji: So you are also alright! (Laughing) Ah, I saw it. That's better. Then you can see the contrast. The reality is very different.

Journalist: But I, up till now, I find some beauty in all of these movements.

Shri Mataji: It's a camouflage. Of course they have to beautify otherwise they can't attract; very clever, very professional. Like in India, they wanted to smuggle whisky and they used Gita books. (Editor: The Bhagavad Gita – an Indian holy book.) They made Gita books, you see, beautiful Gita books and inside the Gita books it was all hollow. So they put the whisky bottles inside, you see, and naturally no customs is going to open the Gita book to see what is inside. So they have to have a very good cover to hide something like that.

Journalist: But you don't see any value in any of these movements?

Shri Mataji: It's minus, it has a minus value.

Journalist: It has a minus value? Can you explain this?

Shri Mataji: Yes, but you need not write the names, all right, because I don't want to be in trouble with these horrible people. You see now, anything that you do... whatever I have seen of the disciples who come from there. You must see; the proof of the pudding is in the eating of it, isn't it. Now if something, a cake, looks very nice and then a person eats that and he dies, then there is poison in it, logically. What happens, those people who have been to these gurus, it is very difficult to raise their Kundalini. They catch on the voids... (Silent)

Journalist: So in your experience it is more difficult to raise the Kundalini with people who have been to...

Shri Mataji: ...to these kinds of gurus. I mean to a real guru is different. But to these money-making gurus, you see, we can call them money-making gurus. Very difficult!

Journalist: But how can you see the difference between a fake guru and a real guru?

Shri Mataji: First criteria you cannot pay for it. Ninety nine percent will drop out. (Silent)... Secondly, the life style of the person. He is a guru, you see, (looking in a book), life style; if they are hankering after Rolls Royces and things... I mean they call themselves 'sadus' and 'sanyasis' (Editor: Holy people who are detached from material things) and they take from you all your diamonds, all, everything that you have, all your property. Their interest is only how to grab your money. They have no household of their own, so called. On the contrary, the saint himself spends money, normally. A real saint will spend his own money.

Journalist: As you do for example?

Shri Mataji: I beg your pardon?

Journalist: As you do for example?

Shri Mataji: Of course I do. I do it. I used to do much more, now not so much. But I used to do much more before. And also that such a person works on... Now, for example, this boy got hurt so I treated him. Supposing your Kundalini doesn't come up, I'll have to work on you. The guru works and not the disciple. They make the disciples do everything like; you say this mantra for so many years, do this thing and do that. All the effort is made by the disciple and not by the guru. It is on the contrary.

Journalist: So you do the work?

Shri Mataji: I do the work and they do the enjoyment! (Laughing)

Journalist: And yesterday we didn't, we didn't work also?

Shri Mataji: No, not. No, no. I just, you see... Because if I say I am doing it, they will not like it. So I said; you are doing it, you see. Otherwise they feel hurt. In the beginning you shouldn't say that I am doing it for you. Who are you to do? They are all children after all. By putting these hands, can you raise the Kundalini? You cannot. You know that. I was raising it, but they were putting and helping me. That's all.

Journalist: Yes, so it is just your presence that works.

Shri Mataji: No, I have to work hard. I was burning my fingers. I was raising my Kundalini. I was trying to break it through, but which you could not see. Also some who had their eyes open could have seen.

Journalist: Well, I didn't open my eyes.

Sri Mataji: Ah yes, that's why. But I was putting water in my hand, pulling it down, my feet were heated up. You see, I was absorbing all the heat. I was doing everything.... myself. I have to work. Not only that, but now supposing the Kundalini is not stationed, is not established then I have to work. I work for hours, day in and day out. Sometimes I have only two hours sleep.

Journalist: Only two hours sleep?

Sri Mataji: Sometimes

Journalist: And you work hours and hours to raise the Kundalini in yourself?

Shri Mataji: Yes, I mean somebody... You see now, somebody is suffering, there is a problem, somebody has this, that, they come to me; I work on them, individually as well as en masse; and I travel; and I am a 63 year old woman.

Journalist: And you do it out of love?

Sri Mataji: Of course. Love is so binding. So compelling.... That's my job.

Journalist:h Yes. And you started not so long ago.

Shri Mataji: No, not much. I had to do one thing, was to break the seventh chakra. That was important because that seventh chakra was not broken.

Journalist: Was not broken with you?

G: On the cosmic level.

Sri Mataji: Cosmically, cosmically.

Journalist: Yes.

Shri Mataji: Because the sixth chakra was established by Christ, it was all right; but the seventh was to be established; and when I did that, on 5th May in 1970, then I started. Because...

Journalist: The 5th May 1970.

Shri Mataji: Yes.

Shri Mataji: Because, you see, 'en masse' realisation could not be done without that. That's why.

Journalist: I repeat in order not to make mistakes. The sixth chakra was broken by Christ. You said...

Shri Mataji: ...was established...

Journalist: ...was established by Christ. And you yourself established the seventh chakra?

Shri Mataji: If you put in that it may hurt their ego, so don't put it that way. You can say in the third person that the seventh chakra was to be established.

Journalist: Yes. And this happened in 1970.

Shri Mataji: Yes.

Journalist: And since then....?

Shri Mataji: Since then I started my work in the public.

Journalist: There is this term enlightenment. Do you use this term also?

Shri Mataji: Yes, enlightenment is the same.

Journalist: Yes.

Shri Mataji: You see this term is ancient. It comes from tradition. And this is used by everyone. Isn't it?

Journalist: So I can describe you as an enlightened person?

Shri Mataji: Of course, minimum... I have to be that. But enlightenment is also, can be just a myth. From where do you know if a person is enlightened or not, is the point?

Journalist: I don't know.

Shri Mataji: From the people who have got it, because you may not understand me, but you can understand them. They are like you. They are seekers and they have got it now. They have got the knowledge. They know what it is. They can raise the Kundalini. That's the point.

And in modern times there are many signs by which you can make it out. For example, there are some photographs. (To someone else) Bring the book, I think... There are many photographs of mine which the camera has taken, not me, the camera has taken, where there are lights on top of my head, shafts of light; shafts of light completely covering my body. There is light, a complete sun in my hand, a complete sun in my hand; the light is going round me.

Also our astrology, in Indian astrology, the... what do you call... the system I told you yesterday; it's called as "Krishnamurti Pandati". It is a style of one Krishnamurti, a great astrologer, who found out this method. They have found out what I am. So there are many ways, but the fake gurus have changed all their birth dates, because most of them are anti-Christ.

Journalist: Are anti-Christ?

Shri Mataji: They are mostly anti-Christ

Journalist: They are the Anti-Christ?

Shri Mataji: They are the Anti-Christ.

Journalist: Are the Anti-Christ

Shri Mataji: The Anti-Christ

Journalist: Yes. So the examples of gurus I have visited, I gave, you think they are the Anti-Christ?

Shri Mataji: They are the Anti-Christ

Journalist: Well, that is frightening, isn't it?

Shri Mataji: It is. I don't want to say - that's why. That's why I said "mostly", you see, I use softer words, but it is frightening. So far, from Rajneesh, we have not been able to save many people, and he has an effect on the brain. Mahesh Yogi makes people epileptic.

Journalist: Mahesh Yogi makes people?

Shri Mataji: ...epileptic, epilepsy. You need not say Mahesh Yogi, but I have known people who have epilepsy; many people who have epilepsy. The man who was running this organisation in Runnock in Scotland, 'flying Scot business', he himself was epileptic; Peter Pearce. His wife was the grand-daughter of a duke, epileptic; her daughter, epileptic. They became paupers. They came to me. I have cured them of course, but because the husband became insolvent he was sent away to South Africa. He was no more... but the wife is there, now she is in India. And she published papers that this fellow raped her when she was in. But nobody listens to it, nothing. They are so mesmerized. And they frighten... actually such people become frightened, very frightened people. They mesmerise them. We call it in our country; this 'knowledge of the dead', we can say, the 'science of the dead', science of the dead; "Prita Vidya", "Spashana Vidya", "Bhuta Vidya" we call it - by which they put something in you or in the disciple or in anyone, they can do it, and possess you.

Journalist: And you call this the 'science of the dead', the fake gurus...

Shri Mataji: The 'science of the dead', I mean, I am just translating it, but it is called Preta Vidya, Spashana Vidya. Spashana means... what do you say to 'Spashana' in English? It's where you burn the bodies of the dead, Spashana.

G: Cremation.

Shri Mataji: Cremation, cremation, that's it.

Journalist: May I ask, since you started to work in 1970, have you succeeded in giving enlightenment to other persons?

Shri Mataji: Of course! Thousands!

Journalist: Thousands. I remember you said yesterday there was a farmer in India.

Shri Mataji: Yes. He has done it to ten thousand very good people, but recently I received a message that it's all together forty-thousand people.

Journalist: And this farmer, he got his enlightenment from you?

Shri Mataji: From me.

Journalist: So you must have given enlightenment to ten-thousand people, may be a hundred thousand.

Shri Mataji: Yes, I have. Yes, yes. But now out of this forty-thousand, only ten thousand have established.

Journalist: This I don't understand.

Shri Mataji: You see, awakening I have given; awakening is possible. To establish it, to master it, you have to spend some time. So some people quickly take to it, some people linger on. So it takes time. So the other people, who have not yet realised to that extent, will have to come back. And they'll come back again. So like yesterday now for example, say, we got about two hundred people realised, they felt it, but the Kundalini will go back and attend to all other problems, everything. Now such a person if he doesn't come to us, and try to understand himself fully, and to master the whole thing; what we call the deftness of it; then he will go down again. Not to the same state but quite low. He has to come back and do it and establish it.

Journalist: Yes, yes.

Shri Mataji: It is like that. So yoga means union with the divine; one. But also has another meaning, "yukti", meaning the trick, or you can say the deftness, to know how to handle this power. That's very important, so that you are established fully. In the first state, like yesterday, they all became a state we call as Nirvichar Samadhi, meaning thoughtless awareness, aware but thoughtless. That's the first stage when you cross this. When you cross this and establish there fully, then we call it Nirvikalpa Samadhi. That is the state where you become doubtlessly aware. Then you can give realisation to people, you can cure people, you become just a master.

Journalist: But the state we arrived in yesterday, how do you call that?

Shri Mataji: What, what's that? Nirvichara. It is called thoughtless awareness. What Zen wanted to do; Zen tried to do that.

Journalist: But it seems so unbelievable that it's as simple as that?

Shri Mataji: Yes it is!

Journalist: Yes?

Shri Mataji: Because it is so vital.

Journalist: Ha?

Shri Mataji: It is so vital. Vital. What do you say in your language for vital? It is so important. Vital means that which is important for life. Vital. Vital. It is so vital, and anything that is vital has to be simple. For example our breathing is so simple.

Journalist: Yes.

Shri Mataji: If you had to go to a guru, pay money for our breathing, how many would exist?

Journalist: Sorry?

Shri Mataji: How many would exist, if we had to pay for our breathing.

Journalist: How many?

R: Exist on the earth. If you had to pay for your breathing, for your heartbeat not many people would be able to live.

Shri Mataji: Whatever is vital; whatever is important for life has to be easy.

Journalist: Yes Yes. Sure.

Shri Mataji: And this is so important, it has to be easy.

Journalist: So what happened yesterday was a state of thoughtless awareness.

Shri Mataji: And now it will be doubtless awareness.

Journalist: This will be the next.

Shri Mataji: You can achieve it in a month's time.

Journalist: But don't we need your presence then for this.

Shri Mataji: No, no, no, nothing.

Journalist: Only for the first.

Shri Mataji: Even for the first you don't need. Even my photograph can do the job. My photograph has also got vibrations. They all use my photograph. You can do it yourself.

Journalist: And then after this stage of doubtless awareness there is another stage?

Shri Mataji: Then you go to doubtless awareness. Then you become the light yourself.

Journalist: After that, another state, another stage?

Shri Mataji: No. After that you become the light, you start giving it to others.

Journalist: That means that you arrive in the same state as you are in?

Shri Mataji: That I can't say (Laughing) I won't say that. All right keep it that way. (Laughing) It is not the same though, but you rise very high.

Journalist: And there is some technique, I understood, that your disciples... we may call them your disciples?

Shri Mataji: Yes, children, my children.

Journalist: Your children.

Shri Mataji: All right.

Journalist: And they call you Mother.

Shri Mataji: They call me Mother. That is much easier.

Journalist: Yes.

Shri Mataji: That's what I am. I am not a guru.

G: All the journalists in Italy recognise Shri Mataji as the Great Mother, the Grande Madre.

Shri Mataji: And all the television. Yes in Italy they did. In Italy they did.

R: He has got a copy of the Corriere della Sera (Editor: name of Italian newspaper).

Journalist: And I read in these articles also that you cure people of physical illnesses and mental illnesses.

Shri Mataji: Of course, that's the minimum. You yourself can cure yourself. Your Kundalini does that and you can cure others

once you are a master of that.

Journalist: But I suppose you cannot cure anybody.

Shri Mataji: Yes you can. Why not? (Laughing)

Journalist: Yes?

Shri Mataji: You should see me curing! Yes, you can. Cancer, all these things are curable. After all what are these centres? They are the subtle centres, looking after all other gross centres in the body. And once you awaken those centres, it works out. It is very simple. It is like, say, a tree is now sick, or a leaf is sick, what do you do? Pour something on the roots. This is the knowledge of the roots. And once the roots are nourished, the tree becomes all right. Isn't it simple?

Journalist: Yes. But, so for example a person has cancer and you cure him or her by raising the Kundalini in this person.

Shri Mataji: Yes, that's all. That's all. Even my photograph may be able to cure. You must know the technique, how to manoeuvre this power, that's all. Then you can do it even if I am not there, doesn't matter, you can use my photograph. And nowadays I am not curing, all these people are curing. I am not curing people; just they are using my photograph.

Journalist: Yes. And this technique has always existed, for ten thousand years, you said yesterday.

Shri Mataji: Much more but for very few people because the seventh chackra was not broken. This was the big problem. There was no en masse realisation, one or two persons; and it was secretive.

R: Strasbourg was a good example of you not giving the realisation to people. In Strasbourg, was an example...Shri Mataji was supposed to be there but she couldn't. She had to go to America, and some other yogis, Sahaja Yogis, they did the program and ten people stuck to Sahaja Yoga.

Shri Mataji: Yes, yes, yes. Two hundred people in Strasbourg. Yes it is true. I mean everywhere.

R: Ten new people came out of it

Sri Mataji: They have come now. Yes. Good. And they'll come up very well, I am sure. And once ten are established then you can establish many more.

Journalist: This means that you are a great person like Christ.

Sri Mataji: Must be something. Christ has promised he will send somebody. Didn't he?

Journalist: Yes.

Shri Mataji: We don't look for that. It's like that; has to be. He has to keep his promise.

Journalist: But up till now you are not recognised by many people yet!

Shri Mataji: Because I didn't say that. I don't want to say it. Its better you find it out. Because it's no use saying; Christ said only, "I am the light, I am the path", which he is. That he's the Son of God, which he is. They crucified Him! I don't want to get crucified. I have to get the work done. What does it matter whatever I am? It makes no difference to me. Whatever I am, I am. And on the contrary by telling that, what I am, if it is going to harm your ascent, its better not to tell, you see, keep it a secret. Let them find out.

Journalist: But surely this movement around you is going to grow and grow in the coming years.

Shri Mataji: Of course, it is growing very fast. It is growing, of course. But reality takes time you see. To produce plastic flowers is very easy, but to produce a real flower is difficult. So it takes time, and should take time, to mature. I have all the patience. It's not cheap popularity. It's not cheap popularity. It's not that you want to make some money out of many disciples. We want real flowers. And that will take time no doubt.

Journalist: And your family, your husband, and your children and grand-children, who know you for a very long time already - how do they react?

Shri Mataji: They are very good. My husband came this time to Paris. My husband said that transformation is the only way. And he said people must be transformed. That's what he said, openly.

Journalist: He said it to... When?

Shri Mataji: This time he came to Paris and he addressed some Sahaja Yogis because there was a book that was inaugurated there.

Journalist: And your children and grandchildren.

Shri Mataji: My grandchildren are great. They know all about it already. They are very great souls.

Journalist: How old are your grandchildren?

Shri Mataji: The eldest grandchild is about fourteen years. Fourteen then thirteen, I think then ten and eight. They are all great people, already.

So many children are there. Like a little boy, yesterday, Michael, was there when I came from the train and when I got down, he said "Mother, why don't you kill all the demons?" He was at the programme, he didn't come inside. So I said "Why didn't you come in?" He said "I was looking after the demons. I was trying to keep them out." They don't think about themselves, they think about the world all the time.

Journalist: At the moment in the world there is a great fear of destruction and world wars and disasters...

Shri Mataji: This is our mental projection. Through our mental projection... it's a linear movement, you see, and it recoils. In a way it's good because people will look into themselves; why? That's how the seeking has started also in a big way. And the time has come also. But the destruction will be from within. I don't think from without, from within. As in America it has started, people are getting diseases, this, that, people are getting mad, because in freedom we have become abandoned people, absolutely abandoned.

Journalist: But don't you think that your presence in the world is too late, I mean that you won't be able to stop the...

Shri Mataji: That I will, I think I may be able to stop it. You have to make it mature. You see people have to go to the brink because a human being is not an easy thing, you see, to control. They have made a mess of all the prophets, all the incarnations; already made a mess. So we have to make them mature, you see. Supposing I tell you; "Don't go to this guru" you won't listen. So it is better, all right you go there, get hit, come back and then get it. You see, because a human being is not easy. They have to mature themselves. The first thing I did was to go to America in 1973. They wouldn't accept it. They said, "No you must take some money, otherwise nobody is going to accept it."

Journalist: You were not accepted by the immigration?

Shri Mataji: In the beginning, they did not. Now, of course, because now they are hit by all the gurus, they have been lynched completely, they have no money left with them, they are in a big mess, they are all sick. Now it's all right.

Journalist: And you have a lot of popularity there also.

Shri Mataji: That's quite a lot, but I would say not so much, because they are still very immature, I think. But in Italy I am very good. India of course is the maximum, and England. In Brussels we had so many people, I was surprised. Australia. Australians are...

Journalist: Are you able to see in the future also, to predict?

Shri Mataji: You see, about human beings, how can you predict?

Journalist: You cannot.

Shri Mataji: They have freedom. If they want to destroy themselves you can't stop them, they have got the freedom. But I can see now that it is now working out. Now people are coming to their senses. I can see that, it's much better. The situation is much better. India is very easy because they know all about it. It's very easy to deal with Indians. But in the West people have to still learn through mistakes, otherwise they do not learn.

Journalist: How many children do you think you have in the world at the moment?

Shri Mataji: I can't say.

Journalist: Millions?

Shri Mataji: In thousands, I can't say.

G: Thousands and thousands.

Shri Mataji: Thousands. I can't say.

Journalist: But not millions yet.

Shri Mataji: No, no, no, no. Not in millions. A million would be a hundred thousand?

All: One thousand, thousand.

Shri Mataji: No, no. According to John already the number is over, according to John in the Bible. (Laughing) He has made a very small number (Laughing). But I don't think so. There are many more who should get it. But I don't think everybody will, I don't think so.

Journalist: Could you tell me something about myself?

Sri Mataji: About you? Alright. You take off your shoes. It would be better if you sit there facing me. Now, put your hands towards me. G., you go at the back and see. Alright; both the feet on the ground.

(Feeling his vibrations) Left; put his right to the left. Now, because you went to all these gurus, you see, the left side is weak. It's gone. Yes, please. (Rubbing her hands) Yes.

(Short conversation with a yogini about a miracle photograph)

Shri Mataji: (To yogi working on journalist) Ah. Better?

G: It is cooler but still. Left heart is the worst.

Shri Mataji: See on his head. No thought, gone beyond thoughts. No thought. Tie him up. Just tie him up....

Left Agnya. Give him a bandhan. Right Agnya; left Agnya. You have to forgive; you have to forgive every one. Forgive all... Put your left hand like this. Left like that, let's see.

Better. Feeling the cool breeze?

Journalist: Yes...

Shri Mataji: The left hand?

Journalist: I think so.

Shri Mataji: And the right hand?

Journalist: No, it's rather warm.

Shri Mataji: Not so much. All right, so you put your right hand like this and say; right hand towards me, right hand; in the way you were putting, and left hand like this. Like this, a little higher. Ask him to raise the hand, right hand. And left hand like this. Now, now you have to say "Mother I forgive every one." Just say.

Journalist: I forgive every one.

Shri Mataji: Again. Mother I forgive every one, three times.

Journalist: Mother, I forgive every one.

Shri Mataji: Again

Journalist: Mother, I forgive every one.

Shri Mataji: From your heart you have to say, all right, again, say it.

Journalist: Mother, I forgive every one.

Shri Mataji: All right? It just works. Ah! And you'll feel the joy also. (Laughing) It is so simple. But in this world people don't even recognize the category of seeker. They don't recognize even that part, you see. This is the problem. Ah! Now! All these cults, all these sects, all these gurus, all these, they have really harmed every one. All the seekers they have attacked, that's the main point. Ah! Now! Got it! Well. Good? May God bless you. You've got it. May God bless you. You've got it now.

Journalist: Yes, well I may not be able to recognize it myself? But...

Shri Mataji: Yes that's it! You have to recognize yourself, to feel it yourself. It's the all-pervading power. Now only you have to master it, that's all. Now just...(Pointing to local yogi) he is here. He'll help you. They are so many. Now we are sending some people, Dr W, Dr B, they'll be coming next Saturday, Sunday. (To local yogi) So you can all make them masters, you see. Get the other fellow also, he is very good. Both of them are seekers. They are seekers, out and out, I tell you, out and out seekers. Nothing! It's a category, it's a special category. They are called as the "men of God" by Blake. Blake said, "Men of God will become prophets and they will have powers to make others prophets.

Journalist: Yes.

Sri Mataji: He was very precise, in everything. Even he has described my house. He has described the ashrams. So many things he has described, you can't imagine. He was here, like Markandeya. Talking about him, see the vibrations! Talking about him, just see the vibrations.

G: You can feel it.

Shri Mataji: You can see it! Talking about William Blake, you see. Just see what a great... He was Markandeya! Great! Ha! Saint Michael.

Journalist: William Blake was a poet, I think?

Shri Mataji: I beg your pardon?

Journalist: Wasn't he a poet, William Blake?

Shri Mataji: What did he say?

All: A poet.

Shri Mataji: Yes, yes. He was Saint Michael who took birth as William Blake.

Journalist: He was Saint Michael?

G: An incarnation of...

Shri Mataji: Saint Michael, Bairava.

Journalist: Of Saint Michael? And Saint Michael?

Shri Mataji: Re-reincarnated.

Journalist: Who lived?

Shri Mataji: Who lives in the heavens, we can say.

Journalist: Yes, but who lived on earth in which period? Saint Michael.

G: One hundred years ago. William Blake.

Journalist: Yes but. When he lived on earth as Saint Michael it was...?

Shri Mataji: He is a 'chiranjiva', he never dies, an eternal being.

Guido: He was William Blake.

Journalist: Yes but before, the first time he was on earth...?

R: Markandeya was also...

Shri Mataji: Markandeya

Guido: Fourteen thousand years back.

Shri Mataji: Markandeya.

Journalist: Can you say it in Dutch?

R: Saint Michael is an eternal being who incarnates sometimes in a form, a human form, like Markandeya, William Blake. But it is an eternal figure.

Shri Mataji: He is the saint of England. (Laughing) Imagine. Saint Michael is the Saint of England.

R: Left side.

Shri Mataji: See? And he really lashed them one by one. They said he is crazy, I mean, Saint Michael talked in his own language, naturally. It is difficult to talk in the human language, isn't it? I have learned it.

Ah! Very good! Such silence!

Journalist: Silence?

Shri Mataji: Silence inside.

Journalist: In me also?

Shri Mataji: Yes, of course, there is silence. There is no thought. Watch me without thinking.... No thought....Good...

I must congratulate you for getting such good journalists, I tell you. (Laughing) Normally journalists are headaches, I tell you. No seekers come to me. You see, journalists if they are seekers you can talk to them, otherwise what do you talk to these materialistic people?

Done! It is very good. May God bless you.

So I'll give you this photograph. One of them is like this, but there is one with a whole column like that, you see.

Journalist: Yes, yes.

Shri Mataji: The whole column.

Journalist: And in this photograph you can see light coming out from you?

Shri Mataji: Yes

Journalist: Must I describe it like that?

Shri Mataji: Yes, yes. Now let me see. Here it is.

R: They have investigated the films and you can see that nothing has been done to the films. These things have appeared

Shri Mataji: This is light coming from the top. There are seven photographs like that. All right I'll give you. What's his name? What's the name?

Journalist: Willem.

Shri Mataji: William. William Blake! (Laughing) Ah! Good.

G: Do you write in a newspaper or magazine?

Journalist: In a daily newspaper.

G: A daily newspaper, in the Hague?

Journalist: Yes.

Shri Mataji: You must really point it out to them about these anti-Christ's, you see, and paying them money. You must warn them, on your own. Because you see, they won't like it from me. But if you say they will. It's a fact. You see these people are lynching, and torturing, one by one. There's one fellow, Ramdas; now yesterday somebody talked about Ramdas, you see, what a funny mantra he has given him. And his Kundalini could not come out.

Journalist: But to try to get it clear for me. Kundalini is a, you may say, a life power?

Shri Mataji: It is the power of desire, pure desire; the power of pure desire.

Journalist: Power of pure desire to the divine?

Shri Mataji: To the divine. Power of pure desire; and the desire, the pure desire is to be one with the divine.

Journalist: Yes

Shri Mataji: That's the seekers desire.

Journalist: Yes. And what you do is awaken...

Shri Mataji: ...that Kundalini.

Journalist: That desire

Shri Mataji: That is desire, to manifest itself.

Journalist: Yes. And you did it last night?

Shri Mataji: Last night.

Journalist: And you did it with me again?

Shri Mataji: Again. And today I'll do again and establish it.

Journalist: Yes. Now I must be completely honest of course.

Shri Mataji: Yes, of course.

Journalist: Of course. Now, when I am with you and I talk with you I feel you are a very nice and sweet person but when I was in this chair and you did these things with me, I did not recognise the silence or the joy or the bliss you were talking about. What... How does that happen?

Shri Mataji: See it always happens with the western people mostly, because first they get it in the brain. First you understand through your brains, because your brains are over developed. While in India they understand through the heart. See now you are understanding through your brain and it will also be expressed in your heart. The heart has to be opened up a little bit. It will open out.

Journalist: And it will open out when I continue to...

Shri Mataji: Yes, you should understand how to open the heart. You have to say, "I am the Spirit". I am the Spirit. I am the Spirit.

Journalist: May I write a little bit?

(Tape switched off for a while)

Shri Mataji: Put your hand towards the photograph, you will be all right. The photograph also has vibrations. I am the Spirit. Mother, I am the Spirit. Assure yourself.

Journalist: Yes. Mother I am the Spirit.

Shri Mataji: Mother, I am the Spirit. I am the joy.

Journalist: I am the joy.

Shri Mataji: I am the Spirit.

Journalist: I am the Spirit. You feel something now?

Shri Mataji: (Laughing.) You see, it is... I am doing it but whatever is in you is also working it, isn't it? I can't do this to this sofa, can I? (Laughing) I cannot do it to another person; I can only do it to a seeker. So you have done something to yourself also.

G: Shri Mataji can see your Kundalini.

Shri Mataji: That's how.

Journalist: Is that true?

Shri Mataji: Yes. I can, but you need not see it, you should become, is the point. Seeing is not the point. Don't see. You should become. When you become you have the powers, you don't have to see. Just work it out.

Journalist: Yes. So but I have to do this technique that you did yesterday?

Shri Mataji: No they will tell you. You come and ask him, because now that's over

Journalist: No but just shortly to point it out to my readers.

Shri Mataji: They can take it from my photograph. Very simple is... the photograph has got vibrations. Alright? So you have to put ... depending on what sort of a personality you are. You have to come and ask them of course, that is very important. It is a collective happening. It's not a single person working at home. It's not. But on the photograph, if you come, and ask him, he'll tell you if you are a left-sided or a right-sided person. What sort of a balance you have to take. It takes hardly any time, you see. And then they'll explain. Then you become an expert. Then you can tell also. Once you become an expert, we call you a Sahaja Yogi. Then you can tell others.

Journalist: But to state it shortly, it is a technique...

Shri Mataji: You see, first of all it's spontaneous.

Journalist: ...which works by your grace.

Shri Mataji: Yes. Supposing you take my photograph and publish it, you ask them to put their hands towards my photograph...

Journalist: In the newspaper.

Shri Mataji: Any news, even in the newspaper. And see if they get the cool breeze. They might.

Journalist: They might get the cool breeze?

Shri Mataji: If they don't get it, they should put the left hand towards it, and right hand on the Mother earth.

Journalist: If they don't get cool breeze, well, suppose we put this photograph in the newspaper, how do..?

Shri Mataji: You have to put your hands towards the photograph.

Journalist: So you put it like this?

Shri Mataji: No, no, no, this way, towards.

Journalist: And both of them?

Shri Mataji: One. I mean, you should put both first of all. If you get the cool breeze, then it's all right. Then you have to come and

ask him, what is to be done further.

Journalist: So I might advise my readers to...

Shri Mataji: ...put their hands...

Journalist: ...to open their hands? And put it towards your photograph, and see if they get a cool breeze.

Shri Mataji: All right. And if they don't get it, then what they have to do is to put a light before it.

Journalist: A candle or...?

Shri Mataji: A candle.

Journalist: Before your photograph?

Shri Mataji: The photograph, yes, shining.

G: Can you publish the address of the centre as well?

Journalist: Yes, sure.

G: It would be the best thing, if they can come to the centre.

Shri Mataji: Yes, the address of the centre is the best. And see if they get the cool breeze. Alright? If they get it or they don't get it, they should come to the centre. So they will give in any case realisation. That's all. They have to come to the centre, they can get realisation. But they should not be satisfied with the cool breeze; they must know what it is. That's very important.

Journalist: This is the very first sign of...

Shri Mataji: ...first sign...

Journalist: ...first sign of Kundalini

Shri Mataji:sign that you have felt the cool breeze. It is the sign. It is the cool breeze of the Holy Ghost. It's described in the Bible.

Journalist: This is the first sign of the Kundalini working?

Shri Mataji: Awakening, piercing. You can also feel it on top of your head.

E: D. P. just phoned and he wants to make an appointment with the Minister of Health of England.

Shri Mataji: Is he there?

E: No, he'll phone back at twelve o'clock..

Shri Mataji: You see, I can meet him on Monday. Monday, I'll be in London in my house, Brompton Square.

E: Okay. I'll tell him.

Shri Mataji: All right? Thank you. Any time, morning or evening, whatever suits the Minister. All right? Please. Thank you.

Journalist: Yes well, okay Mother, I think I have some information to make a little article about it.

Shri Mataji: Yes, you should help because there are so many seekers, everywhere - must guide them. It's God's job, you see. It's God's job. It gives you blessings and blessings and blessings. And then they should come to the centre, that's very important. Because, you see, my attention is on the centre and through the centre the attention works. So you also should come and master it. You can master it in no time.

Journalist: Well, that would be nice. Thank you very much.

Shri Mataji: May God bless you. May God bless you.

Journalist: Thank you.

Shri Mataji: I think, get some sugar if there is some. I'll vibrate it for him. He has a little liver problem. You have a little liver problem.

Journalist: A little liver problem?

R: You could use this picture. You have it.

Shri Mataji: Which picture is that? Take the full picture

R: From Australia. He has got it.

Shri Mataji: No, no, no. This is not sufficient.

R: This one?

Shri Mataji: This one. All right, on the walls also there, they can see it on the walls. It's all spread. But I think my, that another one is the best, like this, is the best. Have you got it?

Yogi: They have the first black and white one, they have...

Shri Mataji: Ah, have you got?

Yogi: You have here, don't you.

R: We have a whole pile.

Shri Mataji: You have? All right you give it to him, that's the best. But give it to him soon otherwise he'll be publishing...

Yogi: You have it here with you?

R: Er, no not here.

Shri Mataji: (To the yogis who have just come in) You all have been sleeping, I think. Aaahh! They all rest a lot, you see! I don't get

any chance to rest! This is the one.

Journalist: I should publish this photograph rather than the other one?

Shri Mataji: Yes, this is better. You keep it, yours. He will give his own. Why, why do you want to ...?

Yogi: I am quite attached.

Shri Mataji: Yes, I know, you looked that way.

Yogi: It's better black and white for the newspaper.

Shri Mataji: (Laughing) How do I know, eh? It's love. Love tells you.

This is a photograph for you and this is a book for you, in French. Do you read French?

Journalist: Yes.

Shri Mataji: Then it's all right, no problem. Now, I have to have a bath and then....

E: Er, Shri Mataji there's H. from Austria...

(Tape switched off.)

1985-0704, The Guru Supermarket

View [online](#).

4 July 1985

The Guru Supermarket

Public Program

Huis Overvoorde, Rijswijk (Holland)

Talk Language: English | Transcript (English) – Draft

Public Program day 2, Garden of Overvoorde mansion house, Overvoorde (Holland), 4 July 1985.

Sri Mataji: Hello, please be seated. (To yogi giving introduction) Have you finished?

Yogi: Shall I continue a little bit?

Sri Mataji: You finish it, yes.

(Yogi finishes the introduction in Dutch)

I bow to all the seekers of truth.

Yesterday in My lecture and afterwards, the impression I got about Holland, I must tell you very frankly. And you shouldn't mind, because I am a Holy Mother. I am your Mother and I will not tell you any lies, nor will I support anything wrong that you have been doing. If you are a mother, you will understand Me better. If the mother sees the child is doing wrong she will tell, whether the child likes it or not, because the child is yet not matured, is not grown up, he doesn't understand. There is nothing to gain for Me; I have to just give you.

So those who are real gurus, I'll praise them; but who are not, I will say they're "antichrist". But if you are honest and if you understand My earnestness to save you, you must not mind that. You get identified with a person, for nothing at all. What did you get yourself? You must think, did you get your realization? Did you feel your collective consciousness? Can you talk like this, the way he's talking? Do you know all that, what he knows? Or like sheep, you are following somebody like blind. Do you understand what your guru is doing?

I feel in Holland there has been a "guru supermarket", and because you are so naive that you followed it blindly, and you are adhering to it. I mean, people are so mad in this respect that they leave their rationality, their logic behind and just follow like sheep, just like a fashion or a fad – I don't know what to call you people who run after individuality so much. Like in America people will have a different clock, a different tile, a different bathroom – you don't know, everything must be different. But as far as the understanding is concerned, they are just like sheep.

Now, there's a letter, I have seen this letter now of somebody who gave Me. Now about this Yogi Bhajan I have to say that you know already, but I knew about it much before. Two boys from this Yogi Bhajan came to India. I had gone to his ashram in '70 and told him, "Don't do this. You don't know what is kundalini, you are not a realized soul," I told him on his face. I know who supported him, why he supported him; there's one gentleman called B. P. Jain – he was just a custom officer. There's one fellow called B. P. Jain who is a Jain, who save – Jains, you know as they are, they want to save even mosquitoes. So he paid him money to go to America to create vegetarianism. So he went there, and his wife. He was just a custom officer.

Now what Indian papers are printing for him today, I knew this long time back, Myself. And about, I think three years back, two boys who had met Me before, came to Delhi and they told Me they have delivered guns in the temple. They told Me, and I told the Head of the C.I.D. in India, because I know him very well.

There is another one, the one is Anand marg. This fellow had spread out so much and people had become mad after him. He was killing people, still people did not know that he was doing something wrong. In ... there, in the eyes they could see it clearly, but nothing went into the head to see that he was killing some his disciples. He's also a vegetarian, for your information, and all his disciples have to be vegetarian. This fellow killed twenty-eight people in the presence of one gentleman called Dr. – he's now a Sahaja yogi – Dr. Prasad. And this Dr. Prasad went to Colorado, everywhere; even now there are people who are anand margis. I mean, even if they find somebody is a snake, still they hold on to it like that. I don't know what sort of brains Western people have, I can't understand.

Now this man, this Mr. Prasad, Dr. Prasad went to Calcutta, and he saw. He went to the Kali's temple, Devi's temple. There suddenly he saw, you see, something in Kali's eyes and the whole thing came into his head, "What am I doing? It's madness, I am sticking onto this man." So he got collected many people around him, and told them about this. He took (If you tell about gurus they run away, they don't want to hear. When they will go mad, where will they go?)

Now they went down, he just ran away from there to Lucknow. From there he came to Delhi. And there's an income tax commissioner who is My son there, who brought him to the hotel. We were staying in Ashoka Hotel, Myself and My husband, under the police guard, can you imagine?

My husband says, "What's this going on?"

He came in and he told Me that "This fellow has murdered twenty-eight people, and I want to go and tell the police. But I wanted to see You before that." Because he saw My face on Kali's face!

I said, "All right, you go and tell them. Everything you tell them." Then they arrested this fellow.

Still people were mad after him. Not only, but his Western disciple tried to kill the High Commissioner of UK, and Deputy High Commissioner was killed. The Australian High Commissioner was killed. They assaulted Canadian High Commissioner, Canadian High Commissioner. To such an extent that government had to release him and put him under house arrest. He's under house arrest. His wife and his son have now come to Sahaja Yoga – imagine – and so many of his so-called disciples, Indians, have come. But Westerners, foreigners are still for him, he's the greatest guru. What is the slander? Should I praise such people who tried to kill our prime minister, madam?

Nothing – what has he done to you, I can see clearly your kundalini cannot rise. It's all right, if you want to go with him you can go, but your kundalini I cannot rise because he's frozen it. She's catching on four chakras. What is she talking? She doesn't know anything about herself. Even to give realization to his disciple is a difficult thing, you don't know how difficult it is. But you want to stick on to your crocodile and want to come on a boat. How I will do it? I will have to say this is a crocodile; if you like it or not I don't care.

In 1970 I told about every cult, sect and every guru that they all are anti-Christ, openly. Nobody came forward; they could not sue Me, nothing. With all their money they could not, they know that they were. You people are getting lost in cults, you don't know what's happening to you, they are exploiting you. I am Myself an Indian, I feel ashamed about it. This is a new fashion they have started. It never existed in India like this.

So now one must under – see, he's made so much money, this fellow. Not all of them. Everybody has made in crores of rupees, why don't you understand? We Indians have better brains in this. And the mantras they gave you are horrid mantras. One fellow gave a mantra, "tinga". Now, tell any Indian and they'll laugh at it. Tell any Indian, but you are not supposed to tell. Six thousand pounds they took for that "tinga". What does "tinga" means this ! There is nothing, no mantra can be given. It's a wrong idea. Only the chakra which is wrong, there is something wrong with the chakra, that mantra you must know. There is a logic. There's a science. Try to understand.

Do not follow anyone just like a sheep. Everything has to be logical. You have human brains. You shouldn't follow anything which you don't understand logically, just like a blind person. Then why don't you follow your pope only? If you have to do blind things, why don't you go to pope? He's the best, easy to get him! You have to have your eyes open and you must know everything. You are seekers. You are under attack. I am not here for election or voting or for anything. I do not want to be harsh with you, but with your gurus I am. And I say they, most of them are anti-Christ, believe Me, and I can prove it to you. And this is the reason, because you are attached to something like that, you cannot get your realization.

So unless and until you get your realization, I have no interest. Otherwise you should get your realization, that's all My interest is in you. And you should only have that much interest in you – what other interest can you have? Supporting anyone: what is the need to support anyone? I don't need any support, and you should not support anyone like that. You have to just discover yourself, simple thing, you must know that. You are that; you have to just become that, that's all. It is so simple, it's so easy, because it is so vital, it is so vital, so important at this time. If you miss it now, you'll miss it forever.

But sometimes you have paid a lot of money so you think, "Now we have paid the money, now what to, how to get out of it?" Like you go to see some play, it's horrid, absolutely it's boring, but you have paid the money so you want to go through it. Forget it! Forget, whatever has happened has happened. Now you yourself become a guru.

Vincent, when did you come to Sahaja Yog?

[Yogi: Two years back, Shri Mataji.]

See now. He's a master! Only two years back! How much money he paid Me? And so many are sitting behind you. They are raising your kundalini, you are dancing like mad! You don't know anything: where is kundalini, who's kundalini, what, nothing of the kind – and you want to believe?

Today a journalist told Me that there's already a book called as – what did he say? – "Guru Supermarket." I've been saying that and I will say that all throughout, because I love you very much and I won't allow you to be drowned, as far as possible. But if you want to get destroyed, what can I do?

All right. So we come now to another thing you were asking Me for, about yesterday. Somebody asked Me about – what did he say? – about clairvoyance. Is it this, that gentleman here? Good, good.

Now when you see this – can you bring it forward a little. I should see a little – a little bit, little behind I think'll be all right; I ask. Can you see, madam? All right. You can come this side. Here there's a chair, all right? Please take a proper chair. What about you? What is he sitting in there? Come along, join here! Christ has said, you have to be like children to enter into the Kingdom of God.

All right. So now, I will first tell you about the three energies which are working within us. Come along. Give them a chair. Let Me explain this, all right? Let Me tell, then I will see to you.

The first energy, that is on the left-hand side in blue color, you see, a deep blue color, is the energy of our desires. Now it caters to our past, and it's called as the moon energy, chandra nadi: moon channel. Now, this energy is the one we use when we think of our past, our emotions, and we also use it when we get conditioned. So this energy creates within us an institution which we call as conditioning, or we can call it as superego. In Sanskrit it's the mana shakti, on the left-hand side. It goes, crosses over, and goes to the right side.

Now the another one is the energy which is on the right-hand side. This is the energy that we use for our mental and physical work, is the energy of action, kriya shakti, or prana shakti. You can call it prana shakti. This caters for our future, also, for the

futuristic thing: futuristic thinking, planning.

Now we have in the center, third energy. This energy has given us human awareness, is the evolutionary energy. This energy is the one which is represented in the gross as parasympathetic nervous system; and the other two energies are left sympathetic and right sympathetic – expressed as, manifested as. Now both these energies meet to form a chakra, like this.

Now you see the last chakra is below the kundalini – this is a very important point. (Mooladhara, I'm saying: "last" means here last.) Now we have – see, all of them know. Only thing, by reading these books you have become frightened of kundalini, that's all. That's all the knowledge you have. All right.

Now the fourth energy is the kundalini, the Holy Ghost, which is coiled up within us in three-and-a-half coils. In the Koran it is called as "Asas". In the Bible it is said, "I will appear before you like tongues of flames." These are the centers. These are the centers. But about the Holy Ghost not much has been said, because Christ did not have time sufficient. He was crucified much before His time.

As I told you, four years I was working with seven horrible English Sahaja yogis: very demanding, egoistical and argumentative. Argumentative. But because in Sahaja Yoga you are free to argue. With other gurus you cannot say anything, you have to accept what are they saying with the stick on your head. And you have to pay for that stick also. But they are today the foundation-stones in the West, of Sahaja Yoga, I must say. They were all very well-educated, Cambridge and Oxford and this and that; but had become hippies, taken drugs, done every sort of thing: have been to every guru, done all kinds of nonsense. When they told Me, I told them, "How many gurus you have been to?" they wrote it down. Everybody had written three pages foolscap on both the sides. It was so difficult. But doesn't matter.

So because I tried on them for four years, you can understand Christ in three-and-a-half years, what could He have done except for talking, that's all. But His disciples got their realization, and they felt the cool breeze on their hands. And they felt the cool breeze of the Holy Ghost. They started talking the language of chakras: "Mooladhara," then as we say, "Ida, Pingala, Sushumna" – all this language they started talking. And they started moving their hands, you see, in all directions because we too do that way, because the energy moves in our hands. So people thought they were mad. You see, in the mad world if sane people come in, the mad people think they're mad.

(What is it? You don't agree with Me?)

[Yogi: I missed something.]

No, no, no. I am saying Yea Now I'll tell you a story. I'll tell you a story. Our prime minister, Jawaharlal Nehru went to a lunatic asylum, and there were some mad people there talking sanely, for a change. So they asked him, "Who are you?"

He said, "I am Jawaharlal."

They said, "You are Jawaharlal Nehru?"

He said, "Yes."

He said, "Are you the Prime Minister of India?"

He said, "Yes, I am."

"See, it's all right. I used to say the same thing till I came here."

So that's what happens. When the sages come on this earth they are crucified, but if some cheat and a thug comes in, they are

worshipped. Everybody runs after them, because he's very clever, he puts a camouflage. He pleases you, he pampers your ego, and everyone likes such a person. But a real person will tell you the truth, because he is your well-wisher. He's not going to tell lies. Why? For what?

So then we have these energies within us, which are four energies I have told you about; and whatever we gain in our evolution, we feel it on our central nervous system. Like you should know, supposing you ask a dog or a horse to go in a dirty lane, he will just pass through, he will not worry about anything. But if you ask a human being to pass through, he cannot. So human beings are much more evolved, and they can feel it on their central nervous system. In the same way, manifestation of the spirit is to be felt on your central nervous system, and you should be master of that. You should know what it is.

Now as you asked Me the question about the clairvoyance, what happens, I'll tell you. When we try too much to do something in our seeking, without our connection – like this machine is not connected and I try to work it out – it will get spoilt, we say. As a result of that, only thing that takes place is the activity of the sympathetic nervous system: of these, either the right or the left. Now supposing you think you should call God, you go on calling "Ram, Ram, Ram, Ram" like that. Now He gets tired of you really, to be very frank. There is a protocol even to call someone. Supposing you come and call someone like that, people will say, "Now get out of here, we are fed up."

So what happens, you start moving from your central path to the sympathetic, either to the left or to the right. But if you move to the left side, supposing, take one concrete, you go into the subconscious, to the collective subconscious. Now in the collective – now in the collective subconscious, all that is dead is since our creation resides, and that attacks us and we get possessed. And some people you will find suddenly start jumping, epileptic; they have all kinds of funny gestures without their knowledge, without their control. They are all possessed people.

I had a disciple called Mr. Rao. He is still there. He came from Pakistan on his way from war. And hiding himself, he went into a burial place of some Hindus there, perhaps, maybe some so-called Hatha yogis, he hid himself in a burial place. But he did not know what had happened to him but when he came to Delhi, he found suddenly he used to get up and do all kinds of Hatha Yoga exercises continuously. And his wife got a fright and she didn't understand what's going on with this fellow, continuously going into this or that kind of a thing – he had never learnt Hatha Yoga. So she brought her to Me. Again he went into the same nonsense. I thought his intestines will come out now, I was so frightened of him!

So I told him, "This is all nonsense. You've got some Hatha yogi on your head who is making you do all this nonsense." He could not believe it. His wife told Me he vomits blood. He is not in the job, he's doing nothing; only time, all the time whenever he's awake he's in this kind of a pose. He sits in this pose or that pose. And he could not hear Me also. He did not understand Me what I was saying, he was so mad. Thank God he's cured now, he's a normal man. The Hatha yogi has left him, I think, in peace now – through Sahaja Yoga.

But recently I saw one very good television show by doctors, who are doing a research on cancer. And they admitted that when the body is vulnerable for cancer, it is some sort of a protein which they called protein 52 or protein 58 – they gave it a name. You see, doctors don't know anything so they give it a name like that: 52, 58. (Sorry, there are doctors sitting here! I am sorry.) But they said, these proteins exist in the area which is built within us since our creation. This is collective subconscious! Like doctors have a name, "autonomous nervous system." Autonomous – what is auto? Automobile has a driver; what about this body which has an autonomous nervous system – where is the auto?

So this is what happens to a person when he goes to the left, he starts doing all kinds of things: he might become ESP, he might become clairvoyant, he might become a cancer patient, or he might become like a Hatha yogi this way, or he'll do all kinds of funny things. But he's not in control of himself. But the interest of clairvoyant and other people is absolutely material. They will tell you the number of the horse! And it's very dangerous, because you go to the area where you get exposed to diseases like cancer. Alcohol also drives you towards subconscious, and there are some drugs that drive you towards subconscious.

But there are some drugs which drive you towards the right side, like LSD, or the recent one – what is it that they smoke in the

nose, they sniff? – cocaine, cocaine, cocaine. I'm sorry, I am not very good at it! But I have seen the patients. This cocaine also makes you right-sided. So you go to the supraconscious, to the collective supraconscious on the right side. Now Hitler used this method from Mr. Lama. This method, by this you can put supraconscious proteins into human beings who are very ambitious and who are self-opiniated, think no end of themselves. Very egoistical people become supraconscious. And any idea that you are a particular race, you are something great, like this idea is put too much into your head, one can become supraconscious. And then you move to the collective supraconscious. Such people can become extremely cruel, violent, without feeling anything about it. Some of the gurus who have made their disciples cruel, they have tried this trick. And some of the gurus who have enslaved their disciples have tried the other trick of taking them to the left.

You have to go to the superconsciousness on top of your head, not on the sides. There are so many other attacks also, like Freud. Freud was another attack, I think. He's made human beings into nothing but sex-points. Another extreme. Jung talked about it, but he made one mistake – Jung, Jung – that he described the conscious mind, subconscious mind in a layer like this, horizontal. But it is placed vertical, and the central path which is the conscious mind, which is the present, has to be kept open for the kundalini to move. And because of that mistake, many people believe that you have to go to subconscious to go higher. You don't have to go to subconscious or to supraconscious. It's a straightforward march upward like this, and you come out of your fontanel bone area, your attention just comes out, just like this. Like this tent, you see how it is inside, in the same way your attention is put outside. And then the whole thing breaks and it starts penetrating into subtle, subtle areas of your attention.

So this is what I have to tell you about the supraconscious and about the subconscious.

We don't allow people to tape us, I'm sorry. You take it away, that one. No, we can't, and we are sorry. We don't allow people to tape, all right? Sorry. If you are Sahaja yogi you give us the tape, we'll return you another one. Yes, thank you. We don't allow people to tape us because of certain reasons we have found, and now it has been decided that we should not allow others to tape till they become complete Sahaja yogis, for certain reasons which you will agree later on. Because once you become a Sahaja yogi, you have a right to do what you like; but before that I have seen people, I have found certain problems, and that's why they do not allow, so you don't mind. I am sorry.

So now we have come to these four energies that we have. And we know the fourth one is the kundalini which is the Holy Ghost within us, which has to be awakened, which has to pierce through all these six centers which he has described to you. Not the seventh one, which is below the kundalini.

Now the last center that you see here is looking after your pelvic plexus on the physical side, which has got four petals you see there, Mooladhara Chakra; and in the same way we have got four sub-plexuses for the pelvic plexus. Now the very important point is this, that sex does not play part in the ascent. At the time of ascent you become like a child, your innocence is awakened at the time of ascent. You have sex activity, all right, but sex activity which is sane sex activity, not perverted. But I don't want to say anything just now because as soon as you'll become the spirit, every sort of sanity will come into you. You'll become absolutely sane person, and absolutely liberated.

But the most important thing is that sex does not play part in the ascent. That time you are a very pure person. This one point is very important to understand, because we are misled. But brahmacharya is not to be done, and none such austerities are needed. Gradually as you become a realized soul you mature, and you understand what is good and what is bad. Whatever is suitable to you, you do it and whatever is not suitable, you just don't do it. Yourself, you have the power now. You have no temptation of any kind, you are above all temptations. Nothing can dominate you, but you become a wise person. You become discreet, you become dignified, you become compassionate and you become dynamic. The attention becomes collectively conscious, and effective.

Like sitting down here if I think of someone, I can correct. It's a very wonderful telecommunication, hundred percent efficient. You will be amazed how things work out. This world has to be known, but it's a fantastic world in which you enter in. Then, that is what you know is the truth, and untruth. Untruth. You can feel the vibrations of cool breeze in the hands from a person who is a realized soul; and from a wrong person you might get hot, or you might even get a little blister with horrible people. That is how

you find out.

Now one may say that how this is the absolute knowledge? Like if you get a madman, he is a certified mad, say, take a certified madman. Put your hands towards him and you will get this center catching, and this center catching, minimum, but maybe the whole left hand may be burning. If somebody has been to a wrong guru, he also catches this hand and this finger, and sometime he catches this also. If you have eaten something wrong, you catch on this one from that guru. Left side. If you have eaten something wrong from that guru like the vibhuti and all that, then you catch on left Nabhi. This is the left Nabhi center, and this is the Agnya at the back here, this one. This is Swadishthana, on the left side. So that's how we discover.

Now supposing somebody has a father's problem, so where do you get the catch? Right Heart. This is Rama's center. Now if you go on taking Rama's name, you catch on this finger. But if you go on taking Shiva's name, you catch on this finger only. That's how it is to be decoded, and to be verified. Even small children can tell you, if they are realized souls, because knowledge of the spirit has nothing to do with age. It is ageless.

So you become a source of truth, and you become the joy. You become the source of joy. Such a person comforts another person, because such a person is peaceful. He gives peace, not by talking about peace but just by the presence. And thus you become what you call "satchitananda." "Sat" is the truth, "chit" is the enlightened attention, and "anand" is absolute joy. You don't live in a relative world any more. This is just very close to you. You don't have to go anywhere, it's within you. You have no idea what you are, and how fantastic you are! Just you have to get it, and work it out and know it, that's all. In one month you could be experts, giving realization.

Now any questions any more? No? You are thoughtlessly aware now! All right. So I would suggest now for certain people who have a left side problem, I will tell you a very simple method which we should teach you, a very simple method of getting rid of your left side. For that I think we'll have to go inside now to tell them how to put the candle in front of you, and how to work it out. You will immediately see the results.

Now put your left hand towards Me as it is, and right hand on the Mother Earth. This Mother Earth takes away the left side. Sit down. Sit down. It will be helpful to you, madam. Please sit down. Better get your realization, that's more important than anything else, all right? Nobody's important than yourself.

Now put your left hand and pass it to the right hand. Now the energy is passing through this hand, going through you, and throwing away all that is the left-sided, jada. Now do you feel cool breeze in your hand? Just see, on the left hand.

Feeling? Like this: towards Me, the fingers should be towards Me. Good. Feeling it? You are very good, I would say. Now you'll become a real master, I must say that. We need people in Holland. So many seekers are lost, you must save them. So many seekers in Holland. I came here first in 'sixty-five, and that time you were celebrating a very international festival of flowers here, of gardens. And then I felt there are lots of seekers, still very young though.

Now, you put your right hand towards Me – it's very simple method, you can try every day – right hand towards Me like this, and left hand like this to the sky. This is the right side you are clearing out, to the sky. Clears out your brain completely. Don't think. You watch Me, but don't think. You just watch Me without thinking. Just watch Me without thinking.

Take out your shoes, eh? It's rather cold, but doesn't matter. Better. Good. Feeling it? Good. Now feel it on top of your head. No, left hand, left hand. Ha, it's there! It's very peaceful.

[Lady says: Feels like snow falling.]

Yes, it is! Of course, it is! You know, you will be amazed, in the other building there's a picture of kundalini just shooting out, I saw it there, absolutely a big picture of that – Sahaja!

Now put this one, left one towards Me, and with the right hand you see now. All right? Good! All of you are feeling it now? Are you feeling? That's the mantra is wrong, all right? That's why you're not feeling. Yes. Ha, better, it's there! All right.

Now again we'll give ourselves a protection. Like this: one. Again, let's start. One. Is two. Is three, nicely. Four, on top of your head, four. So, five. Six, and seven.

Now, to raise your kundalini. This much is good. Let's start. We have to go like this: up, forward, backward, like this. Let's start. Look at your left hand, watch your left hand. Now push back your head, and give it a twist. One. Now, so the second. It's two. Now the third one. One – two – three.

Now place your hands up in the sky and ask the question, "Is this the cool breeze of the Holy Ghost? Is this the all-pervading Power of God? Is this the Brahmashakti?"

Now take down your hands. See, all the trees are quiet and silent. Nothing is moving, but you feel the breeze. Good! Now the breeze also has started here, out of joy – only here. It's the nature is so much with us. You'll be amazed, wherever I went there was always a big rain, everywhere. As soon as I went there – sunshine! Now I've been traveling for the last three months: it has happened in Italy, Spain, in France, in Geneva, I mean Switzerland, and here. It's beautiful. All right?

So I would request you, all of you to keep contact with our center here, take the address, and you become masters. Also we have a group that goes to India when I travel in India, for which then you see if you are all right. If the leaders say, then you can travel also to India. But we don't allow like that people to travel to India, because they're all traveling for deeper development. So those who are settled down little bit, they can travel, and we have beautiful time together.

We have no ashrams, and we do not go to tourist places, but we go to the nature and to the very powerful centers in Maharashtra. Of course you cannot have great conveniences, but you enjoy it very much. You can have bath in the rivers. And food is good. They all have been, and people are good. You'll like them very much. But we go in the villages, and not in the cities. The vibrations are very nice. But only the leaders have to certify, that is important. So there's hardly I have now about two months more; I think two, three months more. In that, I'm sure all of you can be perfect.

Now we are importing people, one doctor from Australia, another Russian doctor from England, to come down for the follow-on for you, this Friday, Saturday, Sunday. So please make it convenient to be here, and in this time I will be going away but they are having seminars, when you people should come and know all about it. They will tell you everything. But you should not feel hurt, because they know a lot. If they say something you should not mind it; they are like your brothers and sisters. They are not here to please you but tell you all about it, and you become masters yourself. For all this you don't have to pay anything, and enjoy your spirit.

May God bless you all.

Now anybody who has problems like this – you see, they have already made the candles and they will take you inside, they will help you out. You can go and talk to them if you have time, and discuss with them. They will give you the candles which you'll work it out; how to work out the candles they'll tell you. Will be a good idea – talk to them. They will check you and tell you. Better is that they should tell you what sort of a personality you are, and what you have to do. It's better. There's nothing wrong in it. So they are here, and there are I think, about – how many are traveling, Sahaja yogis? Sixty Sahaja yogis are in Holland today. So, and you are thirty, I think, new ones or maybe forty – whatever it is.

So you please check yourself out and see what's wrong with you. They will tell you what are the chakras catching, how to correct it, what is to be done; and face it and just correct it, that's all. And feel all right and enjoy yourself, isn't it? As simple as that. In Sahaja Yog we don't tell everything, specially about Me. Gradually you yourself will understand Me better. Because truth can be quite bright, too bright for the eyes. So take it easy with yourself. Thank you very much.

You have to respect your realization, that's main thing. You must respect and love yourself. Now you can talk to these people who are here and if they want to tell you what is to be done, you can go inside and correct yourself. Maybe some of you may need their help, and should work out because I want you to be cleared out today, completely.

May God bless you.

1985-0705, Bhoomi Puja/Trigunatmika Puja: Holland is the Holy Land

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5 July 1985

Holland Is The Holy Land

Bhoomi Devi Puja

Huis Overvoorde, Rijswijk (Holland)

Talk Language: English | Transcript (English) – Draft

Bhoomi Puja (known as Trigunatmika Puja), Overvoorde: Holland is the Holy Land. Overvoorde (Netherlands) 5 July 1985

Are, you can open the window a little bit, I think. It will be better. One window will do. They are all closed. One window you can. They are opened as much as they will, Shri Mataji. Really? That's all that can be opened? They have all arrived, so we'll wait for two minutes for them. Tell them to come from the other side. Can somebody go and tell?

When you are taking photographs I'll not have this. Better, then I'll have it later. You must take the right angle and right time. I find, some people take exactly the wrong angle and the wrong time. Yes, where you get the vibrations, that's the point you must click. That's it. And because you just take it at a wrong time, photographs do not come out well for some people. Vibrations will tell you when to take. I took photographs of some people and their vibrations stated flowing. It's all related.

Come along, we've been waiting for you! [unclear] has not come? That's o.k. Shri Mother. Actually we left her or otherwise we would have been too late. Oh, God ! But she will do a little Puja at home by herself, she said. S.M. - But where is she? Y - At home.

And I had to go to fetch Warren in Gent and I learned the Puja was earlier... Why didn't you take with you? Take her... Poor thing, she'll feel very bad. We came straight away, to be here faster. Now the people from Brussels and from Gent and from Holland should come forward. Can you move this side a little? So she can sit there. They are so beautiful Shri Mataji in these saris. Looking very beautifully. This is the sari you had in Venice, Shri Mataji. I gave them to wear as a present but I am left with no sari to give them.

So i don't know what to do... Well I have only white saris left, so I thought I'll send them some nice saris. All right. You want to take, take photograph now. You see, the thing is, in between you should not. Just a minute she is taking. You must take the photograph at a particular time, you see? Now, say supposing I am talking, that time you should not. Or I am treating somebody, then you should not. So we are in Holland, which is the holy land of Europe. And the holy land of Europe has got lots of water in it, flowing.

It's at a lower level than the Mother Earth and the sea flows through it. So it's a good combination of the sea and the earth here. So sea cleanses and the Mother Earth blesses the people of Holland, But if they have lost their moorings and they are flying in the wrong direction, then the same holy land can become a hell land. So we have to be very careful to see that we create more and more Sahaja Yogis in this place. In My reading of the character of the western people I find they are extremely aggressive by nature and very egoistical on the whole. One should not feel that I am saying about you, but I'm saying. You are Sahaja yogis, you belong to the Kingdom of God but I'm telling about in general now. While I'm talking keep your eyes open. I don't know why people close the eyes, this I can't understand. Now when we are in the holy land, we find that the Mother Earth has allowed the sea to flow in, and is a very good place for Me to say something to you.

Here the sea has taken refuge in the Mother. The guru has bound itself with the motherly qualities. A person feels more safe on the ground than on the sea or in the air. So today is the best opportunity for Me to say that after the Guru Puja, we have to understand that to be holy means you must allow the guru tattwa to circulate in the Mother principle. Or the guru tattwa is to be controlled and guided and beautified by the Mother principle. It's only the Mother Earth that is beautiful because it can create so many varieties, so many dramas, so many places. Any other element, if you see, has nothing in it. So it is She who can create. So

we should take to the motherly quality more and try to bind our guru principle through that Motherly, beautiful, creative power, so that we make our presence very agreeable, very congenial, very beautiful, full of interest and varieties; every time new flowers, every time new fruits, every time a new, new design. As Kundalini is made of Mother Earth, we are quite capable of doing that.

There are gurus and gurus and gurus but no one so far is such a master as you are of the Kundalini. If they were they would have given Realization to thousands. Why? Because your Mother has penetrated into your guru principle. And has risen your Kundalini, has given you powers to raise Kundalini, breaking your seventh chakra, so clearly. That never happened with anyone. Even incarnations could not do that to the masses, as you are doing. Kundalini is flowing from your hand; the Ganesha is active in you, but it should never give you the ego, or the sternness or the heaviness of the sea. But it should give you the beauty of the Mother Earth. Mother Earth is always bigger than the sea, because She has to contain the sea.

Sea can never be bigger than the Mother Earth. Sometimes it looks, sea, bigger but sea is contained in the Mother Earth. It cannot go beyond. So Mother Earth is always greater, bigger, wider than the sea. So one has to understand that when Kundalini has risen, you have become all of the seven chakras and not only the guru chakra. And when you have become the guru chakra it is also bounded on all sides by the Mother Earth. Under these circumstances, when we are so capable, we are giving Realization to so many people, when we are achieving so many things, if we could just become humble, congenial, beautiful, we can master the whole world. But I find in the styles of Sahaja yogis, especially in the west, and westernized Indians, there is so much of ego still expressed in their talks, in their behavior. They are not capable of it, to see I think sometimes, but better see it. First you may have to act as sweet people, maybe, but you must learn that way.

If you do not understand that all your leadership, all your guru tattwa depends entirely on the loving capacity of your Mother, Her patience. I get angry but perhaps once in a ten years or twelve years, something like that, seldom. That's better, then the anger has some meaning. But all the time if you are in a temper or you try to show off or if you have so much of ego that you go on asserting on wrong things, then you cannot be effective. Another thing I've seen, that ego has no discretion. Ego has no discretion of any kind. If you are egoistical, first thing you lose is discretion. Then what's the use of having this nonsense of an ego? which doesn't give you discretion? And people who have greater ego always then assert and you have to agree to that.

You are more impressed by the people who have greater ego than yours. And you like the people who are without any ego so you can oppress on them. But the discretion part is very poor, that you can see. The other day one guru had come, the one gentleman had come, and he has given some mantra by his guru. Now, he can't hear anything against his guru. Why? Because his ego has chosen that guru. Because the ego has chosen how can the ego be wrong? And ego is always wrong, invariably it is wrong. Everything is upside down with the ego-orientation.

Gradually you will learn that in the west people lack common sense, completely they lack common sense, in everything. I mean if they had common sense there would have been much less problems. But common sense is lacking and also I find the same thing in Sahaja yogis. They lack common sense. You have to become so wise, that common sense should be your nature. But common sense we lack. Like today, (I'll have some water) today I was discussing about say, the labor problem, which is a very general problem, which is a very general problem. You have a labor problem. For example you have unemployment. Now the whole system that is built in here and we too have adopted some of it but not to that extent, of working hours, is very absurd.

For example, supposing you get up at four o'clock. I mean that's very big supposition, of course, but supposing we get up at four and we take our bath. Morning time is very peaceful, we can meditate, we can do what we like. Then we finish all the other work we have to do, get yourself ready, have yourself ready, have your breakfast or tea or whatever you want to have. Then by eight o'clock you are ready for work. Supposing you go at eight o'clock for your work. So you can work from eight up to one o'clock very easily, very easily, no problem. Then one o'clock you come back home, have your lunch and have a siesta. If you can have siesta for about two hours, say three, till four o'clock, by five o'clock you again go to work. Then you can work from five to eleven without feeling tired at all.

After eleven you might be. So you put in much more work, much less sleep and you keep fresh and young. But it is, it requires common sense. Now the, how unemployment can be solved; some people can work in the morning, some can work in the

evening. Now those who are working in the morning, the ladies could be in the house, men could be outside. Then the men come out in the evening, they can do the household work. Ladies can do in their house or when they are in the house, men can do creative work, like making statutes, hand work, hand-made things. So everybody gets employment. They became more creative, much happier people and so easy to solve the problem. But there is unemployment; Because of unemployment there are so many problems.

Very easy to solve the problem of unemployment. You don't give any social security or anything. You give them their pay and let them work for shorter time. If you make them create things and sell them, they have more money or they can have nice things around them. Otherwise you can have horrid things like that. So you can have lots of things which are hand-made, plus machine-made things, whatever you want to have. There should be a balance. With common sense we should know how far to go, how far to have balance. Like machine goes on like mad; we cannot control machines. Because we think we get money, we do not.

After some time machines have to stop. So you have to go up to... This, I'm trying to put the guru tattwa into the Mother tattwa, as practical. So common sense should be applied and that can only come when there is no ego. With ego that cannot be common sense "Because I like it, I do it". But this "I" is a ego who is blind, who is indiscreet, who is stupid. So ultimately we do stupid things. There should be common sense, which one can learn by getting rid of this ego. Now people say, "Mother, how to get rid of ego?" It's very simple, you have to move left to the right 108 times, in Sahaja yoga.

You have to forgive people, in Sahaja Yoga. And you can watch yourself. First of all, see, do you watch others or you watch yourself? First of all. Like there was a lady traveling with Me, very old lady. And she said, "This man is handsome. This man is not handsome. This woman is good looking, she is pretty", that way. I was looking at her. I said "This mad woman, she will go really crazy by the time we get down.

She goes on looking into every person, judging everyone, who is handsome, who is not." And everybody whom she called handsome I found him ugly. So I gave up. I said "You better decide I never tried these things". Then, "That man is not good, he is very hot tempered, he is this thing, he is that, he talks like that, he walks like that, he shouldn't do, look like that", worried about other people. You tell them anything, they'll go on shaking their neck like that, "Oh, how could you do it?" But you do it yourselves. If they have to say yes, they'll do it ten times, "yes, yes, yes". If they have to say no, they'll go on saying: "no, no, no, no, no". There is no common sense.

Why to move your neck so many times. See if somebody is saying that, you need not react all the time. So this is another thing, is internal reaction. First is external, seeing everyone, judging everyone, "Oh, I don't like this station; this is too much dusty". "This bathroom is not good, that room is not good, that thing is not good", like that go on, as if you are the Queen of England. Even that could be even more than that because she is not even allowed to choose her dress; Parliament has to decide. Poor thing cannot have any ego at all, poor thing. She has to choose what dress she has to wear for a particular occasion; If the Parliament says yes, she wears. She says no, no. big problem, for them.

But for us, who are free people, we must have common sense to understand what to do, where to do, what to talk, how to talk. But when there is ego, you cannot have common sense. And this is the reason I think the western people have become so stupid in so many things. Whatever I see, I see it's upside down. Indians, we may be poor people, in the villages. They are not so educated. You are all very well educated people, everything is there, but all has come out of ego. So the common sense is lacking. So those who deal with the Mother Earth, like farmers are, have tremendous common sense. Now in Holland I used to think people will have lot of common sense, because they are farmers you see.

When I had come in '65, they were better off, much better people, not so nonsensical. They were well dressed, nice, sensible, solid people. Of course I met quite elderly people also, I should say, but I was surprised that in the market you could not get a transistor made in Holland, could not get anything made in Holland. So I said, "How is it? You don't make anything, machines?" They said, "Why should we? For our twenty-five bulbs of tulips, - in those days - we get one transistor from Japan. So why should we make a transistor?" Common sense. "We send from here twenty five bulbs".

And they had fields and fields of all kinds of tulips, all over, I mean when I came here. So they said, "For twenty-five bulbs we get one transistor so why should we? We export our bulbs to them and get their transistors. Why should we make transistors?" Then they said "We export our cheese to a particular country, our eggs to Italy, our chicken to this country and we get all that we need." I was amazed you see. They are so, so proud of their agriculture and so much doing that way, which was a very sensible thing and because they were dealing with the land I thought I'll find Holland people to be the best. But then I got reports that people are absolutely gone off their heads. They have become like bullocks now Working with the land they have become like bullocks who plough the land. I was surprised "How have they become like bulls?"

They were very sensible people, very sensible. Farmers, sensibly dealing with things and working out things in such a beautiful manner, very innocent and simple people and naive, up to a point of sweetness, very sweet. When we came here they wanted to please us, so they wanted to put a flag for us or for our country. And they put Pakistan's flag in front of us. So I was very happy to see that. And they were talking of vegetarianism. But when we came, my daughter had suddenly become vegetarian because she had developed a funny nausea in the, in the ship, you see. So she was not eating any meat or like that. So she said "We are, I am vegetarian". So they said, "All right, then will you have chicken?"

They were that simple you know, very simple people. And now they are talking about vegetarianism. I am surprised. Since '65 and '85 only, these twenty years, how much they are changed. Very nice. And they were not busy doing all these exercises, and reducing weight or increasing weight and jogging on the road. Just now, yesterday, I was walking, everybody was jogging like mad. Very sensible, but they have lost their common sense. Because perhaps they do not come in contact with Mother Earth, they are using machines too much, maybe that is one of the reasons. And must be the air from other outside countries coming and they think "They are rustic", so they must accept that is all that is modern, sophisticated, perhaps, maybe.

There is a story about a farmer, who was traveling by train. And there were some naughty boys who came from the city so they wanted to pull the legs of the farmer. So one of the boys asked him that "If the eggs are selling here in this station for 20 p and in the next station the chicken is selling for one pound, what is my age?" Just to tease him. So immediately the fellow says "You must be twenty-two". He said "How do you know exactly if I am twenty-two?" He said "Because my brother who is full mad, is forty-four." Can you see? They are so practical, so "brass". You see, as you call in American language "brass tacks", you see.

They know what is it. He looked at him and he said, "Twenty-two". He said, "How? Why?" "My brother, who is 44, is full mad". And these boys didn't know where to look, you see, because they wanted to tease him. And the farmers have great sense. Like we had one minister who had developed a bad neck, you see, wild Vishuddhi. He was Chief Minister. He used to go on like this, his head used to go like this.

So some farmers came to see him. They saw him and they looked at him. They said, "Oh, he's saying no already, what's the use of telling him anything?" We have lots of stories of farmers in India, which shows how much they understand life. I had a very nice gardener. He was from a village. So there was one fellow, old fellow, another gardener. He says, "No use talking to this old fellow". I said, "Why?" He said "If he is a Hindu, then an old man is a gone case."

I said "Why?" "Because in young age they live like ascetics and in old age they become like bhoots. But if he is a Muslim, they don't live like ascetics in young age. They enjoy life and in old age they are satisfied souls. So you better talk to a Muslim old man than to a Hindu old man." I mean their reading is so correct about things, you know. Everything that he said was so practical and so sensible. I was really surprised how he could say these things with such sweetness and with such goodness and how he understood so many things so well. And he was a very young fellow; about I would say thirty, thirty-two years of age. So he came to, he came to Bombay to see us.

He didn't know our full address, he only knew Marine Drive. So he told the fellow, his taxi fellow, "You drive me at Marine Drive ". He said "Marine Drive is a big place". He said, "Drive me anywhere in Marine Drive "; he drove. So he went and asked "Is there a very tall gentleman staying in Marine Drive somewhere?" And you see, my husband is one of the tallest in Indians, you see. So he

went to the servants, asked "Have you seen any tall sahib anywhere?" He said "There's one tallest staying there, you see". So that's how he came to our house. And he showed them his shoes, "These shoes given to me by my sahib.

He is also very tall, you see". So he said "This shoe, he has given me, and he wears the same style of shoes". So servants noticed all these things and they were practical people. So another gardener who met him, he said "Yes, there's a tall fellow and he wears the same type of shoes". So he came to our house. How they are sharp and how their eyes are so penetrating, how they know everything about everything. It is remarkable, very remarkable and that is what we have to be. We have to be gurus with the Mother's influence on us. All the time the Mother controlling us, the Mother guiding us, the Mother making our banks, Mother making our maryadas. So the motherliness is your blessing.

Today you are raising your Kundalini because your guru is a Mother. Otherwise you could never have done it. And that is why motherliness is so important. One of the reasons, perhaps, why the Sahaja yogis run away from the leaders and sometimes from the people who want to have follow-on may be that we do not know that they are just entering in, just opening out. So try to be kind, just hatching The little chicks, you see, will die very fast. You have to handle them very, very carefully. I am saying this after so many years of not saying this, and I am requesting all of you, try to develop. Sit before the mirror and try to act like a Mother. Let us see, practice it, try to be nice, kindly, gentle, patient. If you want to spread Sahaja Yoga in the west, we have to do that way.

Not in Maharashtra, Maharashtra 's mothers are quite strict and they are straightforward, and children are used to it. You might find that our, you will say that My, My Mother was a very strict lady but I think I like her very much because she's taught me so many things. Other my sisters are expert cooks, we are very good in the life, we are doing so well in life, we don't trouble anyone". All these things have come from our mother, because She was a strict lady as she would not tolerate any nonsense. She would never tell a lie herself and if you tell her "All right, if this gentleman is coming, you tell that I am not in the house", "Don't tell me to tell lies. I'll tell him that you told me to tell the lies". That's how she was and that's how she treated us. And we lived with that but we didn't mind it because what she did was for our good. We knew that she was doing it for our good. Not in this country; people don't understand this fact.

They have ego. They never understand that this is for your good. They will always understand this is aggressiveness because they themselves are aggressed or they are aggressive. If they are aggressed, they are even worse. So try to understand what is the situation is in this country. I have adjusted Myself; you also should adjust yourself here, to the way it is. And that's how I should not hear any more any complaints about. Now, again the guru tattwa has to go inside, the mother tattwa. So next time I will not have any complaints but they should all say "Oh, Mother, what a nice man, he's so kind, he's so gentle, he's so very sweet". It doesn't take at all, anything, to be that.

Now in this good atmosphere when the nature is so abundant and the sun also is hiding its own sharpness, where everything is so beautiful, we should decide that we will behave in a manner that will behoove our Mother. and not fight, not quarrel, not say things. Like somebody in the train now, supposing going, will go and quarrel with the ticket collector? "This is my seat, that is mine". A Sahaja Yogi does not do that. A Sahaj Yogi, "All right you don't want? All right, I'll sit here. All right, whatever is legal I'll do that, whatever is proper I do. You want it? All right, doesn't matter.

You don't allow? All right". Immediately the person melts away. But if you, "No, this is my seat. I've booked it, this, that". And then your Mother plays tricks there, on top of that. So ultimately you find that the seat was not yours. And you, you feel very upset about it, "how a Sahaja yogi is insulted"? So that is how it is going to work out in this beautiful manner if we understand the beauty of sweetness and beauty of your Mother Earth, how She beautifully creates everything. And even She is so sweet, I tell you that if you are sleeping under a coconut tree, can you imagine now?

A coconut is so big, if it falls on anybody's head, finished; stomach, also, terrible. It can break your bone. But it will never fall on any human being or any animal. Can you believe it? It's a fact. That is the Ritambhara PrAgnya. That's the quality of the Mother Earth. It never falls on any human being or animal. How does She manage that? And you have seen how the flowers also form gentle.

You never see the flowers growing, How the Mother does that? Otherwise we'll have problems, you see. Suddenly, you see a flower.... So She, slowly She does it and suddenly you find oh! She makes the leaves so beautifully arranged that they all get the sun. How She manages? Then She creates a beautiful shade for you, the color scheme, everything so beautiful. And then how She nourishes that because all the leaves drop down and they give nitrogen again to the Mother Earth and then She again nourishes them up and they will... But the leaves have to fall down if the Sun has to come to the Mother Earth. It is all Her doing but She does it so beautifully that we are not even aware of what She is doing to us.

We don't know. If you notice it, the one thing about the Mother Earth's beauty that She creates and how sweetly She does it, you will say that even one billionth of that, if we have, we could be somewhere, already, ruling, in the Kingdom of heaven, this is what it is. So as you have got your Kundalini, you must develop that sweetness in you, in such a manner that people see you and think that you are great mothers. But as you know in the west the mothers are so horrible, the women are so dominating, that people do not have a proper image of a mother also. Women are extremely dominating. Women must learn to dominate, it's so easy. A bull can dominate anybody, but can they be like Mother Earth, which can bear up all kinds of troubles, all kinds of problems. Can we do that way? Especially that's why I request women of this country to develop those beautiful qualities and not of domination. Domination, it doesn't behave a woman, it doesn't look nice on her.

It's like a bull, she is wearing as a diamond piece around her neck. It's not beautifying. So we must give up that idea of dominating or trying to oppress the husband. He says something, we'll say "no", to children we say "no", to everyone we try to dominate. That's not our character. Even, I think Roosevelt once said that - of course he must have met real Indian women - that an Indian woman, she is like a magnolia in an Indian forest. Of course, here the magnolias are useless but in Indian forest, even one flower in the forest, it is hidden, you can't see it. But you can smell it. The whole forest is fragrant. you can't see it anywhere, it's hidden, a one flower, you can know there is magnolia.

And this is the greatest quality because love is the most attractive thing in the world. Why do you hang around Me? Just ask yourself. Because I have vibrations, My photograph has got. No. You feel that you are loved, that I love you. It's a very great quality but I have that innate within Me, I don't have to have it from anywhere. And you too have it. Just expose it and manifest it. May God bless you.

So today we should do actually the Puja of the Bhoomi, would be a better idea. We'll do the Ganesha's Puja and then you worship Me as the Mother Earth, as the Ritambhara PrAgnya, which we have not done so far in the holy land. All right? And we have to thank all these Sahaja yogis who are so few here, who have arranged all this and have done such good work. We are thanking you, we are thanking Patricia, and we are thanking these girls, Dominique, and we are thanking these two and we are thanking this gentleman. We are thanking you people. All right? And also Natalie, who is not here. She is a very solid Sahaja Yogini. I hope she will choose her fiancé also with that understanding.

And Robert is here who is another Sahaja Yogi, who has done, I mean who is the one who brought me here. Now, of course, she has some problems, he had some problems, which are to be cured, which can be cured, and everything can be done very well. All of you have to work hard because if you people have problems, other people won't accept it. So try to be aware of yourself, that's all. Otherwise everything is fine. May God bless you very much. You have more and more Sahaja Yogis, and you enjoy their company, live with harmony, do not fight with each other. If you have to fight, fight with non Sahaja Yogis but not with Sahaja Yogis. Now, so, first thing should be to wash My Feet, which they can wash. Somebody should read and somebody should do [jadab]. Now, you can come and help them.

And now you can start reading the Ganesha tattwa, this thing. I would like to know what things you have got for your Puja because I would like to give you the things you don't have. All right. Y: Let's take the mantra of Shri Ganesha. Shri Mataji: Yes. Two, two of you should come. Come along, you come. Two, two each, yes. Wash it.

Here. Let our ears hear that which is truth. Let our eyes see that which is pure. Let our beings praise that which is divine, and let those who listen hear not my voice but the wisdom of God. Let us worship with the same song, the same strength and the same

knowledge. And let our meditation enlighten and enrich. Let there be among us compassion and peace. And now the prayer. Salutation Shri Ganesha, sakshat Shri Jesus. Sakshat Shri Nirmala Devi namoh namaha.

It is You who is the beginning of all the beginnings. It is You who is the doer of all deeds that have been done, are being done and will be done. It is You who supports all things that are supported. It is You who protects all things that are protected. It is You who is the complete, all-pervading Spirit, God's divine energy. Think clearly brain; speak only the truth. Let Your presence in us speak. Let Your presence in us listen. Let Your presence in us bless. Let Your presence in us protect.

Let Your presence in us, Your disciple, be the disciple. You are all the literature and You are the ability to understand the literature. You are the divine combination of complete truth, complete happiness and complete energy. And You are more. You are all the knowledge and You are the use to which the knowledge is put. You exist until the end of all things, and after the end of all things You are. You create the end of all things, and after the end of all things You remain indifferent. You are the earth and You are the water. You are the fire and You are the air, and You are the space above the air. You are the gunas and You are beyond the gunas.

You are the body and You are beyond the body. You are the essence of time and You are beyond time. You and only You exist at the Mooladhara chakra. You are the Spirit and You are beyond the Spirit. All those who would join God meditate upon You. You are Brahma, Vishnu, Rudra; You are Indra, Agni, Vayu. You are the sun at noon, You are the full moon through all these and more and more. You are the all-pervading energy of innocence and wisdom. You are the divine servant who stops to wash the feet of saints. You are the tiny core of all things without which the larger have no purpose.

You are the key to the libraries of all the Scriptures, without which the truth is hidden. You are the full stop which completes the sentence and without which the sentence loses its meanings. You are the crescent moon, You are the stars, and You are beyond the stars. All things from tiny dot to universe it's You. You are in the future and beyond the future. You are in all forms. You are where the sounds combine. You are the silence between the sounds. You are the rhythm of all music and all prayers. This is the knowledge of Nirmal Ganesh.

And You Nirmal Ganesh are the master of that knowledge and all the knowledge. You are the God and You are the Goddess. Aum Gam Nirmal Ganapataye. To Your powers, Ganesha, let all surrender. Let the left side of memory and the right side of action surrender to You. And let Your enlightenment prevail. Your first tooth you have and four hands, one holding a rope, the second a goad, the third is raised in blessings and the forth offers sustenance. Your banner is that of a humble mouse. You have long ears and are clothed in red; red decorates You and You are worshipped with red flowers. You have compassion for those who love You and it is for those who love You, that You came to this earth.

You are the first that creates, the energy that pervades and the Spirit that protects. Those who seek union with God pray to You. Those who seek union with God worship You. Om Gam Nirmal Jesus. To Your powers, Aum Jesus let all surrender. Let the left side of memory and the left side of action surrender to You, and let Your enlightenment prevail. You are the Word that was at the beginning. You are the Word that will be the ending. You are He who was born of a virgin and died on the cross. You are He who absorbs all sins and who died to live again.

You are God in man and You are worshipped with red flowers. You have compassion for those who love You and it is for those who love You that You come on this earth. You are the force that creates, the energy that pervades, and the Spirit that protects. Those who seek union with God pray to You. Those who seek union with God worship to You. Shri Ganesha salutations to You. Shri Jesus salutations to You. He who is the beginning of all worship, salutation to You. He who destroys all powers of evil, salutations to You. Sakshat Son of Lord Shiva who is unending bliss salutations to You.

Sakshat Son of Mary Mataji who is unending Love salutations to You. Sakshat Shri Mataji Nirmala Devi who is unending joy salutations to You. We can take now the mantra three times, Shri Adi Bhoomi. Now, you have to say the Mother's mantras. and then, we can say, after the [Puja], we can go out and then Havan is has to be, Havan, all right? Better. And first we have to do the Havan with the thousand names of, what we have? Ganesha's have you got? Well, we don't have so much, we have hundred and

eight. Of Shri Ganesha?

Shri Ganesha, yes, maybe we have, I have it somewhere. So hundred and eight names of Shri Ganesh you we must [do]. Better, to establish first of all Shri Ganesha. Then we can talk of the [unclear] time. Ganesha and Gauri go together. Yes, Shri Mataji. So we can start with the washing of the Hands, [Ya Devi Sarva Bhuteshu you say] and hundred and eight names of Mother after that. Yes, Shri Mataji. The Devas said, "Salutation to the Devi, to the Mahadevi. Salutations always to Her who is ever auspicious.

Salutations to Her who is the primordial cause of the sustaining power. With attention we have made obeisance to Her. Salutations to Her who is terrible, to Her who is eternal. Salutations to Gauri, the supporter of the universe. Salutations only to Her who is of the form of the moon and moonlight, and happiness itself. We bow to Her who is welfare. We make salutations to Her who is prosperity and success. Salutation to the consort of Shiva, who is Herself the good fortune as well as misfortune of kings. Salutations always to Durga. Fortune for Her children and misfortune for Her enemies.

Salutations always to Durga who takes one across in difficulties, who is essence, who is the holder of everything, who is knowledge and discrimination, and who is blue black and also smoke light in complexion. We prostrate before Her who is at once most gentle and most terrible. We salute Her again and again. Salutations to Her who is the support of all the world. Salutations to the Devi who is the form of volition. Salutations again and again who is in all beings, is called Vishnumaya. Salutations again and again to the Devi who abides in all beings as consciousness. Salutations again and again to the Devi who abides in all beings in the form of intelligence, buddhi. Salutations again and again to the Devi who abides in all beings in the form of sleep, nidra. Salutation again and again to the Devi who abides in all beings in the form of hunger, kshudha.

What it is we should understand that this is said that "these powers of Goddess reside in me". that you are purity. See, these are the powers of the Goddess which reside in you, and you are awakening them by saying this. Salutations again and again to the Devi who abides in all beings in Her form of a reflection, chhaya. Salutation again and again to the Devi who abides in all beings in the form of power, shakti. Salutations again and again to the Devi who abides in all beings as thirst, trishna. Salutations again and again to the Devi who abides in all beings in the form of forgiveness, kshanti. As peace. Salutations again and again to the Devi who abides in all beings in the form of genius, jati. Salutations again and again to the Devi who abides in all beings in the form of modesty, lajja.

Also shame, also shame. Salutations again and again to the Devi who abides in all beings in the form of peace, shanti. Salutations again and again to the Devi who abides in all beings in the form of faith, shraddha. Salutations again and again to the Devi who abides in all beings in the form of wellbeing, lakshmi. Salutations again and again to the Devi who abides in all beings in the form of activity, vritti. Salutations again and again to the Devi who abides in all beings in the form of memory, smriti. Salutations again and again to the Devi who abides in all beings in the form of compassion, daya. Salutations again and again to the Devi who abides in all beings in the form of contentment, tushti. In the Puja you all should keep your eyes open, not to close them. Salutations again and again to the Devi who abides in all beings in the form of error, bhranti.

Bhranti means confusion not.... She creates confusion because without confusion ego cannot be all right. Salutations again and again to the Devi who abides in all beings in the form of Mother, matru. Again. Again. Now, there are so many things they have not said. That shakti rupena samstitha. SY: Shakti we said, Shri Mataji. Shri Mataji: Shakti rupena. Viveka rupena, viveka it's discretion, viveka rupena. SY: Yes.

Shri Mataji: Everything comes from Her only. God is just a witness. He's just a witness. All other things belong to us from the Mother. Good. It is done. Now, you can describe how the Devi is made. What, what God gives what things to the Devi. Shri Mataji: That's a good one.

S.Y. : Absolutely. And that you are giving Me now the saris and everything. You are also Gods now, who are giving Me saris. Nobody gave Me a sari, right? just a little bit more yoghurt and ghee. I would like to request maybe Warren to read it, S.Y.1: which has better pronunciation than myself. S.Y.2: No, no yours is good. It's beautiful. It's all right?

It's all right. Put it. Put all the milk now. SY1: So we do meditation for Mahalakshmi. SY2: Yes. Meditation on Mahalakshmi. I resort to Mahalakshmi, the destroyer of Mahishasura, who is seated on the lotus, is of the complexion of coral Now who is this One? Is the Mother of Christ can you imagine? She killed Mahishasura and She allowed these people to crucify Christ. and who holds in Her eighteen hands rosary, axe, mace, arrow, thunderbolt, lotus, bow, pitcher, rod, shakti, sword, shield, conch, bell, wine-cup, trident, noose and the discus Sudarsana.

Now, with all that. All right? The Rishi said: From yore when Mahisasura was the lord of asuras and Indra the lord of devas, there was a war between the devas and asuras for a full hundred years. In that the army of the devas was vanquished by the valorous asuras. After conquering all the devas, Mahishasura became the lord of Heaven. Then the vanquished devas headed by Brahma, the lord of beings, went to the place where Shiva and Vishnu were. The devas described to them in detail, as it had happened, the story of their defeat wrought by Mahisasura. Mahisasura himself has assumed the jurisdictions of Surya, Indra, Agni, Vayu, Chandra, Yama and Varuna and other devas. Thrown out from heaven by that evil-natured Mahisha, the hosts of devas wander on the earth like mortals. All that has been done by the enemy of the devas, has been related to you both, and we have sought shelter under you both.

May both of you be pleased to think out the means of his destruction. Having thus heard the words of the devas, Vishnu was angry and also Shiva, and their faces became fierce with frowns. The issued forth a great light from the face of Vishnu who was full of intense anger, and from that of Brahma and Shiva too. From the bodies of Indra and other devas also sprang forth a very great light. And all these lights united together. The devas saw there a concentration of light like a mountain blazing excessively, pervading all the quarters with its flames. Then that unique light, produced from the bodies of all the devas, pervading the three worlds with its luster, combined into one and became a female form. By that which was Shiva's light, Her face came into being; by Yama's light Her hair, by Vishnu's light Her arms; You just draw the line, and tell them. and by Candra's light her two breasts. By Indra's light her waist, by Varuna's light her shanks and thighs Varuna's?

by Varuna's light her shanks, shanks. Varuna's light. The light of Varuna. Shri Mataji: What, what is it? SY: It creates shanks. The upper part of the leg, that [binds]. Shri Mataji: Shanks. SY: Shanks. Varuna is, is the Lord of the sea. and thighs and by earth's light Her hips.

By Brahma's light her feet came into being; by Surya's light Her toes, by Vasus's Her fingers, by Kubera's light Her nose; by Prajapati's light Her teeth came into being and similarly by Agni's light Her three eyes were formed. The light of the two sandhyas became her eye-brows, the light of Vayu her ears; the manifestation of the lights of other devas too contributed to the being of the auspicious Devi. Then looking at Her, who had come into being from the assembled lights of all the devas, the immortals who were oppressed by Mahisasura experienced joy. The bearer of Pinaka drawing forth a trident from his own trident presented it to Her; and Vishnu bringing forth a discus out of his own discus gave Her. Varuna gave Her a conch, Agni a spear; and Maruta gave a bow as well as two quivers full of arrows. Indra, lord of devas, bringing forth a thunderbolt out of his own thunderbolt and a bell from that of His elephant Airavata, gave Her. Yama gave a staff from his own staff of Death and Varuna, the lord of waters, a noose; and Brahma, the lord of beings, gave a string of beads and a water-pot. Surya bestowed His own rays on all the pores of Her skin and Kala gave a spotless sword and a shield. The milk-ocean gave a pure necklace, a pair of garments, a divine crest-jewel, a pair of ear-rings, bracelets, a brilliant half-moon armlets on all arms, a pair of shining anklets, a unique necklace and excellent rings on all the fingers. Visvakarman gave her a very brilliant axe, weapons of various forms and also an impenetrable armour.

The ocean gave her a garland of unfading lotuses for Her head, and another for her breast, besides a very beautiful lotus in her hand. The mountain Himavat gave her a lion to ride on a various jewels. The lord of wealth Kubera gave Her a drinking cup ever full of wine. Sesha, the lord of all serpents, who supports this earth, gave Her a serpent-necklace bedecked with best jewels. Rustom has given Me something, bracelet but I haven't brought it. Brought it from, he's brought it from Riad. From the Arab countries. All right. Honored likewise by other devas also with ornaments and weapons, the Devi gave out a loud roar with a defying laugh again and again. What's that?

[Weakening]. Honored likewise by other devas also with ornaments and weapons, the Devi gave out a loud roar with a defying laugh again and again. By her unending, exceedingly great, terrible roar the entire sky was filled, What are you saying? The entire sky was filled by Her roar. and there was great reverberation. All worlds shook, the seas trembled. The earth quaked and all the mountains rocked. "Victory to you", exclaimed the devas in joy to Her, the lion-rider. The sages, who bowed their bodies in devotion, extolled her. Seeing the three worlds agitated, the foes of devas, mobilized all their armies and rose up together with uplifted weapons.

Mahishasura, exclaiming in wrath, 'Ha! What is this?' rushed towards that roar, surrounded by the innumerable asuras. Then he saw the Devi pervading the three worlds with her lustre. Lustre? I don't know. Making the earth bend with Her footstep, scraping the sky with Her diadem, shaking the nether worlds with the twang of Her bowstring, and standing there pervading all the quarters around with her thousand arms. Then began a battle between that Devi and the enemies of the devas, in which the quarters of the sky were illumined by the weapons and arms hurled diversely. Mahisasura's general, a great asura named Chiksura and Chamara, attended by forces comprising four parts, and other asuras fought. A great asura named Udagraha with sixty thousand chariots, and Mahahanu with ten millions Must be the one with so many Rolls Royces.

Can be. and Mahahanu with ten millions of chariots gave battle. Asiloman, another great asura, with fifteen millions of chariots, and Bashkala with six millions fought in that battle. Privarita with many thousands of elephants and horses, and surrounded by ten millions of chariots, fought in that battle. Just imagine. So you can understand these rakshasas in modern times also are having so many Rolls Royces, so many people following them, thousands and thousands, look at that. And only one Goddess to fight. An asura named Bidala fought in that battle surrounded by five crores of chariots. Crores. I mean a chariot I think is equal to the price of a one hundred or maybe one thousand of Rolls Royces.

So it's all right. They have completed their amount. And other great asuras, thousands in number, surrounded with chariots, elephants and horses fought with the Devi in that battle. Now you should understand how the asuras had such a powerful army, had so many people to fight, had such big elephants and all those things showing how much money they must be having. And that's what you see today also, same thing. They have all the money, they have all the chariots, they have everything, elephants and everything to fight, but they are not successful. Mahishasura was surrounded in the battle with thousands or crores of hordes, horses, elephants and chariots. Other asuras fought in the battle against the Devi with iron maces and javelins, with spears and clubs, with swords, axes and halberds. Some hurled spears and others nooses. They began to strike Her with swords in order to kill Her.

Showering Her own weapons and arms, that Devi Chandika very easily cut into pieces all those weapons and arms. Without any strain on Her face and with gods and sages extolling her, the Ishvari threw Her weapons and arms at the bodies of the asuras. And the lion also which carried the Devi shaking its mane in rage, stalked among the hordes of the asuras like a conflagration amidst the forest. The side which Ambika, engaged in the battle, heaved became at once her battalions by hundreds and thousands. Energized by the power of the Devi, these battalions fought with battle-axes, javelins, swords and destroyed the asuras. All these battalions, some beat drums, some blew conches and others played on tabors in that great martial festival. Then the Devi killed hundreds of asuras with Her trident, club, showers of spears, swords and the like, and threw down others who were stupefied by the noise of Her bell; and binding others with Her noose, She dragged them on the ground. Some were split into two by the sharp slashes of Her sword, and others, smashed by the blows of Her mace, lay down on the ground; and some severely hammered by Her club vomited forth blood. Pierced in the breast by her trident, some fell on the ground. Pierced all over by Her arrows and resembling porcupines, some of the enemies of devas gave up their lives on that field of battle.

Some had their arms cut off, some, their necks broken the heads of others rolled down; some others were torn asunder in the middle of their trunks, and some great asuras fell on the ground with their legs severed. Some rendered one-armed, one-eyed, and one-legged were again clove in twain by the Devi. And others, though rendered headless, fell and rose again. Headless trunks fought with the Devi with best weapons in their hands. Some of these headless trunks danced there in the battle to the rhythm of the musical instruments. The trunks of some other great asuras, with their swords, spears and lances still in their hands, shouted at the Devi with their just severed heads, 'Stop, stop'. That part of earth where the battle was fought became

impassable with the asuras, elephants and horses and chariots that had been felled. The profuse blood from the asuras, elephants and horses flowed immediately like large rivers amidst that army of the asuras. As fire consumes a huge heap of straw and wood, so did Ambika destroy that vast army of asuras in no time. And her carrier-lion, thundering aloud with quivering mane, prowled about in the battlefield, appearing to search out the vital breaths from the bodies of the enemies of devas.

In that battlefield the battalions of the Devi fought in such a manner with the asuras that the devas in heaven, showering flowers, extolled them. Now, you may say hundred and eight names. And the translation? I have the translation only in German, Shri Mataji. Get seven married ladies. Married ladies, seven. Two are there. Five more. She is the Holy Mother. She does not only give what a loving Mother gives to Her children, but She also gives the highest knowledge, the purest knowledge, the Brahma vidya, the knowledge about the holy, divine vibrations to Her devotees.

She is the Great Empress. She appears for a divine purpose. She is beyond kula, which is the countable dimension in us. She resides in the Sahasrara. She cuts the knots of the maya, the granthis. All of them have to say. You take the name. You say the name first. Married lady, one more. One minute.

There are three saris now, because last time I didn't take a Mother's sari from the French Sahaja Yogis. and the Guru's sari also so they have now said that "Mother in this Puja, we'd like to give you". So that's how we have now three saris for Trigunatmika. So the first one is for the Mahakali Shakti. This is the Bhoomi. See how correctly it has come the colour of the Bhoomi. That's Mahakali. Then you have got the Mahasarawati sari, which is the color of the what we call the actual color of the prithvi tattwa because matter, of the matter. The second, third one is the Mahalakshmi's color which Mary used to wear very much So that's how we have got three colors. But I was amazed when I was coming from the program the whole sky was filled Mahalakshmi's color.

I saw it myself, everybody saw the sky. So this is what it is that we have now got, Mahakali, Mahalakshmi, Mahasaraswati, in this place because it's a holy land, and we got all the three centers, three nadis being represented. This is the first time we have got three nadis represented in a place. But that happened because I didn't accept it for the Guru Puja, so they have sent it here. See this one. Now, open this out. Seven or four. Just tell them to get up. Show it to everyone. Here, Mr.[Vadha's] sari is containing the guru sat.

Here also. This is the guru sari has come. Guru is the Brahmadeva, is the One, the Creator and His power is that of Mahasaraswati. And this is what is the sari they were going to give Me for Guru Puja. Now it has come. It has got five lines, which shows the five elements that the Brahmadeva has. So this is the Mahasaraswati's. How correct it is, see. Now, open it. And five and five makes ten.

That's how the guru has got ten principles, five on the right and five on the left. Now, this is Mahalakshmi. This is the color I saw in the sky which I had never seen before. This is the sari from Holland. Mangalasutra is not there? Now you take the photographs. O Devi, you who remove the sufferings of your suppliants, be gracious. Be propitious, oh Mother of the whole world. Be gracious, oh Mother of the universe. Protect the universe.

You are, oh Devi, the ruler of all that is moving and unmoving. You are the sole substratum of all the world, because You subsist in the form of the earth. By you, who exist in the shape of water, all this universe is gratified, oh Devi. You are the power of Vishnu, and have endless valor. You are the primordial maya, which is the source of the universe; by you all this universe has been thrown into an illusion, oh Devi. If you become gracious, you become the cause of final emancipation in this world. Ha, I'm already that. Take the whole, you see. I will be [unclear]you to start because you can take at the Feet the whole [thing] of salutations. Salutations be to You, oh Nirmala Devi, oh You who abides as intelligence in the heart of all creatures, and bestow enjoyment and liberation.

Salutations be to You oh Shri Nirmala Devi, oh You, who in the form of minutes, moments, and other divisions of time bring about change in things and have thus the power to destroy the universe. Salutations be to You oh Shri Nirmala Devi, oh You, who are the good of all good, oh auspicious Devi, who are, who accomplish every object, the giver of refuge oh three eyed Gauri.

Salutations be to You, oh Shri Nirmala Devi, You who have the power of creation, sustentation and destruction and are eternal. You are the substratum and embodiment of the trigunas. Salutations be to You, oh Shri Nirmala Devi, oh You, who are intent on saving the dejected and distressed that take refuge under You. Oh, You, Devi who remove the sufferings of all. Salutations be to You, oh Shri Nirmala Devi, oh You, who ride in the heavenly chariot, yoked with swans and assume the form of Brahmani. Oh Devi, who sprinkle water with kusha grass. Salutations be to You, oh, Shri Nirmala Devi, oh You, who bear the trident, the moon and the serpent, and ride a big bull and have the form of Maheshvari. Salutations be to You, oh, Shri Nirmala Devi, oh You who are attended by the peacock and cock and bear a great spare, oh You, who are sinless and take the form of Kaumari.

Salutations be to You, oh, Shri Nirmala Devi, oh You, who hold the great weapons of conch, discus, club and bow, and take the form of Vaishnavi, be gracious. Salutations be to You, oh, Shri Nirmala Devi, oh You, who grasp a huge formidable discus, and uplift the earth with thy tusk, oh, auspicious Devi, who has a boar-like form. Salutations be to You, oh, Shri Nirmala Devi, oh You who is the fierce form of a man-lion, put forth your efforts to slay the daityas, oh You who possess the benevolence of saving the three worlds. Salutations be to You, oh, Shri Nirmala Devi, you who have a diadem and a great thunderbolt, are dazzling with a thousand eyes, and took away the life of Vrtra, oh Aindri! Salutations be to You, oh, Shri Nirmala Devi, oh You who in the form of Shivaduti, slew the mighty hosts of the daityas, oh You of terrible form and loud throat! Salutations be to You, oh, Shri Nirmala Devi, oh You who have a face terrible with tusks, and are adorned with a garland of heads, oh Chamunda, oh slayer of Munda! Salutations be to You, oh, Shri Nirmala Devi, oh You who are good fortune, modesty, great wisdom, faith, nourishment and Svadha, oh You who are immovable, oh You, great Night and great Illusion. Salutations be to You, oh, Shri Nirmala Devi, oh You who are intelligence and Sarasvati, oh best One, prosperity, consort of Vishnu, dark One, nature, be propitious. Oh Queen of all, You who exist in the form of all, and possess every might, save us from error, oh Devi. Salutation be to you, Devi Durga.

May this benign countenance of Yours adorned with three eyes, protect us from all fears. Salutation be to You, Nirmala Devi. Terrible with flames, exceedingly sharp destroyer of all the asuras, may your trident guard us from fear. Salutation be to You, Shri Nirmala Devi. They haven't got, there, some of them. They haven't got yet. You must give it to a small boy, because she can see. Shri Mataji: Give it to her. SY: Matin. The main Pujari hasn't got it.

Here's the one. Give it to the children. I think they have it all, the children. Let it be, let it be. Let it be, let it be, let it be. Let it be. She's always like that, let it be. She's been always.... Forget it, forget it. She's always caught up child.

She is a caught up child. Comes up, goes down, comes up, goes down. Arti, all the children have got it. Then I will not take flowers from you. All right? She's always a caught up child. They have been always worried about her. It's all right. She'll be all right. You want to do the aarti?

You were forgetting all. I think the Feet should be taken on this one. Take out. Put the flowers. It's all right. Take one photo. Close. Get one photograph. Now it's all right. May God bless you all.

May God bless you. May God bless you. You too have got three colors. Very fine, except little [unclear]. And here you have to put a line. If you put a line these My eyes come up, you see. You put a line like that. And like this, this much. All right? Little smaller lips, lower lip smaller, upper one is all right.

This one is to be stretched a little. This is smaller and these eyes have got a little line here. All right? Eyes is to be brought out little more that side. Little more. They look small, you see. They are bigger than that. Oh, what is that? French Sahaja Yogis? But they have already given Me a beautiful thing.

He's not come, here? Patrick? SY: He's coming at [Christmas]. Shri Mataji: He wants a break. SY: He may come to weekends Mother. Shri Mataji: I see. But I wanted to meet him. All right. SY: He may come tonight. Shri Mataji: May come.

He would have been happy to see that I took the saris. [unclear]. There should not be anything better than that. How did you make these hands? Shri Mataji: You ordered? SY: No, I found them somewhere. You found them? They are just like My hands. It's beautiful. Our heart is in Your hands Shri Mataji.

Thank you very much. It's beautiful. This is a heart, it's made of the glass. So one has to be careful, in handling it, look out. Out of these two. Thank you very much. Hello. Look at them. Such nice girls, aren't you? Thank you, thank you.

But Arti why are you afraid? See now, they are not afraid. You know, I've been to them. Beautiful. Oh, you got it, Ann, from there? How? Thank you very much. Now, see, all the children are giving Me flowers. May God bless you. Nobody's crying.

All right? Keep somewhere. One person. See now. Who has done that? This is you have done? Oh, great. Good. That's a good one. What is this?

That is from English [with all heart] for Dutch Sahaja Yogis. English Sahaja Yogis? For the Dutch Sahaja Yogis. For the Dutch Sahaja Yogis he said. SY: From the English? Shri Mataji: From the English to the Dutch? All right. I'm opening for you, you don't mind. Ha. Now you open.

Take out but this is quite a big opening. Beautiful. I'll take out and see. There must be a photograph. With a smile, just imagine. Fantastic. Actually first time I saw it. I said "What a face". Smile becoming a light. Shri Mataji, this is a present from all the present Sahaja Yogis here.

Oh, it's too much [indeed]. Too much. This is the present of the presents. Beautiful. Very beautiful. Was there the painting like this? I think this is the original image, [after watching this also]. This is the painting. Beautiful. You must see this.

This is made in Holland? SY1: No, it's made in West Germany, Mother. SY2: Austria. SY1: West Germany. West Germany? I see. May God bless West Germany. I saw this work in New Zealand, you'll be surprised. But maybe, it might be Japanese, I don't know, but I saw it. And this is a present from the Sahaja Yogis here for the Dutch Sahaja Yogis.

It will have double purpose. To save a lot of money for Sahaja Yoga. Also double purpose. Shoes, you see. The bhoots run away from shoes. Good idea. Shri Mataji: From where? SY: From Milan. It's from you? Or from Milan?

From Italy. That's a painting? This is a painting? Yes, Mother, I think. It's painted by Adolf Eberle. [unclear] Because it's the real, this is the real important [start] for our crusade now, the young crusade because this is all the people, yes? And you see they protest but there is [unclear]. and there is a lady with her child and whole looking is on the lady. And she is also moving and sees really the people who are going... Forward.

Shri Mataji: Forward. SY: Forward. Who has done the painting? It is painted by Adolf Eberle and the painting is in Milano. The name of the thing is not there. SY: I'll write it. Shri Mataji: You write it down here. Thank you very much. You must have the painting of all the Sahaja Yogis like this, it would be a good idea. Shri Mataji, [unclear] and we would like You to give it to destination.

You feel the vibrations. Give it to destination, Mother. Give it to some center. I would say we should give it to Australia. It's a responsibility. Very big responsibility. [Hindi/Marathi] [Hindi/Marathi] [Hindi/Marathi] [Hindi/Marathi] [Hindi/Marathi] Very beautiful. [Hindi/Marathi] So kind of him. So the ladies who have washed My Feet and the ones who gave Me saris, please come along. Now, you should go and have your lunch I think.

Noodles, in half an hour you will starve, you see. I think I'll give them too. Better. Shri Mataji: I give. You, Esther, got it? SY: No, Shri Mataji. Then you take it. Now, take it. So if everyone has got it, I am sorry. Shri Mataji: What's that?

SY: Present for You, Mother. From you? So many hearts. All right, open it. So we have eight and this is the ninth. We really needed the ninth one. Oh, this is the tenth one. This is Alsatian, na? We will have. And we didn't have this one either.

SY: Dalmatian, Mother. Shri Mataji: What that was? Dalmatian? Good. Thank you. SY: Now we have ten Mother. Shri Mataji: Now, I have ten. One more I must get. I'll buy Myself. Let My husband buy something for Me.

These are the bangles for the ladies who are here. Very graciously. Yogi Mahajan has come all the way from India. We have to thank him very much. And he has brought these beautiful bangles for the ladies. Please, give one each to anyone. All right, go ahead for your food. I don't want you to starve. What does he want? A doggy?

Daddy, daddy, Shri Mataji. He wants to go to daddy. Daddy? Why to daddy? You better have some chana. All right? Take some chana. Daddy doesn't have any chana. Nothing he has. You come the other way round.

Now, take some chana. Come. Little more. He can come. Let all the children have the chana. All those children who want chana, come here, all right? All want chana. That's it. That is too small. Which one is there?

Come along. Here is the chana. Child is not well, Rajan. You have to see her. All right? Shri Mataji: Father has come? SY: Oh, yes, he's come Mother. SY: He's feeling well now. Shri Mataji: What all the doctors are saying? We don't know.

Expecting answers. Is she all right? I mean, out of danger? Yes, she's out of danger now. Just she'll maybe go home today. Oh that's good. Just, just five minutes ago, someone has phoned from the hospital Shri Mataji, that they can be fetched in a car from there. She can be fetched. That's good. That's like a Sahaja Yogini.

All right, but now I would suggest that when she goes back let her stay here for a while and then go all the ladies, let them go by train. And [if it's somebody's] little van is too small. And next time it should be a law, anybody carrying a child in the lap is not allowed to come. All right? That is the status to be able to walk around and not in such a way. One should not do this way. And pregnant women are not allowed at all to come. You know that. That's not to be agreed to at any cost, whatever it is, you see. It's very dangerous, it worries Me.

Thank God she is all right because of Sahaja Yoga. She's perfectly all right and she comes back home. So that's a good thing. Come. But next time make it a point, please make it a point. Only flowers. Shri Mataji: Have I given you already. SY: Yes. So, try to understand that, you see, the pregnancy, you have to be very careful. If you have your own car, all right, if you can have [unclear] if you can travel with someone else, it's all right.

That too in early pregnancy not in the very advanced pregnancy. Because you have come here to help Me in a way, and also to get help from Me. But if you come during pregnancy at a very advanced stage it can create a problem, you see. So be careful not to do such a thing anymore. And if there are ladies travelling, it's better they travel by train with small children, but never a child who is not yet walking. If the child is not walking the ladies must stay at home. Please remember that, it's a law, that we do not allow anybody to come to India with the children. Now, if you have got children, and you want to come to India, then do only one small thing. You notify that you want, "we have got children" and we could find out some crèche in Switzerland, in Rome, in England, anywhere, for these children to be left there. And you can come free, freely there.

That is important. But if the child is very small, I would say, don't come. But even children are not to be brought to India. So all the children can be kept there. It is during holiday time, we are having this time the program. So please do not bring children to India. Try to keep the children. They can be kept somewhere, not difficult. We can form some crèche in the ashrams and we can manage that. All right.

So now and have your food. Somebody must go and keep the door open. Please put your hand in the door. Shri Mataji, this is the last Puja, for the whole tour of Europe. From all the Sahaja Yogis we want to thank you for the tremendous, beautifully, enjoyable tour that you gave us all. Jai Shri Mataji.

1985-0804, Shri Ganesha Puja: The Importance of Chastity

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The Importance Of Chastity

Ganesha Puja

Brighton Friends Meeting House, Brighton (England)

Talk Language: English | Transcript (English) – VERIFIED

Shri Ganesha Puja: The Importance of Chastity 04-08-1985

Brighton Friends Meeting House, Brighton (England)

Today we have gathered here on the right occasion and very auspicious day to worship Shri Ganesha. Shri Ganesha is the first Deity that was created so that the whole Universe is filled with auspiciousness, with peace, bliss, and spirituality. He is the source. He's the source of spirituality. As a result of that all other things follow. Like when it rains and is windy you feel a coolness in the atmosphere. In the same way when Shri Ganesha emits His Power, we feel all these three things within and without. But it has been so unfortunate, especially in the West, that the most important fundamental Deity has been completely not only neglected, but insulted and crucified.

So today though I did not want to say anything to upset you people, but I must tell you that worshipping Shri Ganesha means there has to be a thorough cleansing within you. When you worship Shri Ganesha keep your mind clean, keep your heart clean, keep your being clean – no thoughts of lust and greed should come up. Actually, when the Kundalini rises Ganesha had to be awakened within us, the innocence has to come up – which obliterates all such degrading ideas within us. If ascent has to be achieved, we have to understand that we have to mature.

People are sick now. All over the western life one feels they are sick. Sick because they have never recognized Shri Ganesha. If one Freud came that doesn't mean that you should accept him. But you did – as if it was such an important thing to be done; there was nothing more important than that. So today we are faced with our power of ascent and the power of conditionings we have had. When Freud talks of conditioning, he didn't know he was putting another type of horrid conditionings on you, terrible.

Sex is not important for human beings at all, is not at all important. It is only when you want to have children actually a human being who is of the highest level will indulge into a sex. The lure, the romance, this nonsense and all that doesn't exist in a pure mind; it's all a human creation. And this servility one has to that is so much surprising, it comes from a very low grading within us. It comes from the low-graded human beings that one becomes servile to it. You should be the master of that. And today when I see around Myself, in the West, which is also part and parcel of the same creation, so much of sickness that has come, I am really aghast, how to turn your attention now to the maturity of sex.

When the sex matures you become a father, a mother, and a pure personality. When you hear about a ninety-year-old woman marrying a nineteen-year-old boy, I mean, you just don't understand, this is – what sort of a society it has been created in this world, this kind of a stupid behaviour? We have to mature ourselves. That doesn't mean I'm saying austerity at young age, that doesn't mean that. Another absurdity is that. But of course, you must mature; you need a tapasya [means "penance"] for that. Unimportant thing when become important and such unimportant thing that they're just like anything that we have, like we have hair. Even if you lose hair, it means something. But if you lose sex, what's wrong with it? It's very good. Good riddance of bad rubbish. Such a waste of energy. So much interest, so much of a precious attention, so much of auspiciousness is spent in this kind of a nonsensical thing.

So, to worship Ganesha one has to understand we have to mature. Maturity has to come within us. We have to go deeper within ourselves; our attention has to go deeper within ourselves, spontaneously. How do we achieve the depth if we are still like worms? Otherwise, it's a great sort of a sacrifice or a pressure on people. These tags and these pressures have been very costly

for you people, very costly. You have paid through so much; you have gone through so much. For what?

So, the priorities have to change if Shri Ganesha is to be worshipped. What are we worshipping today is the innocence within us. We are worshipping that is auspicious, which is innocent. Innocence, which is deep down within us – that's our character, that's our nature, that's what we are born with – is the basic of this whole Creation; is the essence of this Creation.

So, when matter becomes active, alright, reproduction starts, animal stage comes in, then comes the stage of human beings who are primitive, then comes the stage where human beings are developed. Not the way what we understand of the developed world, horrible. I'll never call them developed by any chance at all. What is development is not outside. What is the within development one has to see. What have we grown inside? What have we got inside ourselves? Anything that grows, big, is plastic, of that kind. The one which hasn't got any inner power grown, say, for example, I give you a mango. I said, "Alright, now you eat it." And you see it just has the cover and nothing inside it, what will you eat? Will you eat that plastic? Anything that grown like that is plastic, is dead. What is the substance inside, let's see. What is our substance within ourselves?

This is what Christ preached – morality point. So important for Him it was. Because after dharma, which was a balance, where of course morality is very important, but it was necessary for Christ to talk of the innate, deeper morality, which is a part and parcel of our being, it is not just taught, or told, or frightened because there's a fear of God and wrath of God. But it should be your own innate light, that's why Christ talked about it. And the same Christ was used to demolish innocence.

And I would not say that people were not warned. Freud was not the only person who was born. The other day I went to Prado in Spain and I saw paintings after paintings of the hell. And all these modern times we see those lanky pankies going around without clothes, sort of people were shown with all kind of funny things, stupid things they were doing. This was Bosch. I was surprised, a German, Bosch, who showed all this nonsense there, very clearly – way to hell, then the attack of the death, all these things. I mean he was quite a recent person. If you call Blake as a madcap, so what about Bosch? Everybody's a madcap, except for the stupid useless people. So much warning has come for us. For example, we can say, since long we know about hell. Mahavira of all the persons wrote so clearly about hell. This is hell. But in the West the priorities are absolutely upside down.

What is your power? Just think of it. Think within yourself. Is it mental power that's important? I have told you mental power has nothing to do, because it is just linear, it moves in one direction, falls off, comes back to you. It has no substance in it. (14:30) It's just a mind projection, plastic. What is your emotional power? Emotions that you have takes you where? See you have emotions for, even good emotions you have. Say, you love your wife very much. Where does it take you? There was a poet called Tulsidasa who loved his wife very much and she had gone to her mother's place. So, he couldn't bear it and went to see her and he climbed over to her balcony and she got a fright. She said, "How did you climb?" He said, "You had put a rope there." She said, "No."

And they saw it was a big snake hanging. So, she said, "The amount of love you have for me, if you have that for God, where will you be?"

So where does these emotions take you – to frustration, to unhappiness, to our destruction. The mental power gives you a horrible thing called ego, which destroys others. And the emotional power gives you nothing but crying, weeping, and always feeling unhappy, "Oh, I have done so much of emotional investment on such and such person and what did I get?" So, it is not absolute, it's relative. And mentally you are zero if you cannot destroy others. Emotionally you are zero because you cannot overpower people with your emotions. So, what is your power? Where does your power lie? It lies in the Spirit. But even before the Spirit is achieved, what is your power? Is Kundalini? She's sleeping. Then what is your power? Is your chastity. If a man is chaste, chaste temperament he has and he stands up in his chastity, it acts, it works.

But first of all, chastity pays dividend in your good health. From the face of a person, you can say that this person is a chaste man. Like in our Shastras used to say a Saint or a brahmachari, the one who has never had sex in life, always shining on his face. And as we say that the greatest brahmachari was Shri Krishna who has so many wives. Because no wastage of energy, no wastage of attention is on that. So, the whole energy is inside. I will say today as I was coming by car it was raining, it was windy, it was very cold, but we were in the car, nothing affected us, because we were quite warm inside the car, ourselves. We passed

through everything, nothing touched us, nothing bothered us, we came away, everything fine. How? Because we kept to our own vehicle and the vehicle, we have is our chastity.

We are so particular that others must respect us, other must give us homage, otherwise we get into tempers. Did you respect yourself? Do you respect yourself? It sounds sometimes to people in the West that Mother is (19:39)- very, trying to preach about Indian culture. Many people think that way. But I say that one has to learn science from the West. Alright. One has to learn other things from the West, aesthetics, of course. Paintings and art, maybe, colour schemes. But culture you better learn from Indians. There's dearth of culture, no culture at all, I find. What is this culture where a woman is supposed to expose her body? Is a prostitute's culture, simple as that. Face it. Where a woman is not supposed to respect her private parts is no culture whatsoever in the aesthetics of the Divine. So much so today that they are making a film showing Mary to be a prostitute. I mean, this is where you have ended up. In India even if you say this, they'll beat you nicely – anyone, whether Muslim, Hindu, Christian. I mean, shocking to hear that the way they talk about Christ here. I mean, to an Indian it gives a shock. How can you talk because once you give up your chastity you cannot understand that there can be someone who is absolutely chaste.

For a thief everybody is a thief. Because you don't have that respect for your chastity you cannot imagine what Christ could have been. You cannot imagine, you cannot accept. Unbearable things are said about Christ. I tell you, unbearable, I don't know. I've faced His crucifixion, which was unbearable as it was. But this kind of a thing you say about somebody; to an Indian woman if you pass such a remark, to an Indian ordinary woman, she would commit suicide. Is never said that anybody comes and says, "You looking very beautiful." It's alright, you can say to your mother, "you're looking nice," is alright, that's different. But you don't say to any woman like that. You have to turn yourself out. And this is one of the reasons why people are very hot-tempered.

The magnet within you is Shri Ganesha. Many people know that I have a great sense of direction. That comes through this magnet which is perfect. This magnet is the one which keeps you sticking or adjusted or all the time pointed towards Spirit. If you don't have the sense of chastity, you will dangle this way, that way. Suddenly you become a very good Sahaja Yogi, tomorrow you become a devil – because there's nothing that keeps you binding to the great idea of the Spirit. Let us face it up. Now the time has come for all of us, all the Sahaja Yogis, that the greatest thing within us is not sex, but is chastity. And that's what will mature you.

It's very amazing how some people were behaving in Bordi, I came to know about it, I was amazed, how could they behave like this before the villagers of Bordi, who are innocent, simple people? But the best part of it that when you indulge into frivolous and nonsensical behaviour, insulting your chastity, you really lack in the action of it. Like, if you fritter away your petrol, your car can't move, it's like that, something happens to you. All the time you go on pinching people and frivolously talking to each other and to, what is the need to do all this, I just don't understand. And then end up in the divorce case.

Once I had gone to a Selfridges, I must tell you a very interesting story. And in such a crowd there were two people, man and woman, kissing each other all the time, least bothered there are other people who are also going on the same escalator. Escalator they were kissing, in the thing they were kissing, I mean, torturing all the Indians who were there or maybe the other people, Chinese, for example, Egyptians. Such an exhibition going on. And I saw them next time. They were not kissing.

I said, "What happened?"

"We are divorced."

I said, "Why were you kissing that day so much?"

So, they said, "Because we were going to be divorced, so wanted to have the last bit of it."

What a level it is. Imagine what a level. What love, what feeling you have for anyone, nothing of the kind. All the time quarrelling with each other, ending up in the divorce cases and showing off all this. Any deep personality doesn't show these things outside. Of course, I'm told here that here in the public school it is said that you should never show your emotions outside. But otherwise,

you can show anything else, ridiculous or shameless. But not your emotions. What an absurd place it is. You have accepted all these values just like sheep, without thinking about it.

Like I was in France, one girl came and she was crying. She said, "I will – horrid, horrid, I will never go to these psychologists."

So, I said, "Why?"

"They were saying dirty things about my father."

Imagine. And people accepted those ideas of this horrible Freud. Is basically wrong. Whether it is historically they are, or whatever it is, you better give it up. Whatever wrong is wrong, in the Divine. Whatever is right is right, in the Divine.

But there's a real objection now, that people when they go abroad, husband and wife and this and that, they kiss each other and tease each other. What is the need? You kiss the person and come and tell Me against that person, I've seen it. If there has to be some self-preservation, this has to be your chastity, your privacy. That's why you have no willpower to do anything, no willpower. Let some stupid fellow come and tell you something, you'll say, "Alright. We accept." What is the essence of your personality – is your chastity. And in Sahaja Yoga you can re-establish everything whatever you have lost, you can. That's why the depth is lacking. And this is the reason there is no consistency in the temperament of people, no consistency. Now you'll get twelve hundred people for My lecture and next day not even one, all lost. Because there's no base, you know. Like a loose connection. There's no connection, connection point is your chastity.

So, there is no consistency, sthaapayati [Indian – means "nature of being established"?] is not there. If you tell them, "You have to get up in the morning, have a bath, do some puja," it's too much for them. But if you tell, say an Indian ladies or Me, if you say that "that you wear such and such dress," I just can't, I just can't, no, not possible. Is not possible. I can keep the whole night awake, but that thing I cannot do, just cannot do it.

So, the priorities are changed because where is your attention. You have everything within you. You are the storehouse of chastity, which is your power. Everything within you, nothing has gone out, it's all there. All that fragrance is within you. Is all preserved, don't condemn yourself. And you are so fortunate I'm here to tell you all about it. You are so fortunate I am with you. Do you understand that point? You don't have to go to Himalayas; you don't have to stand on your heads. You don't have to do anything like that. You see, formerly these saints used to sit, you know, you won't believe, in the cold frozen water or on the Himalayas in the open they used to sit for hours together to freeze their nonsensical ideas. Now that's not necessary. It's all made very easy. But change your priorities now. The whole attention once goes to your own Spirit you'll be surprised the whole chart will change.

What's the most important thing? To meditate every day. I have seen people who want to do some course, say, for example, I told that "You better do some course." Every day they will go for that course and join that class and they will work it out and they'll pass that course and do it up and finish it. But meditation they cannot do regularly. But now there's a little gap you should understand, that once we get the inkling of that joy which is eternal, we start moving towards that more and more, more and more and establishing ourselves in the ocean of that joy. A little. You see, when somebody wants you to swim, you are frightened, you don't want to do it, you are very happy on the gross shore, you don't want to swim. Somebody pushes you, again you are back, "No, baba, I cannot do it." But once you learn to swim you enjoy that swimming. And when you like it then you want to do it every day, regularly, religiously. So, there's a little gap, which has to be achieved.

Second point is that as I've been always saying, you are lotuses, but under a mire. And you know what mire is, while India is the ocean, so it's very easy for the lotuses to come out of the water. But to come out of the mire is very difficult. Say, somebody falls in the mire. If you kick it, you go deeper. If you try to do anything you go deeper. Best thing is to keep watching it and still. And that's the best way – is to witness yourself. But your attention is not alright, how will you witness? Attention is: somebody's going that side – that person you'll see. Another person going that – that person you'll see, must see every person. But you don't see the flowers, you don't see the trees, you don't see the Mother Earth, you don't see anything. What you see is something

hopelessly bad, worse than you.

Today is the day they say one should not see the moon. If you see the moon, it becomes inauspicious and you get a bad name. They say Shri Krishna saw the moon and then He got a bad name; He was ranchordas [Indian], means He had to run away from the battlefield. But that was His trick, He had to run away. So, you are not supposed to see the moon. The reason is, why it is said, that today we have to see Shri Ganesh, who is the Mother Earth, who acts through Mother Earth. Most of the things that we have are from the Mother Earth. So, this time you must see the Mother Earth, the Kundalini and Shri Ganesh, today. The Mother Earth has created Shri Ganesha. So, you don't see anything outside, you don't even see the moon. Just see the Mother Earth. Because the Mother Earth in Her love and compassion has done so much for us, your Kundalini has done so much for you. And Her Son, Who is the innocence within us, is to be worshipped today because He has done the maximum. Despite all the insults we have put on Him, all the ridicule, all the filth, all kinds of nonsense, still He stands up like a little child to amuse us.

If Shri Ganesha is within you become like a child, childlike innocence, you don't get angry with somebody like a dog barks; there are some Sahaja Yogis I know who all the time barking, just like dogs or beggars in India. But you become like a child who is very sweet, who always tries to amuse you, always tries to say nice things, always tries to make you feel happy. The source of such joy. And that's how you become a source of joy, source of happiness, source of fulfilment. All the time bubbling with laughter and happiness, bubbling with beautiful things. How the children amuse you, just see and watch. How they come round with little-little hands, how they work it out. How they know what is the right thing. A child who is a Realized soul is much more sensible than a grown-up person, I've seen that.

Like My youngest granddaughter was about, I think, three years of age and the maid was folding My sari and by mistake she put it on the ground. This child just couldn't bear it. She just lifted the sari, put it to her head and put it on the sofa.

She said, "What you mean by putting this sari on the ground, what you do know about my Grandmother? She is the Goddess of Goddesses and you put Her sari on the ground. The dogs are going to bite you now," she said, "Be careful."

And she again went and put the sari, kissed it and kissed it and said, "Mother, forgive her, Grandmother, please, forgive this woman, she doesn't know what she's done to You".

But that sensitivity comes from the depth of your chastity. You listen to the children and you'll be amazed how they talk and what they say, how they behave, how they try to amuse you. I mean, in the West children are very much spoiled, I must say, they do not amuse you so much, they trouble you quite a lot. Because again, again the same thing. If the father and mother don't have chastity, the children don't feel alright, they don't feel peaceful, they'll become restless, and then they develop the same restlessness within themselves. A chaste man can never get possessed, take it from Me, can never get possessed. You might be very intelligent, you might be anything, you might be a great writer, but you can get possessed. But a chaste man, an ordinary chaste person can never get possessed. Bhoots are afraid of chaste people. If one chaste person is going on the road, all the bhoots run away. They just run away. At least I've known many cases but some of them I can tell you, that there were three of them, who used to go by motorcycle in the night about twelve o'clock on a road. And some people who were possessed wrote letters to Me, saying that "Please don't allow them to go there in the night, because where should we go and stay?"

I was amazed. These are the people who were possessed by some sort of horrible bhoots who used to go and rest on these trees in the night where these three persons used to go on the motorcycle and they actually wrote letters to Me. Very possessed people, I knew them, saying that, "Ask them not to go that way, because where are we to live?" And they were like mad, mad people themselves.

I said, "Why did you write like this?"

They said, "These people go that way and they trouble us."

And the negative within us disappears with the light of Shri Ganesha. You can see it so clearly in another person. If you don't

have chastity, you can never see who is unchaste or chaste, you cannot. Everybody just the same, "Very good, very good, very nice person, very nice person". I mean real possessed people are certified as very good people, in Sahaja Yoga also sometimes and I start wondering, "What's happening, what is it? How is it these people are certified as that? Can't they feel it?" There's no light. Even if you get your Realization, even if your Spirit is working out your collective consciousness, even if you are giving Self Realization to others, you are nowhere if you have no chastity. That's like a broken glass which is trying to reflect something; it can never give the right picture.

It's so important. And I have to tell you this now. The time has come for Me to tell you – this is the snag in our life. First thing people will ask, "Whom I'm going to marry?" What is such a hurry? Of course, marriage I call it an auspicious thing, marriage should be there, there should be a collective sanction, everything, but for what? To adore the chastity within us. Then they are married, then they have children. Then they want to have a house, then they want to have this. There's whole such an insular business goes on, and on, and on, and the light of your life doesn't spread. But I've known people who were just in the hell and have come out and have spread light, beautiful meteoric heights they have achieved. I've seen people like that.

So today you have come to worship Shri Ganesha – within yourself. What is Me to worship as Ganesha I don't understand. Because I'm That. When you are worshiping Me you want to have that Shri Ganesh within you awakened. Let that be awakened within you. Let what I say becomes the mantra to awaken that within you, so that as My children you enjoy the bliss of chastity as I have enjoyed all My human life and all My Divine lives. You enjoy the same quantity, that's what I want. At least you should have the taste of it.

I'm telling you about something which you may not have heard before. But you never heard about Kundalini also. You had never heard about Self Realization like this. But today I think by chance, absolutely in a Sahaja way, this Puja was arranged. I was to have this Puja in Bombay. It was all organized; people were all willing to come there to do this puja. I mean, a Ganesha Puja in England or in the West is so important that I thought better have it one, without the right time in Rome, which is one of the basic things which has ruined the chastity of human beings. Romans started it and others carried on. But it was to be here in Brighton at the Lotus Feet of Sadashiva. But the English must know that they have got such a golden land and they don't deserve it. They have to deserve it.

Imagine, you are living in the land of Sadashiva where even water beads also the snow – means like distilled water, clean, clear, white. Where Shri Ganesha is the One Who washes the feet of His Father. Where the chastity itself resides as your Mother. And you have to deserve that coveted position. English Sahaja Yogis have to come up very much. Just the opposite English were. Coming from Sadashiva's land just the opposite. Tremendous arrogance, arrogance so horrible, which one cannot think in Shiva's place. All unchaste people are arrogant. Otherwise, how can they forgive themselves? You talk to any prostitute, in two minutes you'll find out she's a prostitute because she's extremely arrogant, "What's wrong? I'm a prostitute, so what?" Arrogance is a sign of unchaste personality. And such a person also becomes insular because he's ashamed, ashamed to face others. But a chaste personality is open, why should he be afraid of anyone? Talks to everyone nicely, kind to everyone in all innocence and simplicity without falling in love in every third person you come across. And that, one has to realize that this country is given to you with a purpose and if you do not come up to that level, you'll be thrown away.

So, respecting your chastity is real respecting Me, because I reside within you as chastity. If Shri Ganesha is the auspiciousness, I reside within you as chastity. Chastity is never aggressive, is never harsh, because there's no need, you know. No need, you are so powerful, you are so powerful, that there is no need to aggress anyone. Why should you aggress, you are not frightened of anyone? It's so generous, it's so kind, it's so beautiful, always fresh and young, yet so sublime and so dignified.

Now twelve years have passed since I've been here. Two more years, very intense work is needed, within and without. Within we have to work very hard for these two years, very hard, real tapasya we have to go into, all of us, whether men or women. And then we'll see. (Missing piece) I can say that, we have done good job, with little jump, courage and faith we can achieve a lot. Have faith in yourself. Not mental faith but actual chastity is faith. Chastity is the consolidation of your faith. (53:38) When you have faith in God, you are chaste. When you have faith in yourself you are chaste. You have faith in your wife, you are chaste. Why should you have faith in your wife? Because you are a chaste person, how can she be unchaste? Your faith in your child – is

chastity, because you are chaste, how can your child be anything else? Crystalline form of faith is chastity. And that you can have even before Realization. Many have. Actually, like the camphor, which, you see, is volatile and evaporates into the fragrance, in the same way we can say chastity acts into faith.

If you don't have chastity, you cannot have faith, in anything. Because either you are dealing with your emotions that you are emotionally attached to Me or maybe you are mentally attached to Me. But if you have sense of chastity faith will be apparent. Within yourself you don't have to have faith, "Now Mother I will have faith within myself." You cannot. Faith is something, which is volatile and the volatile fragrance comes from chastity.

So, from today we are not going to look at the stars or the moon, (55.29) but you are going to look at the Mother Earth. In the Universe She represents the Kundalini, is nothing but chastity. She's just chastity. Can you believe it? What a power. Motherhood, everything is chastity. Fatherhood, any relationship is chastity. Purity is again the fragrance of chastity. Goodness, compassion, everything comes from chastity, a sense of chastity, which is not mental. If you are mentally chaste, you can be horrid. Like some of the nuns are or some of those people who are austere, not that. Chastity is an innate built-in Kundalini within you, which acts because it understands Me. She understands Me. She knows Me, She's part and parcel of Me, It's My reflection. So, make your Kundalini strong by being chaste. People try to do things to look very attractive and this and that. Don't waste your energy like this; you are saints, live like saints. Traditionally as we live, we have to live that way and evolve out of the tradition; don't do something new, something absurd, nonsensical. We don't have to attract anyone. Chastity is the fragrance in the flower, which attracts the bees, is the honey of the flower, is the essence of our existence.

So, this time you are all coming to India, I have to request you to respect Me by not misbehaving. Not childishly behaving in the manner you see in the pictures and the films and all that nonsense. You are above all that. Attention, achievements are to be seen from the seat of your chastity. We can't leave our seats, whether we are acclaimed or not makes no difference. We can't leave our seat. Like all these avadhootas they'll say, [Indian] takiya sodaa sana – means we'll not leave our seats. We are in our seats. This is our seat, in the lotus. We can't leave the lotus. We are sitting in the lotus. That's our seat. Then all these nonsensical things that you have acquired will drop out. You'll see you'll become beautiful being. All bhoots will run away, all catches will run away. But is not austerity, again and again I'm telling you. It is respect of your Being. As you respect Me outside, you respect Me within. As simple as that.

Today is a great day for us to be worshipping Shri Ganesh. He is the first and the foremost to be worshipped. And when you worship Him, you must realize that you are worshipping His manifestation as well, that is of Christ. Anybody who talks cheaply about Christ, you should abhor such a person. You cannot intellectualize Christ. Anybody who does it, just have nothing to do with that person. Christ is innocence. If you don't have the depth of your chastity, you can't understand Him. You cannot worship Him. That's the best they could do, is to finish your chastity so that you never recognize Him. All that comes to you through your meditative efforts. Now the effort is to be just that you have to be meditative. That's all. Keep your meditation on. Try to be meditative. See things. What is witness state is nothing but that you are meditative.

So, I have decided also that I'll meet the Brighton people here tomorrow morning and I will meet all the English people if possible, day after tomorrow evening to tell them how important it is for them to achieve that state of purity. I think it's working out. I really work very hard; you have no idea how much I work hard. But this is also they said that, is an idea that people think that others should do all their work. This is like pound saving, this saving, that saving and also labour saving. Let Mother do all the job for us. Mother is looking after us. She should get up in the morning. She should do meditation. There is no saving. You can save everything else if you just know how to save your Spirit. Only your ascent is important. Once you ascend, everything is saved. But first save yourself. For that you have to put in effort. You have to work hard. You have to go deep into you, evolve yourself. You are quite capable of it. Do not blame anyone; do not blame your wife, mother, father, country anything. Everyone can work it out. Don't see other people, see yourself, "How far I have gone? What have I contributed? Let me go ahead with it." Every one of you.

I am thankful that all the people have come from all over (01:04:25) to England. That's the right thing to do it in a way, but this country must be created of that level that it becomes a pilgrimage for everybody to come here. On the contrary it should not happen that once they come to England, after that they never come to Sahaja Yoga. Could happen, could happen with the

arrogance that people have maybe that it might become like that, that once they come here, they'll say, "No more Sahaja Yoga, had enough of it." The other way round in India, once they go to India, they stick on. I have known some people that they came to England and the way they, some of the Sahaja Yogis behaved and some of the ashrams were run, they just ran away. "Mother nothing doing, we are not going to be in Sahaja Yoga anymore after seeing your developed Sahaja Yogis in England where you have worked for twelve years."

So today we are sitting on this beautiful land of England and we have certain debts to be paid, to be born in this country, and the debt is that we have to be great Sahaja Yogis. You can make out, very easily, who is a great Sahaja Yogi. When you say that, "shut that window," you'll find most of them will be sitting looking at others. I don't say they are all English but could be. Make others work is not the way. You have to be really very dedicated. You are not of that level; believe Me you are not of that level. Don't look at other people who are here. You are very different type of people. You are special people. Try to be alert, respect yourself because you are English and that you have a special responsibility.

So may God bless you.

1985-0805, Shri Gruha Lakshmi Puja: In your houses you must do Gruhalakshmis' puja

View [online](#).

5 August 1985

In Your Houses You Must Do Gruhalakshmis' Puja

Lakshmi Puja

Brompton Square House, London (England)

Talk Language: English | Transcript (English) – VERIFIED

Shri Gruhalakshmi Puja, Brompton Square, London, 1985-0805

So, this is to thank you all for helping in building this house and making it so beautiful. All the thankfulness is from us, both of us [Shri Mataji and Sir CP].

Today is a very interesting day when you are worshipping the Gruhalakshmi here, means the Gruhalakshmi of this house. In the same way in your family also, in your houses you must do Gruhalakshmis' puja. The woman has to be the Gruhalakshmi herself and then she should be worshipped.

"Yatya naria pujyante, tatra bhramante Devata." Where the women are respected and worshipped there reside all the deities. But they should be respectable also. If they are not respectable then the deities won't reside there. So, it's a big responsibility on a Gruhalakshmi to be respectable so that all the deities are happy in the family. And once she is respected, she will try to be respectable also. So, the respect of the Gruhalakshmi is very important.

Today we are having this little puja from all the builders who helped us here, with the blessings of Vishwakarma and Brahmadeva; those who have tried to make this house so beautiful.

Also, as you know, Blake has described this house. It has a special significance and we have to now hand it over to somebody else, the one who will appreciate and respect this house; who will understand the value and worth of this house. And for that we have to pray that it will be sold to such a person who is a person who will be a connoisseur, a person who will understand the depth and the aesthetics of this place and the one who will be paying for that, valuing that. So, we have to ask for such a blessing.

Of course, one should not get attached to anything. Whatever is created, is created. One should never be attached. Because we have done this, so we should be attached to it, is not the way a Sahaja Yogi should think about it. But one should think about that, now we have created something beautiful we can recreate another thing and we can produce other better things. That's how an artist can go on producing and producing.

Of course, there's one thing: that if there is within us the joy, then only you produce joy. If there is no joy you cannot. So first of all before doing any work creating anything one must measure up the amount of joy one has received, the blessings one has received from the Divine, and then recreate. With that consciousness, with that awareness you'll find your creation will be very beautiful. And we have to bring the world to a new method of creativity where there is exuberance, exuberance, of joy and of Divine aesthetics, because the world is going from bad to worse.

I find nowadays people may just like to have some sort of a white cloth hanging and calling it a painting. That's not a painting because there is nothing inside. It has become hollow, empty; there's nothing inside it, so that there is no exuberance. So, to recreate that, you people have to desire and ask for it, and we'll have people of that kind. It is just to be desired, and you all should desire for such things: that people of exuberance should come forward to value such things which are full of joy.

May God Bless you all.

And so what is this, first the Ganesha puja we'll do? Hmm?

After the puja

You shouldn't eat all these things. I have done such a good cooking! (laughter) I have to say you shouldn't eat anything anymore because if you eat it then I'll just vibrate it, but you people don't eat anything now because such a lot has been cooked, OK? (laughter) Such nice food.

(Sahaja Yogis put on a cassette of music from Anup Jalota)

More than that, ahead of that.

Dhanya: Play it forward

Gavin Brown: Yes, tell him.

Yogi: Is it before this or after this?

Gavin: No after, further on.

(Mother translates the poetry of a bhajan by Anup Jalota while they listen to the bhajan)

Shri Mataji: There's a nice song which says that, in the love of the bhaktas, how God does little, little things to please the bhaktas. And it's a very good thing which you'll like it very much; which is to be translated and you can...(Sahaja Yogis are fast forwarding the audio cassette)...You see, this is the one but start it from the [beginning]. And he says: God thinks that, my respect may be less, doesn't matter but I cannot let down my disciples. I may have to come down but I cannot let down my disciples, my people who are my bhaktas.

Just little, just bring it [closer], I can't hear it properly. There's a switch there (to plug it in). Begin it again, I'll tell you [what it means]. Bring it here. It's a very interesting [bhajan].

Come forward! Till they prepare for your food down below. You see it will take half an hour at least.

Come forward! Come! Come here! Come here!

Today Mr. Shrivastava has become a Sahaj Yogi! And he now belongs to our Sahaja Nirmala Dharm so it's all right.

Sir C.P. Shrivastava: Thank you!

Shri Mataji: We have already registered ourselves as Vishwa Nirmala Dharm!

(Bhajan restarts)

Start it from the beginning. (Yogi starts it after the beginning). Start it earlier.

Come forward! Come here! You can remove this chair!

This is for the devotees of God, what he does is to keep the word of the bhaktas; not to let down the bhaktas. So he comes down to every level, just to support them, just to make them feel happy. To every level; for his devotees.

Put a chair also for Mr. Shrivastava there. He might come back. It's all right, it's all right. At the back. Keep it there.

This is a nice one. This is just the notes.

The force of great love of his devotees, palay () is a word [which means] entrapped by that: love of the devotees. God has to change his laws, in the force of love of God. This is Mahamaya! God changes His laws with the force of the love of his devotees. Whether people respect or not, whether His respect is challenged or not, but in the respect of the bhaktas He knows that he should not be let down. Disciples, or you can call them the devotees.

Now he describes how Shri Krishna has done it or the God has done it:

By only a glance of the grace [of Shri Krishna] the whole universe is sustained: means one glance of the grace of that God. And such a God we have seen Him in Gokul, dancing over, asking for the butter. Just imagine! For Him the whole world He nourishes, but here it is He is just crying for butter, in Gokul, just to please His Mother.

The one, Shambu is Mahadeva, the Viranchi is the Brahmadeva. All the devas, Sanak is the very great, high, spiritually evolved personality, could not get into meditation towards him, and he is playing here with the little boys who are ordinary cowherds. The one who cannot even meditate [on Shri Krishna], Viranchi is Brahmadeva, Shambu is Mahadeva: They cannot even get into meditate [on Him]: Suresh, Ganesh, Mahesh and everybody. They think of God but they cannot go beyond Him. But here He is, He's being driven mad by a few gopis who have some little buttermilk to offer to Him. Very good poetry!

The feet, whose feet are under the guidance of Kamala, means the Lakshmi: She is the one who is holding His feet while sitting down. He can't get out of it [her grip]. He cannot take out His feet out of Her powers. The one who is even looked after by Shri Lakshmi, such a Person, such a God, you have seen His feet walking on the thorns of Gokul. Where he was walking there were thorns; in His bare feet, He was walking there. Such a God, who's feet are pressed even by Shri Lakshmi, for his bhaktas, because they were all his bhaktas there. Like me in London!

By only a little raising of one of His eyebrows, seven seas start boiling.

Then he describes, Bindu is the poet, such a great poet...such a great power of God that just lifting one of His eyebrows he makes seven seas to boil.

(To Mr CP Shrivastava) Aap aye, aap aye. (Please come, please come).

There He, with the Mother Yeshoda's fear, He drops the little drops of tears (bindu).

(To Mr CP Shrivastava) Ashru kya kahata hai? (Hindi: How do you say teardrops?)

Mr CP Shrivastava: Drops.

His (the poet's) name is also 'drop' (bindu), so he puts it that way.

From his eyes He drops the little, little drops of 'bindu'. So from where to where? He can make seven seas to boil and here, there are tear drops, just like bindus from His eyes, just to please His Mother.

Just go and ask Danya, she brought a very good article (in the newspaper) and something from Kahlil Gibran.

(Listening to the music which is a song of Kabir)

'Chadariya' is this body. Which he has woven, because was a himself, Kabira, a weaver. So he describes weaving; that, this body was woven. 'Bini' means woven. 'In the name of Rama I have made this body'. He was a Ram bhakta.

Yogi: Do you want us to massage your feet Shri Mataji?

Shri Mataji: You can just bring some ice. Get one little towel and put some ice in it and then break it, then you have to also rub it (her feet) with that.

He says, "This body is a sheath in the form of this body." There are eight lotuses that is chakras, and five elements. Chakka is the one which you spin it, made out of eight lotuses, and five elements together. That's how it was woven for nine to ten months. But the stupid have spoiled it. When my sheet came, brought in the house...I mean he is describing his guru as the person who gives the colour to the sheet.

After wearing this coloured sheet, you should not get into doubts about your guru. The one who has given you the colour, you should not doubt that. Don't think this body is yours. The guru has coloured it. He's given you for two days only. You should not doubt. The stupid, those who do not know the secret. Every day they go on spoiling this sheet - these are the stupid!

Kabira knew only one or two abuses, one was 'stupid'! (Laughing)

This is Raag Desh.

He says, "Poor Prahlad and Sudama, they also got the same body."

[Raag] Kedar hai. (Now this is Raag Kedar)

(Talking to Mark Beaven who is massaging her feet) Alright? Are you feeling alright in the hands?

Mark Beaven: Yes.

Shri Mataji: Gavin? This is Malkauns Raag. You must send prasad to all the ashrams. Alright?

(Talking to another yogi) Pay attention here (pointing to her bindi).

No, no. Paul, just see here (pointing to her bindi again).

Now better.

Better.

Eyes also. Do it a little bit with the eyes, pressure it. (Mother is explaining to close the eyes tightly to the person whom she asked to look at her bindi). See, it's better now. Pressure on the eyes.

(Mother then holds her hamsa between her thumb and index finger, then puts her hand above her Sahasrar gesturing to others to do the same.)

Take a bandhan and raise your Kundalini. Take a bandhan. First take a bandhan I think.

First take a bandhan then raise the Kundalini now.

(Mother is giving a bandhan for a long time for the house to be sold to someone deserving.)

Give a bandhan to this house to see people.

Aah, done! Now see (the Kundalini above your head).

See on CP's head also. [Is it] there? Tie it up!

(Mother translates the next song on the cassette.)

"The person who gets place in this world is the one who comes at your feet. This is Saraswati's bandhan."

Should we come down? Food is ready? Accha let's just finish then.

"I am completely surrendered. My heart is surrendered, my voice is surrendered. Shraddha, devotion, all emotions are surrendered. "

Surprising, only to the Mother they ask for blessings.

This is Saraswati bandhana.

In India 'sang' means 'holy' and 'geet' is the 'music'. So nothing is higher than holy music, divine music.

"When the ocean starts calling you, then Sahaj you fill them up with Godliness."

"She's the veena player. She gives us the blessings." "Gives eternal music 'shaswati' "

"Then get the new life. When you get blessings, one gets the new life."

"Sahaja swayam bhagavan mile" "To them, Sahaja, God, means sakshat, they see the sakshat of God, in person. For such people."

Chalo, let's go and have food. You are the host CP you better call them!

1985-0805, Shri Mataji comments on "Jesus, The Son of Man"

View [online](#).

5 August 1985

Talk to Sahaja Yogis

Brompton Square House, London (England)

Talk Language: English | Transcript (English) – Draft

Shri Mataji reads a part of the chapter 1 of "Jesus, The Son of Man" from Kahlil Gibran, 1985

"And were it not for sorrow in all of you I would not have stayed to weep."

"Who are you and what are you, Judas Iscariot? And why do you tempt me?"

"Have you in truth weighed me in the scale and found me one to lead legions of pygmies? And to direct chariots of the shapeless against an enemy that encompass-that encamps only in your hatred and marches nowhere but in your fear?"

Shri Mataji: "Marches nowhere but in your fear", means you have enemies within yourself.

"Too many are the worms that crawl about me feet, and I will give them no battle. They are worms! I am weary of the jest, and weary of pitying the creepers who deem me coward because I will not move among their guarded walls and towers. "

"Pity it is that I must needs pity to the very end."

"Would that I could turn my steps towards a larger world where larger men dwell. But, how shall I?"

Shri Mataji: And now he said about the future, he?

"Your priest and your emperor would have my blood. They shall be satisfied ere" means before, "I go hence. I would not change the course of the law. And I would not govern folly".

Shri Mataji: Because, it's because of the law that he was to be crucified.

"Let ignorance reproduce itself until it is weary of its own offspring."

"Let the blind lead the blind to the pitfall."

"And let the dead bury the dead till the earth be choked with its own bitter fruit."

"My kingdom is not of the earth. My kingdom shall be where two or three of you shall meet in love, and in wonder at the loveliness of life, and in good cheer, and in remembrance of me."

Shri Mataji: This is collectivity. This is collectivity, just understand.

"My kingdom is not of the earth. My kingdom shall be where two or three of you shall meet in love, and in wonder at the loveliness of life, and in good cheer, and in remembrance of me."

Then of a sudden He turned to Judas, and He said, "Get you behind me, man. Your kingdoms shall never be in my kingdom."

Shri Mataji: Kya Kahlil Gibran!

He's tremendous!

May God bless you all!

There are so many things written already to encourage us to be walking in the right path of our Spirit. We should never get desperate or discouraged. There's so much already said about it.

All right. May God bless you.

[In "Jesus, The Son of Man", chapter 1: James the son of Zebedee: On the Kingdoms of the World.]

1985-0806, The Priorities Are To Be Changed

View [online](#).

6 August 1985

Talk to Sahaja Yogis

Chelsham Road Ashram, London (England)

Talk Language: English | Transcript (English) – VERIFIED

The priorities are to be changed, 44 Chelsham Rd, Clapham London (UK), 6 August 1985.

Now My stay in England is completing its 12th year and that is the reason I wanted to talk to you people about Sahaja Yoga. How far it has gone and where are we lacking.

The greatest thing that has happened is that we have established our religion: Nirmala Dharma as we call it, the Vishwa Nirmala Dharma. And you know the meanings of the words, vishwa means universal, nirmala means pure and dharma means religion. This has been established in America. And we have to register it here in England.

Now it is very important that, when we belong to a religion, we have to know what are the commandments of that religion is. And so far we have not drafted anything. It cannot be a thing made suitable to people or suitable to human beings. It cannot be. And it cannot compromise with your suitability.

Like in Russia, as I told you the story, I went there and I said, "I would like to see a church." So they took me down to a church, which was the Orthodox Greek Church, and My husband was also there where we were VIPs, so the head of the church came down and took us to lunch; and he said that today, these days, they are fasting so he cannot take any meat. We said, "Alright." We all sat down, but he went on drinking, drinking, drinking. So much so, that he forgot that he had guests or anything! He never even came to see us off! So the officers who were with us started all laughing when we came out. And he didn't know where he was! Because he was fasting you know! So when we came out these officers said that, "See, this is religion." Then they told me the story that Tsar had an idea that everybody has got a religion, why not Russia also should have some religion. So they sent for the Catholic people to come down and tell them about Catholicism. So the Catholics came, that time there was only Catholicism, so they came and they said, "Alright, Catholicism is very simple that you can drink, do what you like, only thing, you cannot marry again." Tsar said, "This won't work out in Russia, is difficult, not for us." So he said, "Alright, now let's have another one." So they sent for the muslims, Islam. So the Muslims came in and they said that, "You can marry any number of wives, doesn't matter, but you can't drink." They said, "This won't suit us!" So they had another third religion that was this [that was] supposed to be orthodox. Orthodox religion, the most liberal one! Was this orthodox, Greek religion and they said, "Oh, you can drink and you can have as many wives as you like as long as you give us sufficient money." Only their interest was money. They said, "This is alright, very good religion! We have to give them money and only thing they have to do is to call us religious so that we are religious people; nobody should say that they have no religion!" That's how the religion came into this country, Russia. And with this kind of a religion, who is going to believe in it? It's correct! After coming to Sahaja Yoga you can see that all these so-called religious bodies have ruined the name of religion completely. All those people, who talked of religion this, that, and one theory to another theory, one incarnation to another incarnation they used, have ended up into a nonsensical stuff. And everybody is seeing so clearly now that it does not give you any, any idea whatsoever as to what is God, as to the experience of God.

So this religion that was established, was to give balance to people, has made them very imbalanced. They are fanatics, every one! Protestants, as I told you, are the greatest fanatics because they are very subtle and they are very sophisticated, so nobody can't find out their fanatic ideas.

With this, now we have Sahaja Yoga, and Sahaja Yoga has given you Realisation, the real experience of the Divine. For the first time now you can feel that you are the Spirit, you can feel the powers of Spirit. There are so many ways, in these 12 years you must have seen, that you should be convinced that there is an All-pervading Power, which is active, which is helping you, through

which you have come up to this stage and that It has empowered you to do miraculous things. We have got My photographs to give you a proof. The other day someone took a photograph in Jordan at the time of Sahasrar puja thinking that, "Mother give a bandhan to Jordan." And the photograph has got the light, the bandhan light in it! So the Unconscious is working, very strongly, and It is trying to help people to understand God's ways, so we cannot change His ways, His styles, His rituals, His methods. That's why I'm here to tell you, I am like the mouthpiece of the Unconscious to tell you what is to be done, what is right, what is wrong, what is not to be done.

Now, in this religion, you yourself are awakened into religion yourself! You become sensitive to religion yourself! The coding and everything is within yourself. You have to yourself feel it: How you feel vibrations? When you feel vibrations? How do you lose vibrations? What happens? All those things are just within yourself. Of course, after some time, we might be able to say what behavioural changes one should take. But you can find out yourself, if you want to find out - what is right and what is wrong and what is to be done to keep up the vibrations.

But vibrations are, [in] one way, extremely charitable, very charitable things. Even if you do little wrong they may not disappear that moment, but you'll get a feeling within yourself that this wrong. After some time you'll find, it will show, that you have no vibrations and you wouldn't know that you have no vibrations! So the first principle of sahaj dharma is, or what you call Vishwa Nirmala Dharma, is that you should be able to keep up your vibrations going as they are, or increase them or improve on their sensitivity. The more sensitive you are the better you are. If the sensitivity is lacking then one must say that Sahaja Yoga has failed in you, so far, and you have to work it out.

But the problem of human being is very different, that is that, when they're ascending, when they are trying to get out of the bhavasagara, there are so many human things which are with them, and those things try to bring them down again, back to the place from where they started. For example, say, you are a person, who has had no power at all in life and also you are a person, who has enjoyed some powers - both are just the same; both are power drunk or power hungry or whatever you may call them. A starving is a same as a man who aspires for food all the time - both are starving. In the same way, the one, who aspires for power in both ways is the same [type of] person. When he comes to Sahaja Yoga, instead of becoming humble and understanding that there's something lacking in me, myself, he starts forming groups. He starts saying, "Alright, this is not good, this fellow is not good, you better correct yourself, you do that, you do this," in others. He does not want to become a perfect person himself. The one, who has attention towards anything like that or falls into any group whatsoever, goes into trouble and I immediately know, from his face, there's something wrong with this person.

So to form into groups itself is a sign of our deterioration. Like in our cells in the body now, say, for example, there are blood cells which are flowing: suddenly, when they are harmed or sick or anything, they coagulate together and it forms a lumpish thing in it. So when you are moving you are free; then one must understand that you are healthy. But as soon as there's a barrier made that, "This man is bad, this woman is bad," so, now a barrier exists. The whole group forms. One group here and one group there and one group there. But as Sahaj Yoga is complete discretion, which is to be developed by the people who practice it - discretion - they have to also know that there are some people who are not to be dealt with, to be discarded - individually. Like there's somebody, one person, 'X' person is there, who is caught up very much and he's got lots of badhas, this, that. Now if he's badhic or anything, everybody must individually drop him. Not to discuss him or talk about him collectively but just drop him - if they were sensitive. If you are sensitive, immediately you know this person has a badha. Nobody will go close to him. But invariably I've seen in groups, when we meet, always five bhoots, if there are, they will all sit together. Immediately you know the bhoot is there - localised. And the five good people will never sit together. That means we are not yet developed ourselves, individually, within ourselves.

So, the first attitude to develop this dharma within us...the dharma here means the one that is going to develop in our central nervous system. Our own new dimension we have to develop within ourselves. In a deeper way it is what we call the subtler being that is within us. Is to be awakened [so] that it lies in the nerves we can say, itself, in the central nervous system. To develop that we have not worked out, why? Because our attention is still outside. We are worried about another person, we are worried about third person, we are worried about this, "He shouldn't say this", "he shouldn't do."

But the person who is really trying to improve himself will always go inward. Now supposing this is a person, who has a badha, he'll just shun that person, will be away from that person, will not say anything collectively, will not discuss it, will not talk about it, just finish it. "[He's] not alright." But then you may say, "Mother, then at least 50% Sahaja yogis would be like that." I don't think so. If you can scan it out yourself, you'll find there are about 4 or 5 like that who are badhics - which I know - the rest of you are alright. But when you come in contact with them, then you get it because you have not developed that powerful personality within you. And that's how I get sick myself, because you are within myself. So all of you must individually look after yourself, so collectively, that's me, I am looked after. But we do not look after ourselves that's the main point is. There are so many methods by which we can just become perfect. How much time do we spend in that?

Now, in the ashrams whatever I have heard about England: that it's the greatest place where one can become absolutely lost! If you want to lose your vibration, go to an English ashram! Especially in London. The vibrations in the ashram are the worst of all. Can you imagine such a thing? I mean. Why it happens? One lazybones comes in the ashram. He's got a bhoot in him. He's a lazy person. Normally a person should be active! So what he does? He does not want to get up in the morning. Another one tries to follow him. How are you going to ascend? Let us think about this. This lecture should not be just listened to, is to be practiced, is to be understood, you have to be serious about it. How are we going to ascend? Are we going to ascend by reading the book 'Ascent' or by listening to Mother's tapes, which is very interesting? How are we going to improve? By taking the medicine. What is the medicine? Is nothing but meditation itself is the medicine. Now when do you do meditation? You have to do meditation in the morning time; that's the best time, because you are not yet busy. Early in the morning you get up and do it. But you just can't get up! "I can't get up." Why not? That day you just don't eat your food the whole day. Next day you'll get up!

You have to treat your body in such a way that it becomes your slave. You have to use this body for enslavement, and not this body for your enslavement, your Spirit's enslavement. So if you could just understand that the only way to ascend is through meditation and not through all kinds of politics talking, jabbering, mental feats - nothing of the kind!

But I have seen people, they cannot steadily do it, what we call 'satatya' (- constancy) means 'consistently'. They will do it today and do it tomorrow. But in the ashram it should be a rule! Every morning there should be some nice music to be played. In India the radio starts at about 6 o'clock, in Bombay. I don't know if you have seen to that? And six o'clock the first thing is the one, what we call the awakening of the gods, Bhupali (raga) they start it. They start singing that. From 6 to 8 nothing but bhajans and God's songs are there, nothing else. The whole of Bombay has to listen to that, there's nothing else, no news. So, early in the morning when you get up, you can start with some sort of a conch or anything that you want to, or with the bells or maybe what we call the ghanta that thing we have like that. Or you can start with a bhajan so that everybody gets up. Go and have your baths. Keep the room hot. Come and sit down for your meditation.

Now those, who are householders, could be even worse than this because that's also another, "my house, my child, my family." This 'my' business. I have to struggle through all this, because everybody [says] "I am marrying this person," "Now that person is running away, so I have to marry another person." "That is about to run, then I have to get the third!" Problem of the children. Then, "how to get the children?" All the time this problem is there. Everybody is bothering me with this problem: "What to do with the wife? Where to keep her? She's so horrid!" This, that and everything! Now all these problems can be solved on one point, if you are a strong person, you can solve the problem like that.

So, instead of wasting your energy in solving these side matters why not you become something great yourself and get the problem solved by itself? It's logical. But what I have seen about people is this, that they do not understand their own value and worth.

Now as I have said, this is Shiva's country, Sadashiva's country, is the Kailasha itself. And where you are born, where you are Sahaja yogis - what is your position here? Into what position have you come? Where are you? Think of your position in the land of Sadashiva.

The other day only I told them that in the land of Sadashiva, ganas are there. And as the Americans got the idea of The Smurfs,

they are the ganas. You won't find any Smurf sitting down, he is so active. Not one Smurf you'll find who is sitting down. Either he'll be a barber or he'll be a washerman or he'll be a beginner, or he'll be a fiddler or he'll be some thing doing! So to become that you have to be active in your body. The activity in the body has to come. But from where to get the energy for the activity? From the Spirit. And if you do not meditate how will you get to that? You just tell me - is there any way out? This is the basic problem that people do not have regular habits. They do not. They are very hectic people, extremely hectic. In the West people are extremely hectic. Indians are that way quite regularised because of a very strong parenthood. Parents themselves are sensible and regular. We have to be regular too. There are no regular habits: somebody will get up at 6 o'clock, somebody will get up at 9 o'clock, somebody will get up at 10 o'clock. And if you are to wake up an Englishman, they say, "Use a bargepole!" Of course, that's the greatest sin! That's the greatest sin! But even if you have to commit the sin - use a bargepole! So, sleep is such an important thing for them and they are always tired.

Now why this tiredness comes in, we must understand, is due to heart. Because the heart is weak that's why you become tired. If you raise the heart you'll be alright. So, one by one we see why. Why is it, heart weak? Because we have done anti-God things. We have done things which we should not have done, so our heart is weak. They are always tired and they are not ashamed of saying, "I am tired!" Anybody who listens to the television will be surprised, they'll have, "Huuuhhh!" Within five minutes at least you must hear 6, 7 times "Huuuhhh!" coming out. Young people! They'll come and sit on the chair "Huuuhhh!". First I used to think it is a fashion, that you must do like this, otherwise you are not impressive. Because, you know, the fashions here to impress people are so funny! I don't understand, I thought it was a fashion. But why you are tired? Let's see why are you tired? Your heart, heart is catching. Why is heart catching? In the very subtlest of subtlest, is that you have done anti-God things. Now how do you cure that? Now let Me have answers.

Vicki Halperin: We will put You, Mother, in our heart.

Shri Mataji: Good idea. You have to put Me in your heart. Now see how the cosmos of the whole Sahaja Yoga system since long has been built in, in you. Heart is the most important part, from [which] everything circulates. This heart is the one, when it fails, you are dead, no more there. The Spirit resides in the heart, alright. Now you are made like this even in your head that the heart centre comes up exactly on the brahmarandhra, where it has to break. So, if your heart is weak, you cannot pierce through. So, putting Me in your heart and raising Me to your Sahasrara, that's the best way you can cure your heart. But that's not so! You also put some theological concepts on that. I've seen people do. So, "Mother, I put You in my heart, I love You very much," this, that, everything. But I see there's not Mother there at all! Just lip service! "I'm putting You in my heart, of course you are there!" But where am I? I try to find. I can't see Myself there. No, I am not there. So from where do I see you? Through your eyes. If I am there I can see through your eyes, I can penetrate up to that. Such eyes are very different. Your eyes have to change through your heart. There's no deception in between. If your heart changes your eyes will change. You don't have to tell Me. I know that. So this, "I love You," Why? "Because I wanted to have a job," finished! "I love You Mother, because I thought my marriage problem will be solved." "I give You this, because I'll get money!" "I pray for you, because I must have a child," or something like that. It's so much below.

But the state [you] must reach, where "I just love You for nothing at all. Just love You because I enjoy it. I enjoy that love for my own enjoyment. Just for my own enjoyment I love You. Not even for the ascent or anything but I just enjoy that love within myself. For nothing at all, just for myself I love You."

As long as you live on relative terminology you cannot work it out. Now, "Why do I live in the ashram? It's cheap to live there, it's easy, children are looked after you know, quite nice, you are safe. Mother also comes sometimes. If you are sick She'll look after us, so She treats us. Otherwise, I leave it to Mother to do everything." Still you are in duality. You have to just love Me because you enjoy it. Otherwise, I'm not asking you to love Me am I? How can you ask anyone, "You, love me! Come along!" And you put a pistol, "Come along, love me!" Can you do it? You can't. You can demand money, you can demand anything, but can you say, "Alright, now hands up, give me your love!"? So it cannot be forced.

So the depth of the heart must be brought in. Now heart is covered with funny ideas. The thought, which is in the mind, as we say. Actually the thoughts are covering the brain and those thoughts ultimately cover the heart. I have told you what is the

connection between heart and the brain is. Now, so if these thoughts are covering our heart, how can we open out? For example, a thought is there that, "I love Mother, because She has to sell my house." Alright, now the house doesn't sell. "How is it? Mother I said it will be sold, then why is it not sold?" This is not the level of Divine Love. You are going to love the Divine. It has to be pure love of simple purity. And that depth you all have, that's the special thing you have. All of you have that within you, that heart within you. If you understand this very small thing is actually the seed of all the mantras.

Now when you say that you love Me very much, I do not think you do love. But you ask yourselves, "Do I really love Mother?" Now face [it]. "No, I do not." "Still there are so many other foolish ideas into my head. Still I am an intellectual, still I'm seeing Mother from an intellectual point of view or from an emotional side." It's a state, it's a state of nirananda, is a state. And such a person is never challenged and, even if he is challenged, is never affected. Such a person suddenly stands out and you see a lotus before your eyes.

Now you are sitting in the city which is governed by Sadashiva. Here you are born. You are all the great Spirits who are born [here]. Now you are the ones who have to give fragrance to the whole world. It has nothing to do with any other thing like status, money, position, nothing. What was the status of Christ? He was a carpenter's son. How much did he earn? Nothing. Did He go to any university? Never. Did He study any Greek mythology or something like that? Never. Did He bother His head about libraries? Never. But, He was Christ. In the same way, it does not matter to what level you go, to what extent you go in your material side, it is your spiritual side which is important. And for that it is important you must face it. That's only possible in meditation. Honestly to face it! But the trouble is as soon as Mother gives the lecture, it's finished there. Nobody thinks....(a baby is crying) what has happened? Why are you crying? You want to go to mummy? Don't cry, don't cry! Mummy is there. Don't cry, don't cry, it's alright.

Now, as I said, 12 years of My tapasya is over. I have really worked very hard, I must say. England is not easy, and London is even worse. And you get terrible pain from your liver it starts moving towards your heart, just like a dagger, in this country. The liver is bad, the heart is dark. It's not easy to live here. Moreover I have put all you in My heart and you are circulating in My body [so] you have to be kind to Me. The level has to be much better. But as soon as somebody achieves some level, people start criticising him, saying things against that person, forming groups, forming things.

As I told you before, you are also very fortunate that I am here in England. I have spent much more time than I have spent anywhere else. And still I cannot say definitely about anyone of you, I mean of course some of them are perfect, but otherwise, that any day you'll become [like] John Gilpin (riding the horse of ego). You can't say. Suddenly I find somebody is just suddenly jumping on a horse. So this character that we have within us, of becoming John Gilpin must be watched. Humility is needed. We have to be humble and see within ourselves: "Why do we become John Gilpins suddenly? What happens to us?" This is a very, very common character. The example I'll give [you]: I went to a hotel with my husband, stayed overnight. It was in England and next morning, I think there was a wedding or something or whatever it was. And two ladies, young girls, I would say about 25 years of age, wearing a nice dress and a hat and all that, talking to their boyfriends, who were also very dandily dressed, talking as if they were some sort of dukes or duchesses or something like that talking so big with their hats and this and that. My husband looked at Me, "By the way don't use spectacle, these are the girls, who come to clean in our office." I said, "Really? Look at them! Just putting the hat, they feel they have become duchess or what?" And as soon as they saw him, they became very peevish. (laughter) But I was very amazed that how could they suddenly take up a role of a some sort of royal family stuff, you know, the way they were walking! (laughter) And we couldn't help laughing both of us, but, I mean, he laughed much more because he said, "I can't believe it they are..." and he could not believe it for a while, but when they became peevish, the reaction, their reaction really proved that they have just become a duchess. They had some hats on. If they wear a hat and talk big - finished - now they are big. In the same [way] in spirituality: just because you have been to Sahaja Yoga - finished - then now you are a yogi of Yogeshwara, more than Shri Krishna, yourself. So one thing is this John Gilpin business, which is stupid, which makes a mockery out of ourselves. There are stories and stories I can tell you of this mockery: how ego makes you a stupid fool.

So this is biggest hurdle I think we have, here, is the ego. But then you tell somebody they'll say, "It was my ego. It did it!" as if the ego hangs somewhere like a monkey, and the monkey came and did the job and again went back on its hanging mood! (laughter) Otherwise, "It's my bhoot which did it!" (laughter) But when do you do something? Why should we deceive ourselves? This is a very serious type of deception of ourselves. Why? We are sahaja yogis, we are born in the Sadashiva's land; why not we

be that beautiful being which is truthful, which is real, which is within us, which is the Spirit?

So the greatest hurdle is of our ego. Which can be shown in many ways. Because you see your reflection there. The first is, as I told you, wearing a hat: means then the upper-lip goes up suddenly (a reference to 'stiff upper lip' of British). I think the hat sucks [it] in I think! (laughter) Then they start saying sentences which are funny! I told you about, we had in our family a person, who had epilepsy, and he was a mentally-off fellow! And sometimes he used to get into ego-trip. Then he would wear very good socks and he would polish his shoes nicely, shine them, wear a nice shoes, wear a good suit, maybe three-piece or something, and sit down on the bridge of our house where we had a, sort of, an entrance to the gate and would sit there. And he would call someone, "I say big Bott," "I say, big Bott," "I say, big Bott" I mean in English he knew only, "big Bott". So he thought he was, he's, an Englishman now! He used to call everyone like this. And we would wonder why does he do like that? What is the thing that makes him say these words like, "I say, big Bott"? He had seen some English people talking like that. So he used to call all the people going on the road like this, "I say big Bott," "I say, big Bott". So then in our family, if somebody becomes John Gilpin, we say he's become big Bott.

So this, 'big Bott' business is horrid. Should be avoided completely.

But the second thing that happens to us is very good, is when we do not, I mean if you are sophisticated, well-educated, then it is not "big Bott", it is "bot bit". Then we say sarcastic things! Say something in a sarcastic way, never in a direct way. In a sarcastic way we enjoy. I mean, you see on the television you get really surprised how people talk to each other sarcastically. "So what, Hoh, hoh, hoh, hoh!" goes on. And such sarcasm. And according to them sarcasm perhaps is the intense intelligence or something like that. I don't know, whatever it is certified, as what. But whatever may be the certificate for it, it's the most gruesome act.

These days we do not kill people, do we? If we kill, we'll be handcuffed. We do not beat children, we do not beat anyone, because we'll be handcuffed. But to say a sarcastic thing is in modern times the most gruesome act which is not punishable under law. But not under the law of Vishwa Nirmala Dharma. This sarcasm is the essence of English character. Take it from Me. Never say the things straightforward. And that's the sign of intelligence and been to a big training of it.

First of all they'll not say anything they will sulk, keep quiet. Not to say anything. But if they say, they must say like this. Something that is sort of a stagnated, dirty, filthy water that smells. They'll not open their mouth, but once they open their mouth, God save you! God knows what will come out of that mouth, maybe some snakes, maybe some scorpions. And nobody feels hurt about it! That's the best part of it. So this is one thing one has to guard against - our Vishuddhi - not to use sarcasm. Comes from left Vishuddhi very much. [Not] at all! Because that's against Me. I'm never sarcastic with you, am I? I tell you straightforward on your face, "You have a bhoot on your head that's all." Or if you have ego I said, "It's ego." Why be sarcastic? So we have to learn how to be straightforward and sweet.

Let's first decide today we are going to say nice things to others. But no! Nice things will be like this. If somebody supposing is a person, who, say, is a dwarf. So to say nice things, they will say, "Oh what a tall man is coming!" Or is there's a blind man coming, they will say something, "Oh what eyes, beautiful!" So they start from physical to mental level to anything. They go on describing a person. Why do you describe others? Why don't you describe yourself? The whole energy's spent in describing others. What about yourself? So this is another character that we have; we hurt others through our tongues.

This tongue is meant for giving the taste of Divine to others. To say things that will make people feel comforted. For saying mantras. See, if you go on telling lies, your mantras will never be fruitful, never activate. But if you are sarcastic, they will never act. Say it thousand times, say it two thousand times, say it million times. To make your mantras effective you should stop talking in that manner. If you have to talk, talk something that will be pleasing to another person. Now somebody might say, "Then if you say pleasing, it may not be the truth", alright, then don't say it - not necessary to say. Just keep quiet. But you decide now to turn your head upside down, which is all the time upside down already, so you put it right, now, and say that, within yourself that, "Now no more of harshness from my tongue will flow," because it will never give you the power of mantras. Mantra powers are lost. If you have to say something, say it pleasingly. Always. Moreover if you have to correct someone, if you are in a

position, if you are the leader, if you have to say. Also say it in such a way that you neutralise it. But no sarcasm at all! This is one of the very big snags we have on our Vishuddhi.

Now what is the other snag we have, let us see. I'm talking to you, because just now I'm a Britisher Myself. The another snag I find is saving pounds, saving labour, saving everything else but your Spirit. Like I'll tell you, if you want to find an Englishman, that's what Indian Sahaja yogis tell Me, very easy to find out an Englishman. You ask somebody to close the window; everybody will try to do it except for the Englishman, who'll be sitting down, he'll never get up; saving labour. And if you tell any work to an Englishman, then he'll stare at you like this; like this, "How dare you tell me [to] work?"

As it is, I must tell you about Australians: I used to think they are very healthy people. They are hardworking, no doubt, they are very hardworking they come forward. But I went there and we had decided to cook food for them in two centres for about, once for about 250 and again about 500 people. I mean, I go in to such ideas! So, in the first place, all the boys, who came to help me, were all Indians. They were the ones, Who were lifting the thing and all that. I said, "Tell these boys also, they are Australians, after all they have eaten so much a meat, they must be having good muscles, why are you doing it?" They said, "No, they are delicate people Mother, don't tell them." I said "delicate? How?" "They are very delicate, though they eat meat they are very delicate, we know how to do, let us do it." And both the places the same people acted! You were there? Last time?

Yogi: No Mother, no.

Shri Mataji: Who was there in Australia? Anybody?

Yogini: I was there Mother.

Shri Mataji: You were there? Isn't it?

Yogini: Yes Mother.

Isn't it? They were all Indians, who were working there, mainly. Isn't it true?

Yogi: Yes true.

Shri Mataji: Because they said that, "They are delicate. At the slightest thing their waist line will go out." (laughter) "They can't lift these big things. They just can't!" And they would not allow, they said, "No, no let us do it. We know they are delicate people." I was really surprised that for Australians there were thinking like that. Then what about English? Because of avoiding labour, saving yourself from labour, you have become weak people. If you don't use one finger, you don't work, that will become a weak finger, always. Say, if your hand is in plaster for say, say about a week or two weeks - you take out the hand out of the plaster, the hand cannot hold itself. It becomes weak. Isn't it doctor? It becomes weak, if you don't use your hand, it becomes weak. If you don't use your body, your body becomes weak. If you laze out, if you become lazy, you cannot do any work, you don't want to do any work, all your muscles will become useless. Till the age of at least sixty years you have to use your body very much more than what you are using.

So now they will do jogging. They'll do jogging. After jogging it's an out of proportion thing that they do. They are so exhausted. But do your exercises, or whatever it is, in normal way. But, actually, do your work! But they cannot. They cannot get up fast, they (Americans) can, "I'll get it." Americans, that way Americans, if you tell them, they'll say "I'll get it." Telephone comes, "I'll get it," ten persons will run and you'll know they are all Americans! That's why they have improved. They are so industrious. Very industrious people. Japanese are extremely industrious. They had the problem, because the cars could not move out in the streets, were all full with the cars. So they wanted to build these flyovers and within one year, within one year, within, they built the flyovers all over Tokyo, all over Tokyo, which is a very large city. These small, little things, you know, they walk like this. Little, little things with little, little legs. (laughter) Hiroshima, which was bombed, if you go and see that place, you won't believe it was bombed! Except for the museum. And they have kept one building to show that this is the place that was bombed. Otherwise you

won't believe that, that was Hiroshima! Same with Nagasaki, I have seen it Myself with both. I mean I can't imagine how these people have worked it out! So industrious! So industrious!

So one is lethargy. Krishna has said...the first thing he's put it, the worst of all is lethargy. To Him the worst thing that can happen to human being is lethargy. That is, "Alasyo bijayate". everything comes out of alasya - laziness. Keep active! Do some work!

But in Indian life, I tell you, even My mother was like that, at anyone, if you are standing, "Why are you standing?", if you are sitting, "Why are you sitting?", if you are walking, "Where are you walking?" You should be doing something all the time. You haven't seen anyone in India. You have seen villages - even small children are doing something. Such a hot country. In the day they might have a little siesta. It's a very, very hot country. But all otherwise, they are working. That's what, only the industriousness will help you and will keep your mind out of mischief.

Everything comes after you have decided not to be lethargic. Tell your mind not to be lethargic. Lethargic minds brings you all these nonsensical ideas. For that you must have regular habits, which you do not have. I'm told that those who have been to colleges and universities have been through some regular this thing or to some good schools. But once they went to drugs everything is washed off. So drugs is one thing that kills all your discipline, your proper training of satatya, of consistency. So to overcome that, you must make it a routineous (sic) thing, certain thing. Absolutely routineous. [Then] you'll get over it. I mean, it should be; because routine also helps you in one way that you do not waste much energy about, say for example, I know I have to give five strokes to My hair just to make it alright, so I give five strokes, finished. One, two, three, four, five, done. But supposing I say, "No, sometimes five, sometimes eight, sometimes seven," then I waste My time in brushing my hair. So five strokes for the hair is alright. One wash, for one wash, three times just to wash it off. If you can fix up things like that, you'll be surprised you'll be saving lot of time. So this is another thing we do not have is a definite number of things we have to do. I'll tell you the story of Gandhiji, which you will be surprised. Such a great man like him. To go to his bathroom, so-called hut of his bathroom was there. In between his hut and that hut, was, there were, he had put, seven stones. I don't why he had put them seven. Seven stones one after another. While going there he used to count them, seven, coming back he used to count them, seven. Alright. And somebody once put one more there. Because thinking they are too far away from each other, whatever it is. Immediately he said "Why the eighth one? Remove it!" Again he put seven! I mean, you would say such a great man to waste energy on counting these stones. Was that he was saving his time: "one, two, three, four, five, six, seven, I'm there. Then I do next thing then."

So as far as this material world is concerned, you have to be like a machine. As far as the spiritual life is concerned, you have to be like an ocean. Or like the energy. The machine has to be fixed and the energy then flows better. Do you see the two things? The ocean of energy is at work and the machine is perfect because it has consistent things. Supposing now the machine is made of two wires here: supposing you suddenly take out one, it won't work! All these are fixed things as you understand machines very well. And all these fixed things can give you a lot of saving of time. While we try to save time, "I have no time." Why? "Because I was standing before the mirror for about one hour." Meditation we have no time. Standing before a mirror for one hour! "What were you doing before the mirror?" "Trying to comb my hair," For one hour!

So where you spend so much time [it] could be saved, so save time. For that you must know your priorities and you must know your importance, that saving time means saving time for our ascent. But in our daily life we do that, supposing there's, say, there's a man, who has to manage some aeroplanes, what does he do? He takes up his time in dressing up, sometimes if he's late, he just gets up, hurries up, somehow or other gets into his cab or car whatever it is, takes the fastest run and jumps to the aeroplane, because he has to carry the aeroplane, that's his job. So his priority is not how many times he stands before the mirror, combs his hair, but the priority is he must get to the aeroplane. That's what should be with us also that: how much time do we take to do all these nonsensical things? And how much time for the right things?

So priorities have to change and then you will be surprised, you will have lots of time to do many things. What is your priority? That is to be decided. And in your wisdom you must know your priority is your ascent because this chance you are never going to get [again]. This a special chance, specially for you, specially you are going to get it, and you have every possibility of going very high in case you put your priorities right.

So what is your priority? Firstly. Saving time, now saving money. I have seen people, I shouldn't say, but having horrible experiences I've had about people how they waste their money. We have been going to India many a times, and every time people come, they come just like traders. And once it happened like this, to this extent it went, that in Delhi I had reserved lot of area for my chandeliers to come with the Air India. I had paid for it, and I told them that let them come with the Sahaja yogis. Because they can carry in the hand, I don't want it to be thrown away by your people if I send it. They said, "Alright we'll put them with the Sahaja yogis." But I didn't tell them chandeliers or anything, but my things. The Sahaja yogis had so much of weight that they covered all my area, everything, and still there was overweight, which was excused by Air India. And all My chandeliers were left there high and dry on the airport, nobody to even to pick them up. And they came here with all these loaded things; I don't know where it has disappeared all the things that they brought from there. This is one of the things. But this, many a times has happened, things like that.

So where do you save your money? Why can't you save your money? I have seen two persons like that, I'll say, one person who lived in my house. He had food, he had shelter, he had everything with him. He didn't have to spend anything. I was also paying him some money. He's never had money all his life. There's another one who came and stayed, who was same way. I never paid a money to him, he always had money with him. He saved. I said, "How do you save?" He said, "Mother, where do I spend? You spend for me, I eat my food here, I have everything, I don't have to pay rent, nothing, I'm very nicely placed here. Where do I spend all the money that comes to me as a dole becomes a sort of a saving for me?" One person never had money and another person saved lot of money. What is the reason for that? Again the priorities.

So these bad habits that you have had before for which you are spending money and all that, must be saved. Now, alright, when we travel of course we must pay for your travelling and staying and food and all that, that's a different point. But you must know we are going to have very big problems of our own projects we are going to have. I mean, we will need money for that. I'm not going to ask you people, but I know money will come to Me. But first of all you don't even have money at all, because there's no accounting, there's no proper understanding as to how much you have, how much to spend, where to spend, what to do. And the money is just spent away like that.

You must make a compartment of that money also, because as a Mother I must tell you everything. See now, you give Me money supposing for something, I make a compartment. You gave Me money in puja, I made a compartment, this is puja money. Alright, now this I have decided on My own, I need not do, but I've decided that I'll buy silver out of it for you people because silver is there and all this silver that I gave you and also more I have to give you, because you can't have puja with a plastic, alright, I have to give that silver. So that puja money can be used. So I have a compartment, I've written it down. Each and every pai (paise) I have written it down. I have made a compartment, this one for this one for this one for this one. But you are so haphazard! You will never have money, because God knows where you spend your money!

So to understand that you must have proper priorities, you have to do away with things, which are not needed. Like I know of one Sahaja yogi, who used to spend lot of money, and I said, "Where do you spend your money?" He was very fond of Indian food, he used to go to Indian restaurant every day. Can you imagine? One day it happened that we went to that Indian restaurant, and the fellow recognised that fellow, because he was driving us and, "Oh, how are you here today?" he said, "Why, you didn't come for the last five days?" I said, "Do you mean he comes here every day?" He said, "Yes, practically." We can't afford to go to Indian restaurant. Every month maybe once in a while we have to take some guests and all that and CP gets money for that. I don't know how you can go to an Indian restaurant, eat food in the restaurant.

So, priorities are such that we waste our money here, there, so we have no money. Then we try save money: we become ridiculous sometimes about certain things, which are something I can't believe that Sahaja yogis could be like that. So how can, they all are like beggars. Then how can beggars be generous, can they be generous? They cannot. When you go to India, how Indians look after you. You have seen that. They work so hard. You go to somebody's house. They'll give there best that they have in the house to eat. Last time, when it was the wedding thing - Warren is another great, what should I say, a kingly person; he wanted to give very expensive presents to the people, who got married. Very expensive. Amounting to about 2000 rupees each, about. So, and also the hand things and all that would have been about 25,000. I mean 2,500. So I told Warren, I said,

"Warren, it's going to be too much," alright, so I took away 600 part out of it. 600 I paid each. Each person who got married I've paid 600 for each of them. He asked all the Sahaja yogis, who were there to pay 108 rupees, means £8. For 54 marriages one rupee each. On that also I had complaints when I came to London! And Indian Sahaja yogis on their own collected and gave 10,000 rupees to cover up the expenses. What is 108? And then they grudged! That's the worst part of it! When I came back, they grudged about it. I just...you see, from sublime to ridiculous I just felt - what am I to say? They sent a big delegation! "Oh, that we were lynched!" and this and that. So what, are you going to give 1p (£0.01) to them or what? And if you are going for a wedding, won't you give some present to them? Why? Because you have to buy things for somebody who is a relations of relations of relations of relations. What is the need to oblige such a distant personality? What is your relationship? Your relationship is with Sahaja yogis. They are your brothers and sisters. Really they are your own, whom you should give presents at least on their wedding day, if not otherwise. I don't know otherwise if Sahaja yogis give to anyone. But "My uncle's mother's brother's somebody's somebody's somebody, he has asked me to buy this for him. So I'm taking."

So again the priorities are to be changed. Who are your brothers and who are your sisters? Who is your family, who is your Mother? It's a matriarchal society. We have a Mother and we have Her children and we are all related to each other. Others are all others; we are one. But I have seen, even in discussions, people have told Me, that Sahaja yogis will take the side of the new Sahaja yogis and fight. You all should support each other instead of your taking the side of somebody third person coming in. Suddenly you get attached to that person, why? So this is one of the special characteristics, if we have got, we should try to understand. If you cannot go, don't go. But if you go then you have to behave yourself. If you cannot afford, you should not do it. But if you can afford it, and if you have to go there, then go, but don't behave like beggars that when we come back here, what shocked Me that for these hundred and eight rupees I had to talk to people, I mean really it shocked Me completely! And I could pay that back, hundred and eight is not much, to all of you. But it was so and the discussion was about this. Alright, so one should not discuss this. For your information, you know your Mother has spent lot of money but I've never said that and no one knows how much I have spent. Even if you ask Gavin, he won't be able to say. Nobody. They know little bit here and little bit there and Warren knows little bit there and somebody knows here. But not to be said. When you spend something you are not to tell. Just to be done quietly, sweetly, beautifully. But here it is - little thing like that and to talk like that. I mean, I was really...you are saints, you know you are saints, you are great people, you are evolved people, you are religious leaders of tomorrow. What are you saying? What are you talking? Just think of that: what is your position in life?

So saving labour, saving money and last of all that we try to save everything for ourselves - selfishness. Tremendous selfishness and we don't see it sometimes. So please try to understand that all this material selfishness must end up into spiritual selfishness. If you are really selfish, then know the Self, which is the source of everything, if you are really sensibly selfish. Are you? Then know that Self. It gives you everything. And now you have opened the way, you have come inside, now you are there, you are sitting here. What more do you want? I don't understand.

So, there are some good people, I'm not saying there are not, there are many good people, but those who are not, bring forth all these things and they create, generate a situation. In such a thing, supposing in a discussion, somebody starts, you should just say, "Shut up! We are saints. We are not to talk these things." Say, if you meet some saints together, they are sitting down. Will they discuss these things? Will they discuss these things? Will they talk about these things? Think of it. You are saints. First of all know that you are all saints. Now, you are all saints now. What should you discuss? How we'll spread Sahaja Yoga, how to talk about God, how to work it out, how to release our energies for God's work. This should be our main concern, isn't it?

I went to see Gagangan Maharaj. First of all, so he said, "I want to talk to You only." He didn't want to talk to Sahaja yogis. So he asked Me, "So You came on the earth, alright, but do You find us alright, are we capable enough to receive You?" I mean, see the questions he asked Me. And then he says that, "What should we do on this earth to make You comfortable? What is needed to be done, because all the way You have taken your incarnation here?" He talked to Me like this! I was amazed. Then he told his disciples, "Now this is the Goddess sitting before you. What are you doing? Do Her puja. You do my puja. What's the use of doing my puja? Do Her puja. Every bit of it." I was amazed at his reaction. That's what we have to understand that we are today...what's it?

Yogi: No, I didn't want the lamp to pass smoke if the oil burned out.

Shri Mataji: They are all burning alright?

Yogi: Can someone pass me some oil?

Shri Mataji: No, no, it's burning alright. It will go on burning.

Yogi: it's going to burn out.

Shri Mataji: Burn out? But still they are burning. Do you know how long it has been burning without oil? (laughter) I have seen it long time back! (laughing)

So! Now we come to a point, where we understand ourselves from the ridiculous to the sublime point. That we should not oscillate anymore. Let us fix our sublime thoughts one after another. How we climb a mountain, fix one, then another sublime thought. Let some sublime thought come into your mind, "Oh that's such a beautiful thought, alright, fix that up." Like that. Then another sublime thought - you are a source of that! Now another sublime thought, "Aaahhh that's great! Hold on to that." Like that you climb up. Through sublimity, sublime. Not degrading thoughts. But immediately if there is some degrading argument or suggestion or some sort of...and a big argument will start [with] everybody sitting there. It's even worse than what I find about these BBC people now discussing on the table. Sometimes, can be very bad. So one has to understand that our priorities are going to be very different from all others. For them ridiculous is important, for us sublime is important. If anybody suggests anything like that, you should say, "No that's not sublime. No we can't have it. Can't talk with it. Just stop it!" Let us see ourselves fully competing in achieving sublime within us.

You have assets, as I told you, that you are born in this country of Sadashiva. You are the heart of the Universe. That you are special people to be born here. You had people like William Blake before you. See the vibrations! Did he talk of anything ridiculous? Did he talk of anything nonsensical? Did he grudge about money? Did he say anything about it? How he stood up and how he said and what he propounded. He wants to create Jerusalem. Do we think like that? We have to create Jerusalem? Then how do we think all these ridiculous things: talking, gossiping and saying things and not working out through meditation our ascent.

I do not know how many more Sahaja yogis we are going to get. Because maybe that after this might get only donkeys, maybe I can't say. Let us hope we get better people, let us hope. But whatever you are, you are going to determine the image of the people who are going to come. That's why I wanted to talk to you, today specially, for this purpose that, we have to learn that so much is still to be done and Mother is going away now. If I go now, I'll come back of course for a short time but at the most two years more and then what? We have to work hard to come up. These two years we have to all work very hard. Specially in the ashrams. I've told you about chastity - that's the first part of it. And there should be absolutely brothers and sisters relationships among yourselves. Like a brother and sister never go and try to please each other, do they? I mean this thing called flirt, what you call flirting. That, do they do? And that should go on in the ashrams and things. It's very wrong, I think it is very, very wrong to do that way. This is an ashram of sages, sages, who have taken their birth after ages. So sages must we worshipped like sages. You cannot dress up like a punk and become a sage. You cannot be like other people. A sage has a face, has an expression, has eyes, his whole gait is different from others. He has confidence, as well as compassion. We have to see those images in you.

Now so far is alright that we came to Sahaja Yoga for our gain. We are here now for the gain of others. We have gained whatever is possible, we don't want to gain any more. Now let us give this to others. For that we have to have an image, we have to dress up in that way. For example I was the other day telling the...I don't think it maybe too much for you people to believe that, but it's a fact that it's the brain that is upset here. Heart is of course is frozen, but brain is responsible. And I told them that every Saturday you must rub your head with so much of oil, nicely. Every Saturday, Sunday you wash it off. But on the whole, the system that existed before this, about twenty years back: all the English men used to have very nice combed hair, I mean, they never had fluffy hair or anything. But I think since this hairdressing started, people took to this kind of a thing, and it's very dishevelled and

funny.

For a saint it should be properly dressed. There should be neatness about him. Untidiness is not a sign of a saint. You come and see My house, it's very big, I can not live with untidiness. If it's temporarily, you are somewhere is alright, but if you have to live somewhere you should be neat and tidy. But it is not so. I have seen people grudging; supposing you have gone to Brighton, Brighton people say they came here and went away even without even putting the beds right. When they come, the same Brighton people, when they come here to London, the London people tell Me that they came here, spoiled everything, did not put anything right and went away.

So the attitude of spoiling others' things and not your own is wrong. You have to change that. On the whole one has to understand the appearance, the living system is to be systematised, is to be systematised: so that you do not waste your energy in establishing that system - which is not so important. And the unsystematic, which is the energy, then works out better if you are systematised.

So a kind of neatness, a kind of a system in your life you should be there. I mean, I know of Gandhiji, he used to go out for a walk and people could put their watches right by the time he used to walk, the way he used to come and go and I...of course, you don't need to be slave of the watches, of course, that's not the point I'm saying, again I have to say the other thing, because you can go to the other extreme.

Is that. As in the whole the western mind is very self-opinionated, very self-opinionated, they don't want to learn anything from anyone, they think they are the best. Like they will go to somebody's house, "I don't like it", is not good. Or even an artist, say, say a person, who is well-educated in art, they have not seen the other world. So for them anything is a bit, sort of a funny thing. As I told you the other day, when I went to Brighton these people I talked to Brighton that in Brighton you have got such a beautiful piece of art where Rajput art and Mughal art is combined together in that royal pavilion outside, inside, they say, I have not seen the inside. But the description of that when I saw in the tourist book was that, "It is bizarre, it's absurd." [If] any one of them can make even one arch like that, then I can understand. But to criticise, why? Because you can't do it yourself. Because you can't do it, then it is 'bizarre', then it is bad. And this is much more in an English character than anywhere else. They make everybody look very low compared to them, always. Like some sahaja yoginis from abroad, I wanted them to come to England, to be married, they said, "Not in England Mother, we can't live there," because they all look down upon them. Italians are frightened of you people, if you ask Argentineans, they are frightened of you, Spanish are frightened of you. French, they say, "We are just the same as they are - can't go." Austrians don't want to come.

Though you may not have vibrations, though you may not be very good at realisation, you may not be anything, but you just put on a hat and you become "say Big Bot". You look down upon everyone, showing them down. The best way to exist in this world, have nothing, just try to show down a person, "You are no good."

It's very surprising in Sahaja Yoga people say that about English people that they don't want to come to England, because everyone looks down upon you. You have developed a method of looking down upon others, but what do you do, what do you have. Let's [INAUDIBLE]. Come to the brass tacks as they say in America. Let's see. Can you sing as good as that [INAUDIBLE] that fellow played the other day, can you do it? Anyone of you in your generations? Can you build Taj Mahal, leave alone Ajanta? Can you make these rugs which Persians can make? What have you shown of your merit that you are boasting of? You cannot make the embroidery, the women here cannot. You cannot cook like us, can you? You cannot even make embroidery like the Spanish. You cannot make the furniture like the Italians, can you? What can you do? What is the art you have produced? Constable? Turner? Alright, I respect them as artists, but are they the topmost? Are they? Derek,(Lee) you tell Me. You don't think so. Alright.

So now, what have we achieved so much that we think no end of ourselves? Put the question to yourselves first of all. That we look down upon everyone like that and think everybody is a stupid fool and you are the only cleverest person and even in Sahaja Yoga you do the same thing. It's not only ego, it's the stupidity, which tries to show off. So this is the worst thing that has happened to us, to our character, I tell you. We have no humility of any kind. Anybody, who does not know the job, will always

behave like that. We don't know Sahaja Yoga, we don't know how to give Realisation, we cannot understand anything what's happening to another person, but we are great Sahaja yogis playing around: "I say Big Bot," again. That's the way, is a serious matter. We have no business to look down upon anybody else, but ourselves. What have we achieved?

In Sahaja Yoga I must admit, with all due respect to all of you: of all the people, of all the people, Australians are the best, I must say. I'm sorry to say, but it is so. Practically every Australian is much more sensitive, you can say. They were the criminals, sent as criminals, they are the children of criminals or whatever you may call them. Then the second are Austrians. French are the last, I agree. But there is competition between English and French, who is the last. They also look down upon everyone, the French.

So now for you, I know we are very fond of horse racing, so I'm putting you onto a race. You have to come up all of you. You can, because you have the greatest asset, which no one has: that you are born in England, where people like William Blake was born. It was Bhairava himself who took birth. He could not take birth anywhere else, but here He took birth - who described this house, who described My house, who has said everything about Sahaja Yoga. And He said that, "Men of God will become prophets and they will have powers to make others prophets." Have you become prophets now? The powers are not there. You can prophesise, [but] powers are not there because you are lost in all these frivolous, stupid, nonsensical things. Mantras are not working, your prophetic powers are not there. Your Kundalini powers are not there. Powers are not working. Weak, weak instrument. Make it alright! Systematise it.

You have the greatest advantage, I tell you, you have the greatest advantage and that's why I called this meeting now. I've been to this ashram so many times, I have never been to any such ashram, I've lived here the most of My time. Nowhere, nowhere in the world I've lived like this. Australia, I've been there only thrice, I think. And now things should not be taken for granted. Of course, spreading of Sahaja Yoga is important but ascent is also very important.

Let us now take a tapasya, a vow of tapasya, let us do it as a tapasya, as a penance, all of you. Whether you are in the ashram or in the house. Those, who are in the house are also lost. They don't drink, but they sleep. So what's the use? So now let us all take it up as a tapasya. And don't indulge into internal, nonsensical politics. There are others, who are doing it for you, don't you worry! Just develop your Self-awareness. And when I'm out in India, dedicate yourself. When I'm away from you - so-called 'away' - dedicate yourself to spread Sahaja Yoga and to ascend. Ascend in a way that constructs the whole Universe - construction. Construction power has to start from you. It's a chakra of construction, which has to work out through you. Anything that I have said should be taken just as an advice to you for your betterment. Work it out! Just listen to it and forget it. It's a medicine. So please listen to it again and again. Try to follow it in your own life, in your own life, not in others! Mostly others think, "Oh She's talking of somebody else!"

There's a little hint, which Gavin wanted Me to tell that you should not play about, and they don't do normally, but still he wanted Me to tell you that the money part of it - you shouldn't try to cheat Me, in any way because we have seen some bad results very recently. So be careful on that. He wanted Me to tell you that one has to be careful not to cheat Me.

So may God bless you all.

Shri Mataji: So what's the problem of Cambridge? Where is Jim? What's the problem?

Yogi: Collectivity.

Shri Mataji: Now, you are the collective or your wife? Tell Me, who is the collective?

Yogi: All the people in Cambridge, Mother.

Shri Mataji: Derek (Lee), what do you have to say?

Shri Mataji: But why? What happened? It plays both ways. Alright, I say it plays both ways. Because you are the leader and they are there. It is your responsibility to see that you do not try to correct them all the time! Alright? Now it is your responsibility to see that you get yourselves corrected and see for yourselves that you are collective. It's the way you handle. The art of a leader is the way he handles situations.

You being an American (Jim) should know better how to handle. What's the problem? And I tell you, your wife, she still catches on ?. Do you meditate every day?

Hilary: yes

Shri Mataji: Do you? Sure? It is there, still catching, I can feel it. Let us shift her from there, from Cambridge, to some other place, to get herself corrected. Isn't she catching very badly? You have a problem that you feel that you must take charge. All the wives of the leaders are not like that, but some of them are like that. Like madam Cahndbai? you can say, or Mrs. Mannar? or Mrs. Kennedy or we had another one, what's her name, this Indonesian one, horrible! They want to assert themselves as people, who should control. Is it true Derek? Not direct, indirect. You should try to correct her first. Because maybe it is having an effect on you Jim, possibly. Do you understand My point? She is catching. I can tell you. She is catching, ask anyone. Right heart she has, left heart. Anybody, who is sensitive, will say that. Now best thing is, you must see her vibrations first. You correct your wives, you correct your husbands in a way to see the vibrations. Otherwise, unless and until you go all out about it, you cannot work it out. They have a wife, they have a husband, all this nonsense is there. Just see to it that you clear it out completely. I think she should shift to some other ashram that would be better, and keep quiet. You are not in charge, he's in charge. It's a very common thing they are having this kind thing: the wife controlling. You know it happened in Australia, and we had to send the wife away to Stratford, where she changed. Should we send her to Stratford. You know how to cook or not as an American? Well it's alright. Send her somewhere. You must get alright because you influence him and the whole thing goes out.

Now Derek, what's your problem? You try to find faults with him, do you? He tries to find faults with him. What's the problem? What is the problem, you have to tell Me.

Sahaja yogi: [inaudible].

Shri Mataji: Alright, what is it? I mean, I say such a straightforward thing I'm not such an intelligent woman, to say double-edged things. Now what is it, in what point? Let Me see.

Sahaja yogi: Some of us, I understand Mother that you say that we should win people through love and tolerance.

Shri Mataji: Alright.

Sahaja yogi: And others understand that we should make people see that there are certain standards that they have to live up to, and most people seem incompatible to us.

Shri Mataji: It can be understood very well. See, first supposing I give you a car and you say, "Mother, you have said I have to drive, so I start driving." I don't know how to drive, what's the use. See, people come to you in stages. Both the things are correct. First: "come on, come on, come on!" Give them food, give them this, that, "come on, come on, come on." Be very nice. So-called protocol is to be done to them because they are newcomers. Alright? Need not immediately tell them the whole thing! Alright? Let them come.

When they are nicely settled down then you let them experience the joy, so they hanker after you.

Now I have said so many things today to you, which I didn't say before twelve years back. Say, if I had said twelve years back, do you think Gavin would have stuck onto Me? Ask Gavin, how they troubled Me, seven of them; all troubled Me such a lot. I was

very patient and kind and affectionate and nice. And then, when they became Sahaja yogis, now I said, "Come along now." Then they started asking, "What should we do to improve ourselves Mother, how should we clarify?"

So now, which side are you, on the love side or on the correction side? How do you interpret it? How do you interpret Me?

What do you think? What did I say? Derek?(Lee)

Derek: (Lee)We have to be both.

Shri Mataji: No! Not simultaneously! Imagine you call somebody for food and hit at the same time! First with love. Let them come in and then. It took Me four years to make these seven great English Sahaja yogis to settle down. There's one sitting there, ask him. They used to come into my house, I would cook for them, I would do this and I started an ashram and did that and gave them everything.

Matt, what do you say? So, in the beginning you have to do that. I told Gregoire very recently: with Germans he went and he just told them off! And ? was upset that, because Gregoire said something, they all ran away! So of course I took the side of Gregoire, because I didn't want to let him down, but I said that, alright, such runaways are there, what can you do? But with Germans I don't have much hopes, I have great hopes from English.

Actually that's why, to My program I have not seen there was any problem, if it is Mataji's program, the whole hall will be filled and then next day all the birds run away. What's the matter? So we have to use, first of all, very gentle methods, very, very gentle. That's the style your Mother has. When you came first to Me, how did I talk to you? Did I say all these things to you? If I had said that, "An Englishman, you could be sarcastic," you would have gone away the next day! Today I can say, because you know that, because no more Englishman exists there, it is finished now, you are a Sahaja yogi. And you would like to improve yourselves, so if I say anything you wouldn't mind, isn't it? That's what it is.

So one should not do both the things. First, just love: affection, give them food to eat, vibrated food, vibrated salt, this, that, try to look after them even physical side. Then, then gradually you have to tell them, "Yes I don't feel vibrations. You feel left Mooladhara, what does that mean - how to tell. Very difficult, you know, it's a funny thing. But you better grow a little bit then we tell you." Keep the curiosity on.

Left Mooladhara is a dangerous thing, it's a very bad thing to happen to anyone, left Mooladhara, and on top of that now you are catching on left Swadishthana! So what is that? It's another one, it's very difficult. Now, among yourselves you should say, "What to do with his left Mooladhara? Alright let us see, let us see the mantra, ourselves." You form a group yourselves and show complete attention to him that you are concerned, "Now where is it, oh it's on the way." Talk in the third person. "Where is the Kundalini now? On the left Nabhi." Now immediately you'll go and ask, "Are you alright with your wife?" finished! Why should you ask? I say because it's a common thing.

Like one fellow came and asked Me, "Mother, what's wrong with these people, they are all saying, 'What's wrong with your father?'" I said, "Really? Nothing wrong with your father?" "No Mother. There is problem between me and him, but I would not like to discuss it openly." I said, "Correct. Alright, but they should not say, see they know everything that's what I tell you, but you better know also about it." Like that I talked to him. But you need not say, "What about your father?" I've seen people, when they gave Realisation, suddenly they'll ask a question like this. No! You should just talk on Kundalini, "It's not here, It has to move, It has to go, It has to do." Then you come down, gradually, alright.

We have to be tricky people, Shri Krishna. Otherwise, how are you going to tame these great Englishmen into your fold? They are not fishermen which Christ caught. They are Englishmen, you must know, this also shakes with that name. So be careful when you handle them. I said the art lies in that, alright James?

So now I tell also as a leader that you should see that you combine them beforehand, you must have a meeting before they come

in, "How we are going to handle them, how we are going to make them come inside. Let us have a proper net spread, so you say something and I say something. Let them feel that we are understanding it. That somebody can say like this, "Oh," and then another one should say, "Left Vishuddhi." No, no, no. You don't ask a person, "You feel guilty?" you should say, "One should not feel guilty much in this," in a third person talking. Then the person might say, "Yea, I feel very guilty," you say, "What is there to feel guilty?" Then it's alright. But if you just say, "You feel guilty?", they say, "Yes, I feel guilty."

People are very funny, I must say. Like in San Francisco they said that, "We want to destroy ourselves, why do you want to save us?" Now what do you say after that? I say, "Alright, I'm sorry." People are very queer all over, they have become strange people. All possessed, all up side down. See, like I feel two belts are moving, one is moving upward, one is moving downward with a great, tremendous people. We are on this one, which is going upward. We have to pull out people from the other belt. You see, they are moving together, trying to pull them. But what is happening? They are moving downward, we are moving upward. So what we have to do, is to somehow or the other to station ourselves in such a way that they feel we are stationary and we pull them. Otherwise, if you think that this is [inaudible], then they think that, "Oh, these think no end of themselves, they are pressurising." Here they have mentally found out many things, like - nobody should pressurise you, nobody should condition you, nobody should give you ideas. So just talk on Kundalini - in a third person - then you will get them.

Always I had a big group coming to see Me. But the second one will be less and second will be less, because as soon as they see the Sahaja yogis, half of them drop out. Not that they are very good people, they drop out, because they have to be dropped out, doesn't matter, but we should try. They cannot not be of your quality, naturally. Alright, so let us develop a very logical, sensible discretion about it.

Sahaja yogi: Things will get better in Cambridge, Mother.

Shri Mataji: Of course. You have to be good salesmen. There are few words like this, you must say "thank you, sir, of course". "Of course", we'll say, "Is it so", "Of course", or something. "Of course" in a good way. If they say, "Can we get cured?", "Of course, why not". Like that. Anything like that if you say, positiveness of yours, they will be happy.

Alright, so now what is another problem; now you, please, see that you go somewhere and work it out. Cambridge must grow, Cambridge must grow, it's very important. This is no discussion needed, nothing, to understand Me is the easiest thing. You don't sit down and take out every hair of Mine and split it. Develop your own discretion. I'm a Mahamaya, you know, if you go into that kind of a trip, you'll never end it. Don't analyse Me at all, be gross about it. Whatever you hear, "Alright, this is, Mother has said it. Alright." "Do it! Finished! Don't analyse. If you go to analysis, you lose the synthesis that has been created. You should not analyse anything. Whatever I say, "Alright, this is what Mother has said. Alright." I'm not contradictory. I don't contradict myself, do I? Then it's alright.

But listen to my lecture; every word and word if you try to split it, you will get nowhere. They are mantras. Every word is a mantra, whatever I say is a mantra. In fact. I won't use a particular word at a particular time, if it doesn't fit into the mantra. Even My movements; you know, the whole Universe moves with this, you know that very well. So, everything has a great meaning. So you just don't go and try to split Me and to understand Me intelligently. You cannot! Nobody can understand. I have no intelligence, to such an extent that I am beyond your intelligence. I am beyond. You don't try to split Me into words, into thing. That's not...you can't do it. Whatever I've said it, you take it, put it down. Alright. Now, any other problem, any other thing you have, you tell Me. Yes, doctor?

Sahaja yogi: [INAUDIBLE] without the outcome coming arrogant, as You have described the English as being. Could You explain what the sense of real word involves?

Shri Mataji: Now let's see from where the word comes. First of all let's see the origin of the word. Origin of the word is paravani, that's called as paravani, is beyond the sound, beyond the sound, paravani, the energy. Energy of sound is called as paravani, alright? This paravani is represented within us in our stomach, is there. It is in the stomach first of all. And then it ascends gradually from stomach. It is the part where it starts throbbing, supposing somebody has a cancer for the stomach, then you can

feel the throbbing in that area. You want to find out if somebody has a cancer in the stomach, you put your finger in this and you find a throbbing coming away. Of course it is not vice versa also that if there is throbbing there is cancer! But if there is cancer invariably there has to be throbbing. There has to be no throbbing in the stomach. If there is throbbing then that means: there is something wrong with us. So first the obstruction takes place through that paravani in the stomach and that is how this obstruction there makes the sound, "lap, dap lap, dap, lap, dap." Alright. Then it rises higher into the heart. Into the heart the same sound becomes audible. When it becomes audible, when you start hearing it. That happens because that energy makes the heart pump, and that pumping makes the sound. But is anahat, is the one, which is without the percussion. Then the same sound, energy, goes in the Vishuddhi Chakra. When it goes to the Vishuddhi Chakra, then it is pashyanti, it is the one that sees, [INAUDIBLE] here [INAUDIBLE] here it is [INAUDIBLE]. Pashyanti means "it sees". It sees that sound. Just sees. Means: if there is any sound anywhere, it sees that, it knows, it sees. It's the witness state of the sound here. And on this sound only you have seen how animals, everybody lives with that sound, act with that sound. Say, an animal, supposing there's one type of a sound, is going on, "tap, tap, tap," continuously - it knows everything is fine. But if there's any change, it knows there's a change. So the sound at Vishuddhi, it becomes a pashyanti, means the one that sees. Any sound comes, we immediately start seeing. It acts [inaudible]. Any sound, so it is in the pashyanti state. But then it becomes vaikhari, in the sound box. Vaikhari means it speaks. So now, it comes from paravani, madhyama, here, then it becomes pashyanti and then it becomes vaikhari, which speaks. Alright. So when it speaks, then it is modulated by many things that is, it is all connected with brains. We are connected to the brain. The brain has two sides: one is the conditioning and other is the ego. And these two sides act on the Vishuddhi as you know that here first crossing takes place at this [inaudible]. So at Vishuddhi, if you have a right side Vishuddhi, you are arrogant, you are blunt, you say things just like that without feeling what another person is going to feel about it, how he is going to react or anything. Why? I ask the question. In the centre resides Shri Krishna, and Shri Krishna is madhurya, is sweetness. Because you have diverted yourself from there, you become harsh. On the left hand side is the Vishnumaya, is the power. Right side is Vitthala, "tha, tha", like they say in [INAUDIBLE] speech, what we use in the most of Sanskrit language they'll say that when you have to describe the [INAUDIBLE] of war, if you have to describe the war, you have to use "tha, tha, tha". These are the things, "tha, tha". The Vitthala, Vitthala, Vitthala as you say here. This "tha," is the sign that [inaudible] also Indian language or even Sanskrit language is like we say, have to [INAUDIBLE] hit somebody, "thakkar" all these words we use. So the language is phonetic as well as expressive. So what happens that on the right side you become "tha, tha, dha, na", speak like that.

Left side is Vishnumaya. Vishnumaya is the one is the accumulation of the clouds and when they rock, you get the Vishnumaya, is the electricity. So it comes like a electrical thing, so [inaudible] what you call the sarcasm. It is accumulation of all these conditionings within us that will suddenly come up. So these two reactions take place of this energy, which is here as "dha", "dha". Can you say it? Is a mild "tha". So this "dha" that is within us is to be used as an indication of our sweetness, gentleness. But some people who are gentle by force, they are forced to be gentle, then suddenly they come up as with Vishnumaya. You see, they have be normally gentle, alright, and very kind, very nice this and that. Then you crack at a point. When you crack, then you say something sarcastic or you may use right side also, but mostly it's sarcastic, because that's how you give an outlet to your conditionings. So that's how these two things happen, alright. But in the centre is [inaudible], think of Shri Krishna, of His childhood, what pranks He used to play. How sweet He was, how He used to play with the mother, how He stole the butter. And that's why He said butter is the solution, ghee is the solution for making your sound sweet, your talking sweet you have to be like butter.

There's a Sanskrit couplet, beautiful, not really Sanskrit, but it translates like this, "Some people say that a saint's heart is like butter, but butter melts when it is heated, but a saint's heart melts when others are heated."

So you are saints. So to be in the centre here that's the best way. And I must say Vishuddhi is a big, big, big problem in England. Especially left Vishuddhi is so much. You know I get such terrible pains all over with left Vishuddhi. So one should talk very sweetly. Now, who promises Me that? Let Me see the hands. You are promising Me, alright? You are promising Adi Shakti! Remember that. Be careful!

Right hand, better put up right hand.

Thank you.

May God bless you.

1985-0830, Evening Program and Raksha Bandhan Ceremony

View [online](#).

30 August 1985

Evening Program Vishnumaya Puja

Southlands College, London (England)

Talk Language: English | Transcript (English) – Draft

Today on this auspicious day of Rakhipurnima, we have to thank all the artists who have really created such a marvelous, beautiful dance drama in your presence, especially to Mr. Pawar, his wife, his daughter, you are very much obliged, plus the other artist, and so on.

Shri Markandey Mishra, and also Baluji Shrivastava, all these people have shown very great artistic talent today, and it's a very special day. On this day, we all, as brothers and sisters, are sitting here to watch something so beautifully expressed in the realm of brotherly and sisterly love. So whatever has gone wrong or is better, we all must learn to forgive, that's important. And the sister always forgives, we all must forgive, and we should be extremely loving and protective, that is the Raksha for our artist who are in England. I feel sometimes that the people who have come from abroad and who are artists in England are to be looked after in the same way all the artists of the world must be looked after and must be encouraged and nourished and cherished so that they take to proper divine manifestation of divine music and drama, everything that is beautiful and pure. So on this day, I especially would like to bless all of them for a higher ascent and in a greater way to express themselves in full ecstasy, the joy of God's blessings on them as artist and on the listeners and the Sahaja Yogis who are here, a very great report with them, a great report to understand the artists are needing your help in every way of understanding them. They have worked very hard for ages to achieve this. The second thing is that today is such a great day that you must accept Pawar, all the girls of Sahaja Yoginis have to accept Him as a brother and Mrs. Pawar is the sister of all the Sahaja Yogis and we have other artists also as brothers and I'm also very happy to announce the engagement of His daughter, Ashaavani and also we have two great artists, one is the son of Mr. Pawar and our, as you know, from Sahaja Yogis who dance so well, so congratulations to Him also. Last of all we must thank Pedro for organizing all this so well. Despite the fact she was not well, they danced so well, put their heart into it and they made us enjoy it.

Now there's a program on the 10th they're having and I hope you'll make it convenient to see that program which will be very beautifully done, he's also getting more artists from Glasgow. I hope all of you will make it convenient and ask your other friends to come in to understand other art forms also. You have to understand and appreciate other art forms. Now you have tap dancing but you can see tap dancing is nothing compared to this. You can see it, one must admit, there's nothing to feel bad about it. You are good at other things but they are good at certain things so we should appreciate good of everyone and every art and this is what it is that I want you to understand that if you have to be universal you must have an universal mind to understand all that is beautifully created in the whole universe unless and until you understand that you cannot grow, you cannot grow wider. So the appreciation of every type of art form is to be appreciated, whether it is Indian, English, American or even African, all sorts of art forms which are divine must be appreciated. This is the only condition that they should be divine, that's the only condition we have to apply and by God's grace I'm sure everything will work out very well and one day we will all have a nice report with them as brothers and sisters as we today we have done it on such an auspicious day. May God bless you, all the blessings on you. May God bless you, all the blessings on you.

1985-0831, I hope that you are people of a calibre to seek the reality

View [online](#).

31 August 1985

I Hope That You Are People Of A Calibre To Seek The Reality

Public Program

Southlands College, London (England)

Talk Language: English | Transcript (English) – Draft

Welcome many people here who have not attended a program of Shri Mataji Nimala Devi.

By good fortune we are holding a seminar here this weekend and we had the idea to open it out to a wider public to share with you the remarkable discovery which is Sahaja Yoga. Shri Mataji Nimala Devi is an absolutely unique figure in this world and people have come from many European countries to join us this weekend. I am going to ask Gregor de Calvamattin who is a Swiss national who has written a book on the subject of Shri Mataji's advent to make a presentation before Shri Mataji arrives to give you some orientation. Why it is that this is such a unique opportunity for all of us at this juncture in our history, in the national history, in the international history, in the very evolution of our species. You may hear some big words this evening but I hope that you are people of a calibre to seek the reality, the truth in big words and not to be satisfied with superficial answers to sublime questions. We have been having an intensely joyful seminar. We want to share that joy with you. There is a very specific way by which that joy can be shared by everyone. It is the birthright of everyone. It is nothing especially abnormal.

Everyone has the potential within them to achieve what has been promised. We have very much that later on you will make a point of finding out for yourself individually how much potential you have to transform into the promised state. Which is very blissful, very peaceful and very nourishing. Which we call Self-realization. After the program, those who are interested to do so may like to leave their name and address with us in the foyer so that we can be in touch with you about other programs. Programs are held regularly in London and in many other cities in this country and we look forward to meeting you and getting to know you. Without further ado, I will ask Gregor to speak to you and to introduce Remar to you who will be here in a few minutes. All right, it is working. Again, good evening to everybody and most welcome. It is a very nice surroundings.

We had a very jolly weekend here. We thank you for coming this evening. Now, introducing Sahaja Yoga or Shri Mataji is always a privilege although it is not a very easy topic. The reason it is not an easy topic is that the subject matter is slightly beyond the borders of our wildest dreams and while presenting it we have to be very careful not to look like somebody who would be naive to the point of idiosity. Is it an English word, idiosity? Okay. Because what we are talking about is self-realization. If any of us know what self-realization is about then we know it is a very big thing. It is something that very few saints and sages of the older days used to achieve after lives of tremendous labors and penances dedicated to that very purpose which obviously is not the situation in which I am finding myself. I am an international civil servant, a wife, three children and so on.

So that keeps me pretty busy. So self-realization while living in the world, this sounds like utopia. I have met Shri Mataji about 10 years ago, slightly more as a person. And that is enough for me to know it is not utopia, it is reality. Now I have no pretension to communicate this very truth to you because if I have accepted it, it is on the basis of my own experience and not because anybody would tell me so. Actually the people who told me so, I told them that they were, you know, kidding themselves. And I would expect from you the same kind of healthy scepticism, i.e. you shouldn't believe me of course. Somebody who believes people in this world today is somebody who is in for troubles because especially in the field of spirituality, you have all kinds of crazy show going on in town. Unfortunately these shows are sometimes very successful.

So that for someone who is genuine but confused, which seems to be the characteristic of many seekers, certainly, I mean, I would certainly describe myself as being confused. When I think about the state I was before, I met Shri Mataji. It's very difficult to know who is genuine and who is not, who delivers the goods and who doesn't, and who is just a kind of illusion makers. So the way to go about this riddle is just to submit to you that whatever may be said on Sahaja Yoga is for you an hypothesis. And this

is probably what Shri Mataji will tell you also in a few minutes. Now, you know that for an hypothesis to be considered as a law, it has to fulfill two requirements. It has to be communicable and verifiable under certain conditions. So the hypothesis of Sahaja Yoga which is going to be led down or presented for you is going to be verified for those who sow desire, not for the others of course, by a session of meditation at the end of the program of Shri Mataji, in which Shri Mataji will again show her absolutely amazing capacity to play this catalytical role in granting people their self-realization. So if you came here to listen to a lecture, you'll like someone who came and thought he had five dollars in his pocket, but it's not five, it's five thousand dollars. Because really what you can get this evening is much more the analytical knowledge which is communicated by means of words.

So this is a kind of introduction to the hypothesis. And I assure you that the only thing it takes to verify what is actually going on is a certain intellectual honesty, that's all. Certain genuineness. And of course the desire to know what's going on. Not about Sahaja Yoga of course, but what's going on about our own life, about the way to fulfill it. Now the hypothesis is very simple. This is the framework of the hypothesis. And what we say is this. You have the sacrum bone which is more or less at the bottom of your spine. An energy which could be called in our tradition as the residual consciousness of the Holy Spirit in man.

This energy is called Kundalini in Sanskrit. Now what we call Self-Realization, that has to be defined, is the following process. It's the process of this energy going up within the spine, crossing this famous point known as the third eye in various esoteric traditions. Going through this beautiful flower here which Lord Buddha described as the thousand petaled lotus. And oozing out of the top of the skull. Now when this takes place, what does it mean, what are the implications? I think Shri Mataji is already coming. What are the implications of this process? First of all, you can register the process in, I would say, essentially two ways. When the energy crosses this center, the Agnya Chakra, one enters into a state which is a state of silence.

Now we all know, we'd rather think a lot and it's not easy to stop thinking even if we wish to do so. This state of silence announces the quality of what Lord Jesus Christ has described as the Kingdom of God. Because when one can penetrate farther into this silence, one undoubtedly discovers a new quality of being. And I would like to come back on this. Now once the Kundalini is just a couple of centimeters upwards and oozes out of the head, then what happens? There again, what happens has been referred to in very ancient texts. What actually happens is one feels the manifestation of something which is a cool breeze. And this is a cool breeze which was called as Pnuma onus by the Greek fathers of the church. It was referred to also in the Bible as this mighty wind which erupted in the house where the apostles were gathered for Pentecost. There are many references in various cultures to this phenomenon that we call vibrations.

What actually happens is that our central nervous system, which means this physical system by which we feel sensations, becomes aware of a subtle energy which was always existing before but which we could not perceive. It's like you have, let's say, a radio here. If the radio is not switched on, it cannot pick up all the waves. And the music which is in the room in the same way, Self-realization, allows our central nervous system to pick on those waves, to feel these vibrations which are a spiritual energy. In other words, this is the meeting point of matter and spirit because with the material structure, one becomes aware of spirit. And this is a breakthrough into the fourth dimension. These vibrations are the category of perception that Kant was requiring in order to know the things in themselves, in order to know reality. And it is because at that time he said that we don't have this new or this other category of perception to know metaphysical realities, metaphysics, that is what is beyond physics. That is why we should just limit ourselves to rationality and from there on, the whole demarch, the whole direction of the Western seekers went into basically this finite world and no more this world which was keeping people like Plato and Socrates busy, the world of the things in themselves, of reality. Now this is important to know because this breakthrough in our category of perception has been sought by so many seekers that people who know that background, would it be only intellectually, know that one thing has to happen in order to know reality is that we have to have a new means.

And this is how you'll better understand the importance of these vibrations and the importance of what can be done with them. This is such a rich and vast topic that I simply would not like to enter into it now. Now going back to what I said a few minutes ago, this quality of silence one discovers at the level of the Agia Chakra is the space of reality between two thought movements. Now the action of this energy which we have called Kundalini pushes the thoughts on the side and then you enter in your own realm. What actually happens is this, is that once the Kundalini is at the top of the head, there is a secret link between the head and the heart. And the heart is the seat of the self, the spirit, the Atma in Sanskrit. So through this link in your consciousness, in

your brain, you start imbibing Atma consciousness. That means you start being aware, conscious of those qualities which are the qualities of the self which are called Sat-Chit-Ananda meaning truth, consciousness and bliss. So this is the hypothesis as short as I could. This is true Shri Mataji.

This is reading as our recipe. Now as I mentioned, the very reassuring thing about Sahaja Yoga is that nobody is ever taught to believe in anything that is not object of experience and perception. I also mentioned that for those who saw desire, the verification of the hypothesis can take place at the end of this program. Now I should perhaps before ending tell you why it is so. Why it is that we who are very, I should say normal people, why is it that we should be in a position to know this experience? What have we done to deserve it? I mean if I ask this question for myself, I'm a bit puzzled because I certainly did not at any point have got the feeling that I had done anything to deserve that. So it came as such a surprise to me that I should get my realization that really for quite some time I would not quite believe that it is so. And I found out later on that many people have the same difficulty to relate to something which is so incredibly beyond our wildest dream that it's just to go to be true. You know where is the catch?

I mean it's not possible. Well it is. And Shimataji is a very, which I welcome here, very gracious of you to have come. We thank you so much. We certainly are very grateful to you for coming Shimataji. Shimataji is a very poetical, simple image which in my view is perfect because it carries the strength of simplicity and it says it all. Shimataji says that well if you have a tree which starts producing flowers in the middle of winter under snow and storm, this is a miracle. And that miracle where those great souls of the past which received their realization at a point where the whole evolutionary process was not quite mature for this. And therefore that will struggle in an incredible way. And this is what you learn when you study the lives of such great people.

Now if this same tree is blossoming in spring, it's not a miracle. It's nature's ways and rhythm. It is the dance of evolution. It is the moment that should happen. And so Shimataji says we now have entered a time where this process of triggering our mass self-realization has come. And if you study arts, literature, anything, any parameter of modern civilization, you know that there is a tremendous expectation for this kind of breakthrough. And this is pretty obvious that today Englishmen for instance are not motivated by many things, certainly not by competing with Japanese in order to make gadgets. I mean the economic indicators prove that they don't devote much energy to these things. So what do they care about? Cricket maybe but other things too.

And actually I would submit that it is probably an evolutionary progress to accept that GNP should decrease because one does not bother about it. But then what should we devote our attention to? And many people in this country as in any so-called industrial countries are trying to devote more energy to the pursuit of this inner truth. The only trouble is the setup that I have described before is that there is such a big show in town that people don't go into the right shop. Because first of all they assume it has to be found in a shop where you can buy it and this is the first mistake. So here you can't buy because it's too expensive. It's so expensive that it can only be given. Trimata Gissel realization is as important as breathing. If you would have to puncture your bank account in order to have the right to breathe you would be dead long time back. And it is the same thing.

So it happens now because now the time has come and it happens for another reason. And this other reason if I may say so is sitting before you. Now speaking to I would say a few people who have never had exposure to Sahaja Yoga I should certainly keep a kind of sobriety while introducing Trimata Gissel which is difficult. Because her achievements are so extraordinary that they are difficult to express in English which is a language appreciating understatement. It's very difficult to understate Trimata Gissel. I mean we are condemned to understate her anyway. But how to give some or end some justice to her labor. The work she has been doing in this country and I should say in the whole of Western Europe not to mention Australia and of course India. What I know is that she is a totally selfless, totally genuine person. Not only she didn't ever take any penny, I should blush for saying such nonsense from anybody.

But the first lot of her followers in London were of such a kind of economically derelict soul that she had to pay for the rent of the flat for some time. So this is one of the oddities of Sahaja Yoga and there are many others that you will discover in due time. Trimata Gissel despite a tremendous power that we would not be able to face if that power would not be just love. Despite cities, despite qualities that in my humble view are to be found in nobody on this earth and I have seen a lot of so-called spiritual people before I met Trimata Gissel. Despite all this, she is extremely human. I mean much more than me, I am quite surprised about

that. There is a word in Sanskrit for this and this word is called Mahamaya and Mahamaya means the Great Illusion. So you have the privilege to sit this evening in front of a very, very great illusion and this is the illusion that you are in front of a human being. It's a nice illusion though because if you would realize that it is not so, you may run away and this is not the purpose of the evening. So I suppose that I should end this few words by means of introduction.

Thanking you very much for having come all the way from wherever you came and if Sahaja Yoga is full of joy, is full of humor, it's also a sacred reality. It is a sacred reality of our innermost divine being which opens itself if we in all humility and sincerity so wish. Trimata Gissel, I am again in the name of everybody most graceful that you should grace this evening. And it is my humblest prayer that everybody who has come should experience their Self-realization and what is even as important as that, should understand what great, great gift that evening is for them. Thank you very much. Let's read a flower.

Talk of Shri Mataji:

I bow to all the seekers of truth. We had no intentions of having any public programs in England but somehow Mr. Gavin Brown hopes against hopes. And they spent lot of money for this program and I only feel sorry that every time they have a public program, we get very few people and even if you get last time we had about 300 people who were new, they got some of them did touch realization. They looked very serious but nothing inside.

We lost most of them because you see we have become used to our mental capacity to enact something and not to be the reality. It's a specialty of mental people that they talk too much, they say too much, have nothing with them. It's very shocking sometimes when you see how people say things about reality. I watch sometimes television, I see people on the television and I feel they are somewhere near reality, they are talking about reality. They understand that there's something missing in their lives and they are looking for it. But when it comes to actualization and to achieving what you have, whatever is your own, they become absolutely mundane, frivolous, very surprising. I can't understand why it should happen. Now supposing you say, as God has been giving me certificates, great certificates is given and also he is a diplomat. So diplomatically he was trying to please all of you so that you take to Sahaja Yoga because he doesn't want you to commit the same mistakes that most of them have committed. But despite all that, let us face ourselves clearly.

Newcomers are absolutely a minority here so I'm talking also to Sahaja Yoga. Let us face ourselves fully. Are we ourselves? We've got everything supposing we say, alright, we have seen the power of political achievement, of economic achievements, of other achievements which we call emotional achievements. But have we really faced ourselves? Have we seen ourselves? What is our quality of life? I asked an Englishman, I said, what is the quality of an Englishman? He said, it depends on how many times he goes for a sea resort, can you imagine? What?

Sea resort. How many years back did you start going to the sea resort? I don't think we never heard about it in India. It's about twenty-five years back somebody's stupid fellow must be or somebody very clever maybe. Put this idea that we all should go to the sea resort because we must get our skin full of cancer. So the quality of a person doesn't depend on a mental acceptance of something that looks new. And that's what is happening to all of us is anything new that comes, we accept it and we think we have a quality. If a lady goes supposing to a sea resort, because I meet other kind also who are not seekers at all, she'll come and tell and say, now see what a tan I have. I mean it's so superficial, it's so frivolous, it's so nonsensical. I mean is this the value of your life?

You have come out of amoeba stage to this stage and what are you doing about yourself? Making it tan, that sometimes really makes me feel very disappointed. And this is such a common topic all over. What are we? We are human beings. We have come out of amoeba to other stage and other stage in thousands of years. Today we are human beings. Made to achieve something great. Nature has worked on us relentlessly, so beautifully, so delicately, so lovingly for what? And when we just become mental according to Indian philosophers, a mental person is nothing but a stupid fellow.

Egoistical person he becomes and he becomes nothing but a stupid fellow. Because anything that comes of the mental expression, today I was only watching about the modern art. Modern art is alright if you know how to become super modern, that

is a realized soul. But this modern art was described by a gentleman and then ultimately got into the real mood of saying something that is the truth. He said that this all expression shows that we were barbaric and now we have become worse than barbaric. So the whole expression of our life is something that we have done out of our mental thing. We are so much in imbalance. Now the main thing one has to understand that you are made a human being by the kindness, the grace of the nature of God Almighty as I call it. Not by you, not by mental thought. You have a special value, you have a very, very special value in the eyes of the nature, in the working of the evolutionary process.

Have we got any concept as to what is expected out of us? Are we to waste our life into these frivolous, stupid things doing everything very seriously though? They are very serious about all stupidity, especially when they talk for a greater stupidity they are more serious. They think without that there won't be any impression on people. But the main thing is we have missed the point. The point is you have to be the spirit. All these doings are to be the spirit. It's not talking, it's not your mental projections, all your new ideas coming up and going up. It's not that, it is you have to be the spirit. Face it out.

This you cannot purchase in the market, you cannot. You cannot put in any effort. Now you are that, just to become that. That's what your quality is. That's what I see you as. Or anybody who is a realized soul. But what do you see yourself as is the main point. That's why there cannot be much report. Anything new that is brought to you. Oh, it's nice.

How, how do you know? Traditions we have put on one side because tradition means all conditioning, all wrong things, tradition we don't want. All right. So now what are you clinging to? At least tradition had one safe point. That trial and error you have found out something sensible. Now you put tradition all nonsense. Why? Because you cannot take out the good out of that tradition. So now you are going to the other side saying all right, no tradition.

We got this new style. We don't want to be covered by any tradition. Like people might say what is in a painting of say Marlowe whom I like very much to say. What is so great? We can do some drip painting. They have drip painting. I don't know what sort of paintings they have these days. Why should we, you can't do even one painting like that. You can't even reproduce. You cannot think of such a painting.

Face it. Modern mind is incapable of conceiving that. Accept it. You have gone down in quality. Why? Because of mental movement. It's such a limited movement. But those people believed in something higher, higher, higher ideals. They thought of God, they thought of perfecting themselves. Not putting the chaos in your heart outside.

But you are perfecting, resting in that, believing in that, in that peaceful atmosphere. They created something that you cannot produce. Only thing what you can do, I don't like it. Like in my house, I was screen made in Saranpur long time back. It's beautifully done. It has got beautiful honeycomb work which no one can do. I want some people to come to see. I don't like it. I said, can you make even three inches of that? That's the only thing you can do, is to say, I don't like it, finished.

Can you do three inches? Can you? You can't. Accept this fact. Once you accept this fact, I'm sure the humility that is needed will come into you. Humility is lacking. Seekers must have humility, otherwise they will go to people who will pamper their egos and they will be drifted into nonsensical till their money is finished, till they become absolutely lunatics or epileptics. They will just continue and will finish off. But to be sensible, to be sane, one has to understand that our worth is much more than this. Like a BBC Fellow comes and tells me, I mean he thinks he's praising you, I don't know whatever you may call it, that an Anglo-Saxon brain cannot understand anything spiritual for which you don't have to pay.

I really tell you he said it to me and I refuse to go on that BBC because I said first of all your Anglo-Saxon brain must be alright. Is it a special brain you have made, Anglo-Saxon brains? Are they specially made by God? When you say you are Anglo-Saxon brain, you have absolutely put down your value, down. And when you say it's a human brain, then you are great because you become one of that rich world. There's no global sense. We don't have a global sense at all within ourselves. Whatever we have is so localized and insular understanding. So insular that we just say I don't like it, I don't want it. Who is this I?

It's only possible when we come to some humility. With all respect to England, because England to me is very great and it's the

heart of the universe. And when I say this in the European countries they get rather upset, mother, what England is the heart? That's too much mother, we can't digest this. It is the heart, whatever you like it or not. It is the heart, no doubt. But water heart and break it, you know, cannot make it expand. This is the sad part of English is, is the heart is a very important organ of the universe. It's the cells that exist here who are supposed to circulate in the whole world, who have to achieve so many things as the cells of the heart achieve by pumping out new refreshed blood. It's expected to have beautiful heart and English mind.

A heart that is to be cherished, to be enjoyed and appreciated. Where are they? With all this expenditure on these people here, previously I used to do it in England but I gave up, exhausted all my bank and how many disciples I get are seven for four years I said give up these people, good for nothing, useless. All the money they spend, what do you find, what's the quality, how many come up and how many work it out, how many care for their self-realization. For me to say that I work very hard I don't think I work at all, I don't work. I do not work, it emits. It's there. But it's a waste. It's a waste land. How are we going to sow the seed in the waste land?

How are we going to work it out? Especially London seems to be a rock, rock of Gibraltar has come in London I think. For this place to Wimbledon you'll be surprised, we are very fond of tennis so both of us used to come and our driver would say we must go one hour earlier. Why? You just can't get in there and we used to come one hour earlier to get into the lanes of this Wimbledon to go and see the tennis. And the same Wimbledon has twenty people, new people over here. I really wanted to go back because I felt what sort of a quality is this that I'm wasting my time with. We tried everything, diplomatic relationship, food we invited them, gave them food, tea, Indian tea, all kinds of things we tried. That a mother should try her level best. But you don't understand this.

Of course the Indians who are here are all uprooted people, I don't call them Indians at all, most of them. They are just uprooted people. They don't understand the value of their life, no, most of them. Of course there are some sensible people also, no doubt, but very few. You know what are we to do? Supposing there is something great that has to happen to this world and that you are the ones who have to be blessed. You can believe it, I've been here for twelve years now, this will be the twelfth year. But there's a guru who wants a Rolls Royce, he's already got fifty-eight, he wants fifty-ninth. There are sixty-thousand people here who are buying a Rolls Royce for that person. What happens to your brains, I can't understand.

Is that the spirit? Is that what you are seeking? Under statement I understand, but under valuing I don't understand. No value for your own being, not for your own evolution and for your own personality. I tell you I've done everything under the sun in this country. I need to have hardly worked for two years and we have thousands and thousands of people who are Sahaja Yogis today there. Our country is going to change very fast, I know that. It will work out even in so many other countries. But England, William Blake, I don't know, he dreamt so great about England because he knew the quality of England, that Jerusalem. Do you think you still hope what he said?

You have such an advantage of your language, you have such an advantage that you can read about so many things. Most of the books of philosophy are translated into your language. They are specially being blessed by so much of knowledge. Despite that, why, why people are so much unaware of their worth, of their deserving capacity. What do they deserve? Can see is the expectation of the disasters that are going to come or horrible things that are going to happen in this world. All these things do we deserve or do we deserve some sort of a great hope for ourselves. And everything is within you, you can see that. It's all there. It's your own.

Why shouldn't you have it? I mean we have tried everything to push you down to that point, every way, every method. As in Sanskrit they say, Kamadhamadandabhedaniti, everything, five things we have tried to work it out. So now only another thing is to push people with piston up there and keep them waiting. But also perhaps you've done, isn't it? The whole world is looking at you. Remember that. Not big talking, not big saying, but the big thing happening within you is actualization of that great thing which is so simple, so beautiful. It takes hardly anything for you to become your spirit, but to maintain it, to respect it and to be there. I don't know what sort of a special glue we should have.

They just don't stick on. They meet me on the shop, Mother, I said, how? Oh, you don't know. I came to it twelve years back, you

gave me realization, all right, now what are you doing about it? Mother, I lost it, you know. Really. It's very common, very common phenomena. So those who are here today, twenty people, I hope are special and they consider this experience as something special and establish themselves as great saints, knowing everything about their own powers. It's all has to be free, you cannot pay for it. I'm really frustrated, I'm muscly.

I was going away this time to India, I would have been there. But as you say, one is more concerned about the lost lambs. India is very easy. So I've stuck back. I hope you are not going to disappoint me. Those who have come for the first time, please. Gregor has ties his tricks. Everybody tries, but I don't know how to make people stick. A surprising, in the West, people have developed the best quality glues. We cannot develop such in India or any developing countries, don't have glues.

But as far as they are concerned, they cannot stick on to anything whatsoever. They cannot stick on to their wives, they cannot stick on to their husbands, they cannot stick on to their houses, they cannot stick on to anything whatsoever. Whatever has to grow has to stick on somewhere. If you have to make a well, then you find some water, then you dig it down, then you dig one, then another, then another, then go about. That's not the way. There has to be that breaking into that depth that you are. There has to be that happening where you break into your own depth, your own quality, your own wealth. But that time you don't give. You don't give to yourself. You have no time for yourself.

You have time for all kinds of nonsensical things. But no time for yourself to see what beauty lies, what glory lies behind this body, above this mind and below these emotions. I do not know any other method is possible now. I must say I give up. I've tried everything. And as you have heard about Sahaja Yoga, it's a fact. There's no doubt about it. There's nothing to lose. You are the Spirit. You have to become the Spirit.

It must relate to the traditional expression of your revolution. It cannot cut out all the saints, all the great prophets, all the great religious leaders. It cannot cut out. But it integrates all the essences of these great admins who came on this earth to guide us. It does not cut out anywhere. And that's what is Sahaja Yoga. Sahaja as you know it was spontaneous. Now spontaneous can be quite misrepresented if you use through your brains. Spontaneous means it's a living process that should happen to all of you and don't miss the point. You have to spend at least a month to see the light that you have got is to be carried much deeper into you.

You are deep. You are great. But if you have to find the pearls that are hidden, you have to go deep down. It's very simple because the more you go deeper into yourself, the more you enjoy, the more you become a wholesome personality, a greater personality, a personality that sees everything on a universal level and understand everything that is global. I'm sorry today I am not in my real proper mood I should say because I know how much these people have done. They have advertised, have gone round, they have put up advertisements everywhere, put up so much money and that what time, standard times or what? What was this? Oh God and that times also times take so much money out of your pockets. Just think of it. They are like gurus you see.

All that to spend and what do you get out of it one feels so sad, it's very sad. Of course America is so much worse that relatively you don't feel that sad when you think of America. But after describing all the American art today the gentleman came to the conclusion and he said that after seeing all this art one reaches a conclusion to say that they were barbarians and now they become worst barbarians. Oh God I said what am I to do with these Americans now? But to me you are all my children, you are all mine. I cannot allow you to be drifted away. Till the last I'll try to work out. I know I feel sometimes very desperate and sad. English have very much changed now. They are so much influenced by the French.

Now the French are better but they are influenced by the old French and the old Americans, not the new ones. New ones are very alert. So all the old ideas of these nonsensical writers are lingering now in England deposited like in a case of anjaina in the heart, you see, when there is hardening of the arteries all the bad blood stagnates like that it's happening I feel. They have given up these ideas. They have rid of it. They don't want to have it. We are still continuing with them. Something respectable for ourselves. That's what I feel. Today being most of them Sahaja Yogis here I'm sure you'll all get your realization in no time.

I'm sure of that. But that's not sufficient. Out of the three hundred we got in Hampstead with all the work these people did advertising, these, that, whatever was possible, five peoples some are the stuck on and only three I think with a great glue came down. That should not happen again. So specially for the new people I have to tell you that this is something so important that has come to be important. All these tennis players I've seen them coming and going. One comes this year, next year he goes away, somebody is today a top seat then he goes down, not in Sahaja Yoga. You ascend and ascend and ascend and ascend eternally. It's a very different style of tennis. It's a real playing.

It's no profession as I needed. You become such tremendous players. Such a game you develop. And that's what is there for you just to jump into it and to understand the swimming. And I'm sure it will work out. I hope all those who have come for the first time will not treat themselves frivolously but will stand up to it and give us some encouragement to work out more in England. Otherwise maybe tomorrow all the Sahaja Yogis from here may come to India with their, what to say, stock, what? Stock, lock, lock, stock and barrel. Lock, stock and barrel. Of course without the barrels.

Now let's see now how it works out. There's nothing serious about it. You have to be very pleasantly placed towards yourself. This is one thing you should do. A person who is godly is never serious inside. He's playing the game. So in that playful mood of a Mulder, let us see what happens. May God bless you. Any questions? I'll have some water.

Some water, please. Thank you. No questions. That seems to be good. You are free to ask questions. If you have to achieve complete freedom, your freedom is to be respected. Your freedom has to be respected. That's one question. Yes? I'm a Christian and I do meditation.

So I still find welcome to do the meditation. He's a Christian, he does meditation, he wonders whether he's welcome to our yoga. Very much. But if you are a Christian, please be seated. Please be seated. Christian is alright, any religion is alright. It's all great. But it has talked of the future. Christ has said, I will send you a comforter, counselor and a redeemer. Why not the Christians look for someone like that?

Christ is gone now, He's not here. Why don't they look out for a Holy Ghost? He himself has said it. Moments have said that during the time of resurrection, your hands will speak. What about the Muslims? Why don't they look out for the resurrection? Third is Guru Nanak, Kabira. Nanak was so great that he combined all the realized souls who were poets and made a big, beautiful ransa. What are the six doing? They're just reading it, reading it.

He says, without knowing yourself, you will be an illusion. He said very clearly. Then should we not look for that? But what happens? I tell you, what's the mistake is? Once a religion is organized, it neutralizes all your ascent. Organized. I also took my birth in the Christian religion, so-called, I would say. Especially that too Protestant for particular reasons. I could have taken birth anywhere else, but now.

And there is no talk of ascent, no talk of second birth. Artificially somebody puts his hand on your head, now you are a Christian. I don't know how you become. Same about Hindus, same about every one of them. They are leading an artificial religion. It's a garb. Reality is within. Whatever these people have worked and said is not done by them. It's become a superficial thing. You will not be happy and listen until you find your spirit.

How can you organize religion? How can you organize God? Then you think you belong to a church, you belong to a, what you call that, a sect, or what is it called? Another thing, something. Denomination. Denomination. All these denominations brand us. What's the thing for me, all of them are just the same? Still groping in the dark, how many are seeking reality? It's not that Christianity has failed, it is the church that has failed.

Christ can never fail, nor can Guru Nanak. Nor can Mohammad Sahab. What fails is our understanding of them. Let us be the spirit and then we'll understand them. They are all one, hand in hand. No difference at all. They are all one, believe me. You don't have to give up anything, you have to just see to the essence of it. Supposing a leaf is sick, you cannot treat it at the leaf end, you

have to go to the roots. And when you go to the roots you find you have not given up any leaf.

You are at the roots and you are at the leaf also everywhere you exist. There are so many seekers lost in this kind of denomination. So many of them. Thank God my parents were realized souls, thank God. Because I found protestants were the different type of fanatics, you see, very sophisticated. You would never find out that they are fanatics, so sophisticated, you know. If you make anything very sophisticated you can't find it out. We can call everybody else a fanatic but a protestant you can never call because they are a mental people. They have made it very sophisticated. So if you become so very sophisticated that you cannot see yourself and you cannot make it out that it's I who is following some sort of a fanaticism, an ideology, a mental projection, how can you get out of it?

From every religion people will think, oh Baba this is fanaticism, this is too much. But for this I may be the first and I hope I am not the last. Martin Luther himself was a realized soul, no doubt. But at that time, in that short time with all kinds of operations and pressures, how far could he go? And then there's already an attack built in with Paul and then with Augustine. What can you do? Any realized soul like Khalil Jumran could see it clearly. So we have to know one thing, we have to love the truth. Truth is to be discovered through your spirit and love your truth and not untruth. Any denomination is untruth.

What is the truth? Is the essence of that. Everything is becoming a plastic. And then we say why people are living churches, why people are running up from Christian faith or from that faith? Nothing wrong with Christ, I know. No, it's wrong with us that we have made all these plastic things to cover his image. The greatest justice you can do to Christ is to get your realization. He was crucified for that. He came for that and he waits for that. So please get your realization first and then you will know what is Christ and how great he is.

May God bless you. What else is there? Any other question? It's a good question because that problem faces everyone of you. Let's see. Or there could be denominations like Communists, Capitalists, East Fist, all sorts of things. There could be, any time. I don't know the latest. I think lost counts after anti-cultures. There's only one denomination of God is a realized soul, a yogi, one with God.

That's the only one. There's no other denomination where all of them combine. Christ, Muhammad, Lao Tse, Socrates, Krishna, Rama, Nanaka, Kabirah, all of them combine in that great family of divinity. All right. So should we have realization? I mean most of you have had. Is there any question? You can ask. I'll be very happy. Was he?

No, this is the problem is you cannot call yourself. This is a very big problem. You see when I went to America, I must tell you, when I started talking about it, they said, you must, what do you say that? Make it a registration of my speeches? What is it called? Copyright. I must have a copyright, you see. Of course I'm very bad at the human laws. So I said, all right, now what is that for? He said they will try to copy you.

I said, let them copy, it's very good. I mean I'll be very happy. So they must have a copyright. Now I said then what will they do? They said, you see they will use your words, your center as a very good idea. But you know what they did? They started calling themselves born again. Born again. You cannot call yourself anything. You see, it's a power, it's a state.

It's a situation in which you have to be. If you are just born again, you say yourself, what is your power? Born again, the first power you get is that you become, your nerves become, your brain becomes collectively conscious in your awareness. That's the minimum that should happen to you. It's not certificate, it's another, oh I, that is the latest than the anti-cultures? Then they might be the latest. Is another denomination? There's no reality in that. You don't know one of the, one of the, they attacked me in Switzerland. And the lady born again was wearing all kinds of glittery things and she was bringing a Bible to hit me, you know, and I couldn't bear the whole joke.

And I started laughing and everybody was very upset, but I was just laughing and said, what a nice thing born again coming up to hit me. What wrong am I doing to you? But you see, the thing is the organized religion is such a position, is such a security for people that they say, oh we are born again, now certified, certified. And they feel very secured with it I think, otherwise I can't

understand why should you accept such a title, you are born again. Unless and until you have the power, you must know what is the power one should have as a born again. They have no knowledge, nothing. They just know Bible, which also is so superficial. There is no depth in their life, nothing. Self certification. There's no certificate in search.

If you are born again, you will know yourself and then you have to become. It's a becoming that is important. That's a fact. Be careful about born increases. Oh, we have had enough of them. They felt quite challenged about Sahaja Yoga because everywhere we went they attacked us, everywhere. They tried to attack us, but when we went to Australia, the Australians said, now you have done enough of yours. We have got anything from you, better go away. So then they went away. They know self-deceived also, they live with self-deception.

They know they haven't got anything. What have you got? All right, now Gregor has said, I am this, I am that, all right, don't believe in him. You must get something out of me. Another question. Could you explain the difference between self-realization and non-realization? Is that a Pajami? Yes. Ah! Just now let us deal with self-realization.

That's why Buddha wanted not to speak a word about God, he never wanted to take the name of God also. He said, first self, he said, don't talk of God, dangerous situation. But in Sahaja Yoga, this thing I'll tell you, not here because people won't understand when I tell them about jacras. Better is to keep this for future, all right? Look at the Sahaja Yogis, now they want to have God's realization, that's good. What is the purpose of our soul in the material form? Oh! It's a long story. Human beings created the purpose in a way like a diamond lost in the mire. We can say Adam and Eve, it started.

There would have been no need to go through all this. But human beings wanted to know everything. They wanted to know the sting of a scorpion, they wanted to know the bite of a snake and then they wanted to come to God. All right, you have your own way, you have freedom. That's freedom, nobody can take away. That's given to you, do what you like. So instead of eating your food directly like this, as I say, they started eating. What can you do? That's the human doing, not of God. It could have been very short circuited but it was so, all right.

But that doesn't mean that your body is not required. Everything is required very much because the process is such. Supposing if you have a chance of making a fruit, a seed into a fruit, just in the laboratory, put the seed and it becomes a fruit. All right, then you don't have the whole process. But if the process is this way, better have it. Next, next time one can try that. But let's finish the process now. We're coming to the end of it. There's a trouble now, we can't go back, can we? We are, I mean, trying to.

We cannot. All right. Is there any other question from Sahaja Yogis, as we could? But don't ask such questions that I can't answer here. Please. Yes, please, again? Was it? I didn't follow this. Mind in this life or next life? Oh, I understand, now I've understood.

No, no, no, no, no, no. You see, soul is different from spirit. Spirit is the light of the soul, all right? Let's differentiate it. And then the soul is, I have to tell you, all the five elements that are within us, they form the soul. And the light of the soul is the spirit, all right? No, no, no, but it doesn't transform from one to another. There's no transformation between this to that, all right? So today's mind becomes a spirit, next life as you are saying, how? Because today's mind realizes that mind is not sufficient.

So it ascends to the spirit root, to the self root, all right? Through the mind it acquires the understanding, the logic that you have to ascend. But it doesn't come out of your mind, it comes out of the mind of God Almighty, the spirit, which is untarnishable, unchangeable. But by following your mind you realize that mind is not the last one. Or same with emotions. So many people who have failed in their emotional life, in a way are specially blessed, because they give up that kind of a madness and achieve spirit. But it's not the same. It's very detached, it's not attached to any elements. Spirit is detached from all emotions. It can see everything, but it's detached.

I followed your question all right, isn't it? You understood it, huh? You got your answer all right. I'm happy. That's a good question, but it was rather a bridged form of a question, but I managed it somehow. Now I'm happy because sometimes you know, the people are so alert that you ask very nice questions, but I'm not so intelligent, I must confess, as you people are, because I don't use my mind at all. But you can reach the point very easily if you have your spirit intact, because it's light. Intelligence, if it is pure

intelligence, what you call, that's the intelligence of the spirit. It just is the point exactly. But the intelligence that we understand is very different, you see.

It plays with the words, it baffles you, it's brilliant, your eyes can get completely shut with that. But it's not pure intelligence. Pure intelligence just gives you the absolute easels of everything. That's the intelligence of the spirit, not of the mind. Any other question please? You go, is it there? Any German question? You may, questions also have denominations and things. Let us be in a very pleasant mood. I'm trying to bring you to a pleasant mood.

Please be in a pleasant mood. And now, is there any question? Mr. Raja Ji, do you have any questions? Is everyone answered? Yes, madam? Sir, the question is, if your German question was your ask for... German question. How did I know there's a German lurking somewhere? Now explain, what does she say? Because God wanted you to be here. What she said?

Of course, the reason is, is the reflection of God's will, that He wanted us to be here. It's not according to our reasoning that God moves. He has his own reasons. That He wanted to have something, so He has it. He wants to have His children. Why do you have a child? Because you want to have. You want to enjoy and cherish. That's what God wanted, to enjoy and cherish the love of His children as the child loves you. You see, the answer is here.

She is a realized soul and is clearing her chakras. So, my intelligence is with Him, collect. He's clearly clearing your this chakra. And He understands, because He's a realized soul. Misha, just put your hand up, I can't see you. You are great. That's your right. That's very, very great. Alright, let's have it. But all the twenty who are here, I have to make a humble request that please respect your realization.

Please. Sometimes I weep with frustration. And I request you to understand your value and worth in the light of the Spirit. Thank you. Could you please take out your shoes and sit with your two feet on the ground without crossing the legs. And be comfortable. Don't have anything which make you feel tight and put your two hands in the direction of Shri Mataji with the palms upwards. Thank you. But the new people should come forward and the Sahaja Yogis must give them room. Because you see we have to look after them.

Yes. So please all the people who are here for the first time, would you please... Come in the forward seat. And Sahaja Yogis should go in the forward seat. And every Sahaja Yogis who are in the forward seat, please, the first seat. Please move backwards. And we are speaking about the seats, not on the ground. All the new people, please sit on the first row of seats. That's great. She's going to start a center in Vimalaya. Let's see.

Hope for the best. Keep your fingers crossed. Such vibrations. It's better to be there because they'll go into cramps. Oh, if this is not enough also on the second row, please Sahaja Yogis, can you leave the second row free? Such vibrations, boy, you don't know the idea of Vimalaya. Tremendous vibrations. Too much vibrations. Yes, good. Sahaja Yogis should move from the second row and let people who are new should sit there.

Please move from the second and the first row also. I mean. Please, can you just, as I said, put your two feet on the ground straight, without crossing the legs, and put your two hands with the palm upwards in the direction of Shri Mataji. If you are sitting on the ground, there's nothing to worry about the feet being on the ground. Then you are on the ground. But those who are sitting on the chair, please put both your feet like this on the Mother Earth because she sucks in the problems you have. I put both the hands like this towards Me. Now you have to close your eyes. Just close your eyes. You don't open your eyes till I tell you to open your eyes.

So you just keep your eyes shut. Now left hand is symbolic of our desire, desire power. So we are putting our desire, left hand, asking for our Self-realization. So keep it all the time, left hand towards Me. Right hand is the power of action, creation. So you have to use the right hand for that. And so you have to put your right hand onto different centers, which I will explain to you very, in a very simple way. And you'll be able to understand that you have to put your hand on these centers, helping your Kundalini to rise. Now we are working out only on the left hand side of our centers with our right hand. So the left hand is towards Me and the

right hand goes onto different centers that we have, as simple as that.

The first one is the one, what we call is the seat of the Spirit, which is the heart, which is on the left hand side. So please put your left hand towards Me all the time and the right hand on the heart. Now, just on the heart. Now at this place you have to ask Me a very fundamental question. Mother, if you call Me Shri Mataji or Mother is the same, Mother, am I the Spirit? The fundamental question, just ask Me. Mother, am I the Spirit? Ask this question three times. Mother, am I the Spirit? So one has to know that if you become the Spirit, you become your own guide, you become your own Guru.

This is all created by the great prophets and great gurus within you, the possibility. So now after this you take down your right hand onto your stomach on the left hand side. This is the center of a mastery, mastery of the Divine power, the technique how to use it. So here you have to ask another question relevant with the first one, that if I am the Spirit, am I my own master? Ask a question now three times. Mother, am I my own master? Put your left hand towards Me and right hand on the left hand side of your stomach in the upper part. In the upper part of your stomach on the left hand side, please put your right hand and press it. And here you ask Me a question three times. Mother, am I my own master?

Am I my own guide? Am I my own Guru? This is the blessings of the real Sadguru's. Three times. Now please take your hand in the lower part of your abdomen on the left hand side. Now press it hard. This is the center that works out, first one was the master. This is the center that works out. The Divine technique of the true knowledge, of the pure knowledge. So now ask a question in a way it's not a question but a request.

Because unless and until you ask for it, I cannot do it. I cannot cross your freedom. So here you say, Mother please may I have the pure knowledge? Mother may I have the pure knowledge? Say it three times. Mother may I have the pure knowledge? Six times. Because this center has got six petals. Now this you are asking to initiate the Kundalini, to awaken the Kundalini. When you ask for it because it's such an absolute question, the Kundalini awakens.

You have to request her. Now again raise your hand to the upper portion or upper area of the stomach on the left hand side. At the center of the mastery. Here you press it hard and say with full confidence for the Kundalini to rise, to open the center with full assertion, Mother I am my own master. Mother I am my own master. You have to say this ten times because there are ten masters within us who have built up our ten centers of plexuses of this solar plexus. So we have to say ten times with full assertion, Mother I am my own master. Now raise your right hand on to the heart. Here again with full confidence within yourself, forgetting all your past, forgetting all your problems with full confidence and assertion you have to say, Mother I am the spirit. You have to say it twelve times.

Mother I am the spirit. You are the spirit. No doubt about it. Believe in yourself, have faith in yourself. Know that you are the spirit and nothing else. Now raise your right hand. Now raise your right hand in the corner of your left hand. Now raise your right hand on to the heart. So put it in the corner of the neck and the shoulder. Press it hard on the back bone.

Hard. This is the worst center we have in the West that we feel guilty for nothing at all. What is the feeling guilty? You are the spirit. How can spirit make mistakes? And God is the ocean of love and compassion. But above all he is the ocean of forgiveness. What guilt can you have? What mistakes can you commit that his power of forgiveness cannot forgive? You are not to be guilty.

Forget my lecture, forget everything. You are the pure immaculate spirit. You are Sachinanda. You are the source of all that is joy. Better. You have to say this sixteen times. You are the spirit. Mother, I am not guilty. Sixteen times. Press it hard and say it sixteen times.

Now move. In the beginning it was terrible. Now take this hand and put it across your forehead please. Stretch your left hand towards me. At this point, not how many times, but from your heart you have to say, Mother I forgive everyone. Something that is very difficult to forgive. It's a myth. Because whether you forgive or not forgive you don't do anything about. But if you don't forgive then you play into the wrong hands. So please say, Mother I forgive.

That's the greatest weapon you have. Mother I forgive. Everyone, first of all yourself. Now on the back of your head. Hold it tight. Now for your own consolation you can say that, Oh God Almighty or, Oh my Kundalini the Mother, if I have done anything wrong in your glory, in your name please forgive me. Not to feel guilty at all. Please don't feel guilty. But just say it out. Don't count all your so called sins.

Just forget it, forget it, forget it. Now raise your hand on top of your head on the fontanel bone area. Stretch your palm and press it hard in a clockwise manner. Take your right hand on top of your head on the fontanel bone area which was a soft bone in your childhood. Press it hard and here in a clockwise manner when you move it you have to say something which I cannot do it without it because you are free. So you have to say, Mother I want my realization. I cannot force on you. So to say I want my realization, plz please give me my self realization. Just say that. Press it hard.

Press it hard. Stretch your palm on top of fontanel bone area. Now seven times. Now seven times. Now seven times. Now bring down your right hand please. The most valuable moment of your life in the most precious, important, happening. Now please press your right hand towards me and left hand on top of your head bending the head about say three four inches and move the hand and see if there's any cool breeze coming out of your own head. Please.

1985-0831, Talk to Sahaja Yogis after Public Program: You cannot take My vibrations without My permission

View [online](#).

31 August 1985

Talk to Sahaja Yogis

Southlands College, London (England)

Talk Language: English | Transcript (English) – Draft

It was really nice to have this seminar organized here at such a short notice with no proper planning or anything and you got such a nice place also spontaneously the whole thing has worked out and everything is managed.

But today you saw the new people who came where an example of the dearth of seeking in this country or maybe there is some sort of lacking on the part of English Sahaja Yogi's also. The way that because I'm here people take things for granted or maybe that there are few like Gavine and others are very anxious trying to do their level best to do this. And I think on two points might be we are failing. One point is that we all must know what have we done for Sahaja Yoga. Some people take two or three posters and post them then they think they have done everything. No. You have to do much more than anywhere else because you are placed in this important thing called the heart. Everybody has had an advantage of Sahaja Yoga has been helped a lot. We have to think what have we done for Sahaja Yoga. It has done so much for us what have we done for Sahaja Yoga.

That's very important. So then there should be I think I was expressing that anxiety which the people who are your leaders and those who are worried about Sahaja Yoga in England. And my lecture, the whole lecture has that tremendous concern and then we have to think what have we done. We have houses, we have places, we have ashrams, we have families, we have wives, we have everything. The Sahaja Yoga still if it is by the way then this is the result you get twenty nonsensical arrogant people. You don't get realization some of them get it and get out. So I think this is on one side is this that what have we done for Sahaja Yoga. There should be in other countries I am not there. So for them when I go there even for four, five days the whole place is filled with my posters, the whole place. It has to be done every time I speak.

The whole of London should have been today filled with my posters. I mean anybody who goes to say Switzerland or to Rome or to Paris they tell me Indians that we saw your posters all over the place but never has happened in London. Now I hope this is not the last program, public program in England but still one has to work very hard. All of you should think what you can do because everybody has taken things in their own style like the leaders are worried, they are working hard, they are all trying to do things and arrange things, all that. But what have you done is the point. Now some people have had failures say for example some people had failures with the officials and with the government or with the TV. Doesn't matter we know we have failed there. But advertising, post-train, talking about it, going around it, all that can be done. This one part is very good in this respect is that outside London things are working out better. But how many of you have been doing that?

Very few. The same party goes here, same party has to do it all the time. Now this is one side of the picture is that the advertising and all that has to be done more intensely extensively. And everybody must offer their full support and services. On the seminar side you are all very good, everything is done well, I agree. So many things are, because we have to do so many things together. But still you are being the heart, you have to be like that, what can you do? That's one part of it. The second part of it I feel is, like we had in Hamstead about 300 people and they came and what I have learnt is that when they came to the program nobody was sort of open hearted, sort of talked to them in that way as they should have. Some of you did, but not all.

Most of you are just sitting down. Like if they come to my house they'll just sit down, put hands like this. You cannot. You cannot just do that, it's not done. Come to my house, sit down like this. Always they will come and sit down and put hands like this. You can't do like that. That shows you are very insular, very selfish and also in a way arrogant. You cannot take my vibrations without my permission, can you? So this is suggestive of one thing, that what we do is to take things for granted and when we talk to others also it takes time for an Englishman to get up.

That's the thing is. Now the quality of this is this, that in English do not want to interfere with anyone. They want to leave them alone. It's not the bad thing. They want that why should we interfere, aggress. That's the point. But that's not the point now. We have to aggress. This is the thing I'm bringing you to. That means you don't mean that.

But what you mean is that not to interfere. See they don't discuss religion in England. You are not supposed to say these things. You are not to discuss whether you are a miss or a missus. You are not to say whether you have children or not. If you ask somebody a question, you have you got children. That means the most offensive thing. You are not to discuss anybody's family. There are so many don'ts in this country so that we do not also sort of get up worried that maybe this may be taken as an interference. But just opposite are Americans.

They will go up to the great grandfather and up to the whole progeny to find out. So interference should be forgotten. There should be no fear about them. But open your heart and talk to them openly with an open heart. But people receive back. Once they receive back, others also somehow or other get frightened. Because they think you are just like them. You have to be different to attract them. So amongst English Sahaja Yogis there are some who are very anxious, very much worried that being so much working it out. Some of them are really indifferent.

And the middle part is those who are still trying to see how far to go, how far not to go, you have to be aggressive about it. I mean as if now I feel the English have aggressed so much that now they are so fed up with aggressiveness. That's the thing I want you to have today, to be aggressive. Aggressiveness is the only way you can reach these people, otherwise they won't understand. And you have to talk to them on their faces. I have seen how people talk. If you talk to them like that they are alright. Unless and until you work out that way when the people come, you talk to them in an aggressively loving manner. Do you understand that? Exuberance.

Just open out your heart. How come long, come long, where are you going, sit down, what do you want, you want. One minute English one will look like this, you see. Second minute. You must understand your own character that exists in those people also. The language starts, I am afraid. So aggressively compassionate, aggressively loving, aggressively open hearted. Non-interference and all those ideas are out of date now, finished. Now openness, no arrogance, no anger but openness. Aggressive innocence people, like children are.

Children are so aggressively innocent that you like it. I mean if they catch hold of you they will all come and jump on your body and sleep on top of you. Kissing you all over. That's how. You have to be aggressively loving and aggressively good. What you want, you want something to eat, you want this, that, that. They will be surprised how these English people have become like this. So on these two things we fail. And this anguish and this anxiety that I have is one of the expressions of the modern times, that's known. It's of the modern times, you see.

Because modern times are so funny that if you click it, you click it. And if you don't click it, you missed. It's so important. So precarious is the word. So precarious. At this time if you don't click it, it's finished. So I find everyone is capable of doing lots of things for Sahaja Yoga. But what have we done for Sahaja Yoga? Nice in the seminar, a common enjoy is good ideal. Enjoy Sahaja Yogis, Mother is collecting them.

One of the examples is that from the other countries people come. They are sick, they have problems, they are dying. Immediately telephone will ring, we are saying, Mother somebody has come with ten boots and fifteen baboots. So what? When should that person see you? I said, the person or the boots? And the boots only come. The person is missing. At least you can reduce some numbers and then send such a person. Now I started using the hearth of my house instead of the candle.

Now will you please look after the boots of the people when they come. And among you are there are many like that. Your children are caught up, some of the wives are caught up, some of the husbands are caught up. But nobody pays attention, carrying on with them. Sometimes even supporting. And just I see them even staying in ashrams I must say, some of them are

really Bhutish and troublesome. And you think that you have to tolerate this no crucifixion needed anymore. If somebody has a boot, better tell that person you are catching. I mean I don't want to tell. But you know what happens to me?

My hands and my feet they all go crazy. And there's a Bhutish person around. So I just run away. In the same way it should happen to you. And you should try to correct that person. But nobody but the Mother. You see because you think correction will be too much. Oh, maybe he might feel hurt and he run away. Let him run away. Take two running jumps and go to hell.

But the whole thing should be a concern and anxiety and loving way. Then you will attract that person. I mean today I was really so full of vibrations. Nothing would be sucked in. These horrible twenty people or whosoever they were. They were stopping you also from sucking me. I mean they were more powerful than you are in your suction I think. So now there's something wrong with us. What is that wrong is what have we done for Sahaja Yoga, for Sahaja Yoga? Second is what am I doing about myself?

Where am I? Nice to ask a question. What's the difference between a God realized and a Self realized? God realized never catches. Just knows. Now why do I feel horrible? Only with Sahaja Yogis, not with non Sahaja Yogis. Even Narakasura comes before me, I can kill him. But Sahaja Yogis are inside my body, what am I to do? They are part and parcel of me, they are not foreigners.

So when they get sick I get sick myself because they are inside myself. No deity has done that. No incarnation has done that job. Nobody has injected Sahaja Yogis inside their body. Has anyone done that way? You are all inside my body, part and parcel. When something goes wrong with you, it goes wrong with me inside. Naturally if I take it, it's in discriminate you can say. But if I were not in discriminate, how many would have gone inside my body? That's how I can cleanse you.

I can look after you, I can know about your workout things very well. Something happens to someone in Australia, I can work it out here because he is in my body. That's why I get sick. I can say I get caught up. Because I've got boots within me. So you must keep out your boots. This is the third point, very important. How can I have boots in me? How can I have left side or right side or anything? I am in the body of mother.

Who is the Adi Shakti? What a privilege, what an honour. So now I can't have any boots within myself. It has to be something very pure. So try to purify yourself, keep yourself pure. What I am saying now is for English, is for all of you. English being always the leaders for starting something good, I have to talk to them more. They have done it because they were the ones who fought the war, won it and that's how we started under tides. But now the instruments that we are going to use have to be that powerful. If Europeans among them say Brussels people come up very well, then I'll shift my attention.

We can shift heart these days, transplant is possible. Have you heard of heart from right, moves to the left or left to the right? God can do it. There are people born with the heart on the right hand side also. So to be very precise, I think that this seminar should be used for also having an inner insight. Seeing what have we done for Sahaja Yoga. That will help. Secondly, very important is, are we open-hearted? Now for example, we can say like this, that supposing I am in the house and the bell rings up. If there's an American, he'll say I'll get it, he'll be the first to run.

And English would be looking this side, that side. Because a kind of a lethargy that is settled in. Because that's the idea of the negative to freeze the heart. And that freezing is to be avoided. I'll get it, I'll do it. I'll work it out. I have to do it. That must be told. All the English Sahaja Yogis must know that they have to be the most active people. Do you know, even when we sleep, when the heart is beating, all the time till we exist.

So I have to tell you that you bear a very big responsibility to Sahaja Yoga. That's why I've been here, I've been with you. And that doesn't mean you should take things for granted. You can do a lot. You have to circulate. Maybe English Sahaja Yogis will have to travel a lot. But first of all, first and foremost, open your heart. Talk openly and sweetly. You have children, learn from them how they talk, how sweetly they move. Really open your heart.

And less than until you open your heart, how can you do anything for anybody else? And that's what one has to achieve. I am

sure next program I can see myself all over London. All right? Now don't feel guilty. I am getting terrible pain. Don't feel guilty. Face it. Yes, it's true. Don't feel guilty about it.

For heaven's sake don't feel guilty because I am now getting a terrible pain again. Huh? Food is? The food is arrived. All right? So we can have some music, all right? Then I'll go because tomorrow I have to come for your puja. So if you don't mind, tomorrow about eleven o'clock we'll start the puja. But those who have to cancel their thing, I hope you manage that tomorrow. I bless you with that.

May God bless you. The lunch is absolutely fixed at this place. It's twelve o'clock. They won't move one minute. One fifty. One fifty. We can start at ten o'clock. We can start puja at ten. I mean for me it's all right. I can even start at nine.

But what about you people? Ten minutes. I can start at six. But just now. I mean whether we could have it after lunch it would be better. No, but what about others? No, it's better to have it before. No, it's, you see actually it's this, there is, I don't know what sort of puja it is going to be because see it's a Vishnu Maya's, this thing you see. So we can have a short puja of Vishnu Maya. It's all right.

It has to be done in the night, no doubt, in the sense that, you know. But it doesn't matter. It's no difference. You can call it a global puja, some sort of a general puja, you can call it. I don't know. Vishnu Maya is something so powerful. All right. So let's have some music and then I'll go back. Just tell her not to wait for my food at home. This girl, if not she should eat her food.

So let's see now what is the contribution. Now you have seen the music that has come from Nasi. What a professional music it was. Did you hear that? Now what have you to produce? Just look at that. It was a real professional thing they have done. So we should try to find out something better. All right? Now let's have some music.

Wow, what do you think you are going to be eating so much? All right, all right, all right. What is cooked in? This one. And this one. And that is plain gold. Plain. Plain one I'll have. And that I can have. All right?

I'll try to manage something. Now let's have some music. Okay. Okay. Now for India too. You see this may be there as I told you. I didn't know this year. This year or maybe next year, maybe the last year. I can't say. The reason is once we have established our ashrams in India, I don't think I'll be able to take all this around all the villages and all that.

Once we have ashrams they will all come down to see us there. In India for them it's a pilgrimage and they go out of the way to do it. So when you people are coming there, after once we have established our ashram, there won't be any of these India tours much, which you have enjoyed very much. Maybe this might be the last year or next year. I don't know. Depends on as soon as we have established ashram. Now I see that people do not understand the value of Indian tour also. It does not have good to you because it's a country which is heavenly, I should say, as far as vibrations are concerned. In terms of feel we are living in hell here because I see the TV on horrible things and I mean it's really terrible. There are so many Indians who have come here and they say that they lose their vibrations.

Not only here, America anywhere. So the Indian tour, though apart from anything else itself, is visiting India is still a clearer country, especially Maharashtra. Now, it's time to make it convenient. We have made it for three weeks. So you are there only for three weeks, two weeks, around, at one week, around the sea, sure. Now actually we will not have many public programs. But that is something every year, if you cannot do it, at least alternate years should have been done. I find that, that people don't understand the importance of Indian tour. Ninety-nine percent people who have been to India settle down in Sahaja Yoga. There must be something about it.

So those who are going to eat, and now we have made it the minimum possible. Though everybody warned us, Warren said that it's going to be very expensive, it is ten times more, everything is there. Whatever minimum we have put. Luckily also Air India, because it had so many accidents, it has gone very cheap. And you people should know that if you have to go pay the money in time, you are still waiting for last minute. I'm going to be here for a month, I know that. But that doesn't mean that you should

take so much time. It's like a pilgrimage. And everybody should try. Everybody should try.

I cannot manage many, but quite a lot we can manage now, because we have made two tours now. In case you cannot manage the first tour, you come for the second tour. But it's not so difficult. But if you see, I have now noticed people quite closely that people waste their money alone. Just the other way round Indians are. You know, they keep all the money just for my tour there. Keep all their holidays, all their money for the tour. Though they do not gain so much as you people gain, because it's a new world you go to. So those who are coming should decide, but those who are not coming also must think it over. It's not difficult.

It's better. I hope this is not the last time, but maybe I can say. Because once we have an ashram, then why need not go all over there? Indians will all come from all over India, they'll come. People are already coming from Madras, even if I have a small little room, they come down. Because we have no place to make them stay, that's why. Otherwise you will be surprised, they will be all there. You won't be able to see yourself there, it will be so many. Before that starts, you must understand that you have to go to India, some all over. At least once.

Next year or this year, you have, but I can't even promise next year, I really tell you, I must say that 90% next year we'll have the program again. Because it's becoming very difficult, very difficult money wise also, and otherwise it's becoming sun-wielding. So I would request you to think it over, and those who want to come should give your names. Even if you have not paid the money, you can do it because I'm here for this month. So those who have not yet given your names also can give your names to Gaveen, I will adjust it. But I cannot make it, I mean, I wanted to make it much cheaper for you, but it's not the food that is expensive, it's the traveling. But now traveling has become much cheaper. But everything is by the way, that's the cowardice, by the way. You see, if you want to save money, and people will save money to buy Rolls-Royce, which cost, I don't know how much, for that horrible fellow in one year. And Sahaja Yogis can't have money to go to India, I can't believe it.

At least once everybody should go by gym, because it helps, helps them such a lot. I myself never knew that it would help so much, but I now believe it does help. So those who have not yet given money also can give their names to Gaveen, or to their leaders. We'll be staying for seven days on the seashore, on a beautiful, one of the best in the whole world. Vrishhti Ganesha is there, and the water of the sea comes out of his naabi, and only his lower body you can see. The head is the mountain itself. You can see the lights coming out of it, only the Sahaja Yogis can see. I don't know about next year also. But it should not be a thing that is sort of a, by the way, that's important. That's important.

So let us see what's happening, because Australians are quite a lot coming, and we have to see about others also. All right? May God bless you. That's something I see. Now look at the music they have produced, the quality. Try to compete with them. Just think of it. And I know he got his Realisation only last year. Last year this fellow got his Realisation. In one year.

We have made copies of that music for you people to be given you as presents only to the leaders. And drums. That will be a good idea. From Bristol. Let me see. Where is Chris Wakefield? You sent me? You know, I told them it was Chris Wakefield who wrote. But they said, no, Chris Wakefield is not a writer. Another Chris is a writer.

But I tell you, there's a poet. Poets are not writers. That's the trouble is. Very much. But what about them? Where are they? They haven't brought. Oh, I'll bring them tomorrow, I think. Beautiful. But it's a real poet at it.

Real poet. Poetry is so great. You see, now I'll tell you one thing about poetry. In the poetry, poetry means there has to be magic in the word. When you say something, it must have a magic. If there's no magic, then it's not poetry. Then the second thing is that it's precise. It has to be precise. It has to be small words, sentences. Like many propositions and all that are to be dropped out.

Adjectives to be dropped out, meaning you are allowed. So many adverbs can be dropped out. But mainly what you can drop out are articles. Absolutely. Third is that it must have rasa. Rasa means the essence. It must have the essence. And the essence are according to Indian science, are nine tabs. Must have any essence. Now this is the essence today is of bhakti.

When you are singing of bhakti and devotion, then you have to use words, extremely gentle words, gentle words, beautiful words,

words that are delicate, the words that express devotion through humility, words of humility. Now what I see now with your compositions is that two types. One is addressed to others and one addressed to Me. In the others you have addressed some to the other people who are not Sahaja Yogis. Some your own Sahaja Yogis together and some are addressed to Me. So there are three types of compositions you have done. Now when you are addressing to others, you need not be that delicate. Like what you say, come and see, listen, look up. This is what you should do. In a gentle way they won't understand.

So you have to use words which are sort of forcing them, pushing into it. What are you doing? This is the poem, same way written down. And very good poem, no doubt. But in this poem, whatever you have written, this one, is good, nice and everything fine. But what I find is still a little bit diplomacy. Now if you say how many of you want to be saved today, they'll say all of us. How do you count? How do you find out? So the question should be asked in a way in reality, in totality.

Actually, honestly, put these adjectives in between so that then people understand honestly, are we honest? But they'll also be, we all want to seek. We are all sick as you are sick as you are sick as, why should we run after Mother? All right? So honestly, and all those things sort of, you see, make it look more objective. You fix them. You hem them up. Otherwise they'll slip out. In whatever you're seeing, it should be such that they are pushed into a point, they have no escapes left. So when you write now, next time, that's a very good poetry, no doubt, but correct it when you address to others.

See that they have no escape. That they cannot bhaja. All right, Vivaan? You are a scholar, so I must ask you permission. Now, the second one is when we are singing among ourselves. Now, the thing that is joy, joy is a very good one. But we are not addressing to folk people. That's the point. We are addressing to intellectuals. So that's a good one between ourselves when we sing.

We have to address to the intellectuals so we can challenge relatives. You say, what have they got? With the intellect, what did I get? With this, I what did I get? All these barren things, useless things, you've found nothing, not a single friend. And then come down what I got in search of. This relative description should be given. So I hope some of you will write poetry on that. The third one is what Wakefield has done, is my description and devotion to you. Come out, Bhairebaal, I must say.

I think that's the highest one can do. That's the best. But still we need all this, we have to have. Otherwise we cannot manage. So that's a part of it. But the essence of it, the praise, where many great poets, many great writers, many great saints and incarnations have aspired to sing the praise of the Mother. It's a great aspiration. Like Markandeya did that. Today also we did it after fourteen thousand years. Then Adi Shankaracharya did that.

So poetry of that level should come out. I would request you to read those poems, poetry of those people who compose such high class books that not a word can be changed, not to be added. And that's how you try to perfect it. Try to perfect it. When you have written it down, sit down, think over it, again try to bring in better words. Try to put better words. So you actually make it a perfect poetry, a perfect setting. That's it. But a poet is a poet born poet. It's a thing that is born and even after Sahaja Yoga many people suddenly become poets.

Like Damle never used to, he's an engineer, never is to write but wrote very well. Very beautifully. Poems are very good even now I think he's very good. But there was another fellow, Kade, who did beautiful writing. I don't know where are his poems lost but they are somewhere. And such tremendous things he has written. I was amazed. But he said, I don't write, the Saraswati is writing in me. So for that you see, the spontaneity is alright but you have to have the technique to write. The technique must be there and the spontaneity I'll look after.

So you have to also develop a little bit of technique how to write it out. In these three categories you write of different type. So when you write about your mother, you have to be absolutely sure. Absolutely one and absolutely surrendered. So the whole thing can be an epic, absolutely the top most thing that one can do in poetry is to write the praise of the Mother. That's the highest. So all the poetry is very nice, comes out of very generous heart and also very great hearts. But it has to have a technique. And the technique is to be little bit understood in a divine way that what makes it a thing that throbs in your heart. So that you will see yourself that will throb in your heart.

If you are detached about it you will do it and you will do it very well. I was so happy about Chris's. I told them it is Chris Wakeful who has written to me. They thought that it is Chris who has done this from Bristol. So I said alright let me ask first of all Chris from Bristol. Beautiful poetry, beautiful is done. Alright, so best of luck to you for all these good poems and poetry that you have done and all these pieces are extremely beautiful. But we have to perfect it, make it better and better and in tune with divine vibrations. So you should say vibrations also. What gives you the best vibrations?

Tunes could be simple, could be complicated, could be magical, could be anything. But the poetry must not narrate but create magic. Sanskrit really says when it is there is a magic, the light of the magic. When there is a light of the magic then you should call it the poetry. When there is a rasa then there is kave, there is poetry. Otherwise no, without rasa there is no. Now this is the part where the composer is concerned. Now for the part of the ones who have to sing, to sing from your heart. Knowing before whom you are singing, from your heart. You are not singing for yourself, you are singing for me, singing for the whole universe.

Say it from your heart knowing that I am before you, understanding that. Secondly you must have the technique of singing it, it is very important. All these techniques are built in through tradition by understanding whatever is not proper is thrown away. It should not be that one line close, long, another line comes short, long. There should be a proper technique about it, how to do it. See like a free verse business is no good for Sahaja Yoga. So that technique you have to know how to sing it with that the music. But the drum is an essential part of every music because that is the part where Anahata is placed. So in sound drum has to be there. When you are singing there has to be drum as well as other accompaniments.

Any accompaniments you have but drum is an essential part that has to be there. And the whole thing should be on a rhythmic understanding that you see, you have seen how Indians have a rhythmic understanding you see. They cut it into three halves, four halves, they bring it back and how they cut it, how they go off beat. It's really too much but you can compose to a great extent on those lines. And that technique has to come properly understood. Like singing in parts itself is a big technique and one has to understand how you do it. But there are so many other things which you have is tremor, you have yoddlng. I don't know if you are used those things or not at all but you should use in music. There are so many things you have which all of these things you should use which helps a lot in music. I don't know much about western music but whatever I am.

And these things if you use it will help a lot to bring out the music in its proper way. And I don't know if you have any sopranos singers also. And the way they sing beautifully you have to have some of them. So in between a soprano singer can sing in between. But should be made a proper, sensible, organized thing. Because to the public they can't understand this. And another could be hippy style of music. I don't mind even that. It's alright. But if it is sung with the heart, with that devotion, like a folklor, it will be very good.

But should be so fast and so accurate and so clear cut that people should feel this is something so great. So you can have all varieties, you can have classical style, you can have this yoddlng style. And then you can have, you have many styles you can sing like that. We too have. Like for the tapes you have heard now is we have two tapes which are absolutely folk. I don't know if you have noticed, it's a very fast number. The first one is. And the first one is about how the abstract without form, the formless has become. Has appeared now into form. The first one is such a fast number.

So I hope you have heard it. Have you heard it clearly? Who would like to hear once again? Just play the first one. Nirguni. Nirguni is without any mistake. So now when you see, hear that, try to grasp it. I think in music Indians are very well off. No doubt about it. I mean no doubt about it.

They are very well off and their rhythms and all that, they are very systematic. They know a lot. So it's a very good thing but now you listen to the first one. The one you had just now out of that the first one. Now you see the whole thing how they have based the rhythm, the music, the poetry and the combination of everyone. How they have worked it out. Just see this point for about two, three minutes it will play. And it's a folk song. It's a folk thing. It's an extremely fast, fast music, folklor.

Absolutely what you can call the top speed it starts. So they said Nirguni, the one who was without any gunas, without any form has appeared now on the scene to give us realization. It's such a speed but it conveys and communicates the thing. Just after when they have said it that this is the thing. Only listen to one and you will understand. Just put it little forward. Little forward than this. Now that's all. Now start it. No, no, not this one.

The other way. Just on the other side, on the other side. That's a folklore, just an ordinary. Now you also catch hold of your folk lores here. Must be very fast, I'm sure. Get hold of your folk lores and their tunes and set into that. That's the best way to do it. They can be very fast. This is just a folklore and a folk style called Launi. On that it is best.

It's very fast. This is the first one. In this one the first. Now just listen to it and you will understand what I'm saying. That's an example I feel. The poetry is very high class, very high class poetry. The style is folk. It's the first one and then you stop it. You see that the one you brought is no good compared to what he was. Doesn't that know?

It's nothing, nothing compared to that. That day he was in a different mood. He was too tight together. And what will I have is the enlightened awareness. It's a colloquial but yoga. It's a village or yoga. I'll ask her for yoga. Now they have changed the tune you see. I will spend nine nights in her bhakti. My father-in-law is the banditly.

I'll give you ma. It's a woman's song. She says my father-in-law is the variety and my husband is the ego. I'll give them up. What is with him? Both are the enlightened awareness. I'll make my flowers of that. See now. I'll kill the maisha sura. All those who are bad condition is me.

I'll take them as bad eyes from my mother. I'll become unattached to everything. I've left the ego of my husband behind. I'll turn the anger. They are my relations. I've left them behind. I've asked mother for yoga and I've got it and kept it with me. Then I have given her back by spreading it all over. That is how I've got rid of all life and death cycles by giving all that back. The village style is absolutely beautiful.

It's a very, very fast song with very deep penetrating poetry, very penetrating. This is how one should understand. There has to be Sahaja Yoga words, there has to be Sahaja Yoga ideas, there has to be all these things. Otherwise we have not achieved it. Even his songs are like that. Like he says Agnya Chakra. On the Agnya Chakra I've got a bundle, bundle of love. So why have you stopped? Now open my Sahasrara. Mother, open my Sahasrara.

Let's talk of these things in our poetry. In English language you must talk of these things in this way. I was happy in the previous one. We talked of Sahasrara and all that. Let people know that you know more than them and that you have a deeper understanding of everything. That's how it should be brought in. So we have had very nice music. Thank you very much. Tomorrow again we are going to have the music of the puja. So may God bless you.

Hope to see you again tomorrow morning. All right? There's another one. You've got not ... He's the born realized. He's done some, he's a Muslim, but this recording is not good. The other one is good. Just play a little bit more. Something is floating there. Just please be seated.

Five minutes more. Then he is going to get the proper recording. Music is very important in these modern times, and one has to concentrate on that. But the poetry has to be penetrating, that's the point. And by saying all these things, you see, you'll create also curiosity for Sahaja Yoga, by using these words. Short circuiting. I think all violins is due to that, all over the world. Ha, now, what's it? Anybody else here who hasn't got it, who is a new person, you got it, madam? Just see all of them, all of them.

Those who are Sahaja Yogis sitting here, watch them. See? If all of the new people you know who are the new Sahaja Yogis, new people. Just have a look. Left Vishuddhi, don't feel guilty. If you start feeling guilty, vibrations will disappear, not to feel guilty at all. So, Raji, are you feeling guilty? While people are working on you, please just try not to think. You will know whatever you have to know and everything you are going to know. But just don't think now.

It has to happen. We know it is real. It is real. Whether you doubt it or not does not change to the fact that it is true. But just now you have to get it. So please try not to think just now. It won't help. Just a noise, that's all. Anybody, you just go and see all, check all the new people, you know who are the new. Come forward also, here some are sitting, new people are sitting here.

Just see. What do you say? Left Vishuddhi, tell him not to feel guilty. Just terrible left Vishuddhi. Just see this, madam here, lady. Are they all, realize souls here? Tell him to say not, I am not guilty, tell him to say. Keep your eyes open. Jameel, you have made copies of that? Got it?

Warren has. No, only one. This one I sent also with somebody for Warren. And now. Look at this lady, what are you doing? The Sahaja Yogis are sitting there, why don't you see them? This is what the Christ Disciple did when they got their realization. They said that they were moving their hands in such a way that people thought they were mad. Of course all mad people think all the sane people are mad, what to do? All right?

All the new people who have not really felt the cool breeze, please raise your hands. Everybody must be attended to. Just see there, are you attending? Who is there? Caleb? Is it all right? He is raising the hand there. Vishuddhi, put your hand on the Vishuddhi. Terrible Vishuddhi. This is the Sahaja Yogis from Nasik have sent a tape for you all.

We are telescopically working one program into another. It will work out.

1985-0901, Shri Vishnumaya Puja: Power Of The Sister

View [online](#).

1 September 1985

Power Of The Sister

Vishnumaya Puja

Southlands College, London (England)

Talk Language: English | Transcript (English) – Draft

Shri Vishnumaya Puja. Wimbledon, London (UK), 1 September 1985.

Today's Puja of Vishnumaya, who was the sister of Shri Krishna, was not scheduled as such in an international pujas that we do. But they say for the love of God when all the devotees assemble, God also has to break many rules, and that's how this puja has been accepted to be done. At least once it should be done, I think, was a good idea. By your love and your devotion it was desired, and so this puja is going to be performed.

It's just spontaneous that I happened to be in England at this time, because this puja if ever had happened, would have happened in India. Because this is a puja of a deity, Vishnumaya, the seed of which is not easy to plant in the Western countries.

Now the whole Shakti programming has been done in such a way that we have Mother as a Shakti first, the Primordial Mother. Then we have three shaktis coming out of Her, as you know – Mahakali, Mahalakshmi, Mahasaraswati. And then we have children from them: brothers and sisters. So before the power of what we call the wife or the spouse was created, is the power of the sister is created. So, as you know that Brahma, Vishnu, Mahesha were born to these three Shaktis, and they all had sisters. And their sisters were married – like Vishnu's sister is Parvati and She was married to Shiva. Is very important to understand that these three types of powers always play on the chakras. And if you understand these three powers, how they play, then you will understand what is the importance of Vishnumaya is. Vishnumaya is the power of a sister in a family. So the female is the power, and the male is the kinetic power which asserts the powers of these three powers which surround him. So when the male power comes in, all these powers become helpful acting associates with that power.

Now Vishnumaya's power is very important to understand, because Mother power is to protect your innocence, because that is the most important thing. To protect your innocence is the Mother's power. Now, Vishnumaya's power is to protect your chastity. You don't understand sometimes what is chastity and what is innocence. Innocence is a power which is not acted upon. Like we have electricity in our house, the electricity exists like innocence exists within us; but enactment of that is done through chastity. A person can say, "I did this very innocently" – no, he cannot. Because whatever you do if it is innocent, cannot be harmful to your character, to your innocence or to your righteousness.

So those people who say like this, that "I did it innocently" are wrong, because innocently if you do anything it becomes chastity. So when innocence is practiced it becomes chastity. You must have respect of your chastity. Chastity is the one which is Vishnumaya's power within us, Gauri's power, is the pure virgin. She doesn't marry. As you know that Vishnumaya was created, just after Her birth She was killed by Kamsa.

Now to understand the significance of chastity within us, we have to know that chastity is the foundation of all dharmas. Unless and until you have sense of chastity you cannot have dharma. Dharma is not possible because that's the foundation. It will be a house of cards; if you do not have the foundation of chastity it will just collapse in no time.

So is a very important thing is chastity which has been challenged in the West throughout, and that's why I'm saying is difficult to sow the seed of chastity in this country. And that it should happen, there must be some divine plan I think, that it has happened that this great puja should be performed here. It's not a easy puja to do – is to be done by people who are innocent, done by people who have lead a very religious life; those who have been very chaste, have respected their chastity. But now as you are

saints, before you everything is pure and good, because now you have been leading a saintly life. That's why chastity has become awakened in you, and chastity works in you as Gauri, as your kundalini. So if you come to the essence of religious life, of righteous life, of Sahaja Yoga life, is chastity. You cannot diversify it. Now this chastity gives you the maryadas, means delimits you.

(Why are you sitting here? Go further, it's better to be in front. This is – you are not doing the puja. If you are doing the puja, then you sit here. Otherwise, better sit down. Better get My vibrations there, in front. Here, come along.)

So the chastity is the one that gives you maryadas, gives you the limits. How does it give you the limits? Like the, in the sky is the lightning. When the two clouds, who are like Sahaja yogis we can say, came out of the sea and pure water is there in the, those clouds, and they have to be poured out; when they come closer together and cross their limits of their ego, or fight with each other or in any way clash, is, there is this chastity, this lightning that takes place. This lightning which says that "You are wrong. Why are you fighting among yourself? Why are you crossing each other's ego?" That's the sister's job. Yesterday we have had many sisters. Now the sister's job is not to take sides, but to show that if you cross your limits of your brotherliness, then there will be a lightning.

Now this power of lightning is a part of the power of Shri Krishna which He took it out from Himself. That's why He became such a sweet, gentle incarnation. He took it out. He said, "Now you've become My sister, and every time they try to misbehave you better work it out." And that's how Shri Krishna became such a gentle and a very, as they call it, romantic incarnation; because He took out the sisterly part away and He worked it out. But She was always with Him and She worked with Him; because the sister in the family has to see that the brothers don't fight, they are all looked after well, that they are not challenged by others, that she gives them the maryadas how far to go – how far to go.

Now it's very important, very, very important for all of us to understand that Freud and all these nonsensical people brought forth the theories to challenge Vishnumaya, so that we should have all kinds of funny relationships, which is an impossibility, is a wrong thing. Now if there is any relationship like that between brothers and sisters, for seven generations the family suffers from terrible diseases – seven generations. But if there's another like Freud-style relationship, then fourteen generations the family has to suffer.

So the limiting forces of Vishnumaya are such that your ego is controlled, your superego is controlled, your family is controlled. Everybody is under control, under the guidance of this pure power of Vishnumaya which exists within all of us.

And the saddest part is that in all the Western countries Vishnumaya is sick, absolutely sick. I mean, I have lost My hearing even, up to that point it has come, on the left-hand side, because the sense of chastity is completely lacking. We have to forget about the people now who have no sense at all, but now we are Sahaja yogis. So coming to the right point, we have to say that, that many people have still some lingering funny ideas, like "I have a good friendship with that gentleman" or "I'm very friendly with such and such gentleman" and all that. It's not a maryada then. You cannot have friendship with – between men and women, you cannot, it's absolutely absurd. In the West the whole culture is funny; because if you go to a dinner party you are supposed to sit with somebody's husband on both the sides – horrible! But in the East it's not done, because the Vishnumaya is against these things. She will see to it that husband and wife sit together.

Now here, as you know, the chastity part is so much missing that our left Vishuddhis are catching. And when I talk about it, it catches more. Now when you say you are not guilty, you are actually admitting it to Vishnumaya, to your own sister, saying that "I am not guilty." But She doesn't like you to have the guilt upon you.

The wife may like you to have the guilt. She may like that you should have the guilt, because she thinks her power is challenged and that she has somebody who is her rival. But not, not Vishnumaya; the sister does not say that.

But a brother and a sister are never friends. Now in a group we are sitting here. Like that, in any group a brother and a sister, they are, they know that they exist as brothers and sisters but they don't cling onto one person, they don't talk to one person, they

don't get friendly with that sister. Like once we had a big fete with these Christians once, I remember, and I must be having at least thirty cousins and four, five brothers I had at that time. And we went to that function, and among Indian Christians we have Christians from all kinds of stratas. So there were some vagabonds I think, they passed some remarks about us, we sisters, you see. We didn't know we had so many cousins. They all shot out, you see, just like jack-in-the-box, and they all took over and started beating those boys.

And then we realized so many cousins we have. Otherwise we never knew; they were somewhere, we were not talking to them much, we were talking among ourselves, our friends, we girls were talking to each other. Suddenly we found we have so many cousins and so many brothers. It was most surprising that we should have so many cousins there we did not know.

Immediately they jumped on the protection of the chastity of their sister, because she is the basis of their chastity. But normally you don't talk to your brother much, nor the brother talks to you so much, you don't get friendly. But at the time of difficulties, at the time of maryadas, at the time of consulting about something that is dear to the family, the sister comes in.

Recently My own brother, younger brother, wrote a letter to Me because there's a problem in the family. Now My mother is not there, and normally a sister is better because she is easily available to you than the mother. Mother is so busy with the whole family, the whole work, you know what she's doing. So the sisterly feeling is very important.

Now just imagine that our left Vishuddhi is so bad. It is, of course, because we have never cared for our chastity, we have not respected our chastity. In India it is not so. Women and men all respect their chastity very much. And I've asked some foreign-going boys, they said that "Though we were doing all wrong things as they were doing, we all the time somehow knew that we were doing wrong." I said, "How is it?" He said, "There's something like a sister's relationship."

But now I can say that Indian men are also becoming just like you people, and have lost their power to keep their chastity. The men must respect their chastity, because they think they do not owe anything to the chastity.

And if the basis of your spiritual existence doesn't exist, you'll collapse in no time. For that I have many a times said that put your attention on the Mother Earth, the green. Green is the color, if you put your attention into that then you will be saved from these errors you are committing of adultery all the time, your looking at others' sisters, others' wives, others' daughters.

So the relationship that is now being expressed, as you know, is of a daughter, of a sister and of a mother, which is a very, very pure relationship. So much so that now, supposing you use your brains too much, then why does your heart catch – have you thought of that? Why does your heart catch when you use right side too much? What is the reason for catching your heart? Must understand this, it's the same thing. The relationship of, say, Shiva is to Vishnu in two ways. Firstly Vishnu's wife – the sister, He has married. All right? Then who is the sister of Shiva? Shiva's sister is Saraswati. If you work too much on Saraswati, heart will catch. It has maryadas. This is how the intermarriages took place, by which the sister's relationship is worked out to keep your maryadas of your chakras. If you cross that, you suddenly get into the left or the right because you have crossed the maryadas of that.

Now this sisterly relationship existed in other incarnations also; like Mohammed Sahib had a sisterly relationship with – actually what we have to say that His sister as such was Ali's wife, but She was born to Him as a daughter. So they can be born as the daughter or as the sister. She was born as Nanaka's sister, Nanaki. She was born as the daughter of Mohammed Sahib. So it could be a sister or could be the daughter of an incarnation. But daughter and sister are innocent, pure chastity. Now think of it, that those people who cannot understand the importance of chastity, how can they talk of any laws whatsoever? – because "laws" means maryadas, and it has the proper sense through the power of Vishnumaya.

Now you might say that not to steal anybody else's thing is also not proper, because it belongs to somebody else. But who will tell you? Who is the one that is going to tell you that this is wrong? Of course, there is police, but who has told? The lawmakers. Which part of the unconscious has played is the Vishnumaya; because as soon as you steal something you feel guilty. In the law also this word "guilty" is used. And guilty comes from the left side, is Vishnumaya. So how important it is to have a sense of

chastity.

But we are very divided people, and those who have moral chastity may not have material chastity. Those who have got material chastity may not have moral chastity. Moral chastity comes first, that's very important, because it is innate. And if your moral chastity is perfectly nourished, then automatically the material chastity comes in. But the effect is the same. Whether you do money cheating in Sahaja Yoga or whether you cheat morally, your left Vishuddhi will be caught, and the whole problem will start from left Vishuddhi.

Now supposing somebody tries to cheat in Sahaja Yoga, want to take away the money of Sahaja Yoga or something like that. Immediately his left Vishuddhi will be caught. As soon as the left Vishuddhi will be caught he will start behaving in a funny manner, the whole catch will be shown. If you become immoral also the left Vishuddhi will be caught. Now the whole guilt part comes from there.

Sin against the Mother could be also an insult, in any way answering back to Mother. Many people have a habit, I've seen, of saying, "No, Mother." "No" is never to be said, because if you say "no" that means you go to the left Vishuddhi. The Vishnumaya power will not tolerate your "no" for anything at all. Many people have a habit of saying this, "No, Mother." This is not to be done, because once you catch your left Vishuddhi all your left chakras become weak, because the chastity which is the basis of all the chakras is weak.

So how much important it is to understand the value of left Vishuddhi. All of us catch on left Vishuddhi, and we do not think that it is such an important thing. But we say, "Oh, left Vishuddhi catching means I'm feeling guilty." We do not understand that "What have I done? I have crossed the limits, that's why is showing there. I've neglected some kind of a morality. I've gone on a wrong path against Mother and Father, that's why left Vishuddhi's catching."

Left Vishuddhi is the indication of the mistakes, of the wrongs, of the sins. We can't afford to have left Vishuddhi, Sahaja yogis cannot afford to have left Vishuddhi.

To add to the trouble, they smoke, they take all kinds of things. In India they take what you call tamakhu, is a kind of a – what leaves are these? – tobacco leaves, and they think they have done no wrong. But left Vishuddhi catches. Left Vishuddhi, in a way, is the gateway to all kinds of problems for yourself, so be careful not to feel guilty about anything.

Moreover it's a very vicious – great vicious circle. For example, somebody has done something wrong. I have decided that I have to tell them on their face whether they like it or not, this is wrong, as far as possible. Of course, I try to play sometimes tricks on them to understand, if they do not understand My telling them – up to a point. And then I tell them that "Now you better get out. I cannot have you in My body any more." So I throw them out of Sahaja Yoga. Once they're out of Sahaja Yoga at least My headache is over.

Now what I have seen that when this negativity starts acting, people, instead of facing it, facing the mistakes that "I am wrong, I should not have done it, it's a wrong thing to do," start giving explanations. Once you start giving explanation, this left Vishuddhi starts becoming like a bloated big lump, and then there's no possibility of curing, no possibility of cleansing.

So people start giving explanation, "Why I did it, why I did this." Once it is said is wrong, is wrong; to be accepted, "All right, next time I'm not going to do it, I'm very sorry." But "sorry" seems to be a very difficult word for at least Western Sahaja yogis and some of the Indian Sahaja yogis also, to say, "Sorry, I'm very sorry." Indians never feel guilty, is a good idea, but they never say sorry, so it's just the same.

Now one has to understand that when you have committed a mistake, you are a human being: to err is human and to forgive, divine. But you must know that you have erred. If you go on giving explanations then one thing is definite, you do not understand that God knows everything. If He says you have done wrong, then it is a wrong. How can you challenge, how can you say, "This is the reason I did it. That's the reason" – it's the thing one must understand. Because this is the power of electricity, you must

understand, gives you a shock. It shocks you. And then you realize that "I have done a mistake." So don't create a shock for yourself. Do not behave in a manner that ultimately you end up with a shock.

It's – of course, the Mother's power is so forgiving, Sadashiva's power is so forgiving that you are allowed, and allowed, and allowed to continue with what you are doing, for a while. But it's been told, is explained to you that this is wrong. But supposing you cross your limits absolutely, then suddenly the Vishnumaya appears and the whole thing gets exposed. In Sahaja Yoga you get exposed. So one must know that though this power is so helpful, so guiding, so improving and nourishing and protecting, still – up to a point. Otherwise it is She only who exposes you, because She can't bear any more this nonsense from you. So if you go on like that, She'll just see to it that She is exposed.

You have seen people have been doing all kinds of filthy things. I have known many prime ministers and all these presidents and this and that, when they die – exposed. Nobody says that such and such person was a chaste person. Very few leaders of nations have got this certificate that they were very chaste people. Chastity is a very, very rare certificate they get. Because once you get a power in life then you think you have a free hand, you can be and you can do what you like. You can be a chaste person, you can be any way unchaste, you can do what you like. You become sort of overpowered with this idea that "I have got all the powers, now I am very well placed." And that becomes a complete delusion for you, and you forget that chastity is so important. So the higher a person is placed in life, the higher positions he occupies, the higher what you call the ego-pampering stuff he gets, the more he presses down on the left Vishuddhi. So such a person escapes into the left Vishuddhi, because in his heart of hearts, in his unconscious he feels guilty.

And the whole thing goes as a guilt, guilt in the left Vishuddhi. And when it goes as a guilt in the left Vishuddhi then it's a difficult situation, because such a person, he becomes extremely sensitive. You say anything to that person, he feels more guilty. You try to cure his left Vishuddhi, then he becomes even worse. It's a very bad situation with left Vishuddhi people, and they are the people who have left Vishuddhi always give explanations.

A person who has right Vishuddhi will be arrogant, but left Vishuddhi people have a very sly method of giving answers back and explanation for everything. Whatever You say, they will say, "No, Mother, this is this, this is this." This is one thing. Not only, it doesn't end there, it gives you sarcasm. That's why in the West people never talk straightforward, it's always sarcastic. To talk straightforward means they think it's stupid, is unintelligent, if unless and until you talk in a very sarcastic manner which sometimes, you know, it's difficult to reach. That's how in a very crooked way they talk. And that crookery comes through this left Vishuddhi problem.

If your left Vishuddhi is so bad, you cannot achieve anything that is sweet, that is beautiful, that's appreciative. Left Vishuddhi will never appreciate. Those who suffer from left Vishuddhi can never appreciate another person, can never. It will have its own say, it will think, "I'm the best" because it has to exist, that problem has to exist, so how? It's a kind of a perverted ego that doesn't want to accept that anybody can be better than me, that anybody I have to follow, that I have to take some lessons from another one.

I've had many examples; I see specially people who are with Me, I find they get into left Vishuddhi very fast because they lack in protocol. Once they start lacking in protocol they go into left Vishuddhi.

So to be with Me is a blessing, no doubt, but also one has to be very, very careful that you do not cross the protocols.

Do not try to come over-forward, just prancing. Some people have a habit of crossing the limits, and as soon as you cross the limits left Vishuddhi is created. There should be awe for your Mother, there should be respect for your Mother, which is guarded by left Vishuddhi.

Now this a very hidden power of Shri Ganesha. What you call is the power of Ganesha is left Vishuddhi acting like chastity. Ganesha's power are all expressed through left Vishuddhi. So those who believe in Ganesha, in pure innocence, must know that in your everyday-to-day behavior, in everyday-to-day action, there should be chastity. Ganesha is expressed as flowers of

chastity.

And just see, in the divine law if there's no chastity, how do you delimit people, how do you make all right, how do you cleanse them, how do you make them evolve? Supposing a tree is growing and there's no limit in it, it just grows like a wild thing, it has no limits, then what will you get out of it? Nothing.

So to make a person higher and higher, you have to limit it. My father used to give a very good example of this, that if you take some wheat, the wheat

(You please now don't disturb. If you want to go out you can go out, but don't disturb the people, anybody moving about.)

This is also another thing is, you see. All these things are nothing but the upheaval of the left Vishuddhi. See, all this show-off or disturbing or trying to be overpowering, or very forward person or bumptiousness, all these come from left Vishuddhi, because you want to overcome your left Vishuddhi so you do it. And then this is added to it. The more you try to overcome it, the more it is added to it.

Now the father's story I must tell you, that he said that you have got the wheat and if you spread it, it just fritters away like attention does. But if you put in a gunny bag, in a bag, you can heap it up and it can achieve a height. In the same way, if you fritter away your attention without chastity, it spreads out; it has no limits, it has no forms, it had no shape. But if you delimit it, then you become higher and higher and higher, and you can rise higher in your spiritual life. As you are the people who want to lead a very spiritual life, you must understand that left Vishuddhi is to be corrected.

Now, how do you correct your left Vishuddhi? I get sometimes very tired with them, really to be – I get very, I just give them up. Because if they are catching and you tell them "You are catching" they become even worse. What a vicious circle it is. What is the cure for it? How to break the vicious circle? – is by facing it. Should say, "What, you are feeling guilty for what? You're doing the same mistake again and again, and still you're doing it." You should give all injections to yourself.

But instead of that they start telling Me, "No, Mother. No, Mother. No, Mother." You tell yourself, "No, myself. I have done this today, tomorrow I'm going to do it, day after tomorrow I'm going to do it. Stop it now, stop." And stop at this point. There you exert your Vishnumaya power. Vishnumaya power has to be neutralized, if so, by your mistakes; but if it has to be brought back into its power, you must use Vishnumaya's power by giving yourself shocks. Then only you can do it. So on that point, on the Vishnumaya point I really fail you. You have to do it.

And that's why I was thinking about this puja that when you people are doing this puja to Me, if I say anything it will create more Vishnumaya in you. But that's the easiest way to manage things, you see – "I am feeling guilty" – you're finished. "I have taken the punishment, I called myself guilty." It's like in the court the jury says you are guilty – all right, accept it, "I am guilty," but no punishment, take no punishment. If you have done wrong, then punish yourself.

Now there are two ways people punish. One is like some people punish them by saying that "I will not have my food." But those people who have a habit of not having food and this thing, can also become aggressive with that kind of a habit to trouble others by not eating food. I mean, human beings are very crooked. They know how to kill themselves with a crooked knife all the time. So that's not the way you can correct yourself. If you have to correct yourself, then you have to face yourself in a proper way. Supposing you have done something wrong, then you should do something that you would like to do normally, and punish yourself. You should, you should ... I am sorry, you should not do something that you would like to do normally.

Like correcting yourself; somebody is, say, very fond of the gardens, of flowers. When you do some mistake you don't see flowers for some time, just close your eyes for flowers. Now there are some people, supposing, who are fond of singing, so if you do mistakes then just stop singing. That's how you have to shock.

You must know Vishnumaya is a lightning, and the lecture has to be like that. It cannot be that soft one, as Shri Krishna was. It's

a very powerful thing I'm telling you, and may God awaken that power within you of Vishnumaya. It's the most powerful thing that a human being can have, is the most auspicious thing; you become a holy personality. This is one of the ways of getting God's realization.

It was a nice question aptly asked, right time yesterday, is to establish your chastity – not by giving bandhans, taking vibrations from Mother and then getting lost, not that way: you yourself correcting yourself morning till evening, and facing yourself and not feeling guilty, and learning new things. All the time is the sister who teaches you, all the time, how to be better and better and better, not the Mother; because Mother you can say, "No, Mother." To a sister if you say – electricity, all right? Try your fingers in the plug and you will know – no explanations!

With this understanding, today we are going to do the puja for the establishment of our chastity, chastity of our emotions and chastity of our mind. Now whatever you have done so far, forget it, forget the past. That is very important also to forget the past, because you see that's a very good way of explaining, "Because I had this, that's why it has happened. My mother was like this, that, and my father was like this ..." Mother, father, everybody you forget now, you belong to this family, which is a holy family. People who are saints sitting here, among them you are. And automatically these laws will start working, and I will not have to tell you whether you be friendly with that person or not friendly with that person.

You see, interest in another sex all the time is not a sign of chastity. I mean, it's horrid, absolutely ridiculous, you become stupid. Like some men know so much about what women use, perfumes, this, that. What's the use? Are you slaves of women, or what? They become experts on this nonsensical thing. You are men, live like men. And women have to have that sense of chastity within themselves, because they're the powers. Why are you wanting to become like men? I mean, you are the powers behind them. And women must look after their chastity. For that I must say, I must bow to Indian women for that, the way they are humble, the way they are chaste, one has to learn – of course there are many who are not also – but the humility that they have.

There's only one category which should not have humility: that is the incarnations. I cannot have humility, sorry to say. There are certain qualities you can have and enjoy and cherish, I cannot have. I cannot humble down Myself, cannot do it, I'm sorry – I'm not supposed to do it. No incarnation was humble; they cannot, because they have no guilt. I have put so many guilty people in My left Vishuddhi that My ears are getting blocked trying to clear them out. If you can clear out your guilt My ears will be opened out, My trouble will go away. So please, I request you to keep your left Vishuddhi all right. Don't feel guilty, be in the center. Be in the center, watch yourself and face yourself, shock yourself, correct yourself. Only such people will ascend.

Another way is meditation. With your left hand towards the photograph, with the light there, right hand on the Mother Earth, you can work it out. Put the light over here, give a bandhan to your left Vishuddhi, you can work it out. But these become rituals if you do not do it from your heart. So first of all face it, mentally face it fully, then do it with these things. Emotionally understand it also, that the emotions you have should have no guilt in it. So for all our practical purposes we are not to use all such words which shows our guilt – but humility.

Humility is very different from a guilty person. Guilty person is the person who is under duress, under pressure, but a humble person is a free person. He is humble in his own freedom, in his own exuberance. Like the trees, when they are loaded with fruit they just bow to the Mother Earth. Like, if you go to the sea, you'll find that all the trees around the sea, specially the coconut trees, all bend towards the sea because the sea has given them that speciality. The water that is in the coconut comes from the sea. So all of them have that respect, that humility towards the sea. In the same way a person who is not guilty only will be really humble, because guilty people, as I told you, are aggressive by their sarcasm, by their nasty words, by their answering back, by their explanations.

But a humble person is a free person, free to be humble, free to be kindly, to be gentle, to be compassionate. And that sort of Sahaja yogis you have to be, so that when people meet you they're impressed by your humility. But humility doesn't have any subservience – innocence and humility.

I, I lack that quality completely. I cannot be humble, and you should never try to humble Me down because that is not to be done.

But nobody can say in My behavior when they meet Me that I'm not humble. I act as a very humble person. I can act as a very humble person but to be very frank, I have no humility of any kind within Me, no humility.

Compassion is very different from humility. Humility is a human quality, is a special quality only the bhaktas have. Only the bhaktas have, it's such a beautiful quality of taking the showers of bliss. The one who gives bliss cannot be humble because it cannot take anything.

It's the only human beings who are humble, and who can take it and achieve it and receive it. And the person who cannot take is so lonely, so lonely. Such a person cannot get companionship with anyone, because it has to give, and give, and give. It's so lonely, and has to face everything oneself. Those who are humble can only become friendly with each other, can share their problems with each other. I cannot, because you have no solutions. I have to solve My own problem. So the humility can only help you to articulate and to have rapport with your friends, everyone, share your difficulties.

But again I have to warn you because it always happens, your humility should not be sympathetic. Humility is a detached person, it's a detached quality. It's not a quality that gets attached to one person or second person. It's a humble style of life where you are not arrogant unnecessarily, you don't shout at people. But in India we say the cow is a very humble animal. It gives its milk, it provides everything, it doesn't attack anyone. So humility is such a guard for you. Of course, sometimes people take advantage of humble people, doesn't matter. As long as you have not lost your humility, everything is all right.

But people lose their humility. When people try to trouble them they become left-Vishuddhites and then they lose their humility, and that's one thing one should not lose; because if you have to keep connection with the Divine then you have to be humble. There's no other way. If you are not a humble person you cannot keep the relationship. See, two qualities, like a plug and the socket. The plug has to be the plug, the socket has to be socket. In the same way if you have to get something out of the Divine, you have to be humble people. Through arrogance you will not get anything, through aggression you'll not get anything, through anything

Some people also feel that "I love Mother," but that love is to be expressed through complete humility. That's the only way, that's the only channel through which you can approach Me, there's no way out.

So we end up today on a very high stage. It's the beginning of God's realization. But you must speed up with Me. It's not easy to keep speed with Me, so you have to speed up with Me. If you have to go towards God's realization, first establish your sense of chastity and humility.

May God bless you.

(So now, we start our Puja. You can wash My Feet if you want. The Ganesh Puja has to be there; one Ganesh stotra.)

Now for this you have to judge yourself. I mean, you have to judge yourself not to accept guilt, but to judge yourself, "Am I a very forward type of a person, do I go forward all the time? Do I sit all the time before everybody else? Do I try to be arrogant to Mother? Do I say 'no' to Mother? Do I behave like ... "

And see all these points within yourself. It's not for others, it's for you to see, "How far I go? Am I presumptuous, am I bumptious? Am I do things which I should not have done?" Like that you go on into this thing. These are symptomatic, symptoms coming from inside, and once you understand your symptoms, "Oh, I am that. All right, no more." Face it, tell yourself. As soon as you say, "I'm not guilty," it doesn't mean that you do not face it – you face it.

(All right. We'll have the washing of the Feet.)

Today I'm sorry, only the virgins can worship Me, only the real virgins can worship Me – little girls, if there are any. Hallo, there are, they are coming. Come along, come along, come along, all the children. Hallo, come up Nice frock! Ah, ha! Ah, ha! Oh, very

nice dress, Athena! Come, hah! Now, where are the others? Come along, all the children, all the children. Only the children can do that. All right, sit down, sit down. Come forward. Oh, somebody's wearing a sari! ... All the children. Sit down, sit down, sit down. All the children have to sit down here, all right? Hallo, India, how are you? Be careful of this light, all right? Can you, can you put that to one side a little bit, for the children I'm rather worried, and then we can enlighten it. Mmm ... ah, thank you.

More are coming, they are in the coming. In future we are going to have lots of them, and maybe you will all have to sit outside. Now they sit outside; after some time you all will have to sit outside! That would be the best! They'll all say, "Out, out!" Let them grow! A new army's coming forward.

I think you get ... can do that. You give it to him, he'll do it, he'll just ... he'll do it. He'll do it carefully now. Come along, come along. Gavin, you move that both sides just a little bit. Hallo, come along, this side.

Now all the little ones should come forward first, all the little ones here. One – all of you are little ones, all right? Now, who are the littlest? Now, is there anyone else coming up? Sit down, sit down, sit down, sit down. All right, you come here, you want to come here? All right, now, give him a chance there, all right? Now let it be. Now bring him here. Now, all the girls should come first, and all the boys later. Should we do that way, or should we have the little boys first? Little boys is better, isn't it – you are sisters, after all. Now let's have the little boys first, all right. All the little boys, and then the sisters will do that. Now who are the little boys? Ah ... all of them. Now the sisters have to wait for a while, all right? See, see the thing, see; how easily acceptable this is. All the sisters – now she's a sister – now come along, all the sisters have to go back. Did she follow? All right, you stand there. All right, tell her. You stand there. You come forward. All right. Now all the boys, come along. You come here. All the boys have to do it, all the sisters have to wait. There's the – there are no boys there, no more? Come, come, come, come, come; come! All right. Now, everyone

If Pat's son is there you can call him, Pat's son, all right. He will do it. Everyone else should sit down. Ah, good. Now all the sisters, all the sisters are sitting down first. You see, the boys are doing first, all right? All the sisters are standing there to look after the boys. Come along. The boys have to come here. Come, come, come; come, come All right, let him sit down, he's the boy. Come along, sit down, you are the boy! Hah! You're a boy? Those who are boys must sit down. When you sit down, he'll sit down for a while, he'll sit down. He's a nice boy. Not to be shy; nobody has to be shy in here, all right? Hah! Now come along, all the boys, those who are shy are not boys! No, he's a boy, he's good. All right. If you are boys, you should not be shy. Only the girls are shy. (He's shy. It's all right, don't force, it's all right, don't force the children.)

(Ross is here? He's not here? Come along. Now you look after that side. Give him, so that he'll do it. You have to wash My Feet. All right, come along. Say the mantra of ... just say it Into your hands. Please leave it to him, and you have to wash My Feet, all right? Now, be careful with that. You see, that's why I have called you, because they are small children.)

[Mantras are sung.]

(Now, wash My Feet. Tell them how to wash. Now, one by one, come along. Wash My Feet. Yes, Markandeya, you wash it, all right. Come along, all of you, wash it. Wash it, wash it hard. All right, we'll, we'll have a second group, all right? And next we'll have second group also. That's good. You rub it. Rub it, rub it now. Rub it. This one also. Come along, wash My Feet. Dennis, let them ... wash My Feet. Come, wash, wash. Wash, wash, wash. Now come along – hallo! Come, wash My Feet. Wash My Feet. Good. Good. Now Now the other boys should do it, all right? You've done it? All right, now the other boys should wash now. You've done it, Hanu? Washed it? All right The bigger boys. You come along. Let them wash, all right? Nanaka? Now let them wash, all right? Now you get up. You get up now? Markandeya? Let them come. All right? Ah, that's good. You also ... Hanu? Let them come. All right? Come forward Now, come along. Done, all right? Now let the girls come in.)

["Ganesha Atharva Sheersha" is recited.]

(Now the girls come in. Let the boys go, boys have to go. You didn't do it? All right, ask him to do You come along, wash it All right. Now, all of you should get up and let the girls do it. All right, you all get up now? Boys have to wash. I think he has

washed. You washed it? No? All right, come along, come along Put the water here. Let him come All right, come forward. Let him come. Good. Get up, Nanak, get up. Danya? Just a minute, just a minute. Some of you – I'll call all of you one by one, all right? Now, wash it. Wash it now, wash it now. Just help here)

(Done! Now, now, let the others come in, now. Get up now. Girls have to come in now All the boys have to go Nanaka, you get up now, get up, get up nicely. Let the girls come in. Now, come on Where is Olympia? You stay here. You stay here. Stay here. Girls have to stay. Boys can go They have to go now, because this is the girls' puja Both the hands All right? Now wipe your hands All right, put it on your head. All the girls have to sit here. Olympia, where is she? She's coming. Sit down, sit down, sit down, sit down. All right. Olympia, come. All the girls You washed, have you? You've washed, all right Take out this one, let's take out this one You, you can also wipe. You can wipe Do it hard.)

Now take the names, hundred-and-eight names straightforward, because that's really the Gauri's names.

(Hard. Rub it hard. All right.)

[Yogi:"Shri Mata. Om twameva sakshat, Shri Mata namaha..."]

No, no. You must take My name, Gavin, otherwise vibrations don't flow. You have to say full thing – what can I do, because there's the limit.

[One-hundred-and-eight names recited in full.]

.... (Don't wet the cloth here Kevin, you stay on this side. I'll tell you whatever it is. We'll ask you for something. You stay there, all right?)

.... (You want to do it? You can come. Be careful, all right? Because everything comes in the photograph.)

.... (Now just a minute, just a minute. I'll ask everybody to help. Now don't fight. Everybody will be doing it Girls will go away. Just put it here.)

.... (Thank you very much It's all right, rub your hands like this. All hands become red. All over. Rub it like this all over, all the fingers)

Do it with your heart, because what is happening is that it's all mental. Do it with your heart. You, what you are saying is saying to Me; I'm sitting before you – fortunate people! Do it with heart, then only it will be – open your heart, and do it with your heart. Come along! Without feeling guilty, that's very important.

(Let's have the Aarti. All the children should go down, all right? You have done it? Are you Kevin? You stay here, two of you.)

[After the Aarti the yogis recite "Om Nama Shivaya."]

Just say "Vishnumaya" – that's all. Today is not Shiva's Puja, and without His Puja how can you take His name? Just say Vishnumaya: "Twameva sakshat Shri Vishnumaya "

May God bless you all.

With Shiva's name both My Feet have become absolutely frozen. All right.

(All right. Bow down)

May God bless you all. May God bless you all. May God bless you all.

SECOND DISC

I think you'd better go and have your lunch.

[Yogi: Mother, there was such a big heart catch these twenty-four hours.]

Open your hearts is the point. Why don't you open your hearts? Open your hearts. For frivolous thing, nonsensical thing we open our hearts, why not for God? Open it! You are made lotuses, but open the lotus Ah Ah!

The day should come when we should have Shiva's Puja in England, let that such a day come. But to do Shiva's Puja is not a easy thing, you know. You have already reached one stage – Vishnumaya Hah! Open it out. Unless and until you open your heart, your Brahmarandra cannot be open, your Sahasrara cannot be open. What are you worried about – lunch? I can stop all their watches, if you want!

All right. Now, come along, let's have it. What a nice thing. Now go ahead, have your lunch.

04:29

After lunch, I am going to be here? Yes, I am staying here. You will all go, I will be here I told you, I have just stopped their watches! If you want you can give Me presents and then there's time for lunch.

06:29

What's that?

[Yogi: Shri Mataji, this is a present from Austria, to express our – we want to thank You for allowing us to be here, and this is a vase, handmade]

So beautiful!

[Yogi: which should fit for the figures you got in Brighton, from Austria.]

Such a beauty! Thank you very much, thank you. Already you have brought such nice music from Austria, what more do you want to bring? What's that?

[Yogi: A present from France, Mother, with all our love.]

For what?

[Yogi: For Your blessings.]

All right. Now you'd better open it for Me

[Yogi: Shri Mataji, we've made a magazine in Italian language to let the people know on the circulations of Your speeches, and we would like You to bless it.]

May God bless you. Oh, very beautiful vibrations! Tremendous vibration.

[Yogi: Because they are Your talks in there.]

You have translated? Such vibration. You have? Oh, wow, such vibrations in this book! This is the first book of its kind, first book of My lectures is this one – apart from our “Nirmala Yoga” – first book.

[Yogi: Yes, in Italian language. It's called that, “The White Horse.” And we want to give one copy for each country, to let them see, if there is the somebody speaking Italian, we've got here. And we would like to bring this rakshabandhan from Italy.]

All right. What's that?

[Yogini: This is some ... leaves from our garden. This is olive tree.]

Oh, good, beautiful! What an idea, to give a branch of olive. May God bless you.

[Yogi: And they are from my wife, Shri Mataji.]

From your wife. Oh, too much!

[Yogi: They're made out of Gian. Gian is the town where it's made. Gian. The name of a town, where pottery are made.]

How do you spell “Gian”?

[Yogi: Gian. G-i-a-n.]

Gian. Really? Even now they make it? But this is contemporary. Beautiful! Otherwise the French art is going down. Very surprising! And what a beauty, what a beauty, just see this now. This is a flower that is liked by Shri Ganesha.

00.10.39

You've done it? Beautiful, beautiful. Very well done, thank you very much, thank you. Beautiful. Such artists we have, I didn't know. Tremendous! Thank you very much Look at that one.

(Next present)

Oh, I am already eating the French cheese, and it's such a big one you have given Me that it will last for the whole year! Thank you, thank you. Can you keep it there?

[Yogini: This is from Holland.]

What's that? What is it? What is it? Again cheese. Thank you. But you always give Me presents. From all of you? Ah, what a beauty, eh? You have an eye for beauty, I must say, real beauty. It's beautiful, thank you. Gregoire's wife has given Me a nice one like this, I'll keep it with that. Thank you.

(Next present)

Prices are increasing! Vishnumaya Hah, that's Vishnumaya, rainbow is Her sign, that after rainbow there won't be any – that's the sign that there won't be any more of lightning. If you see the rainbow, there won't be any lightning after that, that is assurance. Beautiful, beautiful, beautiful, beautiful! I don't know what to say. Thank you very much. Beautiful. May God bless you

.... Just bring it this side. Turn it round. Take out the sari.

(Next present)

[Yogini: Very small, Mother, Shri Ganesha has found it for me.]

Oh, really? Shri Ganesha cannot be small. He is very subtle, He is in every atom and He is everywhere, all right? Thank you very much. May God bless you. You are doing very well, I must say, in Sahaja Yoga, I am very happy.

(Next present)

What's that? It's so beautiful, I tell you, but there's no need to open it. It's so beautiful. Beautiful. Just let them have a look. You have done it? So beautiful.

(Next present)

It's not Shri Ganesha. That's an ornament of Shri Ganesh. It's too expensive a present to be given – coral and pearls – that's too much! All right, I'll cherish it. Thank you. With these pujas I am making lot of things, isn't it; because when you give Me money I can buy something, still it can work on you, but what to do with these – becomes slowly permanent part and parcel of Me. Thank you.

(Next present)

What's that, something small again from ... ? Hester, really it's great. Oh, it's too much, too much, too much Ah, how symbolic it is, how symbolic. Again say it loudly, to them.

[Yogini: I say, Shri Mataji, this is for the Mother of all the brothers and sisters, the children of the Blossom Times. And Mother, may we be Your flowers.]

Ah, it's too good. Thank you very much. It is beautiful, too beautiful.

(Next present)

[Yogini: Mother, with Your grace, in honor of You I opened my shop and I called it "Mother's Love." And yesterday was the grandest opening of my life. The shop is absolutely beautiful, in Seaford.]

Where?

[Yogini: In Seaford, near Brighton.]

Oh, I see.

[Yogini: And there is the logo, and that hopefully will go over the world. All my things have been designed with Your name on.]

Ah, that's a good idea. "In caring for you and your babies" – great! I always have this in My mind that we should have a proper shop, because it's difficult to get cotton clothes here, isn't it?

[Yogini: I've got a girl who is making things for me, but I'd like to also have things made up]

I will try to tell that you come from India May God bless you May God bless you. May God bless you. That's a very good

thing you are doing, may God bless you for that, as there's not much care for children here, I see; they require lot of attention. What's this, again? All right What's that? From Lausanne? So beautiful, done so well. Thank you.

(Next present)20:10

[Yogini: I was not prepared, but I bring You something that came from the country I was born in.]

From where?

[Yogini: From Africa. It is a magnetized stone, and it captures the negative vibrations.]

I can see it.

[Yogini: And it was on my neck, so I hope it isn't too much negativity with it. Thank You, Mother.]

May God bless you.

[Yogini: ... and I give You my love.]

(Next present)20:10

What's that?

[Yogi, presenting a poster: So this is a collective effort from the Sahaja yogis of Munich. Actually it's more a present for us than for You. Could You give this Your blessings, please?]

What's that? It's a very good photograph, I think, very good photograph. For outsiders, it's very good photograph. May God bless you. Very motherly. Thank you. Thank you very much.

21:50

Done? We are in time? Something's still there.

(Group of yogis from Belgium and Holland are coming forward)

22.23

All right. I know some of them already. All right, let's have it. I'm so happy all of you could come, that's the main point is. That's the biggest thing, that you all could come today, at such a great puja. And according to Warren, Brussels and the Holland people have a great humility. They are very humble people for spirituality, and the media is also very good. So I think today's puja was actually because of you people it was performed. He says they're very humble people, the media is very humble, and there's a kind of humility that really works there So now, what is it? Come along, come along. Dominique, how are you? What is the file you are carrying? What is the file? Who wrote the article, the newspaper people? They liked it? Good, good. That's why they were saying the media is very helpful, that's it What is it?

[Yogi: The translation's from the Flemish, but not from French, Mother. It's a nice article. Very good, very factual reporting, no distortions.]

Good. So that's it.

[Yogi: Shri Mataji, two years ago we have made a photocopy of Your Lotus Feet in France, and we're are putting this poster in the shop for copying, You know. And they are sending, they offered this picture of Your Lotus Feet everywhere, just to show what they can do with the photocopy, and so]

[Yogi: Mother, You know the copy of the Feet which the French brought to India, and distributed far and wide – that was the photocopy. And that same photocopy now they are using as it as an example of the promotional material.]

The ones with the Feet one on top of another, a little bit?

[Yogi: No, No, Mother.]

Which one? Which one? Which Feet?

[Yogi: That's the one with the white carpet, and you can see]

Everything, all the puja?

[Yogi: With sparkling gold on Your Feet]

Oh, I see Really? Where did you see that?

[Yogi: In Brussels]

Really? So these are doing in Brussels?

[Yogis: Yes, and I think everywhere, all over the world for this company, called – this French company called "Happy Door Color."]

And they're sending from France all over?

[Yogis: I think so, yes. You see they give an example of their work, and Your Feet are the example.]

Is it? Such a joke, eh? Because of My Feet it must have come out well, you see, so they are using the idea of advertising. We don't spend there, but we get the advantage! That's good, My Feet going all over is the best thing! That's great, really.

[Yogi: There's one outstanding thing, Mother, about the Belgian and the Holland people, we're getting people now from the professional levels. It's really an interesting trend in Sahaja Yoga; we're not just getting the hippies and the counter-culture people. It's a big change.]

No, we had some, but I think they were all very nice, those hippies. They're nice people, they're so nice, really. It's such a blessing to be there; I really, I was very, very happy, because it worked out very well. Now you have to introduce, all right? Let's start, one by one.

[Yogi: This is Henry from Brussels. Just behind is Jeanine. She is from Holland, actually, but she is living in Brussels. Just four weeks after meeting You, she explained to new people, she explained everything about Sahaja Yoga; it was such a nice program. And she also translates into French. She's very good.]

Where were you all lost? I don't know, suddenly I find all My children coming back to Me! All right.

[Yogi: He is yoga teacher, and he wants to slowly come around to Sahaja Yoga.]

Yoga is to be used, but in a particular way. When the Kundalini rises you have to know what chakras are catching, and what you have to correct. Now, unless and until you know what's wrong with you, then you would not know what to correct. In the same way, you should know what's wrong with others. So when you know, then you know what chakra is to be corrected, how to correct it, what mantras are to be used. All it's a big science, and that's how it has to be understood, because without the Kundalini it's not connected science, it's just haphazard.

[Yogi: This is Herman from Antwerp.]

Oh, I see. Antwerp I have been before also.

[Yogi: There are some people whom all of us met them, but it's very difficult to reach them. They are telephoning to have the book, Gregoire's book]

This Gregoire's book? You read his book, and that's how you came?

[Yogi: Yes. There are some people in Belgium everywhere, but they can't come in the Brussels]

Oh, great! Good. You wanted to expand. How is Natalie?

[Yogini: ... she is coming to India Tour.]

Good. That's good, that's good. India Tour they should make, I think. How many? Really? Make it fourteen, thirteen's not a good number! Try to make it fourteen. Only from Belgium?

[Yogi: Shri Mataji, I told them that as a little exception they can register a little late, because]

Yes, they can. You just – you see, now I am going to be here for some time, they can. But you see, it's a chance, big chance. I don't know next year, I don't know what will be the situation, because this will be very interesting and good, the way we have travelled and all that. I mean, you can't make it anything better than that, the program is only for three weeks. You see, it's three weeks' program, you cannot make it smaller than that, isn't it?

[Yogi: Here is Heidi.]

She's great, I tell you.

[Yogi: And her mother ... from South Africa, also.]

You have a great child. Hello! What is your name?

[Yogi: Marilise. Shri Mataji, her father was in the Himalayas for some time, beating his head on the rocks.]

Himalaya is here!

[Yogi: But now he has come to Sahaja Yoga.]

But they are seekers, you see.

[Yogi: He got quite badly damaged by the lamas, and he's just suffering a bit at the moment from ...]

Terrible people these lamas are.

[Yogi: They are hoping to come to India, but...]

Let's see. Take it easy. There's no hurry, but I think if you can manage will be good idea; because once, he once settles down very well with Sahaja Yoga, once you go to India. And because India, it's a very different country, where we move about – you won't find that with the lamas or anyone.

[Yogi: Here is Nina. Actually she is Jewish, half-Jewish. She is from Brussels, but she's French. She speaks French.]

Yes, she is looking younger and younger, I think. Isn't she? She's changed a lot. All her wrinkles gone – she looks much younger now. You'll introduce all of them?

[Yogi: This is Claudine, Daniel's mother. She is going to the Canary Islands, and she wants to know more about]

You! You are going to Canary Islands? And take Sahaja Yoga there Good place. Now

[Yogi: Nina would like to give You something.]

Yes, you gave Me – why did you give Me? I would like to keep with Me, all right? I'll look after them. Are they seekers? They'll come round, then don't you worry.

[Yogi: This is Rene and Anya, from Brussels. He is a doctor and osteopath. He trained in England, and he has now been very actively involved in Sahaja Yoga in Brussels.]

Yes. Yes. It's attacking from every side: muscular problems, bone problems, so many problems there are of these negative forces, and which are beyond the reach of medical science. See, because if it is the Mooladhara, they don't understand, they don't understand the innocence part. So many diseases come from Mooladhara, so many, and they have no way out for it. But to take to something like that, it's difficult for them to get out of that knowledge. Because this is the knowledge of the knowledge, to get to the essence of it, you see – and then the whole thing changes, it's very different. It works out. We need osteopaths, really everybody's Vishuddhi is so bad that only poor Warren has been correcting everybody's Vishuddhi. And now you can do it also!

[Yogi: This is, behind, Marie-Louise and Jack, from Brussels.]

What is the name? I can't understand your pronunciation. Marie-Louise, thank you. Only they say "h", is it; for "Marie" they said "Mahi"? Ah. Good, because you see, "Marie" is "Mary", becomes "meha"; "meha" means the rain, in Sanskrit. All right?

So how are you, you are looking much younger too. How are you feeling?

Imagine, before going to any other Western countries I went first to Belgium and to Holland, in '65. You remember in Holland they celebrated the hundred years or something of the gardening or something they had, in '65, do you know that? They had a huge exhibition, that's the thing I saw. Then I went to Hamburg, and in Hamburg there was a hundred years of the Hamburg boats. So they had a huge, big – what you call them, a celebration with crackers and a lot of these fireworks, all kinds of things, which was a tremendous idea. And we all were on a river, on a boat, and from there we could see these. I've never seen such fireworks: things used to break into trees, into flowers, into fruits, everything – the fire, you know – they had made it such special ones. So that happened in Hamburg, and in Holland I was there for this great exhibition, miles together, too. They had fountains and they had little lakes, and they had little brooks running around and bridges, beautiful, and all tulips and everything, beautiful they were

– all kinds of flowers. The best sight one could think of, the flowers and the garden. Now

[Yogini: First of all I would like to give You the love and the devotion of Richard and Ellen, and other Sahaja yogis who couldn't come. And then I'd like to introduce here Maria from This is Cham Cham, from The Hague.]

[Yogi: This is Chandra. She has a remarkable story, Mother. She was born of traditional Indian parents in Holland, for every intent and purpose of Dutch blood, and she's found the reality of Hinduism in Sahaja Yoga. It's very beautiful.]

It's true. No doubt. You see, as every religion is gone into some sort of a pickling, it's only through Sahaja Yoga you'll understand they were all true, all true. Every one of them was true, correct, integrated absolutely one with each other. But for that you have to become the spirit, otherwise you cannot understand. But there's only one thing very good about the Indian philosophy is that, that throughout they have talked of nothing else but spiritual emancipation, and becoming one with the spirit – nothing else. First is first. And also about deities they talked. But Buddha did not talk even that. He said, "Don't talk of deities, don't talk of God, don't talk of anyone; just talk of the spirit." He was so particular that people should put their attention only to their spirit, to begin with, then we'll know. Mahavira did the same – both of them.

So you see, in the philosophy it's not, sort of, one something; but main idea of the whole Indian philosophy is – whether Hindu, Buddhist or Jainist, or any one of these which were in India – is that first thing is to get your Self-realization. And all your life should be built-in on that thing. For example, it is said your chitta should be controlled. You should not allow your attention to go and get involved into everything. So all these ideas, romantic ideas, this is wrong. Keep your attention to yourself. You cannot put your attention to anything where it is wasted – chitta nirodha. And when that started, you see, then only people can see that when you keep your attention to yourself, then your attention rises higher, it's not frittering away. So the essence of all the religions is the same, it's the Self-realization, first and foremost thing; and without that it is what you call "without the life" – we have "with dead bodies," nishpran. Without life if you follow a religion, it has no meaning, it's all without life. Nothing wrong with the religion as such, but it is without life, they have taken out the life now. Without life it becomes damaged. Life is Sahaja Yoga. Yoga is the May God bless you.

[Yogini: This is Karina, from The Hague.]

Oh, we have one Karim there in Holland. We must locate him. Do you have the address of Karim? He's a young boy, realized soul, a great person, I must say. He used to come here and now his father is in Holland, who drinks a lot. He said – I asked him, "How is your father?"

"He's like all other Dutch."

I said, "What do you mean?"

"They all drink a lot."

I said, "No, no, everybody drinks, not only the Dutch." His mother is French and father is Dutch, and they were divorced, so he took away the boy. He comes here sometimes – he's a great soul, Karim. How it is you found this name "Karima"? How did they give you this name Karima?

[Yogini: No, my name is Karina]

Oh, I see, it's evolved into that. "Karima" means "Karim," means "the one who is the creator." "Karima" is the power of the creator. From there the word "charisma", "charismatic", "karishma" comes from there.

[Yogini: This is Henno, from Amsterdam.]

Amsterdam – good.

[Yogini: And this is Herman, from The Hague.]

[Yogi: Henno's looking to move into the ashram with the others.]

Good. And there's someone there behind.

[Yogi: They already mentioned me, Mother.]

Did they? What's your name?

[Yogi: Jack, from Brussels.]

Oh, I see, Jack is from Brussels. Yes, yes, yes, I know. I know Jack.

It's great, isn't it? So you also explain to them that Indian Tours are very spartan, you see, as far as the personal comforts are concerned, and mostly this time it is going to be outside. Outside in the open we'll have pendals and things like that, which would be like a scouting camp. But I think you'll enjoy it because of the nature and the beauty and the rivers, and everything will be nice – I hope so. But main thing is that in that country you ascend very fast – I have seen it, you see. It's like nourishes you, it nourishes your being, it's a fertile land for spiritual ascent, and many have gained a lot, so I think it will be a good idea. Take it easy, there's no hurry. I am here till the end of this month, definitely; maybe a little later I might go. So take it easy. Whatever is possible, as many as can come I would like to accommodate this time. All right? May God bless you.

Gradually you settle down into your group, of such a kind that the same pattern as this people are, and then we can have a, what you call a regular sort of thing as these people have a trust and things like that, so that it can be settled into a proper way.

Of course, I never see to the trust accounts, and I don't know what it is doing. But you have to make some people in charge, and collect some money for your programs when I come there. You might need some money for your halls and things like that, for advertising. Whatever it is, you make a proper trust like that and try to make it up now, then we may legalize it also. But for the time being you must have some people who are in charge, and collect some money for programs. Because I don't need any money, anything, but of course you will need money, and because next year I am definitely going to come there and I'll be there for some time – I hope so. So you need some money by then.

Last of all, I would like you all to thank Dr. Warren for going there on his own, working it out so well and helping all of them. Now, as Bogdan is going to Geneva, he'll be looking after the whole of Europe, and he'll be running from one country to another country – Bogdan, Dr. Bogdan. And he will be doing all the needful. Gregoire, of course, is there behind the scenes, who has done all this; so he is going to guide Bogdan and everyone there, and everything is going to be

[Yogini's question.]

Just come here, I can't hear you. Just come here.

[Yogini: I wanted to know that if You could come back, that]

But if you meditate, if you put left hand towards photograph, right hand like that, and it should work out. No, no, no, no, no – that you should not do So Warren will discuss Yes, so Patricia is there, and Antonio can help her. All right? Good. I am very happy you are there. Now, better – she is there, and try to help her in every way she wants; because she is doing it well now, she is understanding everything well. Anything else? You are looking so beautiful, all of you. And Jack, you are in Belgium, isn't

it? That's good. Yes, I have to go home now. I think we have done a very successful seminar, and give a hand to all these people who have come from Holland and Belgium. I wanted to give them the Warren And the photographs are there, which you all can distribute because there are so many. So those who are going just now first, should get first, then gradually So I'll take your leave now, then distribution will be done. Now, I want to thank you all for inviting Me to this seminar, and it was so beautiful. I hope you won't take anything, any when I told you about this Vishnumaya. That's the power, remember, that's the power. You all have to have that power within you, so when you speak even a word it acts like a lightning, and then like a rainbow. Both are the powers of Vishnumaya.

When rainbow appears, that means there won't be any lightning, and when there is lightning there won't be any rainbow. So you are also the rainbow. That means you can create beautiful colors out of one white color, that's what you are capable of. So you have to show that magic, and also you have to show sometimes that lightning effect. But better take more the lightning inside and the rainbow outside, that would be better.

May God bless you all.

[Yogis sing "Jerusalem"]

May God bless English and the others, all of you who desire to create Jerusalem in England – it's very important. Let the English also understand and be aware of this, and work it out. Not only the English Sahaja yogis, but all the English.

May God bless you.

1985-0920, The Holy Ghost

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20 September 1985

The Holy Ghost

Public Program

Memorial Hall Sheffield City Hall, Sheffield (England)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth.

It was a thing of great joy to Me to come to Sheffield again. Always this name Sheffield created a kind of a mystery in My mind. The word Sheffield could be the 'She Field' and She is the Mother energy, the energy within you which creates this field within you and is in the Gita.

Shri Krishna has talked about the field that we all have a Pradesh - is the field but Desh means the field and the enlightened one is the Pradesh. And that same thing happens to us when this Kundalini rises within you. This Holy Ghost which is described in the bible, She is the Kundalini, She is the Mother.

Actually people don't know anything about Holy Ghost and we didn't give Christ much chance to speak about it. He could only speak for three and a half years, is nothing. I can tell you three and a half years in this land anywhere in the whole world it's so difficult even to convince four people that they have to seek the truth, it's very difficult. Especially in the land where He was born. It was full of ignorance, complete ignorance. And in that ignorance to speak about realization, to speak about second birth, even to speak about God was so difficult. And He was just crucified for nothing at all, today we may have big organizations in His name but when He lived nobody listened to Him and they crucified Him. He talked about Holy Ghost but this Holy Ghost had been interpreted by people in various ways. They've never been able to say what is this Holy Ghost but logically you can come to some conclusion yourselves because you're all intelligent people.

We talk about the Father, all right, and then the Son. Have you heard of a father producing a son? You have to have the Mother. It's the Mother who creates the Son. Now why this Holy Ghost was kept as a secret, never talked about it because Christ was afraid - not afraid but was cautious I should say, because such people are never afraid of anything. He was cautious to talk about His Mother because if they had harmed His Mother by any chance, then He had eleven powers of destruction and the destruction of world would have come much earlier than today. He had to play the whole drama of His crucifixion and that's how He had to go through all that.

In that process He didn't want to involve His Mother. He didn't want to explain about Holy Ghost and He knew that it will be later on explained. But logically we must understand what is this Holy Ghost we are talking about? [A dove?] All right, it's peace. How do you get to the peace? Supposing it is the symbol of peace. Today we see in the world we see these televisions and we hear, we read newspapers and we are shattered and so much of friction, so much of sin. People are not even worried about what they are doing, to what extent human beings can go you can see the way a three year-old child was molested, the innocence is attacked like this. Why? Why human beings cannot control their desires which are so devilish? Why there is so much of friction in this world? We have to think about it and we must also think positively what we can do about it.

Now at the same time there are so many seekers of truth born on this earth. This is the special time and that's why they are born on this earth. But they are misled, they go to wrong people, they get identified with wrong people.

When I came here, the person who is organizing Sahaja Yoga here told Me that, "Mother, they come, they get their Realization and then they disappear, they start doubting."

I said, "That's a good sign, it's a healthy sign."

Let them doubt because the way they jump into all these horrible things like gurus and this and that, the way they accept as if they have no personality, they have no discretion. The way they jump into even drugs I don't know, what happens that we have lost all our personality. They took to any fashion, to any nonsense so easily and to reality with such difficulty. We have lost our discretion that's what it is, but doesn't matter whatever it is use your brains. Understand that this world is not created to be destroyed. You're not created out of amoeba just to be destroyed by something nonsensical like drug(s) or some sort of a guru; nobody has right to destroy you. They cannot create you and they cannot destroy you, nor you have any right to destroy yourself because you cannot create yourself, the one who is your Creator, the one who has loved you who has so beautifully made this beautiful human life is responsible. He is the one who is so earnest about it that you should get your realization, that you should get your second birth, that you should be baptized in the real sense of the word.

I agree religions have shown funny things, some thing so absurd that one can start doubting their credibility. I admit that, but that is the mistake of human beings not of the divine. Divine created beautiful flowers on the same tree of life time and time again but when the people plucked these flowers and said, "These are mine, these are mine." They became dead and ugly and they are fighting now in the name of God, in the name of religion. Imagine, how can you do such merciless, horrible, brutal things to other human beings but this must shatter you, this must make you understand and you should be aware.

Get out of your sleep now and know that you are the people who are seekers. You have to be more aware, more understanding of your responsibility. It is no use standing there with a banner saying we want peace. How? The peace has to be within. Human beings are not at peace. You see in the art you see today the art has left the Divine behind, the art has become so, chaotic. The expression of esthetics are just missing there's no beauty in it. You feel the chaotic heart of an artist being expressed in that what he's made, why? Because he has lost himself.

Now it is the responsibility of you people living in these modern times to become that, that source of peace, which is your Spirit, and the Spirit resides within you. It is all the time there it is the witness of this field I should say the She Field, the field that is to be enlightened by this Kundalini that exists within you but is not enlightened, it has not come into your attention. The Spirit has not come into your attention, that's why we think this is all talk. There are people who are so called intellectuals; they say this is all talk, talk, talk. For a mental conception it is impossible to tell what lies beyond it because mind is a limited thing. You have to go beyond mind; you have to be triggered into the space to see that. The evolution has been just like your spacecraft going into the space. First, the first thing comes up is the physical being, explodes gets its accelerations then becomes your mental being, your emotional being, your spiritual being and then it has to go to the space. That is the time today is the space age. When we talk of the space age you think of the space, which is beyond this gravity, there is some space, which is beyond all gravities, beyond all temptations, beyond all slaveries.

We talk of our freedom, where is the freedom I just don't think see. Anybody comes now and says all right, have this drug for so much money. We are finished with it. Anybody comes and says all right, you take up your clothes this way, live like this, we just accept without thinking, without understanding. We have given up the traditions alright whatever was wrong in the tradition should have been given no doubt but everything if you give up then remember we are falling down. We are coming down we are not going up. When you are going up you do not give up the staircase. Staircase is there and you go up higher and higher. No tradition is so bad is to be discarded but if it is so it should be discarded but that is what is the discretion and that discretion is so much lacking today that people can't see that what we are doing collectively or individually is not constructive.

Now I would say that this is not the time for us just to sit back on the fence and see which side we fall. Either you will fall into hell or you'll go to heaven. This is the situation, we are so precariously placed, I do not want to frighten you because there is the Spirit within you just to be enlightened, it's your own, it is there, it's your own property. It's not Mine, it's yours, it's your own treasure within you. Only this treasure is to be exposed to you. Now for that how can you pay? First thing you must know you cannot pay for it. If I say that then all the gurus are after My life, they want to kill Me, they want to do all those things. You cannot take money for God's work.

We sold Christ, you know that. He didn't take any money, did He? We have got such a great personality like Christ and we just want to discard Him, make fun of Him, say all kinds of things about Him, intellectualize Him, organize Him. You cannot touch Him. You're still human beings, you have to be the Spirit to understand that Great Soul which came on this earth. In the same way any other soul, which was an Incarnation who came on this earth, cannot be understood by our normal understanding, but only a person with that pure intelligence can see this point that I'm not satisfied with what I am, I have to go beyond.

There's some transformation needed and how will this transformation take place? We can't do anything about it because we have done nothing to become human beings did we? What did we do to become human beings? Nothing, so going beyond also must be built in within us. The way we became human beings there must be some built-in process by which we will become that higher being. Now the problem at the human level is that somebody has to talk at human level. Say at the fish level, one fish had to come up so the others could follow that fish. At human level, some human being has to tell you about it. That's how Christ came on this earth. I mean we have a quite a long traditional history of all these great people came on this earth at different places, at different times. According to the time they had to talk. When they talked say, about the flowers, say they talked that they are Gods, like Socrates talked about Gods, like Confucius talked about Gods. When they talked we have to please our gods we started doubting. What god's he's talking about? Whatever they saw we could not see, all right. Then they thought no use talking about gods.

If you talk about gods then it becomes a sort of a worship of something that is a flower. We talk about flowers then we think we have become God and we talk about flower all the time. But we have to get to the honey. How do we do it? So they said, "All right, don't talk about God, talk about abstract, talk about the fragrance, talk about the honey itself." But how do you become, how do you get to the honey? By talking about it again it became a talk and talk and talk. So how it has to happen that you have to become the bee, the transformation has to take place.

First understand this simple point that some transformation has to take place within us to go or to penetrate into that unknown divine which we call as collective unconscious. Something has to happen to us that we have to become subtler beings. Don't be satisfied and don't self certify yourself that "I'm all right; nothing wrong with me." No, nothing's wrong with you. You're all right, but you have still to be connected to the mains. Like this instrument, if it is not connected to the mains it won't work. It is as simple as this instrument that you are to be connected with the mains and for that you have got built-in process that has to work out.

It's nice we have instruments in these modern times that I can use them as an analogies to explain to you. For others they had to use the analogies of the seed that how we imbed the seed in the Mother Earth and the Mother Earth has the capacity to sprout the seed and the seed has the built-in map of all the trees it is going to create. Now if you look at the seed do you see the miracle behind the little seed there? In India we have huge big banyan trees and if you see the seed is so small that it's quite microscopic and it makes huge big banyan trees. How does it make? We never wonder. Whatever is the wonder, the mystery of this creation we never wonder about it, we never look at it, look at ourselves, what are we? We are human beings, these eyes, can we make eyes like this.

We are making computers, but look at this brain the computer that is within, we don't have to program it nothing it just knows. You know I'm sitting here, I know you're sitting here just looking at it. You don't have to go through the process of finding out what is the process of it and then it moves the whole thing and gives you the program and out of the program something comes out. It is there just at the same instant you know what is it. This kind of a computer is made for us, why? To be wasted, to be confused, to be ended up in a lunatic asylum? We must have the proper value system about ourselves. First of all we are human beings made from amoeba to this stage in thousands of years with great care and delicacy, for what purpose we must ask the question, why are we made? Are we made here just to ruin ourselves or not to do anything just like blind people going about hitting here hitting there. No, we are made to become the Spirit and the whole system is built-in within you. And we have to go into another realm of our awareness into a new dimension. Now these dimensions can be also misinterpreted. It's such a dangerous line we are into because these modern times are full of horrible people.

Like somebody says that "All right, I can hear voices." So what?

"I can see light." So what?

Or somebody says that, "All right, I feel like I'm flying in the air, I leave my body." So what?

What have you got? You are under the control of something else, you don't know anything. Logically you must know what you are doing, what's happening to you, what is within you, you must know each and everything. You have to know that if I have become the light then I must have the power of the light, I don't see the light. If I see the light I'm not the light. If I become the light, then I have the power of light. In the light you see clearly and that is what you get is collective consciousness. You can feel another person's Chakras, you can feel your centers and if you know how to cure that, how to improve that and how to raise the Kundalini which is a very, very simple thing - because it is so fundamental that's why it is so simple.

You can cure yourself, you can cure others and you can live very joyously within yourself. This is what you have to have and that's how you will realize that we are part and parcel of the whole. The microcosm becomes one with the macrocosm. Not by talking about it by saying about it by mental projections no, it happens to you, it really happens to you when you become the spirit, it works on your central nervous system, you know what you are and what others are. That they're part and parcel of you is known to you on your central nervous system.

So we come to conclusion that if we have to become the Spirit what should we do? Nothing. What do we do when we put the seed in the Mother Earth? Nothing, but once you become that then you have to look after it. When the seed is sprouted, comes out of the Mother Earth then we have to look after it, and that's the point where most of the western people fail. The reason is this knowledge is not known to them. Their knowledge is like the tree, which is exposed outside. They don't have the knowledge of the roots. This is the knowledge of the roots and we have to give and take. We have to talk about it; we have to understand that there's nothing like India and England two different things. England I call it the heart of the universe, it is, and India is the Kundalini of the universe. The Kundalini has to know England and England has to know the Kundalini. If it is one whole body then one part has to know another part.

So all your misconceptions, or conceptions, or maybe right ideas are all become absolutely evident, vividly seen because you get the light of your own Spirit. That Spirit is missing. That Spirit which is all the time watching you, witnessing you has to be enlightened in the sense that the Spirit must enlighten your attention. That's how you become the attention and wherever you put the attention you act. It's very surprising, like if you're watching the television, watching the television, it's unreal and you're looking at the television. They cannot act on you and you cannot act on them because it is artificial. But supposing there's a gentleman sitting. He's a living body not artificial you are talking to that person and that person is talking to you it acts. But this attention which is a subtler being within you - your attention - supposing you project it to someone and it acts for the benevolence, never for destruction but for the benevolence. When it acts for the benevolence you are amazed, how does it happen? How can my attention have the power of benevolence? Because in your attention is now the light of the Spirit. So you become benevolent.

You know the truth whether it is true or not. How will you know? I was once in Pune and you see in England they say I'm preaching, I'm preaching about Hinduism, I'm converting everybody to Hindus. And in India they say I'm converting them to Christianity - because I'm doing both you see, [laughter from Shri Mataji and from the audience] So they have a great objection about Me everywhere because they don't see the integrated work about Sahaja Yoga, all right?

So they said that "This is wrong, whatever She's saying is not correct because we are Brahmins and we know about our Shastras and we are Brahmins."

But they didn't tell Me all this. They talked all these things to others and they said, "We can't have Her in our hall, She's not a

Brahmin and She's in a Christian family we can't have Her."

So the Brahmins, as usual, all priests as they're always against the truth you see they were against the truth there also as Brahmins. I didn't know all these things but suddenly I felt and I said, "Whosoever are Brahmins among you please come forward."

So four five you see very hefty people came and sat in front like this. I said, "Really are you Brahmins?"

"Yes" they said.

"All right, all put your hands towards Me, like this."

They put their hands like this towards Me and what happened that they start shaking like this.

I said, "What's happening? Stop it, why are shaking?"

He said to the others who are there they are also shaking. I said yes but ask them from where they come. They said we are certified lunatics coming from a lunatic asylum [audience laughs] because Mother has cured some lunatics so we are sitting here. Then they realized that they were also quite lunatic [audience laughs again] because they're fundamentalists. If you go to extremes you become lunatic, I mean lunatics at least can be put in the lunatic asylum but these people are going around everywhere, you don't know how to control them, all over the world they are creating such problems every, every country has them. Somewhere they are very sophisticated so you can't make them out somewhere they are very closed so you know they are there but some are can be very subtle you can't make them out but you cannot make them budge from whatever they are holding onto.

So this is how relatively first you realize what is the Truth. With these vibrations, with the vibrations that flow that you feel when the Kundalini crosses through your Brahmarandra as they call it, we can call the fontanel bone area you start feeling the cool breeze of the Holy Ghost coming out of your head. Then also you start feeling sometimes little late in your fingers the cool breeze coming in.

Now some people are very proud, "Oh, I'm not feeling anything."

That's not a good thing; if you're not feeling there's something wrong. Somewhere something missing, normally you should. Children feel it very fast because they're so innocent, not yet spoiled by anything. They are not so egoistical; they do not have these barriers. Some sort of problem is there that you're not feeling the cool breeze. You should because this is the All Pervading Power of God which surrounds us, is everywhere and every one of you should feel that cool breeze.

Once you start feeling the cool breeze then you become the joy because first of course you want to try with everything. "Is it cool breeze? Is it cool breeze? That is cool breeze. Should I go or not? Let me see now, if it is cool breeze I'll go otherwise."

You go on like that. Then you realize this is the truth, this is the truth, and then the joy of finding the truth emerges. But in India it's just the other way round. They're not bothered because they know what happens. They know; they have the knowledge of the roots, so they know what is to be found out. We don't have to go very far, even, so near, I mean, few years back we should say was, we had Nanaka, we had Kabira. They talked about it very clearly they told about this so vividly that anybody with any sense should understand. Especially Kabira who was such a great poet and such a great incarnation, I would say the way he talked right from all these Brahmins to all the hypocrites and everything he gave them left and right. He was like Saint Michael with a sword in his hand cutting everybody. Like your William Blake, he was really like your William Blake who gave left and right to all these nonsensical people. He has talked about it, he very clearly describing Sahaj. He said, Nanaka has said (???) you can only get Samadhi through Sahaja.

Sahaja means spontaneous, only spontaneously can you get it. Then you have got Kabira who was treated like a Scheduled Caste. Like a Scheduled Caste he was treated. Nobody respected him. Then we had Ramdas another one a great man I'm told, there is a temple of this Ramdas. I was so amazed that in England it should come and prosper. They were treated just like a Scheduled Caste by these people nobody would listen to them. Nobody would allow them to come in a temple, these great saints, because they were not to be born in a Brahmin family; and these great people have talked, Nanaka has talked very clearly, very recently they have talked about these things. Hundred years back only. William Blake has talked about Sahaja Yoga. He has said, "The men of God, men of God" - that's you - "will become prophets and they will have powers to make others prophet." He had such hopes of making England into Jerusalem, but where are those English? I have still to meet many.

I've worked in this country for twelve years, relentlessly. India I've worked very little but we have a thousandfold people who have got realization in India. They may be poor but they know what they have to get, to them to get to their Self-realization is the thing. Nothing else matters, they do not intellectualize, they know already this is it, this is it. Everyone knows, right from President downward everyone knows what to expect, but whatever is our knowledge has been, we have to know that this outside knowledge whatever we have has to have roots and we have to go to our roots. We cannot live with this outside knowledge, we have to know ourselves. Everybody is talking about self-knowledge. There have been so many books, so many things, I mean so much of seeking is on, that we cannot just avoid getting to our spirit, we have to get to it but the only problem where I stumble down is that people do not have (?). They're very frivolously treating the whole thing, those who have got realization for them the Kingdom of God is awaiting. They are not only welcome but they'll be cherished and that's what has to be done.

You have to cherish your Spirit, your Self - you've not done it. Only just getting realization, feeling satisfied about it itself is not sufficient. "Now I'm realized, all right, I've got the cool breeze, I'm this." No, you have to grow. It's still a sapling that has to grow, for that you don't have to pay anything, nothing. Here these people, really I tell you, they are working so hard because they have achieved a certain height in Sahaja Yoga. They don't take any money. They were just like you, they had to work hard to first establish themselves, because that is the time where people want to say, "No, Mother said Sahaj, so all right, we'll sit at home."

That is only for sprouting I said Sahaj, but we have to look after because we have had conditionings, we have had problems, we have had physical problems, we have had social problems, we have had psychological problems. They are to be attended to and the Kundalini just goes and raise this energy there. Unless and until you know how to maneuver it or work it out, it is very difficult for this Kundalini to manage by Herself. You have to show the will. If you do not have the will nobody can force on you. The Divine is not going to fall at your feet. "All right, all right, get your realization." You have to knock at the door, and these doors are only six - not many. Six doors which are partly opened out, again closing, again opening out. You have to just know how to knock and how to keep them open, finished. Then you become the light, and once you become the light you give light to others.

That's how this world is going to be saved. No other way out, no other way out. We have to have transformation; we have to become the Spirit. We have to be enlightened and to be the light in the Great Being that is our Creator, our Preserver and the One who is our existence itself. All these things are so simple. They may look bombastic when we see from outside, but when you come inside it's so simple, it's very easy. Sahaj also has another meaning that's "very easy" - apart from it is spontaneous, it is very easy. We don't want to do something easy. Like if we can eat our food like this we'll not, we'll have to take our hand like this, and if you can eat in a difficult way then it's very good. That's human nature. They want to do something like that.

Like some people suggested to Me, "Mother when You go to India and settle down there, then we'll make these people that, 'If you have to get realization, you have to go to Mother. Then you must stay on a mountaintop where there will be freezing cold.' Let them climb up seven miles and then they will come to You and they'll get their realization. Otherwise they will not because their ego will not be satisfied with given things."

What about Me? I don't want to trouble you, why should you? I've taken all the troubles; Christ has taken all the troubles for you. Everybody has taken troubles, you better enjoy now. You have to enjoy it; just you have to get it.

There's no end to My lectures. I've been lecturing and lecturing and lecturing and I would say that this subject is so interesting

that all here there are at least 60 per cent people who must have heard thousands of My lectures. Still, they would like to hear more and more [Shri Mataji laughs as She speaks] so I would suggest that we finish at this point, but know that once you become the knowledge it's easier to understand what we are saying. It's very simple but only thing you have to become the Spirit.

May God Bless You.

Now I would like to have some questions but I've seen people when they ask questions they are representatives of some horrid gurus. Their horrid gurus pay them some money because they take a lot of money then they pay them some money. Then they come here as identified with these gurus. I have to request them what have you got out of that guru? Why are you so much enamored by him? Why are you so much charmed by that, what have you got? He's using you. So please when you ask questions ask independently, freely, I'll be very happy to answer you but I don't like that you are talking because somebody has told you something. Whatever you know you ask me I'll be very happy to answer those questions to you.

May God bless you.

Question: You mentioned Christ, you mentioned the Holy Ghost, you mentioned the Kundalini. If Christ is the Son, what is the Kundalini?

Shri Mataji: She is the Mother. Christ within us is the Spirit and Kundalini is the Holy Ghost, which is the Mother. The reflection of Holy Ghost within us is the Kundalini and the reflection of Christ within us is the spirit. But everybody has played the role. Like Moses, like Abraham, like Socrates, like Lao Tze, everybody has played the role to build up this drama they are all part and parcel of one being. This one you must understand. When they said there is one God, he's not like rock of Gibraltar. Even rock of Gibraltar has got different molecules you see but to ask God is one means, I don't know, I can not think of such thing just a one block. He's not, He has many aspects and these aspects are expressed in these different ways. Of course He's one, united, integrated, one; but all these aspects are there, and this one God is either in the pockets of the priests or the pockets of the Brahmins or the pockets of the mullahs or the pockets of someone. One God.

Question: Does the Kundalini have any relationship to the Virgin Mary, the physical Mother of Jesus?

Shri Mataji: It is, very much so. Yes you asked the same question. She is the Virgin the (kanya?) but gradually when you come to Sahaja Yoga you will know the Virgin Mary, what is Her exposure is, how many times She was born even in India, what is Her relationship and how great She is. But why Martin Luther did not talk about Virgin Mary? I asked My father who was a realized soul and he gave a good explanation. He said it was (?) it means according to the circumstances at the time, that time suddenly he found that he has to take the people in a more enlightened field and he is doing so he wanted Muslims also to be included, and if you suddenly talk about the Mother, they may not accept.

So for that he avoided, but actually he knew that one day somebody will explain. But human nature is such I must say that if you accept one flower, you'll not accept another, and when they're dead - not when they're living, never, never. When they're living we'll never accept it, we'll never listen to them. But once they're dead then wonderful because he's in our pocket, do what you like, it's very common.

We had one Gyaneshwara, a great saint in India, very great saint and they have built huge big temple for him and he is in a statue. So when we went there they said, "You cannot do meditation here."

I said, "Why? What did he do? He did meditation."

He said, "No, you have to do that kind of a dance they do called (?)"

I said, "But he did not do it."

He said, "So what? We do this way. He was another; he was great. We are not so we have to do this"

So I didn't know how to argue at with that, so I said, "Look at the statue. Now you are in a statue, better come in a form to tell all these people." But when he came in form he didn't even have shoes to wear. He burnt his feet on charred grounds. Nobody gave him water to drink. All the saints suffered.

Any other question please? Yes.

Question: Do you need to believe in God to get realization, like Buddha didn't believe in God but still got realization.

Shri Mataji: All right, Buddha did not believe that's not the point - He did believe but He didn't say about God. I also didn't say in the beginning about God, because if you start talking about God it creates problems.

That he said all these things because, why, that's what I'm trying to tell you. You see it is (?) the time, that time. What he thought that the people in India especially were worshipping a God in a temple, the Brahmins, this, that. The Brahmins thought this is a God; they had pocketed all the money and all those things. So how to bring them out of it? He said, "Don't talk of God; don't talk of anything. Talk of the Self. First step is Self."

He said, "First they will have the Self, then they will know where is the God." Of course in the temple also we have some things, which we can say are swayambus, which are, come out of Mother Earth. It is said in one of the commandments that whatever is created by Mother Earth or by the heavens should not be reproduced, but there is something created. So these temples were all completely monopolized by Brahmins and these Brahmins tried to rule the whole country, that's the thing happened. So Buddha thought, how to get these people out and He talked about the Self only and nothing else. He said, "First Self", and I also felt the same way in the beginning. but now the time is different. Now I would say that it can go to any extent this stupidity of these fundamentalists. Like in Nasik when Mahatma Gandhi returned from England they said, "You have to go for (? Chitta)" - means a repentance - "You have to go in for repentance because you put your foot on a foreign land." Imagine! And they would not allow him to exist. They would not allow him to exist and he had to do it. He said, "Now get rid of these mad people." He had to do it and it was a Brahmin who killed him ultimately.

So I mean, it's a very funny world, you know and in that world we come and we tell about something that is truth - which is truth, which is good, which is benevolent, which is the thing, but people just kill. I mean there is no need - at least if you don't want to hear, all right. Don't kill them, but they kill. Even Mohammed Sahib was given poison, even Buddha was tortured by the people, very much tortured in the beginning and His disciples also went to extremes later on, not his own disciples but his followers.

So now we have people who beat the seekers on their back. We had one gentleman, his name was, he called himself Omkar. He came from some Llama and he had a broken spine and I had to work for days together to put his spine right, and they used a stick to hit him. Can you imagine? Is it God? Is it religion?

So Buddha and Mahavira, these two persons, at that time did not talk of God, both of them. Later on they again incarnated and talked of God as Hassan and Hussein, as Kabira. And the illusion was that every time He turned His feet the carpet turned with Him. They're all one; we are only fighting because we don't see the oneness. So because of the time they did speak but they did not cut out, they had to say, "Stop at this point", not more because that was the situation. You can see that. All right? So it's logical.

Question: Do you have to do any practices to raise the force?

Shri Mataji: No, first of all I'd better do it in a different way that you all get your realization, first of all. Then of course, as I said, your Kundalini attends to your problems. She goes down, so then I have to tell you how to raise it, how to bring it back, how to correct yourself. Once you're established, you can do it to others. So we can say it is in three parts. First is your establishment,

like we can say the sprouting of the seed. So that's the awakening first of all or realization as you touched. And then the second part you establish yourself. In the third part we establish others. All right?

Question: (repeated by Sahaja Yogi) Are You speaking of Kundalini awakening? Others talk about it and then deliver the goods, is this what You're saying? Yes.

Shri Mataji: It's true. That's true. Easy to talk about anything. It's true when one need not talk. There's no need to talk, it works silently. It is working in all of you. That's the right approach, who delivers the good. That's right, he said the right thing. Who delivers the good? We can be satisfied with artificial things you know, we can, we can be. Be careful on that point, you said the right thing. Correct.

Question: As a realized soul how can one help social problems such as problems in Ethiopia and so on?

Shri Mataji: Well very much. Now Ethiopia's problem comes from two angles, two angles. First is Ethiopia you know that the Rastafarians. Have you heard about them? It comes from them; Rastafarians took to the wrong side. In their religion itself you are supposed to take the drugs and with taking drugs where will you go? Into your collective subconscious, and what is in your collective subconscious is so injurious that it can give you cancer.

Cancer comes from the left side, which we call as the collective subconscious. It can give all kinds of diseases, which cannot be cured. Most of the incurable diseases come from there and also the famine. The trees will burn. If you want to find out about a person if it is true or not see the flower. Flower will just burn off, if there's a person who is possessed by the left side, it will just burn off. The cows will not give milk, all things will happen in the nature, and when there are so many people who are doing this nonsensical thing and having all the left sided movement of their attention, they catch onto these and that's how the whole thing works on their nature. That's one thing. Now a realized soul if he goes to Ethiopia, by his mere existence there, the nature may change. If he is of a very evolved soul it will, even with attention he can.

Now the second point is, what is gone wrong? You see this is what you say is the sin, the sin, the wages of sin is fear, it's much more than fear. It acts, this is a sin to go to these things and succumb to collective subconscious. Instead of rising higher, keeping in the center, going to the right and the left we can call it is the sin but in a very wider sense of the word. All right? Now this is one thing that the country has indulged too much into the left side will be grabbed, will be definitely grabbed into the power of negative forces, no doubt about it. Their trees won't grow, their flowers won't prosper, their children will die. They will have negative population, they will have all problems of terrible diseases even AIDS comes. AIDS also comes from the same area. It's a very serious thing and when collectively people start doing it, you just entering into the satanic land where everything can work out. That's one thing, no use giving them money, it's very temporary. Easy money is the worst thing; you have to give them something solid, something permanent, something eternal, something living, which will make them grow. That's one point.

The second point of Ethiopia is a very collective happening, which happened in Ethiopia. I met a minister by chance from Ethiopia who was traveling with Me in the train and he told Me it was a political game. The politics which is not benevolent is no politics at all, it's a dirty game; and when you go to the extremes you see the falsehood is such a nonsense, such an ignorance, such a darkness that you start moving in it you don't know where you go till you reach your complete doom; and when you see that you don't understand what have we done, because to move on a slope is the easiest and that's how Ethiopia has landed in trouble.

Third point which comes to Me very important that applies to all the nations, whether they are developing or developed, that we don't realize that we are part and parcel of one world. God never created a separate world. It's one world. Like one human being it has a heart, all right? It has a liver, it has everything but it's one and that we are all part and parcel of this. I would say that Roosevelt once said that poverty anywhere is a threat to prosperity everywhere, and when he said that I think he understood the subtle thing. Anywhere in the body there is poverty, means if there is any disease is a threat to the whole body. But for that we are not yet there, we are not grown up, we are still so insular, so insular.

Like the other day we had a lady who was English, I must say, she came, and in My house I have - because my husband is

international diplomat traveling a lot - we have got things from everywhere and she only appreciated English things, invariably even without knowing. She couldn't appreciate anything even if for sixth century, second century she wouldn't. So insular, we are all insular, everywhere, whether it's Indian, whether it's English whether it's American, we are very insular people, self-opinionated. We are not global. Unless and until we become global, problems of the world cannot be solved. As if this finger of a leper is affected and then there is no sensitivity in the whole body. Then what happens that if a rat comes and takes away the finger the leper doesn't know. So the lepers if you go to a leper home they'll say, "Just have the light for us to see", but this light when it comes within you see that we are part and parcel of the whole and that's how you grow up into the global personality. We are still English, British, Irish, Welsh. I was surprised even the Welsh won't like them to be called British. I mean it's such a little land like that. Imagine in the heart if you have cells, which do not call themselves cells of the heart, what will happen to that heart? It will collapse.

It is happening everywhere, it's not only in one country it's the same as I said in every country we are very insular people. We have to expand and how do we expand, how do we expand? Through our Spirit. As you can see the characters of these people they were global they never talked about one country, two countries, three countries, they talked for everyone. This is the third big mistake, which all the countries are doing and they are fighting, for what? Why are they all fighting, why are they having wars? God did not create wars, did He? It's not His mistake. This world belongs to Him and not to us. All theories they become self-destructive how can that be called as a benevolent politics? In Sahaja Yoga we will have the politics of Socrates, of giving and of not taking. But we have to have that race raised into that personality that global personality. Can I do it alone? You all have to help Me.

Question: She's no will power whatsoever, She's been a drug addict for 15 years, She just wonder she can....

Shri Mataji: Don't you worry, it's all there it will come back don't you worry, all right? Don't you worry. Love is the most powerful thing, we have never used the power of love, don't you worry.

Question: I followed Swami Vivekananda for years, advocated stern practices for years and years

Shri Mataji: Now he is dead and gone, all right [laughter...applause]. I'm sitting here; I'm your Mother, all right? I agree, I know, I know all that, all horrid things forget it. I'm your Mother, all right? If I can work it out only with My love, why should you worry about Vivekananda? It's all right, forget it, that's over. You have done it in previous life. Vivekananda had to do it in this life but you have done it before, all right? You all have finished with it, now you just get your prizes. [Shri Mataji and everyone laughs] You don't have to do anything like that. You see a person who has to cook who has never cooked before has to go through all rigmarole. But supposing your Mother knows cooking. She's done the cooking. Come along and have the food, finished. Why to worry? All right? It's already made. You are a seeker, you have been a seeker. You have done all that many lives, you've been to Himalayas so now forget it, forget it. Better have it, all right? There are so many here I can see that kind.

Question: Can we have the food that You've prepared?

Shri Mataji: You're hungry, that's great. Let's have it, all right? Should we? Now do not analyze anymore, just have it, don't analyze, when you're hungry you don't analyze from where did you get it, what has happened, how (will) you cook it. You just see the fun, that's all. You just enjoy it, that's a good idea.

Question: After you die, would you like to go to heaven or do you wish to stay around?

Shri Mataji: Who I? I die? I think of the present never of the future. You be in the present, don't worry about the future. We should worry about the present, that's why you see Buddha talked about the Self. Why talk of the future? Doesn't exist for Me.

Question: Present and future bind together

Shri Mataji: Yes, Yes but you become first the present, otherwise there's no binding. Either you are in the future or in the past, first

of all become the present. There's no binding, that's the chain is missing, that's why I'm saying become the present. All right?

Question: I want to know the answer, are You going to stay around or are You going to go to heaven when You die?

Shri Mataji: I'm already in heaven (laughter... applause) would you like to join Me? You please join Me in heaven, all right? I'm already in heaven. I see the heaven around Me everywhere, only thing you have to enter into that subtle thing. It's so beautiful; it's so beautiful.

All right, now you don't have to do much, but as I said we have problems within ourselves. We have to little bit work out ourselves, our awakening and doing so you will know also later on if the Kundalini falls off how to raise it. It's very simple, not much. You have to use your left and right hand because as Mohamed Sahib has said that at the time of resurrection your hands will speak, in the sense that you get your collective consciousness and your fingertips become enlightened. So as all the doctors will also say that we have a sympathetic nervous system acting on our fingertips.

Now when you put the left hand towards Me, it represents your desire to be self realized. So just you have to put your left hand like this nothing else is to be done - simple, but in a humble way. If you say, "now give me realization", all right, but we have to be humble. That's very important. When we are humble, we are peaceful and the thing works out faster. So do not analyze it just get it. It's simple how to eat the food I'm just telling you.

Put your left hand straight like this. First of all it's better to take the advantage of Mother Earth so you have to take out your shoes. You can keep your socks but better to take out your shoes, because sometimes they can be very tight and your hats. Anything tight, which makes you uncomfortable, should be loosened, that's all.

Now, just put your left hand straight like this. Everyone should try to do it, it's very simple, it's not going to take much time, it's very simple. Nothing is going to happen to you but, on the contrary, you will become at least ten years younger, that's a promise. You see a mother when she gives castor oil, also she has to cover it with some chocolates. So now this is one of the temptations for many people must be, but there are so many other things that I cannot describe in this short lecture. So I would say that just put your left hand because this is your own power within you, which you do not know, just put your left hand just like this. All of you please put your left hand on your lap very comfortably. Now your right hand is the one, which is the power of action. With this you act, so you have to use your right hand just first on your heart centre then because in the heart resides the Spirit. Then I'll tell you one by one, but just now can see on the upper part of the stomach, in the lower part of the stomach, then again in the upper part of the stomach, then on the heart, then here, then here, then here. I will tell you one by one everywhere and then on top of your head here, stretch your hand palm, put it down there and press it hard, that's all. It's very simple.

Now this all has to be done with the right hand, just remember this one point and left hand here. What are these centers? I will tell you. One by one, you need not remember. It's all in the book, but just now you know that it is to be worked out on the left-hand side. Because left-hand side is our desire and we are putting our hand of our desire. Now the left hand is already quite heavy I must say, all right, so now. You put your left hand just like this and at the very outset, as I've told in every Western program, you have to forgive yourself. You're not to feel guilty for anything whatsoever even for reading Vivekananda. You have to be pleasantly placed towards yourself; after all you are the temple of God. So don't despise yourself, don't think low of yourself, forgive yourself and say with full confidence that you're not guilty. This is a fashion also, everybody wants to say "I'm guilty." It's a fashion, it's just a fashion. So please don't consider yourself guilty for anything you have done in the past what you think of the future. Let your present come up and then you will know that all these were mythical ideas. The truth has to come.

So now you have to close your eyes. Don't open your eyes. There's no mesmerism going on, so no need to keep the eyes open. But in any case keep your eyes shut till I tell you to open, because when the Kundalini is rising it's better to keep your attention inside. At least through the eyes the attention goes out, so if you keep your eyes closed the Kundalini rises much better. Sometimes She does not rise if your attention is out, so I know attention cannot be inside, but when you close your eyes at least it is not going out too much. So the Kundalini rises and It sucks in all your attention, like I can say in My sari if I have the Kundalini rising like that it sucks in the sari like the attention, In the same way it goes up and ultimately pierces through here. It should

happen, you all should certify yourself, nobody needs certify you. Once you say you are feeling the cool breeze then you can ask somebody to see you. If you are not feeling it, don't get desperate, you all can feel it. There are so many here sitting and I'm sure you can be told and helped. And then once you get it, you have to help others. That's how we are going to work it out.

So now please put left hand like this, right hand on your heart. Now here close your eyes. In the heart resides the Spirit, so please ask Me three times a question in your heart, not loudly. Please ask Me sincerely a question. You can call Me "Shri Mataji" or you can call Me "Mother", whatever you like. "Mother, am I the Spirit? Mother, am I the Spirit? Mother, am I the Spirit?" Now this is a fundamental question you're asking to a computer, which has to give you the answer.

Now this question is followed by another question when you put your right hand in the upper part of your stomach on the left-hand side. You're working everything on the left-hand side and press it hard. Now here is the centre, which gives you the power of mastery over yourself, the mastery over the divine knowledge, the mastery over the working of the divine knowledge. That means you become your own master, you become your own guru, nobody can dominate you, nothing can dominate you, no habits can dominate you. So at this point you press your fingers dig them down here you have to ask the second question to me, Mother am I my own master? Ask this questions three times please, with full faith in yourself ask this question: "Mother, am I my own master? " This will neutralize all your useless feelings and everything. "Mother am I my own master?"

Now please take your hand down in the lower part of your abdomen and press it hard there on the left-hand side, keep the left hand towards me. Now here is the centre, which is working out the divine technique, the pure knowledge, the true art of this technique is worked out through this centre here. At this centre I cannot force you in any way that you should ask me for your self-realization. It should be your own desire free will ask for it. So here you please ask Me, "Mother, may I have the true knowledge?" This has to be said six times because there are six petals to this center. "Mother, may I have the true knowledge, the pure knowledge of the divine technique?"

(Why don't you do? You're so young, please try, it's very easy. For young people to be that adamant is not good. But please try, it's worth it.)

Six times please. You must learn to listen and sometimes understand, all right? Now raise this hand again on the left-hand side, on the same center of the principle of the mastery on the upper part of your abdomen of your stomach, on the left-hand side, And now press it hard. This center has got ten petals, so here now you have to help your Kundalini to rise by asserting the truth, by saying ten times with full confidence in yourself, "Mother I am my master. Mother I am my own master. Mother I am my own master." Please say it ten times.

Now again you raise your hand on top of your heart and put it there with full confidence here, as this centre has got twelve petals you have to say with full confidence in yourself the truth, "Mother I am the Sprit." You are the Spirit, so please say with full confidence, "Mother I am the Spirit." Believe Me, you are the Spirit. Twelve times.

You have to know that Divine is the ocean of God's love. It is the ocean of His forgiveness and you cannot do anything that He cannot forgive. He's that powerful, His forgiveness is that powerful, so there's no need for you to feel guilty about anything whatsoever, by that you're challenging His power of forgiveness. So now you raise your hand in the angle of your neck and your shoulder and push it back towards the spinal chord and press it very hard. Now this is the most difficult center in the West. As I said, when you feel guilty you catch this center and you get all kinds of troubles like angina also troubles like spondylitis and so many other problems.

Now press it hard and with full confidence, you say sixteen times, "Mother I'm not guilty." Sixteen times. You have to be pleasant with yourself; you have to cherish yourself and not to condemn yourself at all by any chance. You are not guilty. So please say, "Mother, I am not guilty at all" sixteen times. But those who still want to go ahead with it punish themselves by saying it 108 times. That would be the best. (Shri Mataji blowing on her hand and rubbing Her hands) So much heat coming out from there, so much of heat. "I'm not guilty."

Put your left hand towards Me, say with full confidence. Wow, this is the worst hurdle, I tell you. It's just a myth; it's a conception in your head that you're guilty. What guilt can you have that cannot be washed by the great power of God's love and forgiveness? (Shri Mataji is rubbing Her hands) Sixteen times or 108 times. You do not know how to love yourself. You're supposed to be selfish but there's no selfishness I think. (Shri Mataji is blowing hard and rubbing Her hands)

Now raise this hand on your forehead across and press it on both the sides. Now, here is the center where you have to forgive others. I will not say how many times but from your heart, please say, "Mother, I forgive everyone, I forgive everyone, I forgive everyone." Now maybe you might say it's very difficult, but it's not all because it is mythical. What do you do by not forgiving or forgiving? Is nothing, but when you don't forgive you play into the hands of wrong people. So just say, "Mother, I forgive everyone, everyone I forgive." This is the greatest weapon Christ has given us - to forgive. Forgive everyone, forgive everyone, forgive everyone.

Now for your own satisfaction you may put your hand on the backside of your head, backside of your head. Here is the center where you have to say that "If I have done anything wrong against the Divine, please forgive me." You have to ask the Divine the forgiveness, so that there's no doubt in your mind or sort of lurking guilt. Say that three times or from your heart it will work out, but don't count the mistakes, so called. Just say that, saying is sufficient. Saying is the enlightened chanting, all right?

Now stretch your hand put it on top of your head, bend your head a little bit forward. On top of your head, bend it and now rub it hard the scalp seven times. Here again I cannot cross your freedom, so you have to say, "Mother, I want my Realization." I cannot force it on you, so just say, "I want my Realization." I can only persuade you, but I cannot force it. You have to ask for it. So please say seven times, "Mother, please may I have my realization? Please give me my Realization" seven times.

(Shri Mataji blows seven times into the microphone)

Now bring down your right hand, put it towards Me. Slowly open your eyes and put your left hand bending your head a little bit on top of your head here, little higher and see if there's a cool breeze coming out. With the left hand you see, not with the right, right hand towards Me, the right hand towards Me, the left hand just try to see if you're feeling any cool breeze out of your head, all right? Don't get upset. If you're not feeling doesn't matter, we'll work it out. Doesn't matter. Now turn it round again put it here the right hand, see with the right hand if you're feeling the cool breeze. Some people don't feel it, doesn't matter. Nothing so desperately bad. There is, I can see that. Now left hand again, little higher, maybe little higher, some people feel it very high you see, it shoots off, just see.

Now you may put your hand up towards the sky and ask the question, "Is this the All-Pervading Power of God's love? Is this the cool breeze of the Holy Ghost? Is this the Brahma Shakti?" Ask the question three times. Now, such a lot, all the Sahaja Yogis sitting here. Are you feeling? Cool breeze? Or what? Something happening? Now put back your hand, now don't analyze it just see in the hands are you feeling any cool breeze in the hands. All right, little bit, some feel a little bit; but it's all right, the beginning has started. Now most of you have got the right hands less, so put the right hand towards Me, left hand like this towards the sky, it will ventilate. Left hand like this and now forgive, forgive everyone, everyone you forgive, just forgive. That's the mantra. It will release, left hand up. Right hand towards Me and left hand up. Now right hand towards Me. Moving, is it? Slowly, slowly it will move, right hand is difficult because mostly we are very right-sided people, mostly. Yes, good.

Now with the left hand you put towards Me and right hand towards the Mother Earth like this. Left hand towards Me and right hand towards the Mother earth. This is what we are doing: we are correcting the elements within us, bringing them into balance. Which you will know very soon what it was, what we were doing. You'll know everything. No, no left towards Me, left towards Me and right towards the Mother Earth. Right towards the Mother Earth. Left towards Me, right towards the Mother Earth. Mmm, better. All right?

Now all those who have felt the cool breeze in the head or in the hands raise your both the hands. All of you? Practically? The sprouting has started.

May God bless you.

1985-0920, Truth is Intelligible on Our Central Nervous System (incomplete)

View [online](#).

20 September 1985

Truth Is Intelligible On Our Central Nervous System

Public Program

(England)

Talk Language: English | Transcript (English) – Draft

Yogi: When Kundalini becomes with the spirit. A person becomes aware of that spirit as silence and as becomes the witness, it's like when you're been on the outside of a roundabout, in a kiddies playground whirling round and you feel ill. And somehow, you go to the center of the roundabout and you sit of the axis of the roundabout and then you can watch the whole thing but you don't feel sick any more, you see it, you enjoy it but you don't feel giddy. [UNCLEAR] ..even if you are falling off...hurt.

So you become the witness and you become silent and at peace. But more than that, you get the coolness of the holy spirit or is the coolness of vibrations... and this coolness is the thing which is the treatment [UNCLEAR] ... which enables the Kundalini to rise. To recognise that there is a holiness and...

Shri Mataji: We can't hear you.

Yogi: A purity. And that holiness, instance and purity of the Divine vibrations is what makes this Kundalini to rise. It's the conditions which enable the seed within us to sprout. One can then become aware of the mechanism inside, and can be aware of vibrations so instead of just judging things on thoughts, or on feelings, on likes or dislikes that we've got from previous experiences.

One can go on vibrations and going by vibrations means that if something is incorrect it is so because it is harmful to us. And it's harmful to us in very specific ways. These specific ways are to do with these centers within... so that if something is harmful it damages [UNCLEAR] part of our being inside. And when you feel vibrations you know what it is that does the damage because immediately you feel - instead of a coolness comes from something which is pure, natural and holy. You feel heat in a specific area. The chakras are reproduced in the fingertips so that one can feel if the hands get hot or particular fingers get hot, it means that, that chakra is out of order or there's something which would harm that chakra, is going on. And when all the problems and negativity are gone, there's no problems any more then both hands feel very cool. Like a machine running very well, feels cool and when there's a problem develops heat, like a car engine when the water boils off.

One more thing is that it's collective. A lot of our problems [UNCLEAR in cities] is that we've been individuals trying to find our way in confusion...Improves your own health and other peoples health, your own conditions and their conditions.

[UNCLEAR] also the greatest thing is that you can give them self realisation as well because the Kundalini within you is awakened and that is the thing, [vibrations - UNCLEAR] realisation to another person but it all comes down to Shri Mataji Nirmala Devi and that sometimes is difficult for people. But Shri Mataji has come to make any money, there's no money to be made. This isn't a shop and we are not selling anything. This is a serious thing but a very joyful thing but we have to be very joyful and yet treat it with a respect and a seriousness. That it is our baptism, it is the possibility of us achieving something.

Unfortunately many people say "Yes, I think I felt something, even though I don't think I did", you don't [UNCLEAR worry] and that's it. And they never know the riches and the treasure which it is. You can give realisation to others which means that each person gets realisation in Sahaja Yoga becomes a guru themselves. It's not just that we have the fortunate to have somebody as a genuine Guru, who can give realisation, who does know the science about the chakras inside, spiritually, emotionally, mentally and physically. But more, even greater in fact, the fact

She enables us to become gurus ourselves, in that we can then cure ourselves. We can - we know for ourselves what's right and wrong on vibrations and we can then read the scriptures, all the scriptures not just one book or another book of one sect or one group but all scriptures.

We can see [UNCLEAR] and we can enjoy it and we can share it and we can grow in it when [there's] collectivity. Proper self realisation we become collectively aware and this is really what Sahaja Yoga is. It's this spontaneous self realisation, the fact that you become the spirit which is Divine. But then beyond that it's the science of how to maintain it, Shri Mataji would describe and has told us many times and then we can tell you. And also it's an evolution beyond being individuals and just ourselves and into being one with the whole and therefore becoming part and parcel of the subtle being which is the Divine.

Ladies and gentlemen, our very great pleasure introduce you to Shri Mataji Nirmala Devi.

Shri Mataji: I bow to all the seekers of truth.

What we find true, can never be mis-normal or cannot be misidentified. It cannot be misplaced nor can it be lost if it is not that it is not truth. [UNCLEAR You can take] ignorance, we are in the darkness. If he cannot see, that doesn't mean that truth doesn't exist. In these modern times there's so much confusion, so much of thoughts, so many of people, so many cults and gurus and this and that coming up. So many giving ideas about food, body, about mind, about health, about spirit. Everybody is talking about something. That has created the greatest confusion for honest seeker and every honest seeker feels that I should be able to find out the truth behind everything.

Now, the truth we know about anything, is actually intelligible to us, on our central nervous system. Whether it feels hot or cold, you can feel it on our fingertips...

...First feel that way whether we see something white or red, is intelligible to us on our central nervous system. So in our evolutionary process whatever we know through our central nervous system is our achievement. We have become human beings now, we have...

1985-0921, The English Are Scholars, Seminar

View [online](#).

21 September 1985

Talk to Sahaja Yogis

Totley Hall Training College, Sheffield (England)

Talk Language: English | Transcript (English) – VERIFIED

"The English are scholars", English Seminar, Sheffield (UK), 21 September 1985.

As I said yesterday, this is the field; field where the light has to come. With so many lights the field has to be enlightened. And this field which is enlightened is enriched by nature, too. And when you were singing I felt the clouds were catching the notes, weaving them within themselves and when it would rain, the rain will sing the song again; as if the valleys were resounding so beautifully. And the echo was very gentle and filling the whole atmosphere.

Perhaps you are not aware of the subtle of the Divine, how much It is anxious to work it out. But our trumpets and our flutes and our drums have to be alright. There has to be coordination, complete synchronising - then the melody is played in a beautiful way.

Clouds only carry the purest water, the purest hymns. So, when we are spreading the message, we have to understand that it has to come from a pure source. Purity is very important. I've already talked about chastity part, which is the Mooladhara, which is so important today; you can see it clearly how important it is. But that's not the end of it, that's just the beginning - just the beginning.

But what we have to see is something very innate built within us. And today as we are sitting in the heart of hearts that is Sheffield, where the steel is made - in the heart the steel, sometimes you need a part of steel also in the heart - we have to see where are we lacking, what's our basic problem. We should face it.

So as English we are, we have to think how our brains work, are used to work; how traditionally we have been brought to problems. When we see around how we have accepted some things which were very absurd and nonsensical, say in America or in France and other places, as if we have no personality of our own.

What did we give to others? What is the impression people carry about the British? Hippies? Or what do you call these days modern? The Punks? What is it that we have to give? Is an honourable image, is an honourable image of the British, of the English. We have to be honoured. We have to be honourable people. And we must keep our honour. And honour cannot come or cannot be expressed if we are people who are cunning. That's very superficial, anybody can find out, if we have that cunning within us.

Now it has been a character [which] can be very cunning. That's what I discussed this morning. Be careful on that. Be careful. That's a trick of the ego. Don't fall a prey to that. And that then works out in our languages also.

Now English language is a specially honoured language now because it is the language of the Sahaja Yoga as well. Of course, we use Hindi, Marathi and then English. But English is the language in which my speeches are, so it should be honoured.

We must have a sense of honour that comes by respecting. When you respect yourself, you respect others. If you do not respect yourself you cannot respect others. And that's what I have discovered that, when people took to anti-culture and all sorts of things the first thing they did was not to respect anything whatsoever.

And yesterday, only, I discovered that the language which is spoilt has come through this. It's fashionable to speak with a funny

accent. And I was copying that the Americans speak like a duck - quack, quack, quack but the English speak like a crow - caw, caw, caw. And we have [a] real English language problem.

Just now Nick's wife told me that she can't understand what English speak. I said, "Same here, I don't understand either." It's a language problem. One gentleman who came from India, very well educated gentleman, did his MA in English, he came back and he said, "I had a language problem there." I said, "Why?" He said, "They speak all kinds [of slang]. They divert it every way and educated people talk like that!" And was surprised that it has also come from anti-culture [that] it's a fashion to speak like that. And I can't follow [the meaning]. That means it is anti-God.

So, you must respect your language. You might be acquiring it from a hippie stage or you might be getting it even from Cambridge or from Oxford or from public schools. Whatever it is, whatever may be the source, either it is aggression on the language or no respect to the language.

So, in language, in speaking the language, try to speak straightforward English language. Because we are international people. We are not English anymore. We are grown to be global people now. We have a global personality and as global people we have to speak a language which everybody can understand. We cannot speak cockneyed (slang) language. I mean in India also we have lots of cockneyed but Sahaja Yogis don't speak that language. You won't understand that cockneyed language that we speak even if you are an expert on any Indian language.

So, first of all, you must show respect of your own language more than anything else. If you cannot respect your country, your language, your literature, your sublime things that are here, your buildings, how can you respect anything else? This is your soil which is not to be aggressed this way. That doesn't mean we become nationalists. I did not mean that. But to grow out as a tree you have to know your soil and you have to respect and be honourable.

Where is that English honour which I used to hear about? Is [it] lost in the thin air somewhere? An honourable person will not keep back taxes, will not ill-treat his wife, will not ill-treat her husband, will not talk rudely to them, would be respectable, will respect the children. First thing is that he respects everybody's freedom. If he's mean then he's not honourable. If he's not generous then he is not honourable. If he disobeys the law he's not honourable either. Why should we disobey the law? I just don't understand. Actually English laws are meant for angels I tell you - horrible! But in that only the devils take advantage. Doesn't matter, [the] laws are very good no doubt. But why should we break the laws unnecessarily? If it is necessary, alright. But for every small thing if you start breaking the laws then we start breaking the laws of the Divine also.

So we have to learn all these things. Let us be in an honourable way, accept things which are good but not fashionable. Now it is fashionable to be like this; it is fashionable to be like that. Now what I feel that fashion only is accepted by people who have no personality at all.

Tomorrow [if] somebody starts saying that, "You put a empty tin of jam on your head," supposing if they say so: "You'll look taller," or something like that. I mean maybe a little. Or, "Let the jam fall on your face!" Any clownish nonsense we accept so easily. It's all clownish. And clowns are the only ones who copy like this because they have to amuse people by clowning. But are we to become clowns now? So by this kind of diffidence in our character - that we try to copy others without understanding what they are doing - we are becoming clowns. I mean you can see many like that.

So the clownishness is now one of the characters of the British. They really sometimes appear to me like clowns, because they try to copy others and whenever you try to copy others you are not the other. Like we try to copy, for example, Americans - very difficult; because they are so childish and stupid that we can't do that [copying] too good. I have seen a film of some Americans - I hope there are no Americans sitting here - where they had about a hundred people, actors and actresses above seventy or eighty years of age all shaking and they were all wearing funny dresses halfway missing, or this way missing, all sorts of things missing; less clothes than normal. And they were doing funny dances, all walking with sticks and doing [a] shake; or they were shaking already.

Now for English they love to use their umbrellas I think. So they'll look clownish because you don't carry sticks, you carry umbrellas. So trying to do something that is American would be stupid. There's no need to copy them even outside; then why inside?

When you are a global personality as, in the nature, you can see [that] a mango tree looks like a mango tree. It doesn't try to become like an apple tree does it? And then that mango, when it is ripe, goes to the whole world. Whatever is the best mango you can find it in Russia, you can find it in America, you can find it all over. That's how it becomes a global personality. But mango remains a mango; it is not an apple. Who is going to import apples from India? In England that would be stupid.

So the personality that you are already - you are a British personality, or English personality or an Irish personality, or whatever personality you are - should be such [that] it's presentable to others to be cherished, to be enjoyed. How is it possible? You have to be excellent, first class, top personality. So this clownishness must be given up. And it has come so much in England that I feel the heart is absolutely oppressed by these stupid things.

But there are certain nonsensical things which have come within us which we should give up, as I said first of all - the cunningness. Then in our language there should be straightforward expression. No sarcasm. There's no intelligence in sarcasm. Saying something nice to others is a great art. Have we developed that art of saying something nice to others? This art is to be developed by Sahaja Yogis: how to say something sweet and nice to others.

If you can develop the gentle method of saying nice things then later on you will see you will be able to do nice things for others - little, little things here and there. Like the little girl bringing beautiful pink flowers one after another. You are nice to me no doubt; but to each other? And to others who come to us? So how to say nice things, what to say, when to say - this we must learn so [that] we can establish communication. Self-consciousness [or] self-opinionatedness can never give you that. "I don't care! Alright let him be angry. So what do I care?" [is a] very common expression. But if you say to the person, "Why are you angry? I do care when you are angry. What's the problem? Can I not help you there?" - finished. He'll say, "What sort of a angel I am meeting here?"

Like yesterday the fellow was very aggressive and he asked me about heaven and hell and all that and I was least bothered - he was neutralised.

You must learn, this is an art which one has to learn. Don't be proud of your harsh tongues and your hot tempers. Don't be proud. "I am angry with him, so what?" Is it a very good thing to be angry with others? "I got very angry!" With very great pride they will tell me. "I got very angry for that!" Why? As Christ has said, only one anger is allowed: if somebody says something against your Mother. That He's not going to tolerate! But that, too, controlled. Yesterday many were angry but it was alright: I know how to manage things.

So we have to learn also to tell ourselves: Let us not be so self-opinionated. We have to learn a lot. There is so much to be seen, so much to be learnt, so much to be understood; outside also. Like British are absolutely insular by temperament. Another matching with them are Japanese - equal type. Japanese also don't talk much but don't absorb anything whatsoever. You can imagine three hundred years English were in India, they learnt nothing! Can you imagine? Can you believe it? Three hundred years! Generations! Seven [or] eight generations they were in India. While here, when the Indians come, they too have no personality. They pick up your dresses, they pick up your language, they pick up everything; they talk with the same slang and hundred times they'll say dirty words in it and they'll say, "Yes man," "No man," "What man?" - to a woman also! 'Unisex'. They have too much absorption! They absorb everything while you don't absorb anything. So these are two extreme cases I think.

So as it is said in Sanskrit that: what is the difference between the swan, hamsa, and the crane? So what is the difference between the crane and the swan? So when they have to discriminate between water and milk then you can find out who is the crane and who is the swan. "Nirak shira vivek e tu". 'Vivek' is proper decision (discrimination). So if you put water mixed with milk before a swan, the swan will just suck in the milk and the crane will suck the whole, he wouldn't know. So that is what - again we

come to the same point - is discretion that we have to develop.

So it is the discretion part. That we have to pick up all that is good, all that is nice, from everywhere; and which is such a lot, such a lot. Like I would say, what's nice about British? Let's see.

Can you tell Me, who is going to tell Me that?

Sahaja Yogi: They have a great deal of tolerance.

Shri Mataji: What did he say? Tolerance. No, no, not at all. It has to be a common quality, whether you are a Sahaja Yogi or not. Tolerance is the least, that's something lacking.

Sahaja Yogi: They're good leaders Shri Mataji.

Shri Mataji: You think so? (laughter)

Sahaja Yogi: Fair play.

Shri Mataji: Fair play I don't know now. That might have been. They were not very fair with Indians, were they? They were not very fair with Chinese, never. Still go further.

Sahaja Yogi: They're good at talking about the weather. (laughter)

Shri Mataji: That would be bad weather. (laughing)

Yes, I mean superficiality, but that's not a good thing.

Sahaja Yogi: Shri Mataji, they have very sharp minds.

Shri Mataji: Sharp what? Sharp minds.

Sahaja Yogi: Intelligence.

Shri Mataji: You're near, but not there.

Sahaja Yogini: Inventive.

Shri Mataji: Not so much, Americans are better.

Sahaja Yogi: Subtle.

Shri Mataji: Subtle. I wouldn't say that. Not that, not so much.

Sahaja Yogi: They want to help others.

Shri Mataji: Seldom! (laughter)

Sahaja Yogi: Manipulative

Shri Mataji: That's bad.

Sahaja Yogini: Loyal, Mother. Loyal.

Shri Mataji: Loyal? They create disloyalties, problems. They make people fight.

Sahaja Yogini: Once they find something good Mother they will stick onto it.

Shri Mataji: I wish they could! I wish they could, but the way they disappeared, every time we had programmes after that what I find everything disappeared.

Sticking on quality is missing.

Now is alright everybody has said? I wish you had all those qualities. You could. Why not? So all the qualities that are desired have been expressed. But what really are? Should I tell you?

Scholarship. Scholarship. Sahaja Yoga? Read everything. Sahaja Yoga means Kundalini, means this, that, go to the library, find out everything. Just know it. Scholarship. That's their quality. And this has to spread all over.

Do you agree there?

The scholarship in Sahaja Yoga has to spread all over the world. The women especially want to compete with men here. Very difficult, English women, not easy. Not all, but some. They should become scholars of Sahaja Yoga. I am surprised [that] people like Derek [Lee] or people like Hesta [Spiro] could not see the point.

Scholarship is the thing and that's why they're honoured everywhere [because] they are scholars. And see now, heart becoming a scholar. That's the integration of the brain and the heart.

We have so many scholars of Sahaja Yoga in England. We might get one there and one here and there. Like we can say in Switzerland you've got Gregoire and Arneau, but [in] scholarship how many are there? And very deep scholarship. And that is what you have to develop more. Specially the ladies have to learn a lot. It's knowledge. To understand all the intricacies, all the delicacies, and to work it out in that scholarly way, is the way you will really do greatest service to Sahaja Yoga.

And it's such a honourable thing to be a scholar. And once you are a scholar, this knowledge [that] goes into your head goes to your heart also. Scholarship in every subject. Scholars are different from inventive people. They may know very little and can invent something, that's a different thing. But that doesn't mean you go and read Vivekananda and all that! That doesn't mean that! But you go in every library, every place and discover the Truth. Blake? A scholar! So many scholars in this country. Most of them were Realised-souls. In England we have the maximum number, in the West I'm saying, maximum number of scholars, who were Realised-souls. In such a small, little country like that.

In India of course we had saints who were scholars, saints who were not scholars. So the scholarship part is your responsibility. And like a scholar you have to be above many things. A scholar doesn't stoop down to nonsense; he doesn't take to a superficial thing. It's below his dignity to behave in a childish manner or to take to sex and all these nonsensical ideas.

But the basic quality [of scholarship] you have got which is something so great I feel. Because heart becoming a scholar is something very great. It's a balance, it's a real balance, and that's the steel, that is the steel of England, the scholarship. That's how a New Jerusalem has to be built in. Not the old one where they were only faithfuls just going down singing songs and hymns - nothing. But scholarship, the complete knowledge. They know everything about Kundalini, they know all about chakras, they know all details about it. And if you may please, your Mother has spoken in England the maximum number of lectures because there are scholars. So preserve that, develop that, then only you will have all other qualities which you have described

just now.

But remember that you are yogis, but scholars in your subject. Take any subject that you are dealing with - even an ordinary thing, we can say. If you are a carpenter you must know everything about wood: what is this wood? From where it comes? What is it? What can be used for? What is the density of this wood? What is the chemical composition? Everything you must know about it. And this is what you have to give to other people of the world.

Once you start doing all this, you will give up all the malpractices which British have taken to. First of all they have, the worst of all, is to create problems between two persons - they are good at it. Like, now you see now in South Africa what they did? Create problem between one shade of black with another shade of black. Very clever! Now when this scholarship was perverted they were the ones who started this idea that the blacks are primitive. They are the ones who introduced this idea. The same scholarship used for bad purposes. Who gave these ideas were about four or five writers who said they were primitive. Very nice! Brand them as primitive. Because scholars after all can brand anything as anything.

So it is necessary for us to bring goodness. To bring benevolence in this world we must write benevolent things, write something idealistic, something higher, something hopeful, something which gives them a new dimension of understanding.

All the Sahaja Yogis must start writing. Ramdas Swami has said that, "Every day you must write something." Write diaries, write novels, write articles. Do what you like: poems, poetry. All kinds of things you can do if you just know that you have to be yogi scholars; but not intellectuals. Intellectuals have the knowledge of others, but scholars build up their knowledge on the true knowledge of others. That's the difference between a scholar and an intellectual. An intellectual has nothing of his own, he's a confused person and he doesn't want to say, because he's so frightened that if he says anything that, "This is what I think," then people might say that he is a man of domination or something like that. You need not be a graduate, you need not be anything! But that quality is built within you; which is a very big thing and is very much connected.

Now in Sahaja Yoga, as you know, that the heart is surrounded by seven main auras and these come from the brain which is the seat. Now in the centre, at the brahmarandhra, we have got the Heart Chakra, alright? The heart is here and around it are all these auras, if you see, in the brain. In the same way they are surrounding the heart. So if you know about them, it will circulate, the knowledge will circulate; but circulate with love, without any aggressiveness, without any showing off, without any cunning, without any sarcasm, in a full, straightforward, loving manner.

But for that we have to remember that we have developed lots of antidotes in England. Like the words I have seen people use very common is, "That may be too much." "It may be too much." They are frightened. "One shouldn't say too much." You should! When you say too much at least little bit will go into their heads. So you have to say too much. Say what you want. There should be exuberance, exuberance of your ideas, so that something goes into their heads. [So] they know that you are sincere, [that] you're saying it sincerely, [that] you cannot contain within yourself. Emphatically you have to say things. That's what everybody did. All those who were great incarnations said it with such concern, with such force.

In the same way you have to say it, without any fear. "Oh that may be too much! Mother it was too much for him." Let him be blasted! Doesn't matter. Say everything that you have to say absolutely with full heart. But when people come to Sahaja Yoga, when they come for a workshop or something, we try to be the same party people, like in the party you see, "What will you have?" Then they will say, "Alright, let me think what did I have yesterday, so I'll have today this thing." It's like a shopping going on.

No! You have to say, "We have this and please have it now, otherwise you won't have it! This is the time!" Let them say what they like. It's important.

I see sometimes your SDP conferences and all this! The way they speak, they just blast you, I mean hammer in your head. And why should we not when this is the Truth? Why should we not tell them and talk to them in that manner? We think by being gentle - alright gentleness is different, but I mean to say by saying less than I see. Understatement is typical English statement. "That might be too much." In Sahaja Yoga it is such a lot that how much are you going to pour out? It can never be too much so be

careful on that. When you have to say it, say it in a very blasty way, doesn't matter. What are they going to do? They can't crucify me this time, can they? They dare not. Otherwise perfectly alright, nothing can touch me, and even crucifixion cannot touch me, you know that. So you better say what you have found out in a big way and tell them in a big way. Of course loving and gentle manner, but tell them. The concern should be there. Alright?

Now this is what it is, one has to understand, that there is nothing "Say little bit." Then they think, "He is a shaky man!" But when they sing horrible songs on the mic (microphone), eating the mic - I call it 'eating the mic music'. They go on aggressing on the mic and people go mad with it, they like it. I don't say you aggress, but don't say anything less. Understatement is not needed. There should not be any balancing in that.

Those people who will be appeased by that will not be good Sahaja Yogis, they cannot come in the Kingdom of God. We don't have to be begging of them but we have to honour them, we have to respect them, we have to be kind to them. But we have to give them what we have. Like in the family you go, you get everything from the fridge and give it to them, they'll be very happy - take it whatever you like. "What a spread!" But if you put one little fish and two eggs for ten people, with one chilli to say that it is Sahaja Yoga (laughter) maybe a lemon, they will think, "What's this going on here? Wishy-washy stuff!"

Now that's one thing. Secondly there are words that people use very commonly: "That is very fussy!" That shows your fears. In Sahaja Yoga nothing is fussy, nothing is fussy. Always it is so. "It is very fussy!" It is, "This was fussy!" "That is fussy!" It is coming to such an extent that people now like [a] beggarish existence! They want to dress up like beggars: rustic, nonsensical things, worn-out clothes, worn-out faces.

I was telling Gavin the other day, "Why do you all like sand colour? There's no sand here. Is something Arabic in you that you like all sand everywhere?" As it is the hair are blonde, face is sand-like, clothes are sand! Mountains of sand walking around! (laughing) Why not be colourful? Why not wear colours? Sahaja Yogis must wear colours. Of course you should not be dandies! I must tell you that, otherwise you will be dandies; like wearing shocking pinks by men and [that] sort of thing. I don't mean that. But you shouldn't just go about with sand colour and a grey colour. If you start wearing something nice they will also produce.

I wanted to buy a sweater for Gavin in green colour. I couldn't get one light green. I said, "Let's have one. It will look nice." No, couldn't get one for him; they don't make it - only sand! And I got it. Or else grey. Already the sky is grey, faces are grey, dresses are grey, they wear grey suits, the horses are grey, the world is around grey - all horrible. And then wear a grey dress to match with it!

So, there's nothing like fussy in Sahaja Yoga but you should not be childish, frivolous, stupid. And you should not be also dandyish, showing off; like I have seen people painting their car with gold and all that nonsense, or wearing a bow tie and a dinner jacket and walking on the streets of Oxford Street to match with these horrible 'Hare Ramas' there, to make a contrast to them. That's not necessary.

On this also you could be scholars. You can find out.

About children, I'm very much worried now, much more since I heard about this three year old girl. And I have to say that your children are precious, they are wonderful people. In the beginning they have suffered because of you but they come out of it and they become so great. But you must learn one thing: is to be very attentive to your children. Don't neglect them! Teach them habits by which they do not learn things which will destroy them. Like every child picks up everything, puts it in the mouth.

We too here in England or anywhere in the West, people just put their fingers in the mouth like that they will go on. Anything they'll just - supposing they are opening a can. Now the can spills out some jam, so they put it in the fingers inside. No! That jam can might be having some germs. So anything that is to be put in the mouth you must wash.

That's now has to be the law for Sahaja Yogis, because so many germs, so many things, and for children specially they must be told, if anything falls on the ground. It's a very mundane thing but you must learn how we tell our children. Anything falls on the

ground, immediately you'll pick up and throw away somewhere and wash our hands. We'll just say, "No, no, no, no, no, no, no! Not that." Even from the mouth, if something falls out, you are not to pick up.

Unless and until you really fanatically do that your children cannot be saved from all kinds of infections that are around. India is full of parasites and we have many more. I mean we are the country where we breed and look after them and cherish them I think! All kinds of parasites we have had, politically also many parasites on us. But, [when it's] all said and done, we know how to keep out of them and that's how we have to really condition our children.

Secondly: never to leave your child alone anywhere! Learn a lesson! At any cost you should not leave the child alone. You can leave it with somebody who can look after the child, who can run a creche, who can do something of that kind. But pay attention to this point that there should be no loneliness for a child. Child must be made to sleep in your room, maybe another cot, maybe crib. When slightly grown up, still should be with you. If there's a grown-up [or] another child, you can make, or some aunt or somebody sleeping with. But don't make children feel that they are lonely. Psychologically it will affect [them]. And also physically there could be a problem. We never, never, never allow our children to be alone - do you know that? In India.

I mean we are ourselves surprised how the children just go out. Now supposing some child, say about five year old says, "I am going to a candy shop," - nothing doing. Mother will say, "Alright, when I go you will buy it, candy." I mean when my daughters were not married, till then, they never went out alone. Can you believe it? Never! Even to school if they were going they were in the car with the driver. Even if they were going to colleges they were going in the car with the driver. Never alone. And if they were going by buses or anything, later on, when they went to higher education, they were going with friends.

Safety of children has to be looked after in this negative atmosphere everywhere. We are very good because we have this challenge all the time, so we are very careful. And you people have to now be made more aware towards your children. But don't spoil them! You spoil your children too much. I know they are very joy-giving because they are Realised-souls. But tell them, "You are Realised-souls and you cannot be dishonourable!" But not at the time. I have seen that you correct your children when they'll misbehave, "Don't do that!" That's not the way. Then you dishonour. You sit down with them, have a conference. "We'll have a conference now," you tell them. "We'll sit down." So let them feel, let them sit on their chairs like a conference hall and tell them, "Now see, we are all Sahaja Yogis. You are Sahaja Yogis, too, and the whole world is watching you. You have to be honourable children. You have to behave yourself, you have to do this way. We have to share our things. Otherwise they will say you are not Sahaja Yogi! You have to have dignity." You talk to them, develop their personality that way so that they know they have to be majestic, they have to be regal. They cannot be cheapish like others.

Because all the time we say, "Don't touch that! Don't do that!" They don't know, they are confused. Talk to them, sit down. Talk to them [about] what is to be done, how we have to behave, how to say nice things, how to help others, how to share your things, how to give your toys, how to keep your things, how to be neat, how to be tidy.

It's a training, that's what you have to do. And children also learn from your own behaviour. Now you tell your children not to drink and if you drink like a fish then how will they listen to you? In the same way, in Sahaja Yoga also, you do not meditate, you are not disciplined, you live in a very untidy manner, you are extremely careless, you do not honour people, your tongue is very loose, or you are very sharp - children pick up. They absorb these things so quickly. It's amazing how children absorb. Once I had taken a child to a circus just - he was a very good child, a Realised-soul. We went there and the joker, you see, he took out his upper pant just while going on a swing. So it was a big feat; a joker. So we came home, he also took out his pant! I said, "Why?" He said, "In the circus how he did I'm going to do the same way!" Imagine! That's the only thing he picked up. I said, "But that was a joker, you are not a joker are you?" "No I'm not." "And better wear your pant."

So children pick up wrong things because it's easy to pick up that; so don't do anything wrong. Another is husband [and] wife should never quarrel in the presence of children. If you want to quarrel I can even lend you some sticks, you can fight! Fight in your bedrooms. Do what you like. You can break the heads or break the hearts or do what you like but outside your rooms you are wonderful husband and wife. At least let your children be good, enjoying husband and wife. Actually it is stupid to fight because you must learn how to enjoy each other.

So we come from scholarship to the scholarship about children. Some people have to take it up seriously. Of course, there is a little book which Luis has nicely done up but is not sufficient. Some three, four people have to sit down - or some ladies could do it with some doctor there or something. Sit down with the full compiling of the ideas of Sahaja Yoga about children. Another one can do the education because [otherwise] Sahaja Yoga will be boring for you. What will you do? There's so much to be done about the education of the children. It's very important because every time I go to a place, there's a school being started, "What have we to do for the school? How are we to conduct?" Now why not you people make some research and give me the ideas and I'll put it through? I am good at correcting than creating, I think, nowadays. Because so much I have created. Whatever I have created is to be rearranged and consolidated. So I can consolidate whatever you give me, I can consolidate, I can put right, I can correct it.

So best thing is now to form a committee for this. One for children, one for a book on children, on Sahaja Yoga. What Mother has to say about [it]. You can use my quotations. Then a book about the education of children. Third book has to be about the married life. That's how you can go on compiling, about the social life, about the politics, has to come from England - the series. So much [is] to be done in England, because people read that. It can be always translated from one to another. It's very easy. So I would request you all to put your mind to this, whatever are your interests you should work it out. And put it in the language of Sahaja Yoga. Every sort - sports, you can take to gardening, or anything, even machinery - bring it to the level of Sahaja Yoga. Like computer, now all the developing countries want to develop computers. Now we must find out what are the problems of computerisation, then how it is going to affect socially, deeply, in the future, what can happen if we just develop computers and nothing else; how if it is one-sided movement then how the whole suffers. Like that a new dimension, a new all-pervading solution of everything can be done. And that can be a quite a big eye-opener to people who do not want to commit the same mistakes that you have committed.

I must say this 'Affluent Society' and all these books that [John Kenneth] Galbraith wrote was very helpful to some people, and that's how it should be.

So you can guide people who want to be like you and you can guide the people who are like you and who have to change. It should be your idea.

Drama: what's wrong with our drama, what's wrong with that and how we can improve it. Every one of you is capable of contributing something like that.

So those who are interested in different, various type of things, in this seminar, you can decide what one likes and what another thing - like even racial discrimination we can take a subject like that. Somebody can work it out: why racial discrimination has come, what are the bad effects of racial discrimination? If it comes from English, they will say, "What generous, good people there are, how they understand the feelings and how they..." That will be very soothing if it comes on the other side.

Then now we have a problem of women asking for their rights and all that what you call feminist movement: what is wrong with the feminist movement, how they have gone wrong, and all those things.

In every subject, even in economics and everything, you can go forward with the scholarly ideas. You can take help from other countries also. We have scholars everywhere. But we have maximum number of scholars here. And this is what we have to do in this land of She-field.

May God bless you all.

Should we meditate for about say, ten minutes? Will be a good idea; just to meditate and to find out what chakras are catching, to find out what side is weak.

Now if your Left Side is weak, put your left hand towards me and right hand towards the Mother Earth. If the Right Side is weak you put the right hand towards me and the left hand up there. Now if both are alright, when they normalise, you put both of them towards me, alright?

For example, now you can tell because you are in East End (of London), what's the problem of East End is - survey it. You should find out the problems of East End.

I remember you told me about some Sikhs, what they were doing, drinking so much and doing all these things which is against Nanak Sahib. And all these things if you tell, the way they run after white skin. Yes! That's what it is.

So face-to-face let us see what is wrong with us. What is wrong with you? With what is wrong with others? Let us see. As a witness, not identified with anything. So if you tell all those things, what makes people that way, you go into it from both the sides, and you can give real good solutions; you can give solutions. For example there are doctors who can make a book with the Divine Knowledge related to the medicine. There are psychologists, they can make a book - I think Rustom has done a good job. I don't know.

Now by the way I must ask - who has got Rustom's book?

You have got?

Derek you have?

Derek Lee: No I haven't, Mother. I haven't seen it.

Shri Mataji: Somebody who is not here may be having. Who else? Ask Maureen, is she here?

Yogi: No Mother. She's in London Mother.

Shri Mataji: Maureen? She's not here? Ask her maybe. Do you think Maureen may be having?

Yogi: I don't think she has.

Shri Mataji: No? I just don't understand. I think you better see in your office maybe, Gavin. Just have a look. No? Because I gave it to someone, because it's not there in the house, can't find it. We had found his book, isn't it? No.

Alright, he's a scholar, no doubt. And I wanted Derek, you, to read that because really, it's really dynamic. 'Dynamic' is the word for that. It can blast all the Jungians and all the psychologists together! I must find it out. Otherwise somebody should write to him that God knows where it is Mother is very anxious about it. I must publish that book.

So now if you come out with sensible good books authentic, worked out. You have to work for a book. You cannot just write anything off hand. Like "William Blake and Sahaja Yoga". Related to Sahaja Yoga. Now before meditation any questions, is there? Did you ask any questions there? No one? Any question? Yes, what is it?

Luis Garrido: Shri Mataji when I used to transcribe some of your speeches sometimes I didn't know if someone was already transcribing that speech. We were wondering if there could be some kind of organisation by which we could know if some speech was already transcribed or not or if somebody was already doing it.

Shri Mataji: It's so fast that it's like Portuguese to me! (Luis is Portuguese) Can you tell me Gavin?

Gavin Brown: He is saying there should be some organisation by which it's known whether any particular one of your speeches is being or has been transcribed, so that there's no duplication.

Shri Mataji: There's no...?

Gavin Brown: Duplication of effort. Because he wants for Your speeches to be transcribed from the tapes and he doesn't want to do one and it's already been transcribed.

Shri Mataji: Are you doing some... you're transcribing.

Luis Garrido: Not at the moment Shri Mataji. I used to worry - every time Shri Mataji has a very nice speech sometimes I just felt like transcribing it but I was worried maybe someone is doing it already.

Shri Mataji: What's it?

Gavin Brown: He's worried that if he does the transcription, somebody else may also do it so it would be a wasted effort.

Shri Mataji: Agreed. Now who are transcribing - they form a group. You are transcribing? Who else?

Will you stand up? You also stand up Luis. Now you know each other don't you?

Douglas Fry: Mother I'm quite prepared to take a list because I've got a computer.

Shri Mataji: What is it?

Gavin Brown: He's saying he can make the list on his computer.

Shri Mataji: Yes I think amongst these four who are transcribing. Alright? You decide among yourselves.

Warren: But there are many more internationally Shri Mataji and it should be advised to all centres.

Shri Mataji: You see in other languages, which are being translated.

Warren: Even in English Shri Mataji.

Shri Mataji: Like Australia, whatever I have said there in Australia they should transcribe. But what I have said in England they should.

In every country whatever I've said should be transcribed by that country, is better to make it systematic. Alright? Is alright now?

So four of you here should transcribe whatever I have said in England, which is going to be a hard task! Some more people should raise their hands who would like to do transcribing.

Please stand up.

Derek And Luis, you take down their names. Take down their names. You give your names. Write in on a chit of paper. And now you form a group and tell them how to transcribe.

What else? First of all you must understand my Indian English, otherwise you can't. Or they call it King's English, I don't know why

but they say so.

Shri Mataji: How are you?

Yogi: Getting better I hope Mother.

Shri Mataji: That's good you look better. Thank you. May God bless you.

What is the next? It's very, very constructive.

Now editing: once you have transcribed somebody has to edit it also. Not like Indians - when I speak I say sometimes, "You see," "Do you understand?" All these things need not be there but they think that nothing should be missed of Mother. But I would say that something is needed. I mean, you cannot go on just adding these things after all. So we can remove some of these things, this type of pauses that I have used. Because talking is different from writing. But in any case when you do it I'll have to go through them before we publish them. But so many lectures of mine have duplicates, repetitions.

So once you have done [the] transcription then we can see that, we can adjust. Sometimes certain things are to be said once, sometimes twice, and sometimes hundred and eight times. For example, "I am not guilty."

Alright. So any other thing?

This was very constructive I must say. Yes?

Yogini: Mother in one of the Nirmala Yogas there's a little diagram which you have drawn of the Kundalini coming up through the chakras and going round two circles and then coming up to the next one. I can't find from it if the Kundalini is coming up and going round and then continuing up the same side or if it's crossing over at each junction. Supposing I am doing the right side, is it coming up and going round and continuing up the right side every time, or does it come up the right side, go round twice and go to the left, go round and come up.

Shri Mataji: No it goes in a spiral way and cuts it at a point, and makes a chakra. You see it's a sympathetic nervous system which is left and right and it goes in a spiral. And it cuts it at a point because it goes in a spiral - that's the chakra.

But I think we have done that in one of the speeches; it's so. Once this is transcribed that will be a source. And then everything I have said, all these things, I have said it in very great details: you will have to locate it.

What else now?

Luis Garrido: Shri Mataji. What can we do with the water after washing Shri Mataji's feet?

What is it? Just Gavin you tell Me?

Gavin Brown: He's asking what is to be done with the water that is used in puja, afterwards? When we wash the feet, what use is to be made of the water or how is it to be disposed? Say at home when we do a little puja and we just wash your feet in the photograph, then what's the proper way to dispose of it?

Shri Mataji: The photograph or feet? Photograph, that becomes vibrated water. You can use [it] for any purpose, you can put it for trees, you can do all these things external use, you can use for anything. But if you have cleaned the photograph and all that and if it is a clean photograph then you can use it for drinking also, is alright; can be used for drinking also. Because vibrations are such that they kill all germs, everything. Because now for Ganges water we just drink like that, no problem. It never gets spoilt. You keep it for months together never gets spoilt. Because falling from the head of Shiva never gets spoiled. That's the sign of

the River Ganges.

Yogi: What about fasting Mother?

Gavin Brown: He's asking what is Your advice about fasting?

Shri Mataji: No, you can fast but not in the name of God. If you want to fast, you can fast but not in the name of God. God doesn't want you to fast. Nor does He want you to eat like a glutton but He wants you to enjoy the food, whatever He has given you. You should pray over the thing, you should give vibrations to your food and enjoy. God has given you everything and you should eat what is needed for you. But you should not starve, you should not fast in the name of God. Don't torture yourself in the name of God. That's very anti-God activity, I think. Like poor fellow yesterday that Vivekananda tortured him, imagine? He's gone through all that for four years! It's too much. It makes me really very sad that people are tortured in the name of God.

Yogi: Should there be a magazine with all the poems Mother?

Shri Mataji: Yes, we have a magazine?

Yogi: Or are you saying, "Could we have one?"

Shri Mataji: With the poems? Only thing I'll say, poems are to be very much still to be put right. A magazine for Sahaja Yogis is alright, but if you have to put it out, then they have to be little bit, brought up-to-date in the sense that they have to be more edited, and one has to work on them. And the poems should be brought out as magazines but they have to go through proper understanding and things. You know, sometimes people write funny, funny types of poems also. Like somebody will say, "Sahaja Yoga is my rice and Sahaja Yoga is my daal, and Sahaja Yoga is my meat and Sahaja Yoga is my fish." And I said, "Next would be - 'and Mataji is my food.'!" You see they mean that it (Sahaja Yoga) is everything, but the way they express is sometimes really crude. Yes! There was a poem like that I tell you. (laughter) And I got a fright of my life!

So, I would say that one has to be little careful. There are two things always in expression. First is creativity, of course. You have to be a creative person. But you must have the technique. If you don't have the technique then this creativity looks bizarre. So even if you have ideas, very poetic ideas, you must have the technique of putting it in. Prose poetry can be also very beautiful but you must know the technique, you must know the way how to put it across. Like you may be a great artist as a creative artist but you must know how to put technically. Supposing I am a great artist but I don't know how to handle a brush, how will I do it? So both things have to be there. And that's what I think, that because of Sahaja Yoga people are getting very creative and they are feeling the exuberance and they want to express themselves but the technique part of it is lacking, and the subtleties are lacking.

So whatever poems you are writing is very good idea, like some of them are very good, but still I think there should not be any crudeness in it, alright? So, all those who are writing poems, who would like to write, stand up.

So nice to see so many poets around! (laughter)

Alright so now, who will look after? You? Alright. That's it. You all know them. Give your names to him and send all your poems to him. Alright? That's it. There should be nothing childish, cheapish or anything like that.

Then for art, all those who want to produce pictures and paintings, drawings, please stand up; even the children. Chris, you're going to do that? Good, and your wife too, she's very good.

So let's have Chris there. Chris will you be in charge?

Please be seated.

So it comes to that we have also two types of people. We have people who are intellectuals - 'easy chair' Sahaja Yogis - as we have politicians. They're good at knowledge, scholarship, they know about Sahaja Yoga; they write well. But there are others who are active, very active - the young - extremely active, they can work hard, they can do anything. That's a very good thing, but I think we should try to imbibe one quality that is lacking in us. Like a person who is an intellectual, or a person who is a scholar, should try to do other things also - like posterizing now. So for posterizing they will not go - those who are intellectuals. That's not good. Or anything like that. Those who are painting, they'll paint but not poster it. Or they would not like to write the addresses.

We should be able to do everything because we are integrated personalities. I mean I can give lectures, I can cook food and I can wash utensils and I can clean my house. I can wash your clothes and whatever you say. Perhaps may be something I may not be able to do I should say (laughter); many things. I tell you so many things I can't do. You don't know my weaknesses, there are lots of things. I'm very bad at signing cheques! (laughter) Useless for banks. Always the banks put me into trouble. I don't know what they're up to. And thank God Gavin is quite aware of my weaknesses, so he looks after that part otherwise I would be sunk! Bad at money, very good at remembering if somebody has taken money from me, but if I have given something to someone I don't remember, very bad. I give something to someone and then I don't remember I have given it and I appreciate it - it's very bad too. I do it very often. I'm so frightened now I don't want to praise anything because mostly it is given by me - it's horrid. It looks very funny isn't it? (laughter)

That's one side missing completely in me. I'm very bad at say passports and things like that and also I don't know about ticketing - all these things. I'm very bad at all these things.

So that's how you look after me in that part because really I just don't know. I'm very bad at time: now I don't know what's the time now. Very bad at watch, it's always upside down! (laughter) But there's one thing good: that I know myself very well, and I know how to laugh at myself so I never feel guilty. I know how to laugh at myself. I can't learn these things now. I have learnt lots of human things but now I can't learn how to sign a cheque, where to sign, what to sign. I'm very bad. You can get signature on my death warrant also. See I'm like that. I don't know I just sign, I trust and it works out. So far nothing has gone wrong as such; much! But this is what it is. So it doesn't matter. One can manage. And that is how one should look at oneself. Not to feel guilty but some things are missing.

But if you can acquire other qualities also it will be a good idea. And that's what I think should be the attitude towards Sahaja Yoga: that no work is below our dignity. For some people have such ego, "Oh I'm coming there why not I have a room?" Such stupid people have nothing to do with Sahaja Yoga, I tell you. "I must have a special room!" "Why shouldn't I have this?" This is absolute sign of a stupid fellow; is absolutely a sign of a person who has never known what is comfort, never known what is money, never known what is luxury. It's something cheapish like a beggar who just starts demanding, "Give me five shillings!" then he asks for one hundred shillings and this and that. All these things - the one who asks for things is not a king. The one who accepts whatever comes their way is the real king because he's mastered it. This is what is the right attitude. That's what a Sahaja Yogi has to be. [The one] who goes on grudging, grumbling about small, small things is not a Sahaja Yogi. Sahaja Yogi is a king: he gives, gives Realisation, the utmost, the highest.

Alright?

What's it?

Shakuntala Kerswell: (speaks in Marathi)

Shri Mataji: (Replies in Marathi)

She's giving a very subtle point about puja, that when we are doing the puja, say of the photograph also, then we should have all these things like a kalasha and all those things there, we should not just do the puja of the thing - Pratima*. So I've said. "You have come here all the way over here to tell them these things. They don't know." So all the deepam and all these things should

be there, properly done; for the photograph also, that's in the protocol. So certain things of protocol...now Gavin is becoming a big pundit you know! He's getting a scholarship in puja business. (laughter) So you better talk to Gavin, those who have problems about puja, better ask Gavin.

Gavin Brown: Mother I was going to ask those who know something about Puja should come and tell me.

Shri Mataji: Alright some of you should... they have to tell something you better go and tell him also. Yes, good idea.

Chaya has not come today? No. She has told a lot. Then now she has come, Shakuntala is here then we have got this lady. We have so many who can tell you about this and we can work it out.

That's good. So scholarship of puja. And those who want to do puja now, stand up. But that's too much. To know about puja. Alright? Good idea. You ask Gavin.

We should really have about different marriages, how we perform, what are the mantras, what does it mean, all those things: I think we should really compile a book on that, good idea. All of you should support. Give your ideas, alright?

Thank you.

I mean in the sense you ask a question, "What should be done?" "What is to be done?" "What is good?" So that he works on that and we find out a common point. Alright?

May God bless you.

Sit down, sit down. Any other aspect. Yes?

Yogi: Shri Mataji, I was wondering what was going to happening about building work in Sahaja Yoga. Sometime ago we discussed Golden Builders.

Shri Mataji: You have it. You are a registered society, aren't you? Have you registered yourself as "Golden Builders"? Alright, all those who are interested in buildings and decoration and maintenance, please stand up. Vicky [Halperin] what do you build?

Victoria Halperin: Mother, the decoration side, if that's suitable and can be integrated into the building, the decoration side. With your permission.

Shri Mataji: Really? Then better give your names to Vicky, all of you. Let's have it! Because also I gave a good advice to John. I told him, "Take photographs of my house and use it for advertising for saying that this is the house we have done. This is what we have done." For example, you can do it by showing your film, in the way that, "I have taken the photograph." "I have done this." All that you see, and can use it as an advertising thing. So that's how you can carry album and say that we are working with Golden Builders.

Warren: One other area Shri Mataji, music.

Shri Mataji: Alright. For music please stand up. We don't have Bernard [Rackham] here. Is he here?

Bernard: Yes, Mother.

Shri Mataji: Alright. Because I have already asked him to do one thing. So will you look after?

Bernard Rackham: Yes Mother.

Shri Mataji: Alright? Can you all contact him. Whatever is to be done about music. Alright?

Please be seated.

Now there's another aspect is photography, photos. It should not be all filed. Remember what we have done.

Gavin you have to get all the names of the people. You should give to your leaders, all of you, whatever you have said it. Without hesitation I would like to see.

Now photography: those who take photographs, stand up! No, more. More people for photographs, and many more.

Gavin Brown: Those who have taken nice photographs of Mother stand up!

Shri Mataji: What are you saying?

Gavin Brown: "Those who have taken nice photographs of Mother stand up!" I thought more of them would stand up but some of them have sat down instead! (laughter)

Shri Mataji: Alright. Where is Don?

Vicky Halperin: He is making tea, Shri Mataji.

Shri Mataji: He is making what?

Yogi: A cup of tea for you Mother.

Shri Mataji: Oh. I see. So Don too. [Ray] Harris will look after that. Ray, you all should contact Ray. Give him your names. Alright?

Now. Legal side is very important. So, lawyers and connect administrators, just stand up. No we have here. What about you? You are a Custom Officer isn't it. Better stand up. Anybody police officer? Those who are dealing with government.

Yes, good. Alright, you look after that. Good! You know him or not? Alright.

Bill Hansel: Mother may I mention one thing? On the important side of perhaps purchasing property through Sahaja Yoga and maybe the benefits that could be obtained through use of the charity. We don't have any knowledge of that at the moment but in Birmingham at the moment, we have made some inquiries. I know [that] Ray from Derby, he deals with the legal side of many things connected with local government.

Shri Mataji: Can you stand up?

Bill Hansel: And he's been most helpful in sorting out our details referring to mortgages and so on for us, and has come up with certain information. But also we're anxious to know what benefits may be accrued by Sahaja Yogis if we can use a charity to do such things. It seems that there may be some financial benefits in it, and and if we can get together some information.

Shri Mataji: Alright. For this part I would say David Prole. Where is he? Stand up! Those who are interested in buying properties and charitable things and all that. Who are interested? Just get up. Where is Ian?

Gavin Brown: Mother we have got some details about covenanting from our accountant.

Shri Mataji: What? Details about?

Gavin Brown: Getting money on covenant. It's very much beneficial for tax purposes.

Shri Mataji: Alright. So David Prole is to be informed about whatever information you get. And to get from him all the information that is needed. And through him we'll deal in property problems. Alright?

So let us have a collective thing. All of you should give your names to him. And everyone who is now appointed as the person in charge should give us a full idea. Any problem with your properties should go to this committee. Alright?

Now, there's one more aspect which is the most important and the greatest headache: is marriages! (laughter) So this has to be somebody international and...You are in that photograph group, alright? Who is in charge of photographs? Ray Harris. Alright?

Yogini: Yes Mother

Shri Mataji: You contact him. Now make something positive, some plans positive, make it something. Let me know. There are photographs and photographs and you don't know where they are compiled, who has taken them, where are the copies - nothing. It's all just, everywhere. Alright?

So proper filing has to be done, proper understanding has to be done. For marriages Warren is the best I think. (laughter and applause)

Now Warren you should stand up! And now those who want to help in making marriages successful, in the sense - in advising people, in making them understand, talking to them, and also organising marriages, future marriages, of people - like a marriage bureau - those who would like to help. Some elderly people should come out for this. I would like to have. What do you think Magda? You have not stood [up] for anything. Come along! Pat [Prole]. Where's Pat? Who else? They should be happily married people, in a way. Yes, good, Sarah [Setchell]. Yes, good.

Gavin Brown: Hesta [Spiro] is outside also.

Shri Mataji: There are outside also? That's for children. They will be for children. Those who are outside will be for children.

Alright, so here they are. Now please send your names to him, today. All these names must be given today in this seminar. Alright?

Now for children, last and the most important. Call them. You are a teacher, isn't it? You are teaching in a school?

Yogini: I thought I would do a book Mother, on teaching 'reading'.

Shri Mataji: But just now we are thinking of starting a school in Hounslow. But where do you live?

Yogini: I live in Hampstead Mother.

Shri Mataji: It's too far away.

Yogini: This is my last year before I retire.

Shri Mataji: Alright. Now how many of you who have children, small children, and [are] interested in them? Let's see. Now get up!

All those parents who have small children. All those parents who have very small children. Get in please, get in!

I think David is the best for this. David, will you take over? Let David handle it. All of you should contact David about it. Now all of you should sit down and only David should stand so they should know.

You'll have to also deal with problem children. There are problem children. But we have to find out something where we can deal with problem children. And about that I'll talk to you. Those who have problem children please get up.

She's better, much better now. But what about you?

Mr. Nagaraj: Is deafness counted as a problem?

Shri Mataji: In a way, in a way it is, because it is to be treated. Alright? So, those who have problem children also must be dealt with. So you can have two things: where there are problem children and where there are not. If they are catching, if they are still not enjoying life, if they have little problems with them, or if they are catching from parents, all these things are to be dealt with.

So on this point I have to say one thing: when we have problem children it's sometimes the fault of the parents also or may be some defect in them, or some sort of a wrong thing. Now, under these circumstances, we have to understand that it is the right approach of the parents can only help the children to get alright. So whatever is suggested to them and told to them, they are not to feel bad about it, but to accept it and correct their ways and methods and things will work out. Alright? So that's a promise. Nobody's going to feel bad about it [but] is going to take it up as a very good advice, whatever we have to tell them, so because we have to pay special attention to this. Especially with ladies I have seen - if you tell them anything, they start crying. It's a water power which I cannot overcome. (laughter) I don't cry so much do I? I don't know why people should cry so much and upset everybody. So such people will not be allowed to cry! If they have to correct their children, first thing [is that] they are not to cry and weep and sulk. Then only we can solve the problem. Alright? So, done. This is also done.

Alright, let the children go out. Because the children still are not peaceful. We can see that. They are very noisy. They are not normal. So you can take the children out. I think most of them are problem children. Because they cannot feel the vibrations!

You could feel, you see. Did you feel that when they came in, the heaviness? It was very sad. Those who were supposed to do great jobs are sick now. That's because of the parents. I think now I can go? Or what's the next programme?

Gavin Brown: Mother, this evening we wanted to sing something so we brought song books.

Shri Mataji: What's that? Can you hand it over to me.

Yogini: Would you like some lunch Mother?

Shri Mataji: What a very sweet thing you are. What a sweet thing. Thank you.

Yogini: Would you like some lunch Mother? We have prepared some for you.

Shri Mataji: Lunch?

Yogini: Some cottage cheese.

Shri Mataji: I don't know. Am I supposed to eat lunch? (laughter) That's another thing missing. I have not had lunch so far, I think so. Alright?

So what song Gavin? Why not have "I'm Your Rakhi Brother"?

Warren: There's quite a big job to be done on taping.

Shri Mataji: Eh?

Warren: Big job to be done on getting all Your tapes transferred onto permanent tapes. Did You want to appoint somebody to help Jamel with that?

Shri Mataji: Where is Jamel? I didn't see him.

Warren: He's coming in the afternoon. We need people who are technically...well, who are able to spare time each week to copy many of your old tapes.

Shri Mataji: Those who want to copy my old tapes and help, please stand up! Who know technical ways of doing it. But we have only one machine. Can we buy another?

Warren: The machinery is adequate, Mother. They've got enough machinery now.

Shri Mataji: Only one.

Yogi: Jamel is well set up for copying. It's the people we need.

Shri Mataji: You have to come, distribute among yourselves and (to Shakuntala) Marathi chi tumhi kara! And there's no Hindi speaking people here? Chaya can do Hindi. They can go there to the ashram and do it.

So Ian is not going to be here permanently but Jamel. You must contact Jamel, offer your services to him and tell him that you would like to do that.

How many there are, who can spare? Derek you got up also. Can you come to the ashram sometimes?

Derek Lee: I've got copying facilities in Cambridge, Mother. They send me single tapes and I can copy twenty or forty at one time.

Shri Mataji: Alright. Some people who can spare a day.

Warren: One day each week. Come on, there should be a lot of people who can do it, in London, at Chelsham Road.

Shri Mataji: Will you give your names to Jamel? Some more people should come round. It's a tremendous task, you see.

Warren: All go back to 1974. They're all deteriorating and Mother's tapes are going to be lost if we don't do it quickly. We also need to spend money on a digital recorder to make it permanent.

Shri Mataji: That's good. It's very important.

Warren: Ok so somebody take the names. Ian would you do it?

Children are in a bad shape Left Nahbi is catching: something wrong with the mothers.

Alright. Now what I'm saying, this is to be done when I am gone. All of you, should give your names. Remember! I hope you remember. Because you stood up and sat down, stood up and sat down, but now remember when you stood up, you see. One

may forget.

Yogi: Shri Mataji, might I make a suggestion. All those people who feel that they could write articles in a magazine or newspaper: we could launch a full offensive in an attempt to get articles published.

Shri Mataji: Who is it?

Gavin Brown: He's saying that there must be some people who would be prepared to write articles about Sahaja Yoga for publication in the magazines and newspapers, and that we should make an effort on that line.

Shri Mataji: Yes. That's one side of it. Newspaper cuttings and things now. I was thinking of John Noyce if he's here. I don't know. Are you? He's the one who should be in charge of that, John Noyce. Will you stand up? Now will you stand up all those who want to do that. Is compiling of all newspaper cuttings, from all over the world, compiling of all articles which are to be published. You mean to say in the magazines? What did he say?

Yogi: An editorial team to specifically filter all the articles that people are writing and then orientate them to different magazines and publications.

Shri Mataji: What did he say?

Gavin Brown: He's saying that people should start writing now, for publication and that it should all be edited and sent in.

Shri Mataji: Yes. That's it. But also we have newspaper cuttings everywhere which are to be put into one file and to be studied and marked. Yes.

Warren: That's one job which is very good for John to do. He's very good at that.

Shri Mataji: Yes, that's what I said.

Warren: And another team with David perhaps.

Shri Mataji: Now. For David [Prole] is for property and all that we've given him one job, is sufficient to kill him! With one job. But you can join him in this, I mean in the sense you can belong to that party as well. So now those who want to compile all that is interviewed, all the newspapers, every cutting and also your own contributions, please stand up. This is not only writing but compiling. That's good. Valerie is good.

For example also we can say what we can do, how to have our pamphlets and brochures and these to be done; up to that point. Alright? That's one.

So we come to another very delicate thing - is contacts. Contacts with the television and other publicity things. Now whatever is our own publicity should be done by John Noyce but to contact others and all that? Valerie?

Ray Harris: May I nominate John Glover for that?

Shri Mataji: Oh, where is John Glover?

Ray Harris: I think he's on his way up Mother. He had some trouble with his car.

Shri Mataji: No that's for something else. But I was thinking Valerie is better for this. Will you take over? You stand up.

Now those who want to go to the programmes, if we arrange some sort of a drama or we arrange anything for the television or publicity anywhere else outside, through other agencies, please stand up.

Good.

Yogi: Also Bogdan, Mr. Bogdan.

Shri Mataji: Bogdan. And John Noyce. I didn't see Bogdan, where is he?

Gavin Brown: I don't think he's arrived yet Mother.

Shri Mataji: Alright. So you be one of the parties with them. But the leader is Valerie. Alright? Please be seated.

But remember that you have promised all these things in my presence.

Practically we have covered lots of things. Let's see how much we achieve. So Paul [Winter] what are you in charge [of]? Computerisation of everything?

Paul Winter: Not at the moment, Mother.

Shri Mataji: Alright. You stand up for that. Now here is Paul.

Paul Winter: I'd like to say, Mother, that the equipment we make is selling very well in India. We're selling Marathi, Gujrati, Bengali, Tamil systems, everything.

Shri Mataji: So all that sort of typing, of computerising, Paul is in charge. Now those who want to help him in that, who are good at computerising, giving ideas on that please stand up. Alright. Who else? Jamel, also Jamel.

Good. So now please write down all their names in one paper.

Gavin Brown: Could Warren tell about Brian's programme in New Zealand?

Shri Mataji: That you can tell later. All right? Brian has done a good job. There's a series of seekers and actually in one of the programmes one boy gets Realisation in front of my photograph and they show my photograph on the television! But that is in Auckland, that is in New Zealand where we have a very great dynamic Prime Minister (David Lange). I think after Sadat, I feel, he is another person who is a Realised-soul. (Egyptian president Anwar el-Sadat).

I hope the Prime Minister here also gets Realisation or we get somebody who is a Realised-soul, one of the two. I hope she gets it. (laughter) Pray for it.

So can we go now? What's the lunchtime business?

Yogi: They want us to take lunch now actually.

Gavin Brown: You lunch is just coming, Shri Mataji.

Shri Mataji: Here? And nobody's going to eat now. I'm the only person who is going to eat?

Yogini: Lunch is ready now Mother for all of us.

Shri Mataji: All of us? Then it's alright. What's that Gavin? (Mother is looking at a large gift wrapped box)

Gavin Brown: It's something from Sheffield we got you. It's just a souvenir.

Shri Mataji: Just? (laughter) Thank you very much. That's quite heavy. Why? May God bless you. You can open it and show them. That's what they make here. And I mean there was no need but they said [that] I have to remember. I would in any case remember. But now that's their idea, what am I to do? Something that they make here. That's it.

(Gavin unwraps the gift which is a teapot and cup made in Sheffield of Sheffield silver.) See? Oh what a beautiful design. Is [made] in Sheffield?

Yogi: Yeah, it's made in Sheffield.

Shri Mataji: It's a beautiful design, isn't it? It's better than what you showed me. (laughter) (Gavin unwraps the milk jug) That's the third one. Now we put it here. It's beautiful! And this I will see every day, morning. It's beautiful. Very beautiful design I must say. You know we copied this, we have got this design, we use it in Calcutta. Really! Believe me! It's beautiful. I say, what a beauty. Four pieces you bought? It's beautiful. Look at that. (applause)

Thank you very much. Thank you.

I thank all the Sheffield Sahaja Yogis for such a beautiful gift and this I will have every day.

Thank you very much. May God bless you.

You better keep it back into the box I think, properly. It's beautiful, isn't it? You all can have a look. Let them see. The design is very nice and delicate. Who's got it? Warren, you did?

Warren: They got it.

Shri Mataji: Really?

Yogi: I got it with Jo, Mother, this morning.

Shri Mataji: No this I didn't see! The one I saw was, it has that design you know. That didn't have any design.

Warren: They couldn't get the one You wanted so this is the replacement. But this is cheaper.

Shri Mataji: Really? Sahaj! It's from the same shop!

It's such a beautiful thing. And also very sensibly sized you see. That one was a jumbo one. Alright.

So should we have some music? And, Gavin if you want I'll eat, otherwise I better go. I don't want to trouble you people because I had a meal.

Warren: It's coming.

Gavin: It's coming for Mother.

Shri Mataji: No because, why to bother?

Gavin: If you want me to ask if it's ready, because it's not, but it will come.

Shri Mataji: Alright. So, let's have this one (bhajan). But what a nice thing eh? I want to see the design.

Yogi: Can everybody who knows [the song] 'Rakhi brother' come and stand in one corner.

Yogi: Warren's just reminded me, I should have told you, that I used to work for the company, for three years, who make the silver! I used to, but I don't anymore.

Shri Mataji: What's that?

Yogi: I used to work for the company. It's Parkin's Silversmiths. It doesn't say it there, but it's made by a company called Parkin's.

Shri Mataji: But what's written here?

Yogi: 'Silver plated. Sheffield, England'.

Shri Mataji: It's Sheffield? It's beautiful. It's very beautifully done. You were working there? So!

Yogi: For three years.

Shri Mataji: It's a good Idea. All right.

(Yogis start singing the song)

Shri Mataji: Beautiful!

Now, your suggestions [for songs].

Yogi: Mother at the moment we don't have any musical instruments, they're all on cars outside.

Shri Mataji: Can you bring it? All right.

Yogi: Or do you want to postpone it till this evening Mother?

Shri Mataji: Will you please go and get it? Yes, yes that's great. Just go. Those who have their instruments should go and get it.

Pat has come I think? He's sitting outside? What's the matter? What are you doing there?

Pat Anslow: I was late Mother.

Shri Mataji: No! you better join our company. Take him in the builders [group] (Pat Anslow was a plumber).

Yah, yah. Tumhi bahar kai basle? (Marathi: Come in why are you sitting outside?) Mrs. Kuthet? (Where is your wife?)

Yogi: Ata Bahar et(Right now she's outside)

Shri Mataji: Bolungya (Call her in)

Please get your musical instruments if they are outside.

The faces of Sahaja Yogis are so different you know! They look so different. Every one is a piece of art I think. So beautiful! What's she saying?

Gavin: There's a new song written by Diane from Sheffield.

Shri Mataji: Really? Great. Let's hear. Well bring it along. Yes why not? From Sheffield we should have.

(Shakuntala Kerswell brings a poem that she has written for Mother)

She's written a Marathi poem. So I'll translate it to you. She says that, "My child who is a Sahaja Yogi is manifesting knowledge. I request you, everyone - that's me - request you all of you, that I am the mother of this child, and you pay attention to him."

This is a typical, you see, an Indian, what we call a kautuk, is the one where you handle the child with fondness, you express the fondness for the child. Now she's describing the fondness for the child, I have. My little child 'Sonula' they call it, is the golden child. my golden child speaks with such affection, sweet, child's talk. We can say - the beautiful talk of a child. You see 'child' here meaning 'the innocence'. He speaks to you with innocence. And listening to him, your attention will enter inside. It will leave all that is outside and will enter inside.

And to tell... 'Nirupana' la kai manaitza Marathit? (meaning: How to explain the Marathi word 'nirupana' ?) Nirupana. 'Nirupan' is 'the explanation of the Divine'. But it goes with my word 'Niru'. Niru is my name. So it's a pun on the word 'Niru-pan'. 'Pana' means the abstract of Niru. To talk about that. So there's a word. Nirupan has double word: it also means 'to explain the abstract of Mother'; and 'Nirupana' also means 'explanation of Divine'.

"Oh God, give him the blessings, I say. He is also in this world living like a ordinary householder, as well as he has achieved a Sahaja samadhi."

He's achieved the Sahaja. 'Samadhi', as you know, is the enlightened awareness. But he lives in the world. He's not given up anything.

"For the people who are ignorant he has taken the help of chaitanya." He is...Tumza Marathi vyachar bahar ahe English chya (meaning follows); it goes beyond English. Barobar (OK) Let me try.

"Jinkita amrutaze jinkita payizya gyave Nirmala chi bol." (Mother translates as follows) "You go on conquering, one after another challenge to the ambrose of Mother's talks. Take Her name and you can do it."

It's very poetic.

"Nyana deepa doliyatze te zyalita te jovana" "In the eyes there's light, enlightened, and with that all the lights get enlightened, and the siddhapurushas, the ones who have achieved the siddhata, the ones who are very great, higher souls, have come on this Earth now to see Maha yoga. They are watching. Their Spirits are watching this Mahayoga of the children that are Mine." Alright? It's about [what it means]. I am not so good [at translating] now, I must say. We'll have to sit down. But Marathi language is very, very deep. To bring it out is very difficult but I have tried.

Just put it for her little bit.

Shakuntala: (Sings the Marathi poem to everyone)

Shri Mataji: Now the last bit I just missed the point. "Nyana deepa doliya" - "The eyes lit in the eyes of my children, there in the eyes there's a twinkle in your eye. The light lit in your eyes is that of knowledge, and when it illumines the.. 'Tejogana' la English madey kai mantilo? 'Tejogana' la kai manje? (meaning: what does 'Tejogana' mean in English?)

What are they called? What are called clusters of lights in the Heavens? What do you call them? Constellations? Yes, yes, constellations, yes. And when these lights are enlightened the constellations, as the great evolved souls, have come on this earth as constellations. Because the twinkle in the eyes they see and all of them have come on this Earth to see the Mahayoga that is working through you people. That's a good one. Very beautiful. Thank you. (Applause)

You read it from there, on the...that's better so you are taped off!

Yogini: This song's been written originally by me but I had a lot of help from brother Sahaja Yogis in Sheffield and I need Gareth Reynolds on the guitar really.

Shri Mataji: Can you put this one here (microphone) because otherwise I have to see into the light or if you put the light the other way round. One of the two.

Warren: Move the microphones.

Shri Mataji: I can't see the face there. If you put it this side it would be better. Yes, that's very kind. Yes good. Yes that's better.

(Yogini from Sheffield sings You are the Ocean.)

Shri Mataji: Well done. (Applause) It's a good one. Very beautiful. Very good one. Very well composed and very well done and it's really, I must say, also musically, it's very well composed.

May God bless you. Beautiful. That's the quality.

It's beautiful. That is Sheffield. (Applause)

Are you going to sing? (laughter)

Warren: The catering staff are absolutely insisting that we eat now Shri Mataji.

Shri Mataji: Now better eat [then]. You'd better go and eat, and if you want I can eat also. It's alright. So then music comes to a termination. I am sorry, because they have to eat and I have to go back to London. I Hope to meet you again sometime, I hope so before I go to India, I don't know what is the thing.

But Gavin is trying to arrange a big programme somewhere, again, hoping that in London we'll do better and some people will have some sticking plasters with them! (laughter) So let's see.

May God bless you.

All those who have to eat please go and start otherwise the caterers will starve you!

(Mother is admiring the silver teapot gift)

What a thing you've found I must say. That company is the same as the one we saw is it? Same style, is it the same style? Similar. Ah. But they had no guarantee, nothing and no design. This has guarantee? It has. For how many years?

(*Pratima means statue, and Sahaja Yogis in Maharashtra use this word to mean Shri Mataji's photograph. Shri Mataji also used that word referring to Her photo in the few Marathi sentences She spoke before 1:43:34.)

1985-0930, Pandit Bhimsen Joshi sings for Shri Mataji

View [online](#).

30 September 1985

Evening Program

London (England)

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

Pandit Bhimsen Joshi sings for H.H.Shri Mataji Nirmala Devi. London (UK), 30 September 1985.

Comment 1

Now the one, the first one is going to singing Telekamor (?). It says that instead of washing your body so clean if you cannot keep your heart clean.

Everybody goes for pilgrimages but who, they do not see to cross the... cross the illusion, which you have crossed. You have crossed the illusion. The desires do not go up, go away, so how do/will they cross this ocean of illusion?

[Hindi]

Comment 2

A poem composed by Shri Namadeva, whom you know that very well, and he sang about the Pandarinat Shri Krishna who is in Pandanpur, which you have seen and Namadeva was a great poet.

[Hindi]

Comment 3

[Hindi]

Keep the tea ready, all right? Please.

This is here the Atulsi diasas(?) And asking for one boon from God singing all that, he comes to the position where he says that: „Oh Lord give me the blessings of devotion to God.

All this (indistinct) ... bhakti...

[Woman speaks in hindi]

That is your job to look after me, but give me the devotion. It is Gods job, no doubt, to look after you, but he is asking for the bhakti, the devotion, and just see the devotion is flowing, see?

[Hindi]

Comment 4

In this beautiful composition by the great Tukaram, he describes himself in a very beautiful way that: „I'm less than an atom and a molecule. But now I have become greater than the skies".

It's beautifully said in this one but at the end of it he describes also, in the middle he describes actually the Kundalini, because he says that Trikuti has fallen and in the ghata that you know the ghata is the kumba where is the light, that's the part, very symbolical you see, he doesn't say Kundalini directly, but in a very symbolic way he has described Kundalini in this one.

Hindi

The third word is after realisation, after getting the light. What he says: „Now I am left only for doing good to others, nothing left in me, only farukkara(?) Arufkar (?) is to, English oblige (?) is not the word.. ..but to do good to others, to be charitable

.. I'm only left for that, nothing else is left".

So in three stages, he describes himself so beautifully

Hindi

so we knew about atoms long time back

Hindi

Comment 5

This is a very powerful composition by Shri Dnyanadeva. Now here he is saying that: 'Oh Lord,

You have got the gonguri, the one we cover - the shawl, the one I gave you, that one is so beautiful and so great. Sangali means is good, but my is why so bad? „Why is it so bad?" he is asking a question to God, its a little quarrel with God I should say but the second, the first verse he says beautifully that 'Your, this gongori has been made with swagata', means You yourself have woven into it through Your subtle gunas and all Sat Chitt Ananada within You. While mine is full of the six enemies, [indistinct] I have got all the three heeds(?) coming from the three nadis, all those I have got in my gonguri, so Yours is so good why not mine?

The third one he says: Hindi

and he takes the name of Rakumali and Vithala as you know Vithalas' power is Rakhumai. You see in the colloquial language we call it ee Rakumai, of course, we tell us.. its Lakshmi but we call it Rakumai ee and this one Rakhuma and the Vithala are my parents, and then he says that Muni and Rishis when they do meditation and sing Your song. Then all my doubts are finished and my whole attention is dissolved at Your Lotus Feet by which I have lost all my temptations ..hindi.. temptations, temptations and that's what has happened to me. Do you follow? What a powerful poem it is.

And the way it was sang. I must say he put full bhakti into it, so beautifully sang that I wish Gyaneshwara was here to hear it.

Comment 6

It is such a great exponent of Divine music I should say. Such a great personality like him to come down, to a humble place like this, and to sing us the praise of God and of devotion. I have no words to thank.

What can we give him when he brought the complete brindaban here? What can you say to him? Just, we all thank him very much, may God bless you and hope you will come back again and then we will have a proper big arrangement for him to have his music and to enjoy.

May God bless you all.

1985-1009, Talk to Sahaja Yogis: Like a Drama (Arrival)

View [online](#).

9 October 1985

Talk To Sahaja Yogis: Like A Drama (arrival)

Talk to Sahaja Yogis

Kingsley and Ruth Flint's flat, Strasbourg (France)

Talk Language: English | Transcript (English) – VERIFIED

Today the sun is shining

(Ruth) Do you want your feet to be washed, Mother?

My feet are all in a mess

Hello

(Mother, laughing, rebalances Ruth, doing aarti) Too much excitement. Too much excitement

May God bless you. May God bless you

(Ruth offers flowers)

God bless

Be careful, so excited. May God bless you

So! Like a drama it is that you have to reach a climax point, otherwise ...(microphone problem). Someone can translate -Gregoire? I'm saying it is like a drama that it has to reach a climax point. And I see the game has started now this way to create an expectancy and little suspense, and then ultimately you arrive on the scene. Yesterday it was said that there's no chance at all, so I wondered, "What's happening now?" I said, "If there's no chance, then how can I go?" Then I said, "I'll have to sneak in somehow." And it worked.

It is becoming very interesting now, Sahaja Yoga. Formerly I remember that when you went to any place there would be a straightforward march, no problem. But without events it's not interesting, and when there are certain events one should not get upset but to watch for the climax. For you also in your personal life and individual life and collective life you'll find such things happening now, you'll find this kind of happening in a very dramatic manner. And then they report it to Me that "How, Mother, dramatically the whole thing took place and how it all worked out so well."

But the biggest thing is that we are getting now such good Sahaja yogis who are so very matured. And it's so encouraging that there are still so many sane people left in this mad world. And the madness is also of different varieties. I find there are some people who are stupid because they are egoistical and they do all kind of stupid things. And they like only the things that are stupid and they don't like anything that is dignified or deep. This is the big problem but when they are stupid they waste their life and ultimately I don't know where they are going to end up.

And when they are not stupid, they are mad caps.

Translator: Idiots?

Shri Mataji: No, that's different.

Translator: That's another category.

Shri Mataji: Another category.

Translator: Possessed?

Shri Mataji: No, no, mad caps are not possessed, no, no. Mad caps are bumptious people, people who are bumptious. They are bumptious by nature, they talk big, they give big stories, I mean, they don't know what they are talking. They say they talk through your hat, means the ego has pierced through the hat. Not the Kundalini, but ego. So that sort of people, they come out. So this is one of the sides.

The another is the people who are idiots, idiotic. In Sanskrit it's called as murdhas. Murdhas are the people who are idiotic. In Sanskrit the stupids are called murkhas and the mad caps are called as bhaskalas and the ones who are idiots are called murdhas. But the modern style there is one more and that is "confused." In Sanskrit it's brahmith. They must be having all these at that time also some because how do they have the names then?

Now if you ask anyone these days they want to say that they are confused because by that they try to show that they are very aware. And you talk to them about Sahaja Yoga, to them it is absolutely out of the blue, so they just look at you blankly and they say, "We are confused." If you try now to tell them anything about Sahaja Yoga, to such people, they will just put up a blank and they will not understand, for them it is out of the blue, so they say, "We are confused."

Of course these qualities were existent before but regarded as very bad and ridiculous, but nowadays people are proud of it, that's the worst part. Now all these are related to the brain, quality of your brain. If there is any problem like this, that means something wrong with the brain. Now also we have to understand that this is the age in spirituality to enlighten your brain. So how do we try to make our brain understand Divine? Through experience. Like first the experience of realisation and then the experiences of lots of miracles in personal life or collective life. Then we get a blessing, a kind of enlightenment; and that enlightenment is the faith, is the shraddha. Then we start accepting the Divine, "Oh, that's the truth." And the truth cannot be explained because it is the truth. It is so evident, like you see somebody's eyes and you don't put a scalpel in the eye just to find out and analyse it immediately, do you? But you would like to use it because it is the truth. Once we understand that we should not go on analysing anything, just seeing it as the truth, we'll have no problems.

Like now, My coming here. In Sahaja Yoga when we go subtler and subtler our analysis also becomes subtler and subtler. Then we start thinking, "Why is it not working out Strasbourg? What Strasbourg people have done wrong? What's wrong with France?" But the truth is: I had to come to France, but in a very miraculous manner, you see. That gives you greater joy, greater excitement and everlasting joy because you all enjoyed that excitement.

So if you realize that the truth is not always starkly like a scorching sun, but it slowly comes out of the clouds and shows you its face and just disappears to tease you a little bit because it loves you. And love is the thing that understands how to excite your joyous points, how to give joy to you through your Spirit being drenched in love. Nowhere you will find in the world such play of beauty. So we reach the conclusion that truth is joy, it is beauty and it plays with you. And one should not be worried. It sometimes becomes like a little naughty child and sometimes like an old ancient sage, sometimes fresh like a morning breeze or could be a dark night for you to rest.

To see the beauty of truth, one should not analyse, but see for yourself what's coming next. Like today I met somebody, a Sahaja yogini, at the airport and she looked so morose and unhappy, I was surprised. I said, "What's the problem?" So she said, "Mother, I have to work very hard these days in the business and I don't like it, I do not get sufficient family life, my home life and I feel very unhappy." I told her there are many who say, "We have too much home life and no outside life, so we are unhappy." So there is all

the time excuse to be unhappy.

Now I told her, "It is not how much time you spend with your family that is important," because she told Me that "Whenever I stay with my husband I quarrel with him." I said, "You get five minutes and five minutes you quarrel, you better get one minute so it would be something better." If you get more time then you'll quarrel more. So if you look forward to these five minutes, intense feelings can come up, "Oh these are the only five minutes we are going to meet, so be on the guard and let's enjoy it fully."

Because human nature is very beautifully made to enjoy the expression and manifestation of truth. But we have to develop our sensibility. I told them that you don't think you are working, you just don't think. You think, "Mother is working for us," and then you will see, you'll enjoy the work much more, you'll enjoy your life and you'll enjoy your family life also. I've seen people who don't produce any work but all the time they are very hard worked – I don't know what they produce.

It was to Me a great idea that I came by this plane. Because I could do many things which I could not have done by any other plane. Because I had to buy a watch, ladies and gents, and I had to also buy some pearls but I didn't have any time. So by this plane, because it's a Swiss plane, I could buy that. I've done My shopping in the plane for My trip to India and I have also done My sleeping in the car. So I have done all the work without feeling tired.

So the another thing which is so important about truth is that let the truth present itself and you just receive the blessings of truth. Suddenly you'll find something will happen that you never expected you could do and you can manage things better. All your lives, all Sahaja yogis' lives, it's patterned like that, is all made, all the patterns are all the time made by truth for you. But if you should not belong to anyone of these categories I have told you and if you are not possessed you will have that sensibility to see the different hues of beauty expressed by the truth. That is how life becomes so beautiful everywhere. You don't feel tired, you don't feel unhappy, you don't get angry but you just enjoy.

Another thing perhaps you are not aware that once you start seeing the miracles of truth you will be surprised that whatever you say comes true, whatever you desire happens. And you become so powerful that sometimes I'm afraid of you. If you have decided that I have to come to Frankfurt, jolly well I'll have to come. I'm not confused. Because all My life now is dedicated for the well-being and benevolence of humanity, completely, entirely. Now all My priorities are according to that. Not only that but I find all My life is chiselled out beautifully to be that. And I enjoy it and I do not analyse it at all. I've no time to analyse nor brains to analyse.

So today's modern problems are because of too much analysis our brains have become like that. So tell your brain not to analyse but quieten itself completely. In that peace only you can feel the ripples of joy. So you should never be disturbed at all, should never be frantic at all. You should always be convinced that Mother is just somewhere there. Maybe I may not be even knowing your name, doesn't matter. You are already enrolled in My heart, so what is there to worry? And the Divine knows who is who. You just try to see your powers, what powers you have got. That's how life becomes so beautiful. In this Kali Yuga we have taken birth to make this life extremely beautiful for everyone; that is our job. And that will only happen when we become aware of all that Divine is giving us.

So today is a special day of enjoyment and you shouldn't mind if I play such tricks with you, and also know that it is all for your greater enjoyment and excitement and for testing your patience sometimes also. You see, you must know that as you reside in My heart, I also reside in your heart and I know what's happening. You have put Me in your heart, what can I do? And then I know everything about you then you shouldn't mind it, now you can't hide it. So many a times when you say, "Mother how did you know?" I know because you put Me in your heart. Like, er what you call that er, what you put on the telephone, something like dubbing or what? From where you pick up somebody's voices? Bugging, like that you have done yourself and so now I know all the tricks of the trade and if I play with you, you shouldn't mind.

Now you remember your early days when you came to Me, you were in a very bad shape, you see, so I didn't play any tricks with you that time. But now you are masters and when you become masters, say, in swimming you do all kinds of diving. So all kinds of mirth and frolicking has to be there. She's full of tears. So now I think we should introduce some more words in French

language because they did not know "joy", they did not know "mirth", they do not know "frolicking". And we should enrich every language. Like now you are using lots of words like bandhan, niranand, all these are Sanskrit words and bandhan is actually a Marathi word or a Hindi word, which are introduced there. In the same way you can introduce some of the good French words in Marathi language, it would be a good idea. I don't know, Gregoire looks rather disappointed!

So this is how life is, we should all enjoy, we should be very happy and with this joy only I'm sure in this Strasbourg we'll do tremendous awakening. Like we came late today compared to other passengers and when we went with our passport, Renata excused saying that, "Sorry we are late." So the gentleman said, "Those who come first will be the last," and you have come last so you will enter in the domain of God first. Just think of it. So what a sweet thing to say, what an indication of what's going to happen, of his sensibility also, I would say, how sensitive he was. This is what it is that one has to understand that we are Sahaja yogis of a very high calibre, very matured people. And we should never be upset with anything; even for Mother we should not be worried. All right, thank you very much.

May God bless you! Beautiful. Now you take it easy.

Now Ruth should be given a little leave. I just want to talk to her. She should not do anything for me - alright, take it easy, don't bend too much.

Yogis are requested to sit in meditation

1985-1009, The knowledge of the roots has to be such that you get new enrichment to the nerves

View [online](#).

9 October 1985

The Knowledge Of The Roots Has To Be Such That You Get New Enrichment To The Nerves

Public Program

Strasbourg (France)

Talk Language: English | Transcript (English) – Draft

Public Program, Strasbourg, France. 9 October, 1985.

nb. no video exists due to technical problems.

I bow to all the seekers of truth. You are the lovers of truth and you have been seeking in these modern times. It is a special category of human beings who are seeking, beyond materialism, beyond power, beyond emotional enterprises, because the times are such that we have reached the epitome of our evolution and the breakthrough has to be found. But the way we understand breakthrough in modern times is through our mental understanding because today the human beings are more mental. It analyzes, reflects and tries to understand the truth. But we do not realize that mental projections are always linear. They move on one line up to a point and then they recoil back, (back) upon us, like science has evolved to create hydrogen bombs.

Everything ends up in self-destruction or in collective destruction. Even on political level when we talk of democracy we find it has become demonocracy and when we talk of communism it has become autocracy. So where did we go with all this? We have to reflect again to understand that there must have been some mistake.

The truth that is known through our reading or through our thinking is a partial truth, because partial truth is more dangerous than ignorance. Like you see a land and you think that is the road and when you walk on that little land, you fall into a big ditch. So this is when you see darkness, you don't want to go there - that's why say "ignorance is bliss" in a way. So we can say all this knowledge which is extrovert knowledge through our mental understanding and emotional attachments has been the knowledge of the tree. And the tree has grown too big. It has grown so big that it has now to face the truth that it has lost its roots. If the tree becomes so big that the roots are not nourishing it - it has no knowledge of the roots - then the tree will be destroyed. That is the reason why people have turned round to seek what is the truth, the knowledge of the roots. The roots are our nerves. Whatever we know through our nervous system is the truth to us on a very gross level. If I know that this is cold then it is cold. And for everyone it will be cold unless and until he is mad.

Now the knowledge of the roots has to be such that you get new enrichment to the nerves. In your evolution also you must get your enrichment to your nervous system. Like human beings can understand the beauty. If you want to take an animal through a dirty lane it's very easy, but to take a human being it's very difficult.

But what is the difference then we have to see that we have developed a new awareness within us about filth and dirt. So if anything has to happen to us as a discovery of truth that we should have a new awareness on our central nervous system. But it should not be like - some people tell me - that we have seen the light. If you have seen the light means that you are not the light. Or some people say that "I start jumping on my chair." All kinds of funny experiences people think is the experience of the spirit. But what did you gain by that experience is the point. Did you understand this power? Did you know what you are doing? Are you under some sort of a mesmeric power or some other power that is controlling you and you do not know what you are doing?

What did you gain out of it is the problem. If it is awareness you must exactly know what you are doing and what you've got. So the people who are of this special category whom I call as seekers, are the epitome of evolutionary process, are attacked, are absolutely under attack by other marketing people! Nowadays God is for sale and the more expensive it is, the better it sells. So in the modern times when a person has become mental, he wants everything new. It doesn't want to concern itself with any tradition... doesn't want to concern itself to any tradition nor does he want to know about anything that has happened before!

We must have discretion to know there is tradition and convention and when we find anything wrong in the tradition it has to be dropped - I agree there. Supposing you are climbing on a staircase and you are moving fast and suddenly you find that your progress is stopped, then you want to remove the hurdle. But if you jump down all the staircase, avoiding everything, saying

tradition is all wrong, and think your progressing downward is a progress, then you are in for destruction.

So it has little to relate to our traditional ideas of truth also. We have to go to our scriptures which are maybe very ancient or may not be that ancient. And then we find it is everywhere described that you are to be born again. But today the life is so artificial that people certify themselves born again and walk about, "I am born again," certifying! Like in lunatic asylum they certify that you are a real mad. In the same way there are organizations which certify that you are born again. But what has happened to you that you think you are born again? Supposing somebody gives you a piece of ordinary glass and say this is diamond. You go on proclaiming, "I have got the diamond". Who is going to believe you? What is the value of that? That is what you have to evaluate when you find that this is the truth - that is the truth - evaluate.

When I come to the West I feel that in this fascination for new things people are becoming absolutely sometimes too big. For a naïve housewife like me it's very surprising and stunning and very saddening, too, to see such great people who are seekers are accepting something only because it is new. "What's wrong?" This also happens in India sometimes, when on the fringes, when people come from the West and give such ideas they can go really crazy.

Now to understand that we are progressing properly, as I told you, something has to happen to our nervous system of which we should be completely in control. We can go to some psychologist. Thank God they have found out about Freud. Thanks to AIDS that Freud was wrong. Thank God the Americans have learnt a lesson of their lives. It's a very hard way to learn but it has happened.

When I first went to America, they were so angry with me in 1973. They said that, "You are a Victorian old woman. Don't tell us all this stories." I said, "But old can be sometimes wise." And I warned them that there is going to be this disease which is going to come very soon. Be careful - don't listen to this half-baked man, Mr. Freud. Now those who challenged me in '73 are - half of them are diseased and half are dead. So one has to realize that whatever is the truth, your life is going to be enriched. Enrichment only comes through purification. So the life gets much more purified and beautiful. But anything absurd and new that comes to you, you should not accept it headlong - it's dangerous!

Now regarding the infrastructure within us we have to know that in our evolution everything is built in for our second birth. Nature has done everything so far for us. We have become human beings from amoeba. How? They say we have become human beings from monkeys. Did we cut our tails? What did we do? We just became human beings spontaneously. In the same way we are going to become the higher human beings spontaneously - sahaja. We cannot put in any effort there. Have you noticed the miracle of one seed becoming a big tree? What do we have to do? Just sow the seed in the soil and it sprouts and becomes the tree. Does the seed stand on its head or does any other acrobats or any thinking or reading book? Nothing! It just becomes the tree. It is very simple knowledge.

So if you can eat your food this way then why go round and round and round and then eat it? There is a natural way of doing it but we take to natural ways when we are in emergency. But when we are not aware of the emergency we take life very easy. Now supposing I have to come to Strasbourg - I could also go to Norway, Sweden all these places then go to Paris - have a nice time there and then come slowly to Strasbourg. But if there is emergency then immediately I'll find out how to reach Strasbourg immediately. And that is the time today - I call it a blossom time -but it is the time of emergency. And this infrastructure is going to work it out in this emergency if you just pay attention to yourself.

Now this is the infrastructure you have. This is the infrastructure you have, and this infrastructure is within you. I am telling you this is the knowledge of the roots. In the medical terminology we can say that we have got autonomous nervous system. Doctors are good at giving names. But if you ask them who is this auto, we say it is automobile, that means the driver can drive it. But who is the driver? We accept whatever comes to us through these doctors, physicians, you can say scientists everything. But why not we see the source from where the knowledge comes in? Why not go to the mains and find out? Is there a way to be connected to the mains? Connection with the mains itself means yoga, means connection, means union. Also the word yoga means the deftness, the art of knowing how to handle the power. Like this instrument has to be connected to the mains. Simple thing is that you are to be connected to the mains and to work out the power. We see in the nature the manifestation of a power that brings forth all kinds of seasons and so many things happen but we take it for granted! But what I have to say, that this is the power of the Divine that does all the work. That is the power that loves. That is the power which has made us human beings. That is the power which has created this infrastructure. But we have never felt that divine power, that subtle power on our nerves, on our finger tips - we have never felt it. And how can we feel that power? What is the way to feel that power? Even if I say there is a power you'll say you can't feel it. So we have got a little jumping left - a little breakthrough left which occurs at this time en masse. You need not be a great intellectual. You need not be anything - it can happen to you as long as you are a human being.

Now here in the triangular bone, as you say, is the power which is actually the motherly power, what we call is the reflection of the Holy Ghost which gives you this ascent or, we can call it, the second birth. It is a happening. It is actualization of baptism - actualization. It is not just putting a hand on your head and saying now you are saved. Those certificates are not going to work out. You have to feel on your finger tips this all-pervading power. How? Your spirit is to be connected with your attention. Your spirit which is in your heart has to come in your attention. So who does the connection is this power which we call in Sanskrit language as Kundalini.

Now even about Kundalini, the amount of nonsense people have written, I am myself amazed. Again, mental projection - write what you like, after all, who is going to challenge about spiritual life, write what you like about anything you want to write, who is going to challenge because nobody knows anything? All kinds of stupid things have been done but who is going to challenge them? This Kundalini is your mother. She is anxiously waiting to give you your own second birth. She is your own. All this property that is heavenly is your own. There is nothing to be paid for. How much are you going to pay for something which is so precious? It is so vital and so spontaneous, then why not have it? If it is so, if you have to get your second birth, you better have it. You may try anything else - you'll never be satisfied. As you know, the law of economics says that in general wants are not satiable. In economics there is a law that in general the wants are not satiable ... in general.

So these desires we have are not pure desires. There is only one pure desire we have and that desire is to become one with the Divine. That's the only desire. When it happens, you become the light and you start giving the light. You get the power of the light. In that light you see what's wrong with you and if you know how to correct yourself, you're all right. You can feel others on your finger tips and you can say what's wrong with that person on different subtle centers. And if you know the second part of it, how to get it corrected, you put the whole humanity right. What is the advantage of protesting against hydrogen bomb and all those things? We are actually protesting against human awareness, which is limited, which is individualistic, but once you become the spirit you become collectively conscious. Again I say, you become. You are not just certified, but you really become. You can feel another person within yourself and then you become aware that you are part and parcel of one whole personality.

Does this finger tries to kill this finger? If this finger is in pain and if I rub it, do I feel that I have done a great obligation on this finger? So as soon as we all become - again, I say, become collectively conscious - then we realize that we are all part and parcel of one great Primordial Being. As we say, microcosm has to become macrocosm. But we forget the word, "become". We think mentally if we decide that we have become macrocosm, we'll become. This is the general folly of human brain. Like if I ask them they'll say, "I am a capitalist," or they will say, "I am a communist". I said, "What is the capital you have? It's just your mental understanding that you are a Capitalist". I say I am the Capitalist because if I have my powers I am the Capitalist. And how are you a communist? What can you communicate? This money? That's all? Here I communicate through my capital. I share it - without sharing because I cannot enjoy - it's not mental. I do it for no principle but because I enjoy it innately. Whatever joy I have I want to share it with everyone, because otherwise I cannot enjoy it fully. I don't have to tell myself, I don't have to educate myself, I don't have to say that this is a very big principle of life, nothing. It is a nature with me. And that is the nature of the spirit with all of us, and all of you can have that nature manifested.

You must have heard that in Sahaja Yoga all kinds of diseases get cured and also mental problems are solved and emotional problems are solved. But that is just a side effect. But the mainly a flower becomes a fruit, and when it matures, thousands of seeds again plant themselves and become new trees. This is how the whole world has to change.

May God bless you all. In my one lecture I cannot tell you all about it. But thank God now there is a book in French language about Sahaja Yoga. And I hope we'll make it possible to read it though I do not know much of French. And I would request you all to come forward in this new awareness to show to the whole world that France has been always towards spirituality - always cared for spirituality. Specially Strasburg has been known historically to be interested in spiritual ascent. May God Bless you.

Now it is a custom in our lectures we always ask people to ask questions but I don't know what is the situation today is. But invariably we have seen in the West that this being a new knowledge some terrorist get up and start throwing bombs at Me because in modern times you cannot legally crucify me like Christ. So they take to all sorts of funny ways, but all this is against yourself. I am here for your benevolence, for your good. So why not have it? So we would like to have some questions from you which are related to what I have said. Thank you very much.

Oh! They are great, aren't they? So you all want your realization is it?Oh! It's so joy giving.

Question from audience - INAUDIBLE

All right, you see, French have been always concerned with the death. We are dealing with life, and the soul is the spirit which is enveloped by the five elements and so many other things when we die, but just now we are all living. So better have it when we

are living.

Now you ask Me in English. I mean, you understand what is living is. You see, just now in the present, be in the present, do not try to take out the cover of a hair ... splitting the hair, you see. Try to understand that the.....[end of side A]

SIDE B I'll give you an example. Once I was in the Kashmir and I tremendously I felt the Divine vibrations in a very forlorn place in a lonely place, in a wilderness, you can call it. And I asked the driver, "Is there some temple here? Is there something that is very religious here?" He said, "No, there isn't any. It's all wilderness. But the vibrations grew stronger and stronger. So, I asked him that, "You move in this direction on this road," and we went to a place where there were some poor Muslims living. So I asked them, "Is there any temple? Is there any mosque that I feel here? There is something great, is there?" So they said, "No. About five miles away from here, maybe, there is a mosque of one hair of Mohammed Sahib - Hazrat Iqbal, one hair of Mohammed Sahib." And I went there. Normally, they don't allow anyone but a Muslim to enter in but nobody said anything to Me - I just walked in nicely. So you cannot analyze it before becoming the spirit. After becoming the spirit, after getting the light, you can see because if you have not the light how will you understand the colors and the hues, even the minimum of minimum?

So body also becomes important of such a person. Even a glance of this person. Even the nails of such a person becomes important. The fragrance of such a personality overpowers every material thing.

[Someone from the audience raises a question]

Shri Mataji: Can you get up, please? I can't -

Q: The desire to seek, to find this way - still a desire [Unclear : inaudible - French language]

Shri Mataji: Yes - till you have found it, but now it's like a - with the seekers, it's like a guru-shopping. If you have seen Charlie Chaplin's picture - Modern Times - have you seen? He used to fix some bolts on a moving belt and when he had fixed it and he would stop working - still for about 15 minutes he would be just going on like this. So some of them when they seek and they find it still they go on like Charlie Chaplin for a while. I have seen that - agreed. I have seen all types, but I have seen people who have such pure intelligence that immediately it's so evident to them - they jump on to it, just like this. So every type I have faced - it's all right. All kinds of permutations and combinations. All right, now - there is one gentleman, he said, please ...

Q: In most of the spiritual paths which are proposed, the paths are very long and very difficult and no result is guaranteed but in Sahaja Yoga, the light is promised right away.

Shri Mataji: (laughing) So why not do it? It is like this - in the olden times if you had to go, say, from Portugal to India, you may land up in America. But modern times you can even go to moon. As you have grown outside, the Kundalini has also grown like a jet. I am myself amazed how it is working out. It is something great - better have it.

Yes, Madam. She is still asking questions after this. She's not a seeker.

Q: What do you think about reincarnation?

Shri Mataji: Now I will answer this later on. It's nothing important, Madam. You are thinking about death. Why are you thinking of your death just now? Think of your rebirth, not of your death. Don't think that you are going to die just now and don't think that you are going to be reincarnated. Don't worry on that point. I am saying, take your rebirth, then we'll talk.

All right, in one lecture how much can I tell you about everything A to Z? What I'm saying, you better take your rebirth. All right, if you are hungry, you'll say, "All right, Mother, if you have done the cooking, I'll have it" - if you are hungry. But if you are not hungry you'll ask ten questions. "Oh! From where did you get it? What do you think of this?" Whatever I think of it is not important. What you get is the important.

It is important what you are going to be benefited with, not what I am saying. Now if I say I believe in it or do not believe in it, why should you believe in Me like that? I am just preparing you to understand that you can become like the tree out of a seed. That's simple.

Now there was another question here, was there? Some gentleman asking? All right...

Q: Ma, he is saying that, how it is that God is for sale?

Shri Mataji: Now you know that, I mean I need not tell you. Every - I mean I have made a mistake, I mean, should say every time God has been for a sale - that's better but it's worse now, because people think if they pay for it they can get to God. You know BBC people - they came to interview Me and they told Me that Anglo-Saxon brain cannot understand spirituality without paying for it. Because I do not take any money, no Anglo-Saxon brain is going to accept me. Are you all Anglo-Saxons? I tell you, every brain is made by God. You cannot say that some Anglo-Saxon brains are of different variety. How much did we pay for Christ? Such a great incarnation we had. We sold him. That is what I am meaning today that people are selling it in the market.

Now this lady is too much. She is not a seeker. Now, keep quiet. You see, this is just too much now. You have over-read useless things. This is useless. You see, why do you worry about death so much? I can't understand.

When I first went to Paris, what they told me, do you know, about French? They said, "Mother, don't say that You are joyous. You must pull a long face and say you are miserable because nobody is going to believe You when you say You are joyous. They will think You are ignorant." Yes, I remember the book written in French - "Les Miserables". I said, "All Les Miserables," and on the street when I was walking first time, lots of people were sitting outside with drawn faces, very seriously indulging into some sort of a self-made misery. And I said, "What are they talking?" "Oh, they are discussing now the eight stars who are going to meet and we are all goin

1985-1009, Talk to Sahaja Yogis

View [online](#).

9 October 1985

Talk to Sahaja Yogis

Kingsley and Ruth Flint's flat, Strasbourg (France)

Talk Language: English | Transcript (English) – VERIFIED

Immediately contact Gavin and tell him how many are going and they must have proper arrangements. Because, you see that, England is a funny place. Wherever you get the place for Navaratri, I'll be there. Whether it is in France or in Switzerland or anywhere. Keep it like that. Because they take it for granted, they just take it for granted. English are like that, you see, you have to little bit put them on the competition. Because I think they've had too much of Me and don't realise what it is. There are some very good ones, no doubt, some very, very excellent people but some of them do really take it for granted. I think that you have to handle it that way, I mean inform the English that if you cannot do it, let's do it somewhere else. So, I think it will be done because it is only next week but there must have been some arrangements made because they wanted to have a big program on some day, organise a very, very big programme – Warren?

Warren - That's on the 28th November

When is this puja?

Warren – 20th October.

Anywhere, I don't mind, but only thing is that all of you should be comfortable and there should be sufficient place for all of you to be there together. I don't know if they are aware how many people are coming, I don't think. But I have a feeling that this might be the last puja here in the West and there will be many who will be coming.

There's no need for you to come to Frankfurt. We can see how we manage. It's alright I'll manage the Frankfurt Fair.

First time when we came to London there was such a fog in London that we had to get down in Frankfurt. And, you see, the people couldn't get their food for about eighteen hours. And there were four, five hippies, who were very hungry, on the same table we were both sitting. I'm sure they must have taken some hashish, so, you see, I started looking after them. And I would go and get them butter and cheese and this and that from the counter, you see, for them to eat. And they were eating, and polishing off everything, Polishing off everything. And my husband also joined them but he gave up very fast. And they were still saying, "More, more." I didn't know what to do, they were eating and eating and eating. But I was happy because I liked to feed them, I liked them very much. Then I went again to get something from the counter and I found that [INAUDIBLE] had run away. He just ran away, you see. When I came back, they said, "What happened?" and I said, "He has run away." "Has he taken everything?" I said, "Yes, there's nothing there now, it's finished." So that was the first introduction. Because my husband said, "You'll be very happy here because people eat so well." That's Frankfurt. I hope there will not be repetition of the same experience. Better if you people don't come there, maybe you will have hard times. Because after all, you see, I hope I don't meet some hippies there again. Fingers crossed.

So, I'm looking forward to this book fair also, my attention will be there. And you all should give it a bandhan as well because our book is for sale there. And another thing is that Navaratri is very good because these nine nights represent the main nine incarnations where the Goddess took the form of Shakti and killed the negative people. But those were easier days because negativity was understood by people and nobody sympathised. So this is what one has to understand, that don't sympathise with negativity. You'll spoil them all. And always you'll find such sympathies bring forth your character also that you are also slightly negative. Because to fight negativity in modern times is a very difficult task. You cannot kill anyone: if you kill somebody, then may be that such a person is a brother or a sister or something of somebody. Or such a person would be himself or herself a

seeker. So best thing is to separate like a contagious disease, keep that person out, no sympathies. And get the person cured and enjoy the life, otherwise that person is not going to be helped. It has become a very individual fight. And it's so troublesome and so disgusting. So to help me out, you should not take any sides with negativity. That's how you can help Me the most. This is what it is the Navaratri, the Puja that I give you powers to fight the negativity. That's how you cure people. May God bless you.

[Sahaja Yogis say the three great mantras]

Shri Mataji: May God bless you all.

May God bless you all.

Today's programme was very successful and I hope the same thing will happen in Frankfurt. It was a very successful programme I must say, a lot of people they have got their Realisation but the lecture was also very well done. So, it's all nice, I'm very happy for today's programme.

Sahaja Yogi: Shri Mataji Nirmala Devi ki!

Sahaja Yogis: Jai!

Shri Mataji: May God bless you.

So good night everyone.

Sahaja Yogis: Good night Shri Mataji.

Shri Mataji: Warren?

Warren: Yes Shri Mataji.

Shri Mataji: Can you bring the shopping I did.

Except for the small ones. All the trinkets

Shri Mataji: May God bless you.

May God bless you.

So I have some small presents for you all. Without the price.

That's for Kingsley for doing such a good job.

[Applause.]

I hope there is no price there. Is it a price? Just see [Inaudible]

Patrick: No, it's not a price Mother.

Shri Mataji: So, this one's for Ruth.

[Applause.]

Kingsley: How did you know Mother, it's what we wanted the most, I needed a watch and Ruth really wanted some pearls. It's beautiful.

Shri Mataji: I told him: "You have to have pearls because it's cooling down."

All right.

[Laughter]

Shri Mataji: And this one is for Christine.

[Applause.]

Come along, I'll make you wear it. I'm not very good at all these things. I don't know how you do it if there's a double thing here. It's a double one, double latch.

[Applause.]

How did you wear?

Come along, I'll make you wear.

Kingsley: I like this Shri Mataji, absolutely.

Thank you so much.

Shri Mataji: [Laughter] Wear it now.

Kingsley: It seems too beautiful.

Shri Mataji: It fits you all right, I have to tell you.

Yes.

Shri Mataji: Oh, so beautiful! He looks so nice.

[Laughter. Applause]

That's the mother's pleasure.

It has a double latch, you see? So I'm taking out just one and I'll put on the one and the next one you have to do. I think it's for the safety. So, it should not fall off it has a double latch.

It's good, may God bless you.

[Applause.]

May God bless you. Let's see and have it also.

Oh, you have put on weight I must say.

[Laughter]

Yes, good, good, very good.

May God bless you. So thank you very much.

Sahaja Yogi: Mother, thank you.

Sahaja Yogi: Thank you Mother.

Shri Mataji: May God bless you, thank you.

I hope there's no price in that thing.

Patrick: No, no, I've checked Mother.

No, I had a look on it.

Shri Mataji: There?

Patrick: Yes, no, no, no, it was on the others but not on this one, I've checked for you.

Shri Mataji: Thank you very much.

[Shri Mataji speaks in Hindi]

Mathias: Thank you for coming Mother.

Shri Mataji: May God bless you all. May God bless you all.

So, here we go.

Somebody is really unhappy, you can see that.

Yes, that's all. Why didn't we keep it inside that one in the box? And you want to lock it up also that thing.

Sahaja Yogi: Bolo Shri Jagadamba Shri Adi Shakti Shri Mataji Nirmala Devi ki!

Sahaja Yogis: Jai!

Shri Mataji: Guido, let Me know, all right?

Guido: Yes, Shri Mataji; about Diwali? Diwali in Rome?

Shri Mataji: Diwali in Rome.

1985-1010, Talk Before Shopping, You have to become

View [online](#).

10 October 1985

You Have To Become

Talk to Sahaja Yogis

Kingsley and Ruth Flint's flat, Strasbourg (France)

Talk Language: English | Transcript (English) – VERIFIED

How many are the new Sahaja Yogis in Strasbourg please? Are there any new ones here? From Strasbourg. Yes, that's true you are, I know that. Is there someone there? No one. Good, it's beautiful people.

So, the responsibility on the new Sahaja Yogis is much more because the load of the truth they have to bear on one side, load of the truth they have to bear on one side to the Sahaja Yoga and another side to the other people. Because in the beginning we are related to other people and sometimes we get confused with them. We're related on their own grounds, you see, that's the problem is, not on our grounds. So one has to have a flexible personality in Sahaja Yoga, to bend down, to pull out people and to hold on to the truth.

In the beginning you may find certain things so stunningly different, but stunningly doesn't mean shockingly and maybe that others will start trying to tell you something that may, may hamper your progress, those who are not Sahaja Yogis. As if you're in the intermediary state, just now say, for example, then what happens that you see the other people who are there and you see Sahaja Yogis who are there. Now the Sahaja Yogis who have not matured much come up to the same level, a sort of you get attacked by them or sort of interested in them and then you find them up to your level at the most, or lower, then you get disappointed. But this may not be with everyone because most of you who are very great souls shoot up very fast and see the truth and I feel that about you people in Strasbourg. And as you have to get great Sahaja Yogis here I've no worry on that point.

What frightens Me sometimes is that the Sahaja Yogis who are matured and who see something on you which is putting you down get sometimes frantic and start frantically behaving towards you in the sense, they might say, "Stop it, stop it, don't do, don't do, what are you doing?" like that. The situation is such that they see somebody with a dagger at your back, you can't see and they shout, "Get out of it, get out of it," you see. Then this might upset you because you'll think, "What are they? They're very arrogant," or maybe that they have tried to be frantic or something. And that is why I always say that the leaders have to be very patient and understanding and cooperating and should see that through proper guidance and proper love they can give confidence to the people who have come newly.

Sahaja Yoga cannot spread very fast, one must know, because you have to become. The seed has to sprout and has to become a tree and it takes time. So maybe you may find around you people may not suddenly accept Sahaja Yoga to that extent. But you should not worry, maybe your father, mother, sister, somebody very close might oppose. Even husband and wife may not understand because it's a different level you are, like an egg cannot understand the bird but little bird which is born just now has to be looked after, has to be kept in such a way that all the shells drop out and all the wings are cleared out so it can spread its wings to fly.

Now there are two types of shells we have actually, one is of ego, another is our conditioning. So you should locate what is the problem is like and watch it as a little bird would watch the shells around, not to be identified with your shells but to separate them and get out of it. It's very easy after getting your realisation to get out of it, only thing you have to stick on to the truth.

It is the truth that you were seeking and it is the truth you must love. Maybe the truth may not be what you have conceived, before. Like Freud I would say, he never loved truth, he loved his own concept and he went after his own concept, you see, misled everyone. So truth is not your concept, it is what it is. We cannot change it. First you see the truth, then you become the truth, and when you become the truth you become the joy. Then you become the source of joy too. Those who see you know that there is

joy in this person, they see purity in such a person, they feel love in such a person. There's another kind of some people whom I've met which was real sad for Me that they said that, "Mother you're so pure, how can we be pure? We have done this mistake, we have done that mistake and we have spoilt ourselves, how can we be pure like you?"

So I'm like a soap, use Me. I don't mind, anyway you want to use Me, use My photograph, every way, My name, every way, whatever way you want, you use Me and cleanse yourself. And soap doesn't get spoilt by that, does it? And you can think that this soap never disappears because this soap is the source of all the soaps and you all become the soaps then. So you have to just really enjoy yourself, that's the sign, when you enjoy yourself I know you are matured. Joy is My child and I want My children to be joyous, bubbling with joy.

I am very happy I could come to Strasbourg and such a lot of joy came to all of us, to Me and to you all and that we have done a good programme. But don't be enamoured by the program we had, there are always setbacks. For example in Hampstead we had three hundred new people, new people and only five turned up and one stuck on. And those who stuck the handbills and all the posters were so disappointed about it. It will all work out, don't you worry. The soil is not so good maybe. If they do not germinate here I'll take them to India and germinate it, doesn't matter, we'll work it out together. A special responsibility on us that we are here to completely transform this universe into the Kingdom of God. Now you have entered into that domain, station yourself properly there and pull out as many as possible.

So this is how we are going, all of us are going to work out, you have brothers and sisters all over Europe, all over America, all over India, all over Malaysia and Hong Kong and last of all and not the least, Australia.

Matthias: And New Zealand.

Shri Mataji: And you see them. You suddenly see them somewhere jumping out. Like Ruth once went to Sicily and suddenly she felt for someone that as if there were vibrations from that person. To make it short, she went to the lady and asked her, "Who are you? Are you a self-realised person? Are you a Sahaja Yogi?" She felt the same way about her and she just embraced her, she said, "Yes Mother has given me also realisation." And she told Me that, "My life in Sicily was really getting bored without Sahaja Yogis and with Ruth only I was so much enamoured that we enjoyed ourselves thoroughly, the life was changed completely."

Like everybody will feel, like you will know all of them, Djamel, he's from Algeria, so his mother wanted to go to Mecca. So he told his mother, "Why do you want to go to Mecca, Mecca has shifted now to London, better go to London." And she came, she came with her husband and she got her realisation.

It's such a great thing that we are in this new world and we are entering into this beautiful domain of God where He has prepared all beautiful things for you. So I hope you'll make it convenient to come to Navaratri Puja wherever it is, it makes no difference to Me and that if you can come to India, will be good idea, but be prepared, it's very spartan. Maybe you may not get any food (laughing) and maybe you may have to go lot of trouble but whatever is the experience of the Sahaja Yogis, you ask them and then you will know what it is like.

It's beautiful today to be here and I can see a nightingale there, sitting down, just to listen to us. What do you call nightingale in French?

Ruth: Rossignol.

Shri Mataji: Who?

Ruth: Rossignol.

Shri Mataji: Rossignol? Oh good, rossignol. All right.

May God bless you all.

Yogi: Shri Mataji some [UNCLEAR thought]

Shri Mataji: Where have you found a place for Warren?

Warren: Yes I think they have Shri Mataji. Where's Mathias?

Mathias: Here.

Shri Mataji: Where's Mathias?

Mathias: Well, there's a place close to Lucerne which is the place where, a certain Buddhist is having his headquarters, the maharishi from TM.

Shri Mataji: He's not Maharishi, he's a Narakasura.

Mathias: A Narakasura, yes. Arneau suggested that we got this place because obviously this is going to have a tremendous impact on the whole of Switzerland.

Shri Mataji: All right, good idea. You should be brave like that, I'm happy. But you have to be like Arneau to fight all them.

Mathias: Right.

Shri Mataji: Not to catch. All right.

Mathias: So we got a little village, Shri Mataji.

Shri Mataji: Can I have some water? Yes, so?

Mathias: There are three hotels, one for fifty-five beds, another twenty-five, and the third one for hundred and twenty. But they are flexible and I think we would be able to arrange in a way that we would have...

Shri Mataji: Together, I mean they are...

Mathias: They are in the same village, yes, small village.

Shri Mataji: All right, but will they have a hall or something?

Mathias: They have a hall on Saturday and on Sunday morning, not in Sunday afternoon.

Shri Mataji: All right, we'll have puja on a Saturday night.

Mathias: Fantastic.

Yogis: Jay Shri Mataji.

Mathias: So if you will go – give.

Shri Mataji: Yes, I think it's a good idea.

Matias: Yes.

Shri Mataji: Because I don't know English, what have they done. You are better at organising things, I think, for Navaratri. If you remember, Navaratri was given to you for a puja. And I came for a short time, we couldn't have a proper puja that day, and you gave me a sari as a Navaratri puja sari, which I have kept as it is, to be done with the Navaratri, so it will going to be done that way. I am very happy if it is done here.

Mathias: Shri Mataji, on the way back today to Switzerland, we will go there and we will inspect the area and see whether it is convenient and we will let you know.

Shri Mataji: It will be anyway more convenient than England, I can tell you.

Mathias: Thank you Shri Mataji so much.

Patrick: Shri Mataji, Strasbourg and Mulhouse people, some of them have brought some presents for you. Would you accept them?

Shri Mataji: I mean, I don't know

Alain: From Mulhouse and Strasbourg

Shri Mataji: May God bless you. That's so sweet of you. Thank you very much, thank you. How do you do? Now, I know what it is. You see, you've given Me so many presents now that I have to build a big house to put all these things there. And really I'm doing that. You'll be surprised that I'm making a big temple just to put all the things that you gave Me, so the progeny should see that. But unluckily, It is in some of the presents which were given to Me, there was not even the names or anything, and I didn't know who has given.

So you'll have to go to India and put down your names there. That's what it is. I'm thankful to you for this, but I tell you, there's no need to give any present. But if you have to give, give something simple and cheap, but durable, which I can keep there, something durable, because should be kept for the progeny. Can you tell them?

So I accept it but I would request you it's better to do it on certain pujas, it's better and there's no need to have too many things because and also you must put your names with whatever you are giving Me because I am keeping them all very safe now.

It's very beautiful, very. You know it's easy for me to open the Kundalini. Yes.

Beautiful but expensive. It's like a Kundalini. Thank you very much. Now this was given to me by Australians, so now I'll have to replace it. All right? Then you keep that one there. Australians have been paying attention too much. It's beautiful, all right? Thank you very much. It's so beautiful, very beautiful it is. Extremely beautiful.

Ruth: Elle est très belle.

Shri Mataji: Ah?

Ruth: I translated.

Shri Mataji: Yes. Thank you very much, it's beautiful. So now what is that? May God bless you. Yes, thank you. This is your name?

Patrick: This is Marie-Louise Zbylut from Mulhouse

Shri Mataji.

Shri Mataji: Yes.

Patrick: Marie-Lousie...

Shri Mataji: I know, I know, but what has she put here, the name?

Marie-Lousie: It's a poem.

Patrick: It's a poem, Mother, inside.

Shri Mataji: All right, but why don't you put your name here? Did you put your name in?

Marie-Louise: Only Mulhouse.

Shri Mataji: No, you put it here. Is it from Mulhouse, from all of you? Yes. Then it's all right. You put the name Mulhouse here. It's a beauty, I tell you. I can put it in this finger also, the right Nabhi.

Patrick: Mother, in the envelope there is a poem that Marie-Louise has been reading for you and Kingsley translated it in English.

Shri Mataji: Oh, I see. Then I can read it. I was thinking I'll have to go through the translation. This is in English. All the daisies are there. Trigunatmika. Who did this? You ordered or you got it?

Patrick: It has been handmade by some people she's met. She's working with them.

Shri Mataji: Who is it?

Patrick: It's handmade.

Shri Mataji: Three Trigunatmikas, beautiful, symbolic. This is the Adi Shakti here. Mulhouse. It's beautiful. Thank you very much. Can you keep it properly? And it is to be taken. Can you read for Me, please? Proudly.

Yogi: Take the microphone.

Kingsley: My brother, do you know a safer shelter than your Mother's arms, a sweeter drink than Her milk, a voice more calming than the heat than the beat of Her heart, or a breath that is cooler than Hers? Have you felt Her caressing your poor bruised body, a softer or silkier touch? A balm which heals with greater care your whole being, all fevered and worn. Do you know of a pearl that is purer than a single tear of Her joy? As She sees you stand proud like herself and all healed, walking straight to the kingdom inside. And do you know of Her mantle, a love which protects you, Her palace, Her home and Her heart, where we'll all go tomorrow? But no, I am feeling you don't know your Mother, my brother, but you tremble desiring. So give me your hand, I'll show you the way. You must walk without fear and always straight on, where the sign it is pointing, Ma Nirmala Yoga.

Shri Mataji: Ah, beauty. So beautiful it is, isn't it? Extremely beautiful. Such [UNCLEAR].

Yogi: Can I read it in French?

Shri Mataji: Yeah, please, please do it in French. It's so touching and so beautiful, so vibrating. Yeah.

Marie Louise: Mon frère, connais-tu un abri plus sûr que les bras de ta mère, un breuvage plus doux que son lait, Une voix plus calmante que les sons de son cœur, Un souffle plus frais que le sien. Connais-tu ces caresses sur ton cœur tout meurtri, Un toucher plus doux, plus soyeux, Un baume qui pense avec autant de soin Ton corps encore tout fiévreux ? Connais-tu une perle plus pure Qu'une larme de sa joie, Te voyant debout, Guéris, lui ressemblant, Marchant tout droit vers le royaume du soi, Et de son manteau te protégeant. Connais-tu sa maison, son palais, son cœur, Où demain tous nous irons ? Ah, mais tu ne connais pas ta mère, mon frère, Et tu trembles de désir. Alors, donne-moi ta main, je t'indiquerai la voie, Marche sans crainte et toujours tout droit, c'est flécher Ma Nirmala yoga.

Shri Mataji: Beautiful. Extremely beautiful poem. Now the poets are born, artists are born, such great poets. So beautiful. So these geniuses are going to come up and Sahaja Yoga is going to be expressed in so many ways. I would suggest we now have made committees for poetry and poems in London and all of you, whatever you write, translate it in English and send it over there and they are all going to be compiled and are going to be sent to Nirmala Yoga from where you are going to receive publication of this. And later on we'll publish them as books. So all these articles, all these letters which are very beautifully written to Me or all the beautiful poems, compositions are going to be compiled. And you have to send it to your leaders. And the leaders know where to send because they have got the list of people and their addresses. All right, thank you very much.

That is Indian, beautiful. Wawa. Thank you.

Veronique: Mother, I'm Veronique from Swiss and I'm expecting a little child.

Shri Mataji: That's good. May God bless you. Very happy to know that. I think in Switzerland lots of great children are to be born. All right? That's a good idea that those who are coming, those who are coming to India, if you have problem of your children, you can leave them in Rome and there will be people who look after your children for that month or for that five weeks, whatever it may be the problem. And you tell them that this is the time we'll be out and they'll look after your children very well there. And all the children will live together, will be good idea, all the Sahaja Yogi children. And there will be some more sent, some more people will be sent to Rome who will help Guido to do this. It's very kind of Guido to have offered this.

But you must prepare them. Australia is rather big. Now, there's one thing about which I'm little concerned is that those who want to get married should give their photographs, their preferences and they should fill in the forms because it may be difficult at a short time to do it. As the leaders like Warren and also Gavin and Bogdan and Dr. Wells, all these senior people are getting married. We found it difficult whom to give the job because those who are younger are already married but they are much younger and those who are senior are still to be married.

So now we thought of who did we think of is Dr. Spyro and?

Warren: Djamel.

Shri Mataji: And Djamel. Djamel is in the Chelsham Road.

Warren: They should all be sent to Gavin's office and they will be centralised.

Shri Mataji: You can send it to Gavin's office and then we'll centralise it and we'll decide it. And then we'll give you one or two preferences which you should see according to your age, according to your qualifications, your aptitudes and your preferences. And we'll give you full chance to see for yourself for some time, at least two weeks, you will be able to see them. But I have to make one request, those who are getting married, if their marriage is not yet decided, and they want to see the person whom they are going to marry, they should come from the beginning. So they get those two weeks. Would be better, I mean from your point of view and also from My point of view. But I think the first three weeks should be easier because it's holidays mostly. Any

other...

Warren: Shri Mataji, are you accepting a few late applications from some of these people?

Shri Mataji: Yes, yes, yes. It's all right because I'm now, I'll be going to India much later in a month, end of November. You see, when I was going earlier because different but now we will be going later and I've received message from India that it's all right, they can book all the things now and I can pay them later, so no problem. But at the most up to the 15th of November should be the absolute last. 15th of November.

Warren: We've said the first, but if you extend it Mother, that's your...

Shri Mataji: 15th November last. I mean, they would say, according to the leaders, you see, they would say, no Mother, give only two days more, then five days more. At least one week now, somebody's...

Patrick: One day more.

Shri Mataji: One day more, all right. Now I would say that, actually to be very kind to me, 15th of November, so that we can go to the banks, you see, say about 21st November, all right? I have at least a week in between. So please see that you do it by the 15th November, it should go away to London. It should reach London on the 15th November. May be 12th you might have to do it or a week ahead, wait, I don't know how many days it takes.

Patrick: Between France and UK for example, it's a week / ten days.

Shri Mataji: Week / ten days, they better keep it.

Patrick: They keep the date of the 1st November.

Shri Mataji: 1st November is all right. But you can have one week, say, 7th, 7th, keep it 7th. Yes, by seven you must send, otherwise it is going to be difficult. See now, we take, once you take seven to ten days and then also the bank is not easy, it has to defer it back and all that. But even if the money is there, then we have to go through the whole list, find out all that and it's rather a difficult situation. So before I leave, this money should be sent. And what about the money for the tour? Travelling?

Warren: The air fair, the biggest single problem is there's one aeroplane going from Cairo, going to collect everybody now. The aeroplane's already completely full and bursting. So I think a big bandhan of the new Mother Energy will work out somehow.

Shri Mataji: I mean what is, what sort of an aeroplane it is?

Warren: It's a limited aircraft I think of about...

Shri Mataji: Hundred?

Warren: Not so big.

Patrick: Egypt Air between Le Caire and Bombay only have one flight a week. They are not allowed by Indian authorities to have more than one aircraft and no more than 140 seats per week. That's 140 seats on the flight.

Warren: The French have already had to go on another airline because of this problem, Mother.

Shri Mataji: Really? Only 140?

Patrick: Yes, Mother. You know, there are special regulations about various, the same level between two countries. And at the moment, Egypt-Air only have one flight with 140 seats on Bombay, on India.

Shri Mataji Oh, Wow. Then are they going to be more than that, 140?

Warren: No, that all more or less be alright expect for the French, Mother. Anybody else is fine.

Shri Mataji: But why ill treat the French? Now for the French, then what are you thinking about?

Patrick: Now we got the agreement to fly direct from Paris through Air India so if there is any extra registration we can do, but we must know very soon, I must say before they – I will ask to have an answer on Monday or Tuesday, because at that time flights to Bombay are very, very crowded because it is the holidays. So I would like that French people who want to come to India and who are not yet registered, to do it for Monday or Tuesday latest, so that we can have a flight for them.

Shri Mataji: That's a big problem. So they will arrive at what time, Air India's?

Warren: 12.15 on Saturday Mother.

Shri Mataji: And what about all the others? Egyptians also same time?

Warren: Yes, in the morning of Saturday.

Shri Mataji: All right. So there is no, they will then directly go to Vaitarna from the airport. Yes because, you know, it's a big problem going in the city of Bombay and going back, you have to unload and load and so why not, and at Vaitarna you are going to enjoy in any case.

Yogi: It's a nice place.

Shri Mataji: It's beautiful it is, it's beautiful. We've got a land. We've got a big land, forty-two acres. Have you got the photograph? Yes, show, for the school.

Yogis: Aaaw, wow.

Marie Martine: The French and English translation of one of your talks is a present of the meaning of puja and it's for the French who would like to learn English. It's to be read through with the cassette going. And these are a few examples for the different French centres so they can copy it.

Shri Mataji: Who's done this? Whose? You have? Your photograph? You did this photograph? Who did the photograph?

Marie Martine: Kevin from Australia.

Shri Mataji: It's good, but I like this photograph that you have, the big one in your house. It's a very good photograph, I must say. It's really a sage-like photograph. It's beautiful, that one is. You see, this is nice. This is a Mother, affectionate kind and compassionate. But you have to have somebody like a sage to be worshipped. You see, Mother, we don't worship really (laughing). We always take advantage.

What do you have for me? This is for me? Or is for you? For me? What? Oh, thank you very much. It's so beautiful. Now this is nice for the baby. Little, little things make them happy. So I would suggest. Can you show that photograph also? See now. You all can have a look at this place. Oh, it's very small. But I'll show you how it is. Now this is, here is the road which is about thirty feet

wide which looks like a little line here. You can all see later on. Now this road comes on this hill which is on top. And there from there you see this valley, so big you can't walk, it's too big. From this side flows a brook and there's a river flowing from this side. And this river then goes and meets Vaitarna. And the river Vaitarna word is used always in the Shastras, in the scriptures as Bhavasagara. So Vai means, Vai means the Bhava Sagara and Tarana means to cross over. Vai means the Bhava Sagara, Vai. Yes.

Shri Mataji: And Tarana means the one that allows you to cross. Vai-Tarana? I mean you will notice this that in India everything has a name and a symbol with it. And it has a meaning, always it has a meaning. Now you can see this for yourself now, for children. Look at the smile. But there are more trees than this, much more. This artist didn't show them because he said he wants to give an aerial view so he doesn't want to show so many trees. But the artist has not seen the place, just through inspiration he's done. Never. I just drew out and showed him and he just made it. He's a Sahaja Yogi.

Warren: Would one of the Swiss be the last to take this and take it back to Arneau particularly please? Horatio, would you please?

Shri Mataji: This has to go to Arneau

Warren: The photograph to Arneau

Shri Mataji: Who will take it? Raise your hands to Arneau. Marie Amelia. Yes, she's here. Who could be more reliable than that? All right. So now I make a move and I say goodbye to you because I think if you are all coming, well and good, but I wanted to go a little bit in the city and I'll have something to eat there, something, not much, but I have eaten with the children all chanas and everything, you see. Then we'll meet at the airport if possible, those who are coming.

Can I have some water?

The yogis sing the three great mantras

Warren: Yes Shri Mataji.

Shri Mataji: Can you bring the shopping I did.
Except for the small ones. All the trinkets

Shri Mataji: May God bless you.

May God bless you.

So I have some small presents for you all. Without the price.

That's for Kingsley for doing such a good job.

[Applause.]

I hope there is no price there. Is it a price? Just see [Inaudible]

Patrick: No, it's not a price Mother.

Shri Mataji: So, this one's for Ruth.

[Applause.]

Kingsley: How did you know Mother, it's what we wanted the most, I needed a watch and Ruth really wanted some pearls. It's beautiful.

Shri Mataji: I told him: "You have to have pearls because it's cooling down."

All right.

[Laughter]

Shri Mataji: And this one is for Christine.

[Applause.]

Come along, I'll make you wear it. I'm not very good at all these things. I don't know how you do it if there's a double thing here.

It's a double one, double latch.

[Applause.]

How did you wear?

Come along, I'll make you wear.

Kingsley: I like this Shri Mataji, absolutely.

Thank you so much.

Shri Mataji: [Laughter] Wear it now.

Kingsley: It seems too beautiful.

Shri Mataji: It fits you all right, I have to tell you.

Yes.

Shri Mataji: Oh, so beautiful! He looks so nice.

[Laughter. Applause]

That's the mother's pleasure.

It has a double latch, you see? So I'm taking out just one and I'll put on the one and the next one you have to do. I think it's for the safety. So, it should not fall off it has a double latch.

It's good, may God bless you.

[Applause.]

May God bless you. Let's see and have it also.

Oh, you have put on weight I must say.

[Laughter]

Yes, good, good, very good.

May God bless you. So thank you very much.

Sahaja Yogi: Mother, thank you.

Sahaja Yogi: Thank you Mother.

Shri Mataji: May God bless you, thank you.

I hope there's no price in that thing.

Patrick: No, no, I've checked Mother.

No, I had a look on it.

Shri Mataji: There?

Patrick: Yes, no, no, no, it was on the others but not on this one, I've checked for you.

Shri Mataji: Thank you very much.

[Shri Mataji speaks in Hindi]

Mathias: Thank you for coming Mother.

Shri Mataji: May God bless you all. May God bless you all.

So, here we go.

Somebody is really unhappy, you can see that.

Yes, that's all. Why didn't we keep it inside that one in the box? And you want to lock it up also that thing.

Sahaja Yogi: Bolo Shri Jagadamba Shri Adi Shakti Shri Mataji Nirmala Devi ki!

Sahaja Yogis: Jai!

Shri Mataji: Guido, let Me know, all right?

Guido: Yes, Shri Mataji; about Diwali? Diwali in Rome?

Shri Mataji: Diwali in Rome.

1985-1019, 6th Day of Navaratri, Complete dedication

View [online](#).

19 October 1985

Navaratri Puja

Weggis (Switzerland)

Talk Language: English | Transcript (English) – VERIFIED

Navaratri puja. Weggis (Switzerland), 19 October 1985.

Today is a great day of Navaratri, we are sitting on the cusp of the sixth and the seventh. Sixth and the seventh is the day when Mahasaraswati finished Her work and the incarnation of the Shakti itself started. So, at twelve o'clock today the Devi takes the Shakti upon Herself.

Of course, as you know, that Mahakali and Mahasaraswati, both are the powers of Shri Sadashiva. Adi Shakti first formed Herself into Mahakali, which is the Power of Desire. But all these powers are nothing but the power of God's love. So, in the series of this great love of God, Adi Shakti had to first become the Power of Desire.

In the same way, Sahaja Yogis who are bestowed with this power of love have to have full desire in their heart. Desire to love. That desire is very different from the other kinds of human love we have known. In other kinds of human love, when we have relations with others, we have expectations, and that's why it is very disappointing.

Our expectations always run higher than our understanding and realities. And so we suffer from disappointments and frustrations. And the love that has to be nourishing and fulfilling becomes a thankless job.

So, when it reflects in the human beings, it is the desire to be loved by everyone, not to love others. Everyone should love you, but how far you love another is the point. Naturally everyone for oneself! So really nobody loves. But when it comes to real love then sacrifice becomes a nature. You don't call it a sacrifice, but you call it a privilege. We say it's a privilege to give love. It's a great chance that we can love. It's our great fortune that we can love. It's God's blessings that we can love and give.

So, the giving starts when you realise, not understand but realise the love, the power of love expressing in you. That's the third power, which starts expressing in you. Because, after this, a person becomes active, kriyasheet.

That's how the action of achieving that state of giving love starts. To begin with, we start activating in so many ways. As I said, we start expecting and thinking that we are loving others. We act for that. In that madness that - others should love us, others should respect us, others should think we are great, they should recognise us - we start loving something else which is not so important.

So, we go on first to money, money becomes a very important point. We think that, if we have money, people will love us. We become very powerful as moneyed people, as rich people. So, we start accumulating money, we start loving the money. But money is not the Truth; we don't love the Truth.

When we start loving the money we start thinking about problems of money. Such people can become miserly to such an extent that even towards God they become miserly. They never have money actually, because if you cannot spend your money, you have no money. If it is not available what's the use of having all the money? That's how they have problems because they love money and not the God Almighty. They're worried about money but not about the Truth.

Then with that they go to a second thing: is the power. They want to have the power; they want to become presidents, ministers and bureaucrats and all that. They want to have the power: they think by having great power people will respect them and love

them. But they get drowned in fear. What they get is fear. All the time they have fear. Also moneyed people have fear. That's why in the Bible it is said that: wages of sin is fear. What is sin?

Sin is not to love the Truth. [That] is the sin. When you don't love the Truth then it is sin. So, when you start getting worried about your positions...Like the president feels that he'll lose his job, the vice president thinks that he'll be sacked, the prime minister thinks he may not be elected, the bureaucrats think they will lose their jobs, they won't get promotions or something, there will be problem.

All these people are suffering from terrible sense of fear. They have no freedom of any kind. And in that category, people just go down so much with fear, that even worse than people with money. Because once they are lost, they are lost. They can never revive. No chance. Once you lose the elections you are lost, nobody is going to look at you. I have known people who have been at a very high position and once they lose that position nobody looks at them, they just walk like straight, otherwise there will be at least hundred cars to receive them. And once they lose their jobs there's nobody even to look at them.

They just walk like ordinary people.

Even seeing all these things happening, this truth just coming before them so clearly, they do not keep to that truth, they do not realise that truth, they do not have that realisation within them.

They understand for a while, and they go after that. Then when the person dies, they see a moneyed man, a rich man is forgotten, nobody is bothered about them, who was a rich man. On the contrary, the people, the prime ministers and all those high-ranking people, when they die, immediately books start coming out about their private life: all the dirty things they did and all the horrible things they did and what sort of a life they led. There's no fragrance in their life, no idealism. Nothing. Because the responsibility that they have to the public and to themselves they have not understood it and they made a mess of their private life. That's why this kind of a reaction comes after it.

The other day I was reading an interview with a very well-known actor. He's a born realised fellow, I know, but he's gone down completely. He says, "I think, what's the harm in drinking, what's the harm in gambling, what's the harm in smoking? Because, after all, I'm going to die and then who is going to bother? Supposing, I get cancer, so what? In any case I'm going to die. So why not enjoy these pleasures of life?" But what about death? You continue with it.

Then all that you've been doing will come out, and people will not like to have your photograph in the household. Children will spit at you. What about that? Your life is not what it is today for three, four years or ten years or fifteen years of your so-called success. But when you die, all this craziness will disappear, and people will come out with truth about you. That is how this power to be popular finishes off. This cheap popularity, this cheap type of treatment towards yourself gives you a personality that will not be worshipped, that will not be accepted. Nobody will quote you as something great. For some time, it will continue, but in totality such a person has given nothing to humanity.

That's how the power of Saraswati works. People go into action for achieving the results of getting into power. But it should act to discover the truth. Saraswati should give you the leap to find out the truth. That, when you act in those funny places and streets, you discover this is not the path, we have missed it. The path is somewhere else. We've lost it. Let us find out the real path because this doesn't give joy. This, one can learn from others, from history, from so many other things and from your own parents, from your society and from yourself and from your children also.

If you want to learn, that is the quality of Saraswati pujaris, that they take to gyana, they take to reality. Vedas, in the beginning of the Vedas, it's said that: if by reading these four Vedas, if you do not get the veeda, veeda is the knowledge on your nerves, means Realisation, there is no use reading these Vedas.

So, the Saraswati's first thing is that, through the reading, through the process of

Saraswati's manifestation, you must reach a point to understand that this is a rat-race, and we have to get out of it. We have to step out. When that happens, then the Mahalakshmi Tattwa starts working in you, that is the third tattwa, which starts working.

Mahalakshmi Tattwa then starts expressing its love in its full extent through evolutionary process in human beings. He starts evolving simultaneously. He sees on both the sides what's happening, like a witness and he uses his Mahalakshmi power. In the first part of the Mahalakshmi power, he starts getting out of the common rut of the family bondages and the other human bondages of power, money, lust and he starts moving on a higher plane. He gives us a new idea of popularity by establishing the Truth. Because through Mahalakshmi power you discover the Truth on your central nervous system and ultimately it is the light of an enlightened brain.

When the Mahalakshmi power starts manifesting, one starts thinking of others. Not on material level, that materially people are suffering, "Now there are people in Ethiopia, who will save? We must give them some food, this, that." No! They go to the roots of the problems. Why? Or they don't think there should be equal distribution of money and wealth. No. This is superficial. Because wherever it is done people are not happy. They feel they have no freedom.

Those people who have money are not happy because they have a demonic life. Where they are free, they behave like devils. No sense of totality, no sense of collectivity. When they become like that, they even do not realise that they have become demonic.

Everything becomes like a big martyrdom. They fight for lands, they fight for nations, they fight for rights. And they do all kinds of horrible things. Start destroying people, human beings.

All the turmoil of today is the effect of – mostly in the West, and also all the Arabic countries, I would say – is of the right side.

And in the East, it is of the left side - the turmoils.

It's very surprising that – it's very contrasting also. It's a funny dilemma for Me, I can't understand it sometimes – that where they are so particular about the chastity, they become, when they are so much worried about chastity and everything, that they should have problem of the left side. They do puja, they have shraddha, they are like Catholics, we can say, are never rich people, seldom, except in Switzerland, I think, here everybody's rich because they are so money-oriented.

So, or the people where they are right sided, where they neglect their chastity, not bothered about the right side: they have the problems of the right side, it's very surprising. The reason is, where they look after the chastity part, they go too much into it.

Now, supposing a person is doing a puja. He just goes on doing puja, puja, puja morning till evening, without any activity. Very easy to do puja, isn't it? Just come down, somebody does puja for you, get the vibrations, nicely blessed, go home! Nothing to be done, no activity. So, there is no balance. So, they do puja and they think oh, they have done very well. No! If you are a right sided person, then puja will help you, but not if you are a left sided person.

Puja does help you, of course, my Puja will help you, no doubt, in both the sides, because I'm neither left nor right nor anywhere!

So, the puja part when they do: supposing a man is doing a puja to a Devi. In India they take a great courage to do puja to a Devi, you do not know that. Saptashati that they have, that thing people do, they get possessed and they can't understand. First of all, they have a statue of someone made by some horrible fellow. Then they will do the puja of that Goddess, they are God-fearing, everything is good, we have got temples where there are also, we can say, swayambhus from the Mother Earth, which are worshipped and should be all right, but no! They get possessed. Why? Because most of them, these temples, are hounded by or haunted by spirits. Because they do all kinds of tantrik things there. And when people go and do the pujas there what happens to them [is] that they get attacked, they become more left sided.

Now the Muslims and others who believe in a God which is nirakar, which is formless, they go to the right side: it's formless God,

it's nice, formless everywhere is God, in Me, in you, everyone there is God. Everybody is God! Even if you are a devil, you are God. There's nothing wrong with anyone, everybody's God! Starts on that principle. So, they go onto supra-conscious side and they become demonic. Then they must fight because they are devils. Devils have to fight; otherwise, how will they exist? They fight, they aggress, they go to other countries, aggress them, capture them, all the time they are thinking of aggressing others.

In a subtler way they aggress, nowadays the media is aggressive - in the West. There are so many ways of aggression and to them aggression is something [that] is very dharmic. For anything! They'll ask direct questions, arrogant, insulting and cruel. They become cruel. That's how the turmoil starts - when we start using the power of Saraswati in a wrong way or the power of Mahakali in the wrong way.

That's why, in Sahaja Yoga, before the puja you have to go into lot of activity: you have to decorate the hall, you have to get the flowers, you have to organise everything beautifully. Look at the roses, how beautiful they are. Then you start balancing yourself with all these activities you do. And then you sit down for puja. That's like: in the daytime you work, in the night you sleep. To rest, to get the place: you must be active. Like they had to climb Himalayas to achieve meditation, because, when you are tired, you can be restful afterwards. Otherwise, if you get somebody, say, from Switzerland only, the very speedy person, for meditation, you'll have to put the glue on him - to settle down - because he'll be frantic, you know, all the time! Will be all the time jumping!

So, the activity has to come before the puja and the balance has to be established. So, the ladies have to find out the saris and the blouses and this and that and they have to worry about putting the flowers, arranging things, this, that. Lot of activities! We have to travel. For English it was necessary to travel all the way from England, to arrange their money and rooms and everything to come here, to go to futuristic side, to think what they are going to pay, how they are going to pay back their loans! All this futuristic planning: they have to do before they come to Switzerland. Switzerland being the most active place, it's better to have the puja here, so they are not so much active! That's how the Devi arranges everything.

So, the ascent starts evolving. In that, the play of the Devi is the Navaratri - in your ascent - from ages. Navaratri: that's why is the most important Puja. In Sahaja Yoga, Navaratri is the most important puja. Though we can say in modern Sahaja Yoga Sahasrar Day is, because that's how you started getting your Realisation. But if you go to the whole historical events of evolution you'll find [that] Navaratri is the one which has brought you to Sahasrara. Without the help of the Devi at different stages of your ascent, you could not have been in a position to receive your Realisation. So, all the steps that you took in the past are today worshipped and are used for thanking the Devi for what She did to bring you down here. So, it's like a thanksgiving. Without Her work nothing could have happened.

So, when we read about the Devi, about Her incarnations: how She came on this Earth to save Her bhaktas - people who were trying to ascend - to cross this bhavasagara, how She worked hard, how She fought the devils, how She fought, She killed the demons - singlehanded - She took upon Herself the responsibility of making the people cross the bhavasagara.

Guru gave you the strength to have dharma, but She is the one who brought you out. Even those who were dharmic could not do it because of the demonic pressure. She's the One who fought single-handed with Her powers of destruction. In Her love for you She fought. She brought you to this level. And then She took a milder form of incarnation. Even during the time of all the gurus, She took the form of, as you know, Janaki was the daughter of Janaka, then Fatima was the daughter of Mohammed Sahib and Nanaki was the sister of Nanaka. In those forms, these Powers sustained and nourished the Guru Tattwa. And later on, or sometimes simultaneously, They incarnated in milder forms to help human beings to rise.

So today is the day of thanksgiving. As Guru Puja is a day of thanksgiving to your Guru, the One who has counselled you, the One who has told you about the Truth, the One who has taught you the Truth and has given you Realisation. And the Devi puja is a thanksgiving where, single-handed, just like a very loving mother, under Her sari, She protected you, fought for you, fought with every enemy that is around, every sort of problems that existed and ultimately brought you into Sahasrara level and then gave you Realisation. It's a real thanksgiving to the Mother.

So, we can say Navaratri is like a Mother's Day where you give thanksgiving to Her: which was just relentless, continuous

working for Her children.

Motherhood is much more important than the guruhood. Because guru is the one who trains you, makes you efficient. But the Mother forgives you, She loves you, She sustains you and She teaches you how to love. She has tremendous patience and tremendous love, and She does it single-handed. She doesn't expect anything from you – absolutely selfless. 'Selfless' is a very small word I should say, it's such an expansive compassion which engulfs everything that is wrong, dissolves it, digest it, absorbs it.

So, it's a very great day Navaratri is, for all the Sahaja Yogis, because then She took Her form as Sita, as the Power of Shri Rama, silent potential, suffering. How much She suffered! How much She suffered! Then She took the form of Radha. Then She came as five powers of Saraswati, as the five wives of Shri Krishna. Then She came as Mary: that was the greatest suffering, I think, to see the Son being crucified. The suffering, silent, patient suffering, She had to go through it. All that drama, to be seen, was too much. She went through all that because you all had to cross your Agnya Chakra. She had to sacrifice Her Child. It's easy for a father to do that, very difficult for a mother. Now you are all mothers, so many of you, you will know what it is to have a child and how one feels about it.

After doing that, She comes to the state where you have to give your Realisation. Is a work of tremendous patience, as you know. It's tremendous patience and understanding. Human beings, as the time advanced, have evolved, no doubt, for Realisation, but also evolved to very funny, stupid, crooked nonsensical ways. It's impossible to understand how they go about with their stupid ideas and how troublesome they can be. They can be very crooked, funny, troublesome - to such an extent that sometimes even it is difficult to forgive.

Despite that so many of you are here today, in Europe, in the land of the Guru, here I find, who have got Realisation. So, the Mother's pride, Mother's joy knows no bounds, no doubt about it. It's such a great thing to see Her children sitting here to receive all the powers from Her. Now, again, when we are in this situation, we have to know the first principle with which the whole thing started: that it is the power of love. It is the power of love that has brought you to this state and it's the power of love that you will express and manifest; you will evolve.

Now, after coming to Sahaja Yoga, also the temptations become subtler and subtler. We try to do Sahaj Yog, we try to spread Sahaja Yoga, sometimes for the powers we get. Maybe you are lonely, so you want to have more Sahaja Yogis. Maybe you do it because you think that that's how you spread your powers. Even there are problems on leadership, I find, ego problems there are. Somebody's appointed a leader then another feels bad, this, that all goes on. I see the drama going on. Like small children they fight. What is this leadership? Is just artificial! It's not even noted in any newspaper! As they have mock governments, we have a mock leadership. So, then people fight for that – this becomes subtler. The power struggle goes on becoming subtler and subtler.

Then again money problems come up. Some people think that Sahaja Yoga is a very big way of making money. Or some people think that "We can get lot of money, because Mother blesses people with money, affluence, so let us be in Sahaja Yoga" but don't spend a single pai, you see, just manage it. No! It's not like that. It's the other way round! It's again the another dilemma is there that, in India, which is a place of poverty compared to all of you, everyone donates money. All the trustees, in every centre, wherever there are trustees, have to donate at least five thousand rupees to become the trustees. Of course, I don't get anything out of it, but I must have donated I don't know how many how much Myself to become the Trustee of Sahaja Yogis! But you have to donate. And when you become miserly again that means, again, it's the same thing going on. You have bank balances, but the source is finished and you have nothing left. The bank balance should be with God. Then He gives you interest more than the capital. Is there any bank which does that? At least not the Swiss Bank! You have to pay for keeping money with them. That's how it is. You should tap. Always try to go to the source. This becomes subtler and subtler in the sense that people think that now their children are realised souls. All right, so what? They are not Gods, are they? They get so involved with their children, I mean, this is another stupidity women fall into. But to them their child is so important, they get so adhered to the child. I mean, first they used to neglect the children, now they become so attached to their children that they look like glued people all the time.

And such children cannot grow properly unless and until you give them freedom. Give them full freedom to grow. But guidance, of course, that they are majestic people, meaning Sahaja Yogis, they are born realised as a Sahaja Yogi, as a good Sahaja Yogi how they should behave. Have a rapport, talk to them, tell them about it, how they be. Develop that self-respect within them - that they should be like this. Not to glue them to you. That's not the way. Children will never grow properly, even physically, if you glue them to yourself.

In the West now I see new ideas coming up that the children must be glued to the mother. This is from one extreme to another extreme. They'll become very left-sided. Even if they'll be grown up in age, they won't grow up in their brains. They won't grow up in their behaviour if they are glued with the mother. If they cry for a while, little bit, doesn't matter, but the children must be made to sleep away from the mother. All the time you should not carry your children in your lap. There is no need at all. But this is not that the child wants, is the mother who wants this kind of a thing. And some fathers also I have seen glued down to their children and then they say "Mother, my child is spoiled, he's like this, like that". Such children will get possessed very fast if you make the children dependant on you. Very fast they'll become possessed.

If you make them over-independent, "You are on your own", like the other side was that when we were in Oxted a girl of seven years used to come and give us newspapers. And she was a daughter of a lord! At about five o'clock in the morning, in that cold, she used to climb up all the way on a bicycle delivering those newspapers. And when I told her mother "What are you doing? It's very dangerous, this child is in danger, she is a girl, how can you do that to her?" she said, "No, no, she has to be on her own".

So, the one side is to be on her own and another side is to glue them, is again the same subtle attitude of possessiveness. It's possessiveness, "This is my child, I must look after the child, the child is self-realised soul, this, that". Only your child is not realised soul, everybody's child is the realised soul in Sahaja Yoga. How much do you do for other's children? Or only you look after your own child? The custom should be: if you buy one thing for your child, buy two more things for another child. Buy better things for another child and less things for your child. Let your child share his things with others. At the time when you are buying something, buy something that he can share. Teach him how to share. Because, though they are realised souls, with the mothers and the fathers like this, they'll become again the same miserly old-style people: quarrelsome, fighting, beating each other, troubling each other. So be careful!. Being realised-souls - you will be surprised - they will be extremely, extremely convenient for you. Give them to other Sahaja Yogis to handle, depend on them, let them look after. And the homogeneous feeling comes through children. Children are the ones who bind each other.

But "Don't touch my child! This is my child!": you close the door as soon as somebody comes in. That's you are going back in the same way as your mothers have been. There's no war on in Sahaja Yoga. We are in the government of God. This realisation has to come. There is no need to seek all these useless things, these pleasures of life.

Understand your responsibility: that you are Sahaja Yogis first and last and, in the middle, and - as Sahaja Yogis - what is your duty? Is to be completely dedicated for the betterment and the benevolence of others. That's the only thing which is going to nourish you to rise. If you look after your children like this, like mad, it's not going to help you to. You'll have problems. If you neglect your children, you will have problems. So come in the centre and be just witnesses of all that. It's a very common failing in the beginning of every Sahaja Yogi who comes to Sahaja Yoga. They'll send me the list of five generations on this side and five generations on this side - "my fathers, brothers, sisters, this thing, that thing, real cousins, real this thing is sick. So please, Mother, put Your attention." And when I put my attention, the attention returns back, I can't find that. It starts like that, to begin with.

Alright, in the beginning I say, "Alright, just now they have entered." But you don't know, these are tentacles which keep you down, they do not allow you to rise in the domain of God. In the domain of God, everything that is yours, even your hair, are looked after by God Almighty. Every thing! Can you understand that? Can you realise that? Is all done by billions and billions and billions of powers of Adi Shakti. What can you do, yourself? Nothing! Except for worrying and troubling.

So just if you believe and assume that power, today, that you are in the domain of God - which is active benevolence, the nature

of it is active benevolence – as we say 'hita' (). If you are sick, it is for your benevolence. If you are alright, it is for your benevolence. If you have money, it is for your benevolence. If you don't have money, it is for your benevolence. Everything does good for you, in the domain of God. Do not judge it according to your own standards. Whom do you think to be a person who is benevolent in this world, apart from Me? Really, in the real sense of the word? Supposing you take a man who is very rich; is he benevolent? No. Is he happy? No. Is he respected? No. At least he has to be a realised soul to be somewhere near that description. And if you have to ascend in the domain of God, you have to know that everything works through His power: your activity, your inactivity, your sleep, everything is worked through His powers of love. Love can never harm, can never destroy. You go a little ahead with it and it showers flowers upon you.

But understand your nature: supposing you are a left-sided person. Mostly I've seen left sided persons always want to do my pujas. And the right-sided person are organising. Do the other way round. You must know your nature, give yourself a balance, and then enter into the Kingdom of God. Like you're entering into a door, say for example, and you have too much load on your back, meaning you are a left-sided person. Then take down the load from your back on your head and enter in. But if you have too much on your head, put it on your back and enter in. Because you're tired. You do it every day. Supposing this hand is tired, you put it on the left hand. I see in aeroplane when people are walking, they are holding it in one hand and automatically when it is tired, they put it to the left – automatically. They are not Sahaja Yogis! In the same way, in life also, if you have done one-sidedness too much, try to do the other side and give yourself a balance.

Navaratri is the day to give you the balance. Those whose right hand is tired will get the power in the left hand. Those who have the left hand tired will get the power on the right hand, to share the load. So those who are having money problems will solve their money problems. And those who have sleeping problems will solve their sleeping problems. But one can say if somebody has both, then what do they do? I know of somebody, I lived there, in that country, where they have both the problems, they sleep as well as they have no money, and they are not bothered! So, for such people, what should we do? Of course, I won't tell you, but one has to do something about it! (laughter) One has to work out something. They just don't move and if you tell them, answer is "I know. I know I sleep a lot; I know I'm like this. I know. I know". That's all. Then what do you say? It stops you completely. You can't go further. If they know, what more to be told? This is a complete mountain there standing just to finish you completely.

So, one has to do. Everyone has to do something. Somebody is working it out, somebody is doing some work, and another is not helping. Then that cannot be completed, it's a collective work, you cannot! One person cannot do it. I've seen it happens like this. It's a collective work.

So, we come to the position that Navaratri today is not the work of Mother only, which She did so far, is the work of every one of you. I cannot do it single-handed. If I could, there was no need for you to be here, I would have built the aeroplane, put you there, pushed them some or other, lock it up and put you there. It's not possible. You all have to carry your own aeroplanes. Build it up and carry it yourself with dignity, not like small children. So, you have to mature. And for that maturity it's a collective thing that has to take place. In the beginning in the school, alright, they'll teach you two plus two is equal to four. But when you go to the college, you have to do it yourself, solve the problem yourself. And that's what it is today. Sahaja Yoga is good, you get your Realisation, in these modern times, but the maturity has to take place, otherwise it's useless. Up to the seed it was alright, but once it is sprouted it must become the tree, otherwise it's useless. And that all of you have to do together, helping each other, understanding each other. And everyone has to work it out. Even if one person suffers, I suffer. The whole thing has become collective. The Devi has become collective. It's a venture. It's a venture, I know, too much of it. There was no other way out. It's like crucifixion of every part of Your body, every cell of Your body. But it's alright.

So today, instead of feeling guilty, you should be filled with tremendous courage and tremendous enthusiasm: that we have to do it, because Mother has given us the power. We can do it; nothing should keep us down. And we are going to help each other.

One person is doing one job, nobody will look at it, you see, they won't just move! "I know, I'm sitting down, I know. I don't do anything, I know". And in Sahaja Yoga, it has become even subtler, "I want to do but there's a bhoot in me which doesn't allow me to do it". So, you get out with your bhoot! That's what it is. All these arguments are stupid, of no value in Sahaja Yoga. That means you have not understood the meaning of Sahaja Yoga, you have not understood the meaning of yourself, and you have no

respect for your life. That's what it is. If you indulge into such thinking, then it is no good.

But today you have to promise to yourself, and to me, within your heart, that you are going to be filled with that enthusiasm and that shakti. Time has come. Which is going to make you real yogis. Complete dedication. Imagine these PLO people, what they are doing, fearlessly. I mean, all kinds of people you see around you even in Kali Yuga are so dedicated to something nonsensical.

Why can't we be dedicated to something so sensible? They are not afraid of anything, they are daredevils. Why can't we become like that? What's wrong with us?

So, every one of us must have that enthusiasm and "I'm an institution by myself. And I'm going to do it, I'm not going to take advantage of the ashram life, nicely settled down in the ashram. Very good, cheap". No! We are all going to move out, also, and take up a place somewhere else. For the time being ashram is alright. But then give more room to others who are coming. You get out of it. Go out and stay somewhere and work it out. Then, in the ashram "This is my house, I have spent money for this, this is my furniture, this is this thing, that thing". Actually, you should know how to live on a string, shoestring, as they say, on a shoestring.

Of course, now I'm feeling every ashram has such a lot of furniture that they had to [UNCLEAR bring]. Better live on a shoestring.

So the tapasya starts. Go into a penance yourself. But then I will hear "Mother, I'm on a tapasya, I'm eating only once". Why? Who ask you to be on tapasya? Enjoy! Enjoy your tapasya! Then it is Sahaja, otherwise: nonsense. Enjoy. If you can enjoy your tapasya then you are sahaj. With enthusiasm. Look at these PLOs, look at these people, do they say "We are going in a tapasya"? Nothing. You have examples of people around you. But we can't say they are possessed by bhoots. Or even if they are, what about you? You better get possessed by sahaj bhoots, for a change! If that's the way, only, you can be motivated.

So, tell your mind "No explanations, nothing doing. I am going to show my worth!". But all the time - if the attention is just to show off or to be in my attention or to be in contact with me, to be writing to me or something - is not going to help at all. I am just a mirror, and you see within myself yourself, in the true way. And also, this mirror is full of maya. So, a devil may look into this mirror and may look like a saint to him. If he has ego, he might look like a saint to himself. Or if he is a left-sided person he might think he is the incarnation of Bhairava – he might. But if he is truthful, he can see clearly that he is the highest of highest, he's a Sahaj Yogi. And unless and until you see yourself like that, know that it's a maya.

So, to realise that you have achieved a lot by getting your Realisation, of rising so much higher above all these petty ideas. Every idea is petty, whether it is economics, politics, philosophy, any ism, anything is all petty for a Sahaja Yogi, because none of them know even this much about God's domain.

What are they talking about, is economics! They do not know anything about His politics.

They do not know anything that there is a miraculous power which rules the whole Universe, and which is so efficient. Which never fails. So timely, so sensible, so interesting, dramatic. See how we reserved all these things in no time. How we got to this place. I was to have this puja here. All this, you know. How I came here.

See the miracle working. How the powers of the Divine are working. You be the proper instrument of the Divine. And it has another force, as I told you – centripetal and centrifugal – and you might be thrown out. So be careful on that point. Face yourself in truthfulness! Do not get pampered by your ego or morosed by your superego!

Just see for yourself as a powerful instrument of love. But in love you do not become indiscrete. Steadily, beautifully, gently you attend to it. And so much power can be born. You will be amazed that water, which looks something so frivolous to us, has so much power in it. You know about hydrostatics.

This Mother Earth, which looks so simple: We walk on Her on our feet. She attracts us on ourself. She's spinning with such a speed Herself, She keeps us sticking on to Her. She's doing thousands and thousands of tremendous jobs, this great Mother Earth - She looks so simple. She's so powerful. In the same way you are made out of this Ganesha Tattwa, which is so tremendous.

This Navaratri should give you that power, those nine powers of nine chakras. Seven chakras: you already know. Above that you become the master yourself, and then you become the Power yourself.

May God bless you!

1985-1020, Havan with new people

View [online](#).

20 October 1985

Havan

Weggis (Switzerland)

Talk Language: English | Transcript (English) - Reviewed

Havan, Weggis (Switzerland), October 20th, 1985

What a beautiful place, eh? You don't have something like this in London or in England. Beautiful! I wonder if you have any cable cars. Will we have in England any able cars?

Yogis: Scotland, in Scotland.

Shri Mataji: We have? Hello, how are you? Something like Bogota, so far. Best place for a honeymoon. Best place to come for a honeymoon. Beautiful.

Yogi: Relax a little bit. I know.

Gregoire: It's working now.

Shri Mataji: Is that our, our tent?

Gregoire: This is our... Shri Mataji: Our tent?

Shri Mataji: What a place to come to. Olympia, what a beautiful place, eh?

Aren't you enjoying? Have you been here before?

Girl: No.

Shri Mataji: Not, have you been? Ah. Many of you might have come for the first time even.

Gregoire: I was here, but I didn't know I would come back with you. Shri Mataji: With Me.

Yogi: Shri Mataji, you did everything, because the people in the hotel, they give us the [inaudible].

They give us the plates, they give us the ghee.

Shri Mataji: Really?! They are very nice people here. Germans are so nice, huh. They are becoming nice people.

[A yogi offering Shri Mataji help walking]

I can manage, I can manage. I'm all right on the mountains.

Gregoire: In Marathi?

Shri Mataji: In Marathi.

Gregoire: Sha...sha...

Shri Mataji: Yes Shaila, Shailavati. Shaila is the peak, peak of the mountain.

Born on the peak. Thank you, such a... Oh, Shri Ganesha is here!

Guido: This is a present for you, Shri Mataji.

Shri Mataji: What a beauty. There cannot be more beautiful than this. Oh, what an idea. Thank you, I will be sitting. What a place, eh? In the Devi Mahatma you must have read that...

Gregoire: I will translate in French if you want?

Shri Mataji: Yes. It is said that all the best things are meant for bad, evil people. And that's how all your Switzerland was utilized by all kinds of cults and horrible gurus who came here and settled down. And people helped them when they came here because they had money. But luckily, all our struggle against them and the fight against them, and the fight against them is making them fall down now, one by one, and so many are saved from them.

So all the beautiful places, all the beauty that God has created is meant for sages. For the yogis. And not for these horrible, evil people. And also not for the rich who waste their life in irreligious life. And also not for the so-called religious who deceive God and make money out of it. It is meant or created for the people who are genuine, who are real, who are God's dear ones, who are blessed.

In the Bible there is quite a lot of quoting about blessed are those, I would say blessed are those who are Sahaja Yogis. Because they are the only ones who are capable of becoming the real masters who can raise the Kundalini and make people meet the Divine. They do it free, absolutely, selflessly, because they enjoy it. They enjoy everything, that's their reward.

So now on this mountain where we are, is such a pure atmosphere, we have to make a very genuine promise. That this havan that is going on here is the power of the Nabhi which is the swaha. Which completely consumes all that is evil, digests it and uses whatever is good for nourishment. In the same way we have to promise that we will be consuming all that is evil in a way to destroy it and we will digest and nourish ourselves with the Divine knowledge.

Gregoire: I would like to say it in another language because it is a promise.

Shri Mataji: And let this havan also, completely use its power as swaha for Switzerland and for the whole world. As you know the Devi is called as Shaila Putri, meaning born on the peak. And the tip of the Sahasrara is also called as shikara, means the shaila, means the, what do you call it, the epitome, the epitome of the peak. So we are here today to celebrate on top of this Sahasrara of Switzerland. But that's only possible when we have crossed the brain and brain crossing is only possible when you have the knowledge about Sahaja Yoga. You must know about Sahaja Yoga, people know how to raise the Kundalini. But... You have to read, you have to understand it in every aspect of Sahaja Yoga. So this joy will be complete. Because when you read about it, you will be surprised that you already know all this.

[Laughter]

And that you will be surprised that your mind will discover many more things. For discretion, for talking to people how to bring them round to the right path. So one has to know about it, the knowledge of Sahaja Yoga, the inverts, so that you can speak to people. There are many who have got Advent [Gregoire's book] with them just like a Bible but nobody has, so many have not read it.

[Laughter]

There is no rock of Gibraltar anymore there, it's on in the back of it that you need not read.

[Laughter]

That's a fact, what can I do?

[Laughter]

He didn't translate Me properly.

[Laughter]

Gregoire: I give the meaning.

[Laughter]

Shri Mataji: They told me in America that my photographs where I am happy and laughing one should not give, should give a very serious face.

[Laughter]

Because this horrible Guru here is called the 'Giggly Guru' [Narakasura] and because he laughs but you can see he is sinister, there is no truth in him. So now we have to start our Havan with all sincerity, let us do it. 108 names, are we not? 108 names. Our 108 names. That we must be having. So may God bless you. Good. The horrible thing is... All right. So all those who sat for the puja should come forward here.

Gregoire: I always find this lady on the first row.

Shri Mataji: What?

Gregoire: I always find these two ladies on the first row. They are following my bad example, Shri Mataji.

Shri Mataji: I think you remove everything from there, all that could be removed, there is no need here, when we need it we will get it from here, all right? Ah. That's better. Some put it here up to this point, some people can come up to this point like that. This is the point up to this point, move it, move on. Just move forward, those who have not done puja before. Still move, like that you can move further, here. Yes, yes move it, move it on. Yes, move it on. Yes, yes. Now let them have this, all of this, can you sit all right, you can come here, I mean there can be one row like that, yes, yes.

Now you pass it on to everyone, take it, you have to keep it in your hand, quite a lot. There are no categories, no? They must not have bought some. To hold in the thing but there are no leaves otherwise you can take these maple leaves, are all right? Take these maple leaves, yes, good idea, in any case they are going to fall down. You can have some from there if you like. [Inaudible], can you get some big maple leaves from there please? Leaves, on the leaves they can keep it, keep it on the leaves, yes. Yes, it's better. Get some more leaves, possibly. Thomas be careful, I hope it doesn't fall down on him just like. Gavin, come along, come here. You can remove this I think, yes. Automa. Just, yeah yeah let her come, these peaches are [inaudible].

Or she can come this way, yes, yeah, yeah. Just sit on the sides, Gavin, like that, because you are not going to do anything, so you

could face me now. You come this side, you come this side, let us sit that side. Ha? Let her sit here.

Gregoire: If Gavin can read it loud enough, then he should do it.

Shri Mataji: No, no, he should be here and read it loud. You give her the asana, I think she has no asana to sit down, for Anita. Take this, please. It's all right. Leaves, on the leaves, pass it on more to everyone.

Gregoire: Can you pass on the leaves?

Shri Mataji: Give some to Anita also. Yes, Thank you. No. that's all. So you look after that side, ha? All right. Now where is the camphor, have you got camphor? All right. So now you can use a candle to light it, I think, use the candle, so let's start it, Gavin.

Gavin: Shri Ganesha's mantra.

Shri Mataji: These are the seven essences he has described, seven essences of the centers, the chakras.

Gavin: Now for lighting the fire, we take the mantra of Shri Agni Devata.

Shri Mataji: Let it twirl. Loudly. Because everybody should hear

Gavin: Now we will say the mantras.

Yogi: Can't hear.

Gavin: In each mantra we will say, Om Shri Mata, or whatever name it is, namo namah and then Om...

Shri Mataji: Can you all hear him? Stand up. Therefore you say.

Gregoire: Because his voice is not loud enough.

Shri Mataji: Not a loud speaker, yes.

Gregoire: He has so many beautiful qualities but...

[Laughter]

Shri Mataji: All right.

Gregoire: So I will just... So that my voice does not get cut.

Shri Mataji: No, no, no, you are all right. You have to say, doing God's work.

Gregoire: So I'm going to say the name first. And then we say, Om Tvameva Sakshat Shri, the name, Swaha. Is that correct? So the first name is the one that we all have in our heart.

And this is Shri Mata. When we say Om Swaha we take this handful of rice around our head and we offer it to the fire.

Shri Mataji: All of you should do it also.

Gregoire: We all do it even if we don't have rice in our hand. And the rhythm is to be a bit more lively.

Shri Mataji: What is this first name? [inaudible]. Correct.

Gregoire: Bhavani. Nitya. Vishnu-granthi vibhedini Bhakti Priya.

Shri Mataji: Clockwise. No clockwise.

Gregoire: Bhakti Ganya.

Shri Mataji: Clockwise.

Gregoire: Nirlepa. Sharma dayini. Niradhara. Niranjana. Maha-pataka nashini. Nirmala. Nirahankara. Nishkalanka. Nirakara. Nirakula. Nirvikara. Nirguna. Nirupaplava. Nishkala. Nishkama. Nitya mukta. Nirguna. Lila-vinodini. Nirashraya. Nirantara. Nishkarana. Nirupadhi. Nirishwara. Niraga. Nirmada. Nistula. Gambhira. Nishchinta. Nirmoha. Nirmama. Nishpapa. Nisaonshaya. Nirbhava. Nirabadha. Nirvikalpa. Nishparigraha.

Shri Mataji: It's not worth.

Gregoire: The clouds are coming.

Shri Mataji: The whole thing is covering but not us.

Gregoire: Nirnasha. Nirapaya. Nishkriya. Nilachikura. Niratyaya. Mahamaya. Vijaya. Sandra-karuna. Mahashakti. [UNCLEAR Pagavati.] Sukha-Prada. Padm'asana.

Shri Mataji: No need to have the wood, no need to have the wood.

Gregoire: Lokatita.

Shri Mataji: Let it be, it's working.

Gregoire: Maharati.

Shri Mataji: Dip it into, dip. Tell him to dip in the, in the ghee and then put it.

Gregoire: Vishwa-rupa. Raksha-kari. Rakshasa-ghni. Parashakti. Sukha-prada. Achintya-rupa. Ekakini. Adi Shakti.

Shri Mataji: Other way round. Put it... Just tell him that after dipping, put it the other way round because the fire goes upward not downward.

Gregoire: Guru-murti. Shobhana-sulabha-gati, meaning she is the easiest path to Self-realisation. Chandika. Tri-gun'atmika. Mahati. Prana-rupini. Shubha-kari. Sham'atmika. Sat-chit'ananda-rupini. Vira-mata. Garvita. Paramanu. Kshipra-prasadini. Sadashiva. Vishwa-garbha. Swabhava-madhura. Pushti. Dhira-samarchita. Nitya-yauvana. Vishwa-sakshini. Vishwa-grasa. Sudha-sruti. Shashwati. Dharam'odhara. Dharm'adhara. Svastha. Pasha-hantri. Shri Pavan'akruti. Chandra-nibha. Ravi-prakhya.

Shri Mataji: Other way round. Put it, other way round. Yes.

Gregoire: Maha-pujya.

Shri Mataji: Put it the other way. Put it. That's right, put it, put it, put it. Yes, that's it.

Gregoire: Chit-shakti. Lajja. Vimala. Varada. Mahadevi. Vilasini.

Shri Mataji: You go there and you put it in the fire, go.

Gregoire: Vandaru-jana-vatsala.

Shri Mataji: Go there, go there.

Gregoire: Sahaja yoga dayini. Vishwa-Nirmala-Dharma dayini.

Shri Mataji: May God bless you all. May God bless you all. It's beautiful. Tremendous vibrations. Your heads are all covered with that. Well done. So again we thank all the Swiss Sahaja Yogis for organising this beautiful trip. And the greatest thanks are for organising this Havana here. This is a mutual thanking, I think. From their side I thank you and from your side I thank them. So now how much time do we have?

Gregoire: Would you like, Shri Mataji, we can say, fake gurus, om swaha, this kind of thing, or it's not necessary.

Shri Mataji: We have to just say the, now the badhas. Badhas we have to do, that's all.

Gregoire: So, what we are going now, we are going to carry on a little bit with the badhas, you know, and...

Shri Mataji: This is the fruit of this place, is it?

Yogi: Yes, it is.

Shri Mataji: We have to take it out to put it, it's very nice.

Gregoire: And then we will finish definitely.

Shri Mataji: Treat with the badhas, it's better. Now let us start the badhas.

Gregoire: You organise that. The...

Shri Mataji: You organise the badhas?

Gregoire: No, no, no. We organise them here. The badhas of lukewarm heart. The badhas of hypocrisy.

Shri Mataji: What is that? Badhas of?

Gregoire: Hypocrisy.

Shri Mataji: Oh hypocrisy.

Gregoire: The badhas of established so-called religions. The badhas of cults. The badhas of the fake gurus. The badhas of all the sects.

Shri Mataji: Drugs.

Gregoire: The badhas of drugs. The badhas of alcoholism.

Shri Mataji: And immorality.

Gregoire: The badhas of immorality.

Shri Mataji: And corruption.

Gregoire: The badhas of corruption.

Shri Mataji: And the sophisticated deceit.

Gregoire: The badhas of sophisticated deceit.

Shri Mataji: Badhas against the truth.

Gregoire: Badhas against the truth.

Shri Mataji: Against the love.

Gregoire: The badhas against love.

Shri Mataji: Against peace.

Gregoire: The badhas against peace.

Shri Mataji: Against God Almighty.

Gregoire: Badhas against God Almighty.

Shri Mataji: Badhas against Sahaja Yoga.

Gregoire: The badhas against Sahaja Yoga.

Shri Mataji: Badhas against the Sahaja Yogis.

Gregoire: Badhas against the Sahaja Yogis.

Shri Mataji: Now you put up the centers of the countries.

Gregoire: The badhas of Switzerland. Badhas of England. Badhas of the United States. Badhas of France. Badhas of Italy. Badhas of Austria.

Shri Mataji: Germany.

Gregoire: Badhas of Australia. Badhas of India.

Shri Mataji: Germany, Spain, Portugal.

Gregoire: Badhas of Germany. Badhas of Spain and Portugal. Badhas of Belgium and Holland.

Shri Mataji: And the Norway, Sweden.

Gregoire: Badhas of Scandinavian countries. Badhas of Russia.

Shri Mataji: Badhas of all the communist countries and democratic countries.

Gregoire: Badhas of all the communist countries. Badhas of all the capitalist countries.

Shri Mataji: Also military countries.

Gregoire: Badhas of all militarism and of all armies. Badhas in the hospitals. In the university. In the schools.

Shri Mataji: Medias, badhas of the Medias.

Gregoire: Badhas of the Medias. Badhas against families. Badhas against couples. Badhas against the children.

Shri Mataji: Against marriages.

Gregoire: Badhas against marriages.

Shri Mataji: Badhas of what you call, tradition.

Gregoire: Badhas of conditioning and wrong tradition. Badhas of our E.G.O.

Shri Mataji: After that nothing is to be said.

[Laughther]

Gregoire: Shri Mataji said after this one nothing is to be said.

Shri Mataji: Once that is over everything is over. It's like a disease, you know. Like a funny disease. And I have categorised them. I must tell you. The one is that people become like matcaps with that. Some become stupid.

Gregoire: Matcaps, how do you say in French?

Shri Mataji: They are all matcaps. What do they say?

Gregoire: They work with the hat, we say in French. They work with the hat to say they are matcaps. Yes.

Shri Mataji: We should say something in English like this. Talking through their hats.

Gregoire: Yes.

Shri Mataji: They talk through their hats. Yes, yes, working through. Or then they are on the superego side, they are idiotic. Idiotic. And they on one side they are extremely cruel. On the other side they are very sly. So all these badas should be burnt out. If any badas are left out.

Gregoire: All the badas that we may have forgotten.

Shri Mataji: Thank you. We all enjoyed it thoroughly. Now seeing from all over sides this mist has spread but we are safe here. It has not reached us. What time do we have to leave from here?

Gregoire: Shri Mataji it's, its, we have to be done?

Yogi: At One we have to be done.

Gregoire: And when is the cabin leaving? Any? When is the cabin leaving?

Yogi: Well every quarter of a hour.

Shri Mataji: I think we should start moving in anything.

Gregoire: There is a point where you have a beautiful view Shri Mataji which you wouldn't like to?

Shri Mataji: No let them go and see the point. We can go down. And then lunch here we will have it there.

Gregoire: No, lunch there is nothing organised, Shri Mataji. Because the program is topped with breakfast so people will have to look for themselves.

Shri Mataji: So what we can do is go to the airport. We can get some lunch all of us can have it. Those who are coming to the airport.

Gregoire: Yes. One second [UNCLEAR]. Because Shri Mataji will now go down. Those who we still have quite some time and if you go up here there is a beautiful point where you have the view over the whole thing. So you can perhaps stay half an hour or so around and then Arno is going to tell you how it goes further.

Shri Mataji: Because you see in one thing you cannot go you have to take one after another and so some must start going down. Those who have seen it.

Gregoire: Those who are in a hurry go first because we cannot all go it will take some time before we all can go down. So you can look around if you just go up here it is quite nice. And then we will go down. Those who go to England then we can have eventually some kind of... late lunch in the airport in Zurich. The British flight is at four o'clock. The bus is leaving at one. So, well I mean people will wait but let's try to be all down there by one one fifteen.

Shri Mataji: You want to come to me? All right, all right come along. Yes, come along. You want to come to Me?

Gregoire: Where is the ticket of Shri Mataji? Shri Mataji, you have your ticket? Your plane ticket?

Shri Mataji: Yes, I have, I have. I have I'll...

Gavin: We have little presents for new Sahaja Yogis. New Sahaja Yogis.

Shri Mataji: There are a few things we have to distribute before we go. So about 5, 10 minutes more.

Gavin: For those who have been less than one year.

Shri Mataji: She likes to be alone. Now, just bring the photographs, photographs you have got of mine. The photographs of Shri Ganesh and the tapes. There are tapes there.

Gregoire: They are already distributed Shri Mataji. They were distributed already. The Ganeshas.

Shri Mataji: All right. Now this we have got very beautiful music. I have not yet translated it but I will translate made by Nasik Sahaja Yogis. If you want you can play if you have a tape recorder. Start it, I may be able to tell you. Now this one is for... one we have given to whom did we give to Holland. Now this is for Switzerland.

Gregoire: Thank you very much, Shri Mataji.

Shri Mataji: Not you.

[Laughter]

Shri Mataji: From every country people should come here. Now one from... Ah say second country to tell [inaudible].

Gavin: Austria.

Shri Mataji: Austria. Germany.

Gavin: Germany.

Gregoire: Germany.

Shri Mataji: You have got it? You have got this? I have given it. You have got this?

Gavin: It's never there when we want it.

Shri Mataji: That will be the last. France. [UNCLEAR] is not coming?

Gavin: Italy.

Gregoire: No it's not coming.

Shri Mataji: Italy. It's not coming in that. What else, now?

Gavin: Belgium.

Shri Mataji: Yesterday?

Gavin: Belgium.

Shri Mataji: Belgium I have given. Holland.

Gregoire: Holland.

Shri Mataji: Spain. Have you got somebody from?

Yogini: Yes, yes.

Yogis: Antonio?

Shri Mataji: Antonio is here I never saw him. That's why I never saw him. Very happy to see you here.

Antonio: Thank you very much.

Shri Mataji: May God bless you. May God bless you. Yeah, good. Now?

Gavin: Greece.

Gregoire: Greece there is nobody.

Gavin: Nobody come?

Gregoire: There is [UNCLEAR].

Shri Mataji: We have not done.

Gregoire: How many Sahaja Yogis are they going to be in Greece?

Yogis: 108!

Gregoire: 108.

Shri Mataji: Australia.

Gavin: Australia. Mrs. Australia could take it.

Shri Mataji: Denise. We have. From India, no India I have given. India I have given. But it is from India actually. So what else? Argentina.

Gregoire: Argentina.

Shri Mataji: And Bolivia.

Everyone: Bolivia!

Shri Mataji: May God bless you. How are you feeling? Better?

Yogi: Yes, yes very good.

Shri Mataji: You are all right?

Yogi: Yes thank you very much.

Shri Mataji: I am happy. So that's how you must hear this. But the only problem is that we can't hear it. It is very, very silent

meditation I think. So what should we do? We can't hear it.

Yogini: We took it already Shri Mataji. We took the passport out already Shri Mataji.

Gregoire: Maybe Shri Mataji you cannot just... While we are all gathered here there are some of us who are plotting to try to... We don't know whether it will work out because it does not depend on us. We are trying perhaps to have a program, in Athens to have a Sahasrara Day in Delphi.

Shri Mataji: In the Nabhi. Witness the Sahasrara in the Nabhi. From whom?

Child: From all the children.

Shri Mataji: From all the children.

Yogi: Shri Krishna.

Shri Mataji: It's so beautiful.

Yogis: Awwwww.

Shri Mataji: Thank you very much. What an idea. Olympia, she wants you. That's a dolly baby.

Gavin: Just to show you. Little tiny one as well.

Shri Mataji: What's that?

Gavin: That's for covering the cracks.

Shri Mataji: It's a tiny soul.

Gregoire: This is for small boots, Shri Mataji.

Shri Mataji: For mending. This is for building a house. For the foundation to be laid. In India they give like this for a foundation.

Gregoire: For the children.

Shri Mataji: And this they give them when they do the foundation in India. For foundation ceremony. Thank you very much. Thank you. Yes? Yes? Yes? Yes? Yes? You want to come to me? Look at this joy. Hello. Thank you very much.

Gavin: This is for the new Sahaja Yogis Mother, one or other of those.

Shri Mataji: For the new Sahaja Yogis one by one. Come along.

Gregoire: Are you new?

Gavin: One year in Sahaja.

Shri Mataji: One year, just pass it on.

Yogi: One year?

Shri Mataji: Take it from Gavin. What an idea.

Gregoire: One per person.

Gavin: Yes? One of either whichever they like.

Gregoire: One of either.

Gavin: Or there some come from.

Shri Mataji: What a beautiful piece, huh? This is from the south. From Kerala. It's beautiful.

Yogi: Do you give it to Shri Mataji?

Shri Mataji: No. I didn't say for that. It's too beautiful.

Gregoire: One thing per person.

Shri Mataji: He has from the museum. So very beautiful. May God bless you. Who is this one? There? Who are? Where did you get it?

Yogi: This is Andre.

Yogini: The names are all here. The name are here, Mother.

Shri Mataji: All right. Thank you very much. Thank you very much. Give it to Gavin, he has to carry [inaudible]. Lots of things to be carried, you know.

Yogi: Shri Mataji? Shri Mataji? When we did the account. After paying everything. We are left with 7000 Franks!

Gregoire: I cannot throw it on this side.

Shri Mataji: Come along, come along. Come along.

Gregoire: Shri Mataji, This is from the English. I am told, I don't know what it is.

Shri Mataji: From the English, what's happening?

Gregoire: Gavin, this is from the English? I heard.

Gavin: It's from some English, yes. Christine, you better come and explain.

Shri Mataji: What is that? What is this from the English? What's that?

Yogi: This is the cloud! This is the cloud!

Gregoire: Okay. Who else? One year.

Shri Mataji: See these are the signs. These are the signs of the vibrations. You see they are forming now. See the clouds are forming. Can you see? That is the sign of vibrations. How they are forming? And the two sides of the spinal cord. How Beautiful. Like the fold of a sari. So the clouds have come.

Christine: This is from England. It is handblown artistry.

Shri Mataji: From where?

Christine: It is from London, made in London.

Shri Mataji: Really? You have got it in London.

Christine: Of course it is in glass but we...

Shri Mataji: It is painted?

Christine: Yes.

Shri Mataji: Beautiful isn't it. Such a beautiful thing. They have done it in glass. So beautiful.

Christine: It is handmade in London.

Shri Mataji: Is it a real conch or a glass?

Christine: Glass, crystal.

Shri Mataji: Glass, crystal. Just imagine. What a beautiful piece. I'll have to take a stand in India for that. What a beautiful. Thank you very much. From the English.

Gregoire: Shri Mataji, this is from Venice. So that Venice can be blessed. It is brought by the Sahaja Yogi from Milano.

Shri Mataji: Thank you very much.

Gregoire: She brought it. From Anna, from Milano.

Shri Mataji: Thank you, thank you very much. And this one Gavin, Gavin. This is another thing. Hello!

Gregoire: This is from the video crew, Shri Mataji, I don't. From the video crew.

Shri Mataji: Video?

Gregoire: Crew?

Shri Mataji: Crew.

Gregoire: The group who looks after the video.

Shri Mataji: Thank you very much. Now, this is Anitha.

Gregoire: Could you please be seated so everybody will have a chance? I'm sorry, I give a bad example. You saw the children in Rome.

Shri Mataji: You reach [inaudible] Rome. They are really [UNCLEAR].

Gregoire: This is Pandit Bhimsen Joshi in Hounslow, this. Pandit Bhimsen Joshi in Hounslow. He sang before.

Shri Mataji: Thank you very much. This one Gavin is Pandit Bhimsen Joshi in Hounslow.

Warren: That's a lovely concert.

Gavin: It's a beautiful concert.

Shri Mataji: Beautiful. Bhimsen was in the seventh heaven. Just a Gavin to have to bring all these things.

Very independent, very independent. Now what are you doing? No, no, no. [Inaudible]. You can't do that to your mother. Then she will go away. No. She want you to take out the food? All right.

Gregoire: Why don't you give the full staff once it is ready?

Shri Mataji: All right, give me the proper one.

Gregoire: Not the first draft, the full staff. Sorry, but I have reactions of bureaucrats. First draft.

Yogini: That's all right sir.

Shri Mataji: Actually we have beyond time people, so be careful. Be on time.

You have to wear the shoes. My shoes are here. This one you must collect when it is done. Very important.

Yogi: Shri Mataji, should we collect the ashes and put it on the [UNCLEAR].

Shri Mataji: Of course, you should. That's a one-man show. If he's finished everything will be finished. But you can't get back the money, I think. Should we put it in the?

Yogi: We'll put it in the lake, Mother. It will go in the lake.

Shri Mataji: All right, I'll take this. Shall we end up in a very good mood now. I hope to see you for Diwali Puja. Wait, wait because there's a case on, so better let him die after this so he'll take the money to those people. Mark Griffinsore also we should get money.

Gregoire: Shri Mataji also said that she hopes to see all of us in Diwali Puja which will take place in Rome. Thank you Guido for organising all this and...

Yogis: When? When?

Gavin: 17th weekend, after Diwali?

Shri Mataji: November 17th.

Gregoire: November 17th in Rome!

Boy: What is daddy saying? What is daddy saying?

Shri Mataji: He is saying we are going to have [UNCLEAR] thrown out! In Rome you are all going to come there. Put it in the swaha.

Gregoire: Put it in the fire. We have forgotten this. And the house would be also om swaha?

Shri Mataji: What this?

Gregoire: The house? Om swaha?

Shri Mataji: The house is all right.

Where are this shoes? They're there. Yeah? Who's shoes are these? His shoes are here. These little shoes?

Yogini: Yes.

Yogi: Oh yes, here they are.

Shri Mataji: I found them.

Yogi: Thank you, Mother.

Gregoire: Incredible, huh?

Shri Mataji: So hello. You don't like me because? What's she say? She'll go herself. [inaudible]. Correct. So very soon now then. So next holiday we'll enjoy in Rome. Make holiday in Rome.

We are not in India, very difficult [UNCLEAR]. Catching by [UNCLEAR]. See this is the western country. They won't like it. They don't like it here. That's only in India we can do it. Everything we do, they like it. They enjoy it. They have respect for it. We are insulting their faith. But we get drugged or alcoholic, that's not faith. They have to change this idea. By our very sane behaviour according to their standards.

Gregoire:...but the place is.

Shri Mataji: The about mountains [UNCLEAR]?

Yogis: [UNCLEAR]!

Shri Mataji: [UNCLEAR]. I can't [UNCLEAR]. I start moving, it's a mystery to Me too. Bye-bye.

Yogis: Bye-bye.

Shri Mataji: Bye-bye. Hope to hear the good news very soon. Bye-bye.

Yogi: Bye-bye Shri Mataji.

Shri Mataji: May God Bless - bye bye!

Children: Bye bye!

Shri Mataji: Bye bye! Bye bye! Bye bye! Bye. Bye bye! Bye bye! Bye bye!

Yogis: Bye bye.

Gregoire: Western style!

Shri Mataji: Bye bye! Extremely [UNCLEAR].

1985-1026, Sahaja Culture

View [online](#).

26 October 1985

Talk to Sahaja Yogis

Bergenfield Ashram, New Jersey (United States)

Talk Language: English | Transcript (English) - Reviewed

[All right. So. It's rather warm. All right, as you please. Where do I keep this beautiful flower?

(Indistinct conversation) What flowers, eh? (Yogi: "Yes") Beautiful! Now. If you can get My handkerchief from My purse, would be good. And My spectacles]

Today I was thinking of talking, telling you about the Sahaja Culture.

Now we are formed in dharma, Vishwa Dharma. But it must have a culture. So far in all the religions there is no combination of religion and culture.

No religion has. That's why everywhere you find different cultures.

Say in India, people who follow Hindu religion have different cultures in different places.

They are living in Lucknow, or say in U.P., they have a Muslim culture. More Islamic style.

They'll eat in one plate, do all kinds of things which normally a South Indian won't do, and the South Indians have a different culture from Maharashtrians.

So even in a religion like Hindu religion where culture is important, very important, we find varieties.

So the cultures get influenced by the neighbouring cultures or surrounding cultures, and that's how people get lost.

When you establish a religion like this, Vishwa Dharma, it's not like any other religion.

It's the real religion within us, and this reality comes to us because now we are one with the Spirit. So when we talk of Sahaj Culture, it is the culture of the Spirit.

Now what is a culture? First of all let us see what is a culture is. So the culture is the pattern of behaviour we have with others.

Is a common pattern of behaviour we are supposed to have with others.

Like in English language, for example, we'll say "Thank you". Even if somebody murders you, you may say, "Thank you", before that [laughter]. Or the person who murders you can say, "Sorry" [laughter].

On the phone one may say, just if they say something you can't hear, "Sorry".

Every time, "Sorry". As if "sorry" is a word so easily to be used.

I mean, if you are sorry, why are you sorry for that? "Sorry?" On the phone they used to first say, "I beg your pardon?", was sensible; but now I find everybody, A to Z, say, "Sorry".

I mean, it has no meaning, because what are you sorry about? You say "Sorry?"

For everything they are sorry.

Or we can say in English language, when we speak, "I'm afraid". You see, it's very common, "I'm afraid". What are you afraid of? The whole world is afraid of you. [Laughter]

So this is the culture, what we talk of, any culture as such, becomes artificial, is not spontaneous, doesn't come from reality. It has no meaning; sometimes it is pointless, absolutely pointless to stick to certain cultures.

So this culture of the Spirit doesn't change. It's universal, and is higher than any other culture. Apart from that, it integrates all the essences of all the cultures.

So it emanates from the Spirit. Now, Spirit has two sides. One side which you see, the another you don't see, like the moon. The side you see is outside with other people, other Sahaja Yogis, other people, other societies, which are not yourself, absolutely.

The other side you don't see is the relationship with God Almighty, relationship with your Mother. If the other side is not all right, the behavioural side outside could become artificial, could become crooked and not Sahaj. So it's the other way round than any other culture.

To know any other culture what do we go?

We see how they talk, what is their language, how they speak, how they behave: all the outside things we get. You must know "thank you" if you want to know English language, must know "thank you", "please", all that.

But if you want to know the Sahaja culture, you have to know your Mother, and you have to know God Almighty.

And the relationship between your Mother and the God Almighty has to be absolutely perfect. Then there's no problem. But that, the relationship, if it is not all right, you cannot have artificial Sahaj culture. That is one thing for sure. Artificial Sahaj culture is not all right.

I would say that India has, in its basics, the culture of the Spirit, India has; because for traditions and traditions in India, and for ages, people have been seeking the truth. Spiritually they are endowed, because of the saints. They are blessed specially, because they have been seekers, not of material things, but of the Spirit.

Specially in Maharashtra, we should say, because the Kundalini is there always like a magnet. People are attracted because Shri Ganesha being the magnet, attracted towards God and Spirit. So they form a pattern, but there is lot of artificiality in that also has grown.

We must admit that there is lot, lot of artificiality, falsehood, nonsense that has grown into it, because the religion fell into the hands of, spiritual religion fell into the hands of gross, horrible so-called Brahmins who were not realised souls. So the whole culture has become so nonsensical sometimes that you don't know where to look.

But to have the culture, first of all, culture is developed through meditation, by facing yourself. First of all you should face yourself, how you feel about your Mother and about God Almighty.

First of all, how much liberty you take of your Mother? How much granted, take for granted your Mother? She's a Mahamaya. Even the first "M" is difficult to understand.

So when you start taking liberties, all the time putting your pressure on Her, all the time trying to attract Her attention, Her time, or writing letters eleven pages, all that, is one side.

Another side is complete indifference to your Mother. So it is to be known through your heart. You don't have to talk to Me. I know whose heart is pulsating.

Perhaps I'm the only person who knows really what you are.

You may not be knowing yourself also. I may not say, but I know you in all details, out of which I may say little bit, because I am too gentle to say things [laughter, Shri Mataji laughs]. Because again of Sahaj culture. Because of Sahaj culture, I cannot say everything to you on your face.

I'm correcting it, trying to correct it, correct it; if not possible, then I say it to you. Then in that you have to also see how much worshipful you are. Some people, though they spend more time with Me, remain with Me, want to be with Me, it is only when they feel surrendered, also.

So it should not be confused: if somebody is spending more time with Me, you should not condemn yourself for that. It's all right. But how far you are surrendered is the point.

Now, if you are surrendered, how do you see the surrendering in a person? You see, it has one side, and the another is the expression.

Say a person who is surrendered doesn't talk much to Me, doesn't talk, [he] listens, doesn't talk. Common sense, [he] listens. Even people who are very good, I've seen when I'm talking, they'll put in their own words in between. People who are very good, I should say. So the surrendering is not full.

Then the time, they become very conscious of the time. Who has made the time? But the person won't come directly and tell Me, but tell somebody else, "Go and tell Mother, She has to go at this time." I know everything, who tells whom, who goes to whom, who is telling someone, who is time-bound. And then I flout it. I know what time to reach, what is the auspicious time, how it will work out.

Surrendering has to be to that point that you shouldn't worry. I would say Dhumal is one of them who is a very great surrendered fellow. When I went there I was very tired, and he said. "Mother, if You want to rest You can rest."

I said, "Yes, I want to rest."

So he just left Me alone. I was really very tired because I had a very long journey, and then this and that, and then I went down all the way there. I thought, "I'll lie down, and sleep off."

Of course, as I know that everything has to be done at right time, I just went down. And we had a program of My reception at one place in a village, and they were all waiting for Me there. And I was sleeping; he wouldn't wake Me up. He wouldn't wake Me up.

He said, "Everything will be all right. Tell them when Mother will come." So there was sun on, they were all sitting under the tree, sun was scorchingly hot. They were nicely having a nice nap under the tree and all that. All the villagers arrived, everybody arrived, everything worked out. And when I got up it was about five-thirty, then he told Me that, "Mother, I didn't tell You the program." He never tells Me. If I get something written, well and good, but, "You were sleeping, I didn't want to disturb You." "What's the program?"

"It was at three o'clock."

I said, "Three o'clock. Why didn't you tell Me? Why didn't you wake Me?"

He said, "You were awake, I knew You were awake, Mother. It's all right."

So we started off at six o'clock. Sun had gone down. By that time they arranged beautiful lights and fireworks and everything, and all the rushing about was finished, they were very well settled. And the people from distant villages had also arrived, and they had organised themselves well, and they had a proper time, and they were very happy that I came late because sun was not there, so scorchingly hot.

By the time we reached it was seven o'clock. It was night and they illumined the lights, and the diwali like this was put up everywhere. And they got everything, they had sufficient time to do everything. Then Dhumal said, "I knew, Mother, You are awake, and You were managing."

If one can understand that, then you will not try to organise Me. You can just tell Me, "We have to leave at this time." But if I don't have to leave, I will not leave whatever you may do.

In My own sweet way; you will never find Me obstinate, but I am [laughter, Shri Mataji laughs]. Because I know what is right is what is right, and has to be done that way.

But otherwise I'm very calm, I am not bothered. I never organise you, I never hurry you, I never do anything that should upset you.

Spirit is never upset, never excited, never hurries, and never is what you call that "go-go" business [laughter]. Like now, we had to go to the airport. You'll find everybody was like an aeroplane - round, round, round, round. What has happened?

"Oh, we had to go, we'd.."

"We have to go, all right. So what?"

The whole thing is, all these excitements and all these things come to us because we are outside.

But if you are one with your Spirit you are absolutely calm, absolutely calm, "All right, we have to go, all right, we'll reach there. Doesn't matter."

The other day we had to go for some shopping, I was trying to buy some saris for Indian ladies. We got lost. I never bothered them at all.

They were going round and round, and round and round. And then Danny realised, he said, "I think perhaps we had to leave vibrations in all these places." I said, "Correct."

And for about two hours I think, we were roaming about [laughter]. Anybody else would be saying, "What's this? You can't find the place, what's the matter with you?" Calm.

We reached the shop at the right time, got everything at the right time, did everything, came back at right time.

Everything was first class, nothing went wrong. But anybody in My place, I tell you, that time would have been, "Oh God, this, that."

Why are you saving time? For what are you saving time?

So we miss the present, and that's one thing Spirit never misses. It's always in the present. That's the reality.

Now in the West people are very futuristic, extremely futuristic, and their futuristicness sometimes takes them to points, say for example if they have to go by train. So instead of arriving at the right station, they'll go to the station which is further on. And then again they'll arrive to the further on. The train will never reach them. Sort of temperament they have. So one should not plan at all anything like that, that fixes you.

But at this moment, if I have to be told that we have to go at this time, is all right, finished now. At this moment you told is recorded, finished. All right? So it's gone into the memory. There's nothing to worry about it.

Now, now present moment, what are we doing? In a very calm way, witness it.

Witness yourself, now, witness yourself. "Where is my mind going?"

Now somebody who has to cook must be thinking, "Oh, I have to get this, I have to get that", everything.

Once you start saying that "I have to do it", you'll never be able to do it that way. But you said, "All right, just now I'm in meditation." Every moment. "I am in meditation." Everything will walk up to you, even matter, and you'll get the right things at the right place. You'll meet right people at the right place.

The other day we were just walking, strolling around. Whom do we find there? Carolyn. She just walked out [laughter]. There is she, I mean, I met her. She said, "Christine is just next door." I said, "Let's go," and you should have seen the joy on her face when she came down, and she saw Me. Beautiful experience for Me and her, she was so happy. Then we went together.

So when you are so much tied down with your watch, that means you are not tied down with your Spirit. So a Sahaja Yogi, if he sees watch, then he's not a Sahaja Yogi.

But the other side could be that the Sahaja Yogis are never in time where they have to be.

Very common in England. I reach always first, to open the door [laughter]. And to clean it also, sometimes.

Now, to take for granted things, as you say, take for granted, that's not the way Sahaja Yoga is.

You have to be alert, alert, absolutely alert. If you are alert, immediately you'll know "I have to go now at this time. I have to do it. I have to get this thing now." If you have to miss something, you are supposed to miss it. That's what it is.

So, there's a beautiful thing written down, like they say, "Jai sei rakhahu tase hi rahun" - "The way You keep me, the way I am, will be happy."

So, satisfaction towards your Self, your Spirit, is important.

Because ego will plan out, "Oh, we'll go there, we must get for Mother, say, daisies", we decide. "Must get daisies." You don't find daisies, you are disappointed. Why not? These are all My flowers, whether they are daisies or not, they look so nice. Whatever you get, you get it. That's the thing wanted. You know that, that the Divine is working out everything for you.

When you are supposed to get something else, better have it. Even by mistake, if I lay My hand upon some things, like a book or something, immediately I'll open it out and see why this book has come in My attention; why this fellow has come in My

attention; why this is happening.

And immediately I find that there's some connection, something has to be done, something has to be said, something has to be worked out.

So for a person who is imbibed with the culture of Spirit, the Sahaj culture, impresses others by his calmness and relaxed attitude.

Relaxation never means lethargy, by any chance. It doesn't mean lethargy. Lethargy is against relaxation. A person who is relaxed cannot become lethargic. "Relaxed" means a person who is alert and calm. These two things for human beings is an impossibility [laughter], because if they are alert, if they are alert then they are not calm. If they are unhappy, sad, then they think they are very, very calm.

So this is one of the things one has to remember, that you have to witness yourself all the time. Not to condemn yourself, but witness.

Now I said the word "witness" means "detached". Now what happens with this, when you start condemning yourself, you miss every good point.

For example, you have some experience of a sudden height being achieved. All right?

At that point you should catch hold of it, hold on to it, keep doing, but don't forget that you may go back, no.

And then wait for another higher moment to come, hold on to it. That's how you climb Himalayas. But not that, "Oh Ma. Now it's all right, but what will happen next?" Then you have gone down, because you have to face yourself in the way, knowing what are your powers.

You are a Spirit now, you are no more an ordinary human being, so you have no business to condemn yourself, or to degrade yourself, or in any way to feel unhappy. No way.

Past is past. What happened a moment before is finished. "Now I am going to rise. Now I am going to rise."

So a person who has a Sahaj culture is not only spontaneous, but is inspired, is an inspired personality. A person who is of that kind, an inspired visionary, then other people get impressed by such a person that, "See, there's a man who is inspired, who talks in an inspired way, in a way that is something very different from others." Something new he says, new, that is nourishing. Such a personality - like the other day, you see, we heard the lectures of so many people, and when the New Zealand Prime Minister was coming C.P. said, "Now let's go back, because we'll have a little tea or something."

I said: "No, you listen to this man. He's a realised soul."

He said, "Really?"

I said, "Yes, you listen to him."

First everybody was, "He's sitting in New Zealand, such a little titwit of a country [laughter], what is he going to speak?" You see, they were moving about, making a... Within two minutes he captured everybody's attention, you see, and he was bubbling with everything, so beautifully, and he spoke all the points so much different, and so much new and so much better. C.P. was amazed. He said, "How do You know?"

I said, "I know, because when I was in New Zealand I told them he's a realised soul."

And our own Prime Minister is also a realised soul. You'll be surprised, after our Prime Minister finished his lecture and all that, after two or three lectures he was to go; then he turned round and went to this Australian [Shri Mataji may have meant New Zealand] Prime Minister, only him, went and congratulated him, congratulated him. Congratulated and said something very close to him. And the fellow again, you see, flew up into joy.

We see it's all there. And then he came away. Why? Because one realised soul understands another realised soul, and everybody was amazed: why did he turn to this man alone, and went and congratulated him? So such a large country like India represented by our Prime Minister, goes down all the way to a little country like New Zealand which is nothing compared to India, and congratulates.

And that's a developed country, this is a developing country. Is something people did not understand. And the whole joyous atmosphere both of them shaking hands created.

This is Sahaj culture, in which you recognise a realised soul, the dignity of a realised soul.

So when it comes to relating to others, first and foremost are Sahaja Yogis.

But I've seen most of the people are more congenial with others, and less congenial with Sahaja Yogis. They try to criticise Sahaja Yogis all the time, and I test them. I sometimes say, "All right. I don't think this fellow is very good" and all that. But when the other person turns round and shows compassion and says, "No, Mother, I think it will work out" then I like it. I like that. Or else sometimes I say, "All right, let them go away. There should be no more food for them, it's all right." "No, Mother, we've made food for them."

So the culture of Sahaj is to give. Give, and give, and give, and never ask for a reward. Never thinks, "What I have to get". After all, you have got the highest that anybody could get.

They said the three heights a human being can achieve in spirituality, which you all got in no time. It's called as salokya, samipya, sanidya.

Salokya is that you should be able to see God. That you got.

Samipya is the closeness with God.

Sanidya is the...

Yogi: Togetherness.

Shri Mataji: Eh?

Yogi: Togetherness.

Shri Mataji: Togetherness, togetherness.

You have got all these three. In one incarnation you've got it.

When Gods incarnated before, nobody knew that they were Gods. So even they got it, they never knew.

Very few people knew about them. But even when Christ said He was the Son of God, who, how many believed Him? They

crucified Him. Because they were not realised souls.

But by giving you realisation I have given you that capacity to get all these three blessings at one shot. I speak your language, I speak your style, I live with your style, and you understand Me. There is no problem.

But with other Gods, imagine if I were Mahakali today, what would have happened to you. You would be all upside-down there hanging, seeing Me from the other way round [laughter].

Yogi: We would be hanging around Your neck, Mother.

Shri Mataji: I don't know what would have happened - or any one of them.

So the three blessings that a saint is promised, you've got all of them.

But because you've got them, you don't understand. You take it for granted. There's no shraddha. With this experience there should be tremendous faith. Faith is a thing that resides between Me and you, in between. Is we can say, the ocean of joy that is in between.

Whatever I emit to you is that shraddha, and when you are drenched into it, the joy of that shraddha makes everything so sahaj.

But for that you must open your hearts. A Sahaja Yogi who is secretive, who is insular, who is jealous, who separates himself from others is no good. Open your heart! Give away your things, doesn't matter! Matter has only one value, that it can communicate your Sahaj culture. Little things, you see. I see something that you have got beautiful, and in My Mahamaya acting on Myself I say, "Oh, that's very beautiful." And then they say, "Mother, You gave us this." "Ah, sorry." [Laughter]

And then I feel very ashamed of Myself, that this is not Sahaj culture, you see. But the joy is so much that I can't help it sometimes I say, "Oh, I - it's so beautiful, this one."

"You gave us, Mother."

And the whole rapport and the whole feeling, I feeling a little shy about it, and all, is so beautiful, so dramatic; so dramatic it is, so poetic.

Only at that point I feel ashamed of Myself.

Of course to be human being you should be ashamed of yourself sometimes [laughter]. Otherwise the drama is not complete. So the whole thing is so beautiful and so joyous. But that gentleness towards others and yourself should be there.

Now if you become unhappy and serious, you are very unkind to yourself and to others. Anybody who is a serious person, sits with a serious face, know that he is not a Sahaja Yogi at all. They should be bubbling with laughter, joy all the time. I cannot be serious for more than, I think, five seconds perhaps [laughter]. I don't know [laughter, She laughs]. I try, because lectures should be serious to go into the hearts of the people. But there's not, and you can see that even when I'm getting angry, My eyes betray Me [laughter, Shri Mataji laughs], and there's a twinkle of laughter in the eyes.

That's how a person should be, and don't worry what others have to say. You see, the culture where people are just glum like this, is the same as the people where they are frivolous.

Now as we can say American culture is to be frivolous, stupid, you see, I won't be surprised supposing your Prime Minister tomorrow starts wearing a sari, just to amuse you [laughter]. Anything is possible with them, just to amuse you, you see, too - for cheap popularity. Anything frivolous, stupid, they will do.

But supposing, you see, it is, say, an English old conservative personality, then a lady might wear a very official dress with the lines and this and that, and like a man she might become very serious, like that, develop a very serious face.

But both things are nonsensical, has no meaning. You have to be natural, and natural everything is always bubbling with joy. And a message. And a message.

These flowers are the message of My coming, writ large on them.

So a person who is a Sahaj culture man should emit that message to others, people should see, "Oh, this is the man. He is the sahaja fellow."

You can see that clearly.

There's no seriousness, there's no unhappiness, nothing. Supposing I have said something that might be upsetting you, forget it. If you cannot forget that, then you have not listened to Me. But "forget" doesn't mean that you do not act upon it. "Acting upon it" means that you face yourself and see for yourself how you have ascended and how far you have to go, not how you will fall down. So it is all the time acting on both sides, as I am telling you in My lecture, that on one side you see to yourself as a relationship with Me, and relationship with others. For a Sahaja Yogi it should not matter whether you are in a palace or on the street.

The first encounter with the first Sahaja Yogis - we have only one surviving, now here sitting down - they couldn't bear, for them it was difficult to be in the beautiful atmosphere of India. The reason is they were analysing: there are no good bathrooms, no showers. But you have the whole sky. You have all the mountains. You have all the trees. You have got all the waters flowing. But you want to have a little shower, in which you can't even move [laughter]. Just an idea, just an idea of comfort.

You have no comforts, if you ask Me, compared to what we have in India. No comforts at all.

I mean, ask any Indian girl to come and stay here, she will cry.

Even I think here the President, the President has to wash his utensils perhaps, maybe. [Yogi: "That's right"] What a comfort! There's no division of labour.

Now in our country we have servants, but "servants" doesn't mean that we cheat them, anything else. They eat the same food as we eat.

They live the same way we live.

But they do different type of work, because they don't have the same mental capacity to be the President. The President does some other work. You have no comfort of any kind, you take it from Me.

Food matter, you get everything processed food. Imagine, any time you might be developing cancer due to processed food. What is your speciality then?

Try to understand. What is the kind of food: it's not fresh, God knows how it is processed, how it is preserved, from where it is coming.

Suddenly in London they said that, "Don't eat this kind of food," you see, "because it has got something contaminated."

So everybody rushes, you see, to the storeroom, because we have to store up all these things. You can't get at the right [time]. "Oh it's there"; then you start throwing them out.

It's a mad racing because people think that, "God knows what we are eating today, is it correct or not?" So, food-wise, you are zero. Best thing is to live in the villages or in the forests, to get the fresh fruits, wash them in clean flowing water of a river, eat it nicely and sit down enjoying the sun.

The comfort of the Spirit is the thing we have lost, and those who seek the comfort of the Spirit are Sahaja Yogis, not otherwise.

Comfort of the Spirit comes in giving. Say I've borrowed some money from you, I won't be comfortable till I've paid you back.

Going further with it, supposing you are caught up into something, you have got some problems. I'll somehow or other manage that you'll come close to Me somewhere, and work it out on you, clear you out, finished. Till then I won't be comfortable; though I'll suffer, I'll have pains, I'll have this, that. As soon as I came here, left Nabhi was like this going on.

I corrected it. I took it upon Myself, I sucked it into Me. So they are adventurous. "Oh, I will not touch, I am catching, he's catching." Finished. But now the compassion can only work out if you have that kind of a Spirit, otherwise you cannot. It becomes sympathy.

For example there's one person, Mr. A. or Miss A. or Mrs. A., whatever it is.

I mean, I'm just talking of a common personality, and that person is catching. I would say in an ashram, that person should clear out. But all the ashramites will catch from that person, and that person will never be all right.

There's a very nice joke about it. There was a lady, she wanted to reduce herself. So there was a machine like a rolling-pin. They said, "If you rub it, then you will reduce."

So she brought, poor thing, she brought the machine and she started rolling it. She found that the rolling pin became fat, instead of she reducing [general laughter]. Same thing is in Sahaja Yoga. Instead of Sahaja Yogis correcting the others, they get contaminated. That's why I said, "Don't have anybody in the ashram." Because you sympathize.

You do not try to correct that person in a way that you can correct within yourselves, suck it within yourself as your Mother does, and do it.

I do it for thousands and thousands and thousands; you have to do it for one or two, so you are never bothered. And that's how you become strong. Not by shunning them, running away from them or condemning yourself, or saying that: "We must save ourselves on the boat." No. Through adventure. "Let's see what happens". Dhimal was telling Me, "Nothing catches me, Mother, what is it?"

I said: "But who will catch you? Those who will catch will be hurt themselves." [Shri Mataji laughs, laughter]

So what is it, that Bhairava is to be established. 'Siddha Kela Baje Bhairav' - as you have to establish Shri Ganesha, you have to establish also Bhairava, and Hanumana on the right side. If these three deities you establish within yourself, nothing, nothing on this earth can catch you. You'll get it for a while.

But what I find now, I came to this ashram, everybody's left Nabhi caught up. Everybody's left Agnya caught up. So then I get the pain.

Everyone. I mean, I have put you inside My body, do you know that? You are part and parcel of My body, you are the cells in My

body. And when you catch, I also catch; not catch, but I really get the pain, but I clear it.

In the same way, I have given you powers. Every power I have, I have given you.

But you have to develop it and you have to be adventurous. But on the contrary, once we have ashrams, everybody settles down, "Oh, now, very comfortable, very cheap." [Laughter]

Very economical, that's the first comfort [laughter]. It's surprising, for a Western person, it is very important that it should be economical, surprising, affluent people think more of saving money than the people who are poor.

And English are the last word, save pounds, at the cost of others [laughter].

On the contrary if you go to India, oh they'll be very happy, they'll invite you in their house. Whatever they have they will give it to you, "Eat, eat, eat." They'll force you. They'll be very happy to give. But in England it's very dangerous, you see. Sometimes in the ashram they may not even have food for Me [Somebody aside: "My goodness"]. Really. And if you tell them, "I know. I know." [Somebody aside: "My goodness"] You know. Finished.

Then what do you say? They already know it, now what to do? They know.

So with the affluence miserliness grows, and money-orientation. In India also I've seen people who get little more money than the rest become very money-oriented.

Money becomes everything, money becomes their power, money becomes their life. Sahaja Yogi doesn't care for money. Just - is the dust of our Mother's feet. What is money, what is wealth? And when they do like that, then their money problems are solved.

If you have a money problem, know that there's a problem. If you are very particular about money. I am, in a way, because if I have to give somebody, I remember it.

But I've seen people who are very anxious to tell Me that, "You have to pay this man so much, that man so much." That's wrong. That's not your lookout. That's very, very wrong to tell Me that, "You have to pay this man or that man." It's not important. Even if I don't pay, I pay him. So in relationship with Me, you are not to tell Me that, "You have to pay so much money to him, this much money should be paid, this is what he owes You."

Nothing of the kind. Let the person come and tell Me. Why are you telling? That kind of a message if you give Me, you are lost.

Or if you come and tell Me for somebody else that, "Mother, time is up, we have to go. Somebody is hurrying You up." If somebody is hurrying Me, tell him, "Don't hurry Mother."

You must know that your Kundalinis were not raised with just your own Kundalini, but something that is working it out.

Something very tremendous, a big organisation. You can't see it, it is microscopic. You must know, nobody got realisation like that, did they? Thousands getting realisation, what's happening? There must be something about...

Now how can you tell anything to such an organisation? They don't like it. They know it. Actually they are the ones who know, not the English. They know what is to be done.

So your relationship with Me acts as your culture. So it is a Mother's cult, you can call it, is the Mother's culture. How we are connected with our Mother.

I have seen people, if somebody is rude to them, they get very angry. But if somebody is rude to Me they don't feel angry.

It should be the other way round. Now I'll give you an example. This Merv Griffin was funny, and both our PRO's were very angry. It was natural and very... I mean, I liked it, but I calmed them down.

And Worlikar of course was on top of this thing [Shri Mataji laughs]. But the other fellow would not. He was giving arguments. I was just watching. I mean, if somebody had said this to his mother...

There's another one there, he never came to receive Me at the airport. So Worlikar said, "If your own mother had come, you would not have gone?"

Then one can give explanation, "Oh, but our Mother is Adi Shakti. My mother is not, she's helpless." It's not. To show your respect, to show your love, you have to go; for your own gain, not for Her gain. For your own gain.

This relationship is for your own gain. Supposing if you strike oil, is it for your gain or for the gain of the oil?

If you get to the Source, is it for the Source to gain anything, or it is for you to gain anything? I mean, logic, simple logic. So in that culture, you see, you really thrive and you become extremely a happy person, a joyous person.

And the expression of such a person is so different, because such a person, as I told you, rises above and sees the problems of others, the decadence of the society, sees all the problems of the world. Not only that, but knows the solutions. We are not like these ordinary people who have racialism, this... other diseases, I don't know what sort of diseases they have, I also forget.

Racialism now, it's another stupid nonsense, you know. What is racialism? God has made somebody's colour like this and somebody's colour like that, and those same racists are trying to tan their faces.

So in this culture of ours we are not bothered about superficial things. What we are bothered about is our inner cleanliness, inner beauty, but that doesn't mean that you should move about like primitive people, no.

But if there is inner beauty, then outer beauty comes in.

You will never find Me dirtily dressed. You will never find Me without a sari on. Even when I sleep, I wear a sari. Because in the night also I have to work, so how can I go in My dressing gown to the other world? [Laughter, Shri Mataji laughs]

So a person who is a Sahaja Yogi has to be an extremely neat and a clean person, but not to tell others, but should be himself or herself. That's one of the things are very important, because others will see you like loonies, who is going to believe you?

So the one effect is from the Mother, you take from the Source, for what? To be that illuminated quality, in you, so that others see you as something great and adore you, worship you.

This is this far we have come, now, how your personality should be. But now, when you are dealing with others, know that they are human beings made by God, not by Sahaja Yogis by any chance. And they will be tomorrow's Sahaja Yogis, may be higher Sahaja Yogis than you.

So when we are dealing with others also, talk to them in a gentle way. Be kind to them.

Of course we are against gurus, against cults, against all these people. But as soon as they come, if you say: "Oh, you are a bhoot", the person will do right-about-turn and go away.

So you are not given this power to be abrupt or to be arrogant with others, not given.

Now all such people are coming down, calming down because they see that what helps is your gentle, kindly, firm attitude.

Only after Sahaja Yoga you can combine all these qualities. You'll be firm, you'll be alert, you'll be gentle and compassionate, smiling, but not making fun of others. So then you become a personality who is alert: to see what is the reaction they are having on others, this is very important to be seen. So now you start witnessing others. What is your reaction on others? I have seen many-a-times, a new Sahaja Yogi comes in. [The] person is trying to say something, and the girl starts giggling or laughing. One should not, at that time, because the person might think that, "They are making fool of me, or they are thinking that I'm a stupid person, or something wrong with me." That person will become self-conscious, I won't be able to give realisation to that person. But if somebody is sitting before Me and I'm trying to help that person, know that it's a very important moment of this gentleman's life.

We have got it, so what? When we are pulling out somebody, when we are helping out somebody, do we laugh? That's the time you have to be very concerned and very much serious, to do the job.

Every quality and mood has its own place, like nose is at its own place, eyes at its own place. In the same way, all these moods that we have, have their own places.

And that is what is lost in modern society.

So when I am trying to help somebody, you should be all concerned about that person. How does this come in to us from the Source? How much you are concerned about Me? Supposing I am thirsty, you will feel thirsty. You'll immediately say, "Mother, I'll get You some water." But you may not even ask Me, just bring it here, keep it there. Or just make some tea for Me or look after Me. Do this or do that.

In little, little things you should watch. The concern is not in saying something, asking something. You don't ask. Don't ask Mother, you just do it.

That's how, when you start doing it, you will understand what you are doing to others.

So the reflection on others, how they reflect about you also is very important, and you have to be alert. Suddenly you say something, and everybody disappears. You must know they are not yet Sahaja Yogis, they are to be brought in, so you have to very carefully bring them around. Then with Sahaja Yogis, among yourselves how you behave is extremely important for others to see. We must cherish each other's company, we must cherish.

To meet some Sahaja Yogi somewhere, "Ah, what a joy it is to see someone, to talk to someone on the phone." But because we are so insular, so selfish, so greedy, and sometimes very circumsised [should read 'circumscribed'] I should say, or absolutely engulfed into our past, then we cannot do that, we do not feel that joy, we cannot adore another Sahaja Yogi, we do not enjoy another Sahaja Yogi, we cannot cherish his company. That means this finger cannot feel this finger.

It's like developing, what you call, a disease called leprosy. Nerves are finished. Nerve endings are not there. You cannot feel the joy of other Sahaja Yogis.

And this is only possible if you get over your personal interests. When people come in Sahaja Yoga in the beginning, they have personal interests, like say somebody is trying to sell something, so they would like to sell it to Sahaja Yogis. Or they are arranging something, they would like Sahaja Yogis to do it. See, personal interest, to use Sahaja Yogis for their own purposes. As a result of that I've seen some people become so insular that nobody helps them, no work is done by them; if there's a telephone, nobody will say, "I'll get it."

That's American quality, they'll say, "I'll get it." Is regarded good. Not in England, they'll be all sitting, quiet [laughter].

Even when they have eaten the food, they have to pay the money, they'll look this side, and some poor Indian student will pay for all of them. "I won't look", they say. "Now paid." Now they are normal. It's very low-level! Is extremely low-level behaviour.

And this is what one has to learn, that you have to cherish others, give presents to others. "You're going there; "Oh, now..."; like the other day I met a lady, she had liked one of My rings of emerald.

That's My family ring so I can't give away, you see, I'll have to ask C.P. and he may not like it, because after all I have no right on it, I have to give it to My children, all right? But I found an emerald somewhere, beautiful, so I kept it with Me.

The other day when I gave her, she was so enamoured. I said, "You liked My ring, I couldn't give you My ring, so.."

She said, "You mean to say, I would have taken Your ring?"

I said, "I would have forced it on you, but I couldn't give you, so I thought of it. I just saw it somewhere so I got it for you."

She said, "How thoughtful."

But it's all in My head. I, whenever I get it, a chance, you see, so somebody says, "Oh, I like it", keep it in mind. Next time, even a flower.

You must cherish their companies, because it's such a great thing to have somebody who understands you, your Spirit, and they have the Spirit. Such a great thing.

How can you be unkind to each other? That hurts Me the most of all. And the first thing and the foremost thing you have to give Me is congenial, beautiful, loving group, that they love each other.

If that's achieved that you really love, beyond your personal considerations. I mean, of course, in Sahaja Yoga there are now not many people who try to make money, but try to make comfort for themselves.

They must have the best room, they must have the best place, they must have... "I didn't get this, I should have it, this, that." Try to do more than others. I know sometimes people take advantage of you, but they will go out of Sahaja Yoga very soon. So be sure that you become generous about it, very generous. And generosity should start from your own Sahaja Yogi brothers and sisters.

In the culture of Sahaja Yoga we have to have a full imbibement bubbling through our nerves, the sense of chastity. That is a must, whether you like it or not. There should be no bad intentions about any other person, of relationships which are not pure.

Absolutely pure relationships, pure eyes without any adultery, adulteration I would call it.

Clean eyes is the basic of Sahaja Yoga. Steadfast clean eyes, because your eyes are very powerful. You don't know how powerful they are. So to make it that way, to practice, move your attention inward and towards the Sahasrara. You can.

With your eyes you suck in. Even by looking at Me with the shraddha, with the joy, you just suck it inside, My image. Put it on your Sahasrara, put it in your heart, you can do it. It's very joy-giving. When you put it in the Sahasrara, then you get the knowledge.

When you put it in your heart, you get the joy; and when you put it on your liver, then you get the power of action.

From the photograph also you can do it, suck in, move it. But that is shown in the way you behave towards others, completely confident, gentle; no arrogance.

Neither the neck up like that or like that, but in the centre in a very dignified manner.

So in the culture of Sahaj, because the Spirit is the dignity, is the majesty, is the glory of God, you have to judge yourself. "Did I say something which is not respecting my Spirit? Did I do something that is not glorious?"

Like I've seen people, when I'm there, they'll go on asking Me hundred questions.

"Should it be white towel? Green towel? Should I do this, should I do that?" Why?

Because we don't live with choices. We live with whatever we get it, and there is dignity in that. If you start doing choices, it's stupid.

In a group of Sahaja Yogis, the food, "What will you have?" They'll take forty-five minutes to decide, if you go in a restaurant, because the first, the consciousness, "We are paying for it", and somebody will have this, somebody will have that. The poor waiter will run away [laughter]. But why should we have different? It's just the same. Whatever Mother is having we'll have, finished. But if not that, at least whatever everybody is having, why have separately?

Choices are not there in Sahaja Yoga, remember this word very clearly. Choices of this, choices of that, I don't like it, I like that. This is not good, that is not good.

Because we need everything on the level of vibrations, then the choice is coming.

Like, if the vibrations are not good, we'll not say it, but we'll not have it. But not question of whether green or red or yellow or white.

And that is what they are making fool out of you. They will put one name, Cartier, finished. People will pay any amount for that Cartier. Is any ordinary stuff, it is nothing special. But you see that ego, "I've got the Cartier. I paid more to show that I've paid more, that I've been a fool"! [Laughter] To pay more for something that's so cheapish; that's what they are playing upon - remember that.

So you have to understand that when you are a Sahaj personality, you have your own dignity. These things do not give dignity to you. You give them dignity. But that doesn't mean tomorrow you come like a clown, or like a limbo on your nose.

Of course I must see the other point always, because it just slips out that side.

When you become dignified, you will wear always something that is dignified. You will do all that is dignified. Is automatically you become dignified. It's nothing artificial.

So dignity that comes, as you see your Mother. Whatever you give Me in Puja I take it, all right, but otherwise you cannot give Me anything else. If you give Me, I'll return it, somehow. Somehow I'll return it.

A person who is money-oriented cannot have dignity, because you see him like a beggar.

See, if there's money-orientation is too much, he comes down to that level, you can see it, there cannot be dignity in that.

A man who is power-oriented is an idiot. He looks like an idiot. So we cannot become idiots. All right. So we cannot be

power-oriented. The one who is sort of a romantic or a love-oriented, is a stupid fellow. He behaves like a stupid fellow. On the street they go on kissing each other all the time. "Where are you going?" "To the divorce case, but last bit we were thinking of having some kisses."

Self-respect is the thing. Self is your Spirit. The respect of the Spirit should give you that dignity. But in privacy you are gentle with your husband, you are gentle with your wife.

You must learn how to be gentle with her in privacy, not in public. That's horrible.

Specially in India. I am told that people go round with that romanticism and all that. So please, don't do all those romantic stuff in India, it's very embarrassing for Me, very embarrassing.

So we cannot do things which embarrasses our Mother. Once you start knowing that, "This will embarrass Mother, we can't do this", automatically you will be.

So when it is related with Me, immediately, "What will Mother think of in me? Is this the way to behave towards Mother?"

Immediately you will get the reward, as that thing working through you, as if you become that nature. Sahaj culture is a sahaj nature. Automatically you will do it.

You'll talk in that manner, you will speak in that manner, you'll live in that manner. I mean, I have seen people who have never known Me, on a trunk call or a telephone, they recognize You. They know I am something special; if they are sensitive enough.

From My photograph, the way I sit, the way I talk, immediately everyone asks. The other day where I went for the meeting with My husband, everybody was asking, "Who is this lady?" "Who is this lady?" "Who is this lady?" There's something in the personality. I talk to everyone nicely, I'm very sweet.

We cannot be slavish, and we cannot enslave anyone. We have to cherish, even human beings we have to cherish, because they are us. Not to despise anyone, not to laugh at anyone.

In the culture of Sahaj, you have to become an expert: expertise. Expertise comes through your adherence to your Mother.

Expertise: you all should be an expert, and who will give you the certificate is your Mother only - who else? I may not say so, but your Spirit will say that, and not your ego.

In this short time whatever was possible, it's such a big subject, culture is; you cannot.

But I've talked to you, I would not say in a very analytical way, but in a very synthetic manner.

So I've given you very synthesis of the whole thing.

"Analytical" would be one, two, three, four, five - cut short - two, three, four, five, like that.

It's not like that. And that is how you have to speak to people.

One, this is so; two, this is so; three, this is so; finished. You are not Sahaja Yogis. In your speeches if you talk like that, finished.

But before saying something or doing something, give a little idea where you are leading the people, so they are not frittered away, attention is not frittered away.

Give a little idea, as I say, or else while talking, bring them to a point which is important, so that they wait in the sentence to come to that point.

But make the whole sentence look so, that it is going towards certain points, so always a Sahaja Yogi must make a point out of what they talk, not just babbling, talking.

What is the point you are going to make?

Whatever they do, they have to know, "What are we going to achieve out of it?"

Now, marriage. "What are we going to achieve out of marriage?" A family, house, everybody has, even a donkey has that [laughter].

What's so great?

We are going to achieve a family unit where realised souls are to be born, we are going to look after them in a proper way, and then we are going to emit that unit into this world, like a sparkling diamond set in the beautiful setting of a family, giving light to the whole world.

So one's life should not be pointless, and talk should not be pointless, and every moment should be filled with achievements of your visions and dreams, slowly and steadily, which is not at all difficult.

If you can get rid of ego and superego, finished, that's all - simple as that [laughter, Shri Mataji laughs].

May God bless you all.

Mm, it's good, nice, relaxed, eh? Relaxed. Witness. Everyone cleared out, I think.

And no more... one more thing I must say last, as I've said it before, which I've not said here. No one is going to say that bhoot did it, because such a person will be sent away to the bhoot clan [laughter], not to Sahaja Yoga. Don't put your responsibility on the bhoots [Shri Mataji laughs]. Either you are a bhoot or you are a Sahaja Yogi, one of the two, you can't be both. [End of video]

1985-1026, Seekers Radio Interview

View [online](#).

26 October 1985

Interview

(United States)

Talk Language: English | Transcript (English) – Draft

1985-1026 Seekers Radio Interview, New York City, USA

Interviewer: Your Holiness, as a young girl, you had a vision of a new Heaven and a new Earth. According to your view with man's cooperation, can they exist simultaneously?

Shri Mataji: Yes, of course, of course. It's a beautiful question. It's only they who make the heaven or the hell. So if they decide to have the hell, they'll have it.

Interviewer: Your Holiness, I understand that your father was a member of the Indian congress and that as a young girl you lived at Mahatma Gandhi's ashram.

Shri Mataji: Mm, and not only that, but I took a very active part in the struggle of independence and my hero was your president, Abraham Lincoln. I always appreciated the way he fought for the right and I took a very, very special part in my young age when I was about eighteen or nineteen years of age, in 1942, and a [UNCLEAR malicious], they tried to trouble me quite a lot. They put me on the electric shock, they put me on the ice and put me in all kinds of troubles. All right, one has to forgive them.

Interviewer: Did either of these relationships with your father and with Mahatma Gandhi affect the development of your ideas or your world view?

Shri Mataji: No, I was witness to their ways of life. I felt about Mahatma Gandhi that he was the type of man we needed to get out of the slavery of India. That was like a boat which we need sometimes in a serious matter like a flood. But after you have reached the shores you don't use the same boat. So those who are still carrying on with the same ideas, you have nothing to fight now for our freedom. We have freedom.

Interviewer: Your Holiness, because of the nature of Man's mind, man has become enmeshed in the technology of glass and steel and the technology of imagery. Man's early conditioning by parents and school and church and state and the conditioning that he encounters from industry and the media have over-programmed him. As you have said, whether he knows it or not, Man's true and innermost desire is to become a hollow flute from which the joy of the universe may be found in. But first it's necessary for him to clear out the debris of materialism and commercialism. How can this be accomplished?

Shri Mataji: No, I do not say that he should do that. In the beginning I don't say now because it's rather difficult. If you're in the mud, it's difficult to get out of it. But best thing is to get out of it and then clean yourself. That is the better way of doing it. Sahaja Yoga is the other way around, that first you get your realization, see for yourself, stop your car, see how it is by getting out of it. But conditioning, I must say, is not the only problem you have. If you do not have conditionings you have another side which is the ego which is even worse. If you do not have any conditionings then there is ego. The central path is that you must have good conditionings.

Interviewer: Your Holiness, if Man's first commitment is to Madison Ave or to General Motors or to his profession, will such a commitment form a block to the evolution of a higher consciousness?

Shri Mataji: In the subconscious, or we can say in the unconscious, his commitment is only to place a higher evolution. That is