

1985-0209, Bordi Seminar Final Talk, Maya Is Important

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9 February 1985

Talk to Sahaja Yogis

Bordi (India)

Talk Language: English | Transcript (English) – Draft

Bordi Seminar Final Talk, Bordi (India), 9 February 1985.

On this occasion when you are all leaving me, is rather hard to listen to these qualities described in your beautiful song. My words are so loaded with a feeling of extreme sadness, plus the exuberance of new ventures, some ideas that I have to do much more to establish whatever you are describing me.

So many rakshasa are to be killed as you have described Me. All the disparities are to be removed from this world. All the ignorance, the darkness, the chimera has to be removed, as you have described me. It is very easy to destroy this world and it was easier to destroy the demons and the devils, but today the time is so precarious that all these have entered into the brains, the Sahasrara of many seekers. So, it's a very delicate task to remove those horrible influences to save the seekers from the clutches of these devils.

You have been very kind to understand that it is a very delicate thing and we cannot do it with harshness, with bluntness, with straightforward statements. We have to take them round because there are hard rocks and make them understand through compassion, love and complete concern. Discretion is the only way we can manage and one has to use all kinds of methods of discretion to save these people. Once a maximum number is saved, the rakshasas can be destroyed. As it is they are so much exposed now, they are getting destroyed by themselves, by their own behavior. That's the best about the falsehood, that it shows itself. The effects are shown. In the process we also find that the effects of these devils are still in our behavior sometimes lingering.

So all the Sahaja Yogis who have been to other false gurus should be careful so that they should not be any more dominated when they are ascending. Also there are other effects of our past, our aggressiveness, our incompatibility, our anti-collective activities. All this comes from the grossness of personality. As soon as your grossness becomes subtler and subtler you'll merge, dissolve into the collective understanding, very easily.

Now, the things that I have to do sometimes looks like mountainous and I seek your help in every way. I cannot do it alone, so I seek your help and I ask for your guidance in many ways, because human beings are not easy to understand. You have to ask human beings what they are up to.

Now, the first task is ahead of you is to save yourself from negativity from within, from within. You might find one or two murmuring souls here and there talking nonsense about the program we had, the tour we had, the way we went round, about nonsensical thing, which has no meaning to the spiritual life. Or maybe some people who would be grudging about something else, whose attentions have been on some other things. So forget about them, because you should worry about your ascent.

The negativity can also come from your own understanding of things. My only effort was to see that you forget the rest of the world and start ascending in collectivity, as well as in your own spiritual growth. These are so simultaneous that I cannot differentiate between the two. Like the sun when it rises the sunshine comes. It's like that.

So, one has to be very careful about this point, that when you go from here, anybody who starts talking in the anti way, just put your hands on your ears and say that, "This is not... We don't want to hear. Please don't make us pull down". Because they'll pull you down and some who are half-baked Sahaja Yogis will fall down.

I hope all those who have come will stick to what they have achieved, what they have felt, what they have understood and go further with it. The wholeness, the wholeness of the experience is to be envisaged, to be felt when you are gone from here. Just to think of it, the memory of that, the Mahakali Shakti of that will give you all the beautiful experiences, the shiver, which we call the shiver of the experiences and you will enjoy the thrills that you had in India, again back when you are in that country. And those thrills will fill the atmosphere.

The atmosphere changes tremendously. When the Sahaja Yogis increase in sizes, the atmosphere changes and the climate changes. Not only that, but human beings also start changing. So it is necessary for us to have more and more people coming to India.

So now, first your own negativity is to be seen. Then, you must see among Sahaja Yogis, we are one. Never criticize another Sahaja Yogi. Never talk to other Sahaja Yogi harshly. We are very kind to other people, because we know that if we talk like this to another person that person will not accept it and he will react. But with Sahaja Yoga many people try, I have seen, to talk to each other in a very rough manner and sometimes in the organization also they try to aggress. Like some arrangement is there so they'll say, "Why not this?" Try to give up most of the things that you want to say. Is very simple, like that. That, now supposing say to have this color. Just keep quiet, see what happens. Because you think you can give a suggestion you just give a suggestion, because you must say something. Not necessary. Not necessary. Because you have seen in Japan, only one person speaks. You see, if there is necessary to say something, then you should say. Otherwise, unnecessarily, just to create a new idea, a new theme, a new stuff, is not proper.

Now, the main thing about Sahaja Yoga is this, that it does not belong to any country. It belongs to the country that is God's kingdom. So it's a very different thing into which you have landed. Once you realize this, once you accept this situation that you have now entered into the kingdom of God, your sense of security will be built up, your style will be built up, your behavior will improve, your attitude towards yourself will improve and you will really feel you have jumped into the sea, the ocean of joy. Just assume the power. Assumption is very difficult in Sahaja Yoga. Reality people assume with difficulties. If it is unreal, if somebody can mesmerize, you believe it. So just believe that you are in the heaven now. This is the kingdom of God and this is where you have to be and enjoy that. You will be amazed. Once it happens, all your seeking will end, all your frustrations will end and now you will know that you have reached that situation where now you have to give. Now you have become the light and light has to give. That's the job of the light and you will not be any more bothered about how to keep light going, because once you start giving it that way it freely moves.

The collectivity cannot come with mediocre efforts. Like many people think that if you invite people for tea or something like that then the some more people will come. Such people never stay or those people who like very sweet words to be said to them and all that, they just come for a picnic sort of a thing, have a very sweet sitting down, some sort of a group, and then they disappear.

So, we have to have people who are of quality. To begin with we have to have people of quality, to end with also we have to have people with quality. The people who are peripheral are headaches for Sahaja Yoga. They come, trouble us from the sides. Like you see these skirmishes we have from the outside, that's how they come and just hit some people on the outside and [unclear: sounds like won't go out]. So the people who are on the periphery are of no use to us. So try to have people of quality as far as possible, as many as can.

The popularity is not the point in Sahaja Yoga. Is the quality, what you achieve and where you reach. If the quality of the people is poor, just give them up. Forget it, don't argue with them, don't try to persuade them, don't try to bring them. This is one of the understandings we should have. We should not go on fighting for the whole world. Where is the place in God's heaven to fit all these nonsensical people? There's no room there. There's no room. So better have it, because they don't deserve it. So don't try to push such people into it.

We are trying some experiments with some people who are very difficult and useless. We are trying to push them here and there.

If they do not work out, we'll have to throw them out. And you must accept it. There should be no compassion for such people, but compassion for other Sahaja Yogis who are suffering from them. That's the best way to have compassion is to understand these are saints and they are suffering because of the negative people, so why push them into Sahaja Yoga and trouble everyone. That's not the way it should be.

Now, so this is one of the things one should understand when you are organizing, that have people of quality. If you have ten people of quality will create ten thousand tomorrow. But, if you have even one hopeless fellow, it will kill even the rest of the nine. So be careful that you don't allow people who are not of quality to come to puja. Outsiders should not come to puja. Only the people who are of quality should come, and those who have been now traveling, we have been noting how they have been behaving, how their behavior has been, how they have been progressing. We know all about every one of them. So, we'll see them, how they are progressing further when I visit your countries and I'll see for it. And then, I'll be able to tell you that such and such person has not progressed at all. So, this should be the attitude that we all should individually progress and once we progress individually it shows in collective enjoyment. A person who cannot enjoy collectivity is not a Sahaja Yogi.

Now Leader can be only one; there cannot be three leaders. Now for all purposes I have appointed Danny as the Leader of United Nations, United ... ah, that's the word ... that's the word ... that's the word...ah, we should say United States, but then we have to have United Nations later on.

Because I find in Danny those qualities which are required for a good Sahaja Yogi. He's very congenial. He knows how to go round people. He is very steadfast in his own ascent and he is a person who doesn't shout at people, who doesn't get angry with people too much, and I haven't seen him getting angry with anyone whatsoever, so far. I have been with him for so many days. And, he manages people very well and he knows how to control them. But, he is extremely strong as far as Sahaja Yoga is concerned. Extremely strong and he understands it. So, all these qualities can help you people very much to understand how a leader should be. Moreover, he is selfless. He has no selfish aims for anything whatsoever, for his name, for his position, for anything I have seen. He doesn't mind anybody becoming a leader, he doesn't mind anything whatsoever. That sort of a thing should be that anybody becomes a leader is just a joke.

Otherwise, I have seen people, you make them the trustees they just ride on the horse. You make them something, leader, they ride on the horse. All sorts of things happen. That should not happen any more, and the leaders must see to the point that they have to become really great evolved avadhutas. Otherwise they cannot impress people. Avadhutas are the people who are extremely compassionate, extremely kind and for you I would say you should follow the example, Tukarama, because he was such a kind and a sweet person, but he said things which were very, very deep and very straightforward. So the forthright behavior need not be so sharp as to cut everybody through. Forthright could be such that it guides the person in the proper way and the plying of a person in this ocean of maya becomes easier. That is what is called the leadership.

Now leadership should not be challenged. Some people have too much ideas from outside, because they think they are something, you see, they know. They are administrators or they are journalists or they have worked as some sort of a politicians or this and that, and they try to control the leaders, is a wrong thing. So now do not try to control the leaders. If there's something wrong I'll correct them. This is very important, because again and again I tell you that once you start challenging the leader I get the pangs of it. So, please do not do it. If you do not want to hurt me, do not challenge the leader as he is.

Now, as you are going away, you are taking all the sweet memories from here of the Indians. You have to take their last, I should say, the glimpse and also give them a promise that you will write to them, thanking them, keep contact, have friends, write letters to them, they will write to you. Let us have contacts and know what's happening, where what is happening and thus we can have a nice circulation and communication with each other and we can establish a better understanding of different countries through this method. Also, those who have come from other countries, like say Australians have come, should write to English or they can write to French or the French could write to Australians. Like that there should be a big movement. The circulation has to be good. If the circulation is not good the body gets sick, so the circulation has to be good and all of you have to do that circulation in a way that is good, compassionate and in a Sahaj manner.

My own work does not finish. I am moving on now, as you know, to another areas. Then I'll be going to Calcutta. For the first time we'll be having program in Calcutta in this way. And then I am going to Australia and again back, New Zealand and back to India and then again back to London and I go on moving. You see mine is such a circuitous, complicated roundabout ways. The sun has to do only one way. I'm going this way, that way. All sorts of movements are there, nothing regular. Absolutely it is regularly irregular. It is like that, and, it's, still it's working out. It works out with some sort of a rhythm in it, I think. It pulsates and I feel quite happy with that rhythmic movement.

So, I have to pray that you look after your health, look after your spiritual wealth and look after your Sahaja Yoga family in your own countries. So may God bless you all.

Section in Marathi language

I'm thanking them for looking after you very much. They have, I mean, gone all the way out in the villages and in very far-fetched places, and whatever I ask them for they arrange the programs in the actual jungles and along the riversides, and all kinds of things they have done, just to make you feel happy and away from the madding crowd. All this has worked out, only because of their cooperation, without any reward, without anything. They have to take leave, giving up their jobs and coming down. Everything they have done so well that we can see that how in a place like Brahmapuri which is such a far-fetched place, or in a place like Sangli where we had no rooms or anything, they arranged all these tents, and all that overnight for you people to stay and to enjoy your stay there.

So, if there was some sort of a problem you must understand that we don't have tents easily available in India. We have to make them. We haven't got all these facilities as you have for camping, because you are so fond of camping there that if you go to a shop you can get everything for camping. Here, you have to make everything. You just cannot get things for camping because somehow Indians have no time for camping at all and they have no part time for partaking a holiday, and neither they go for a holiday, and I was the other day surprised. Somebody told me that he took a taxi and went to south of India for a trip. I was really surprised. How could he do it, because normally this is seldom done, and is a good idea to go down like that, meet other Sahaja Yogis and have a little travel. But they just don't move. They're like Ganeshas. Once set in one place they have set till they are put in the sea.

So, it was very remarkable how so many people have come from Delhi, all the way, and I thank them for coming down and making this occasion so auspicious and so good. [unclear: may be Especially or Specially], I have to thank Madras Sahaja Yogis who have come all the way from Madras, it's so far away, to come here and to join us. Of course, the Maharashtra Sahaja Yogis are to be thanked again and again for looking after us so well.

I hope one day we'll be able to invite them to your different countries and can have some seminars like this. One day, might be. Such a day might come such a time when we will be able to do it, when we'll have our own ship and people can travel on the ship. And, I have such ideas. You see, I'm too enthusiastic. I have tremendous ideas. If I tell you, you'll be all jumping in the air, so I don't want to tell you about that. But it materializes. Somehow or other, my ideas materialize, and we should have such a seminar that we can celebrate it on a ship, where the ship moves throughout the world, and we meet every corner and the shores of the world. That would be a nice idea. For a month, if you travel, you can do it, the whole world, I think. It's not so difficult if you have a good, nice ship, given us to us by IMO. So, this is hoping for the best.

Now as it is, people are very helpful in this country. The government is very helpful. We have seen the central government was very helpful. The Customs were very helpful. All this has happened because one person gets realization in the Customs, she talks to another person, he gets all the Custom people to [unclear]. [unclear: may be One other or Another] person, a policeman, talks to another policeman, all the policemen are there. But you see, the rapport in this country is much more than it is otherwise because the climate of this country is such that we are open, our houses are open, we have an open home. We live in an open way. In a village everybody knows everyone. Say, in a city, now, in [unclear: sounds like Nepal] if you tell my father's name everybody knows him. I mean, everybody knows me, everybody knows my father, and I know them, so it's like a big rapport, and

that's an advantage we have which we can create there with the sunshine of our love.

So, even those who are not Sahaja Yogis, try to be kind to them, try to be nice to them. Don't show that you are fanatics or anything, but try to be sweet and nice. Try. If they can come, well and good, but do not insist, do not force them. That's the worst thing. Never force such people to come in because such people, if they come, they are very great troublesome people. They are of no gain to us, so just do not force anybody to come. There are your relations, brothers, sisters, husband, wife, just forget them. If they want to come, let them come. Otherwise, just forget them. Don't bother your heads about them.

Now, regarding next tour, I don't know how we could manage it next year but I'll let you know about it in time so that we can arrange it in a better way than this time. Maybe we might have again two tours, I don't know, or maybe fifteen days' tours, or something like that, so that we do two sides of tour in fifteen days, something like that.

So, we'll try to evolve new ideas as you have seen that realization giving is becoming simpler and simpler, and maybe that just attending the program, people might get realized. It may happen like that, one day in India.

I would like to have sensible, proper, constructive ideas from you for your country. That's a very good idea, but do not condemn somebody else and say that that fellow's like this and that. That I don't like at all because I know who is who. So, just tell me if you have any constructive ideas about this, about propagating, going to some new countries. Like, Gregoire wanted to start something in Greece, and there are some people who want to do it in Greece also. So, we have to see how we can work it out in Greece and we have to find out people who will work it out in other places, wherever you think you can do it. Like Tunisia, some people said it would be a good idea to enter into. But you just work it out and let me know whatever countries you think we can do this. Maybe Brazil, maybe another place, one could go.

But now I think, before I go there, some of you should go, work it out, establish a centre, have a proper centre running, and then I should go. Is better. Otherwise it is quite wasted. That's how we are going to propagate in the west. In the same way in India, also we have to do the same. I used to propagate it in such a manner that we ourselves travel a lot. Say we are living in a place like Delhi, we can go along, meet people of different organizations, talk to them and organize that we'll come and talk. It's not necessary for me to go there. You can all talk and give lectures, in different organizations, in different institutions and in different municipalities and all that.

In India it is much easier to organize these lectures. Indians are very fond of listening to lectures. So that would be a good idea. But for westerners also, like in universities you can handle professors and talk to them. On your own you can think of so many things that you can do. And, I'm sure one day will come that all these efforts will work out. As I told you about Buddha's disciples used to do. And, I need not go to all these various places. You can manage it and seeing you only, people will get to Sahaja Yoga much faster, because they'll think, the one who has given them this, if they are so great, then that the person who has given must be greater and I need not see them, because sometimes they get disappointed to see me also. They think that a person who was talking to us was very brilliant and this and that, and in my own swabhava of Mahamaya I try to fumble and sometimes make mistakes and try to become a simple housewife, and then people don't understand that this little housewife, a government servant's wife, you see, that's another gone case, and then an Indian Christian and all that thing, then she's must be hopeless.

So all these things, you see, make up for the mind and that's how the, one can go into the final decision of the last judgment. You see, Mahamaya is the only way one can judge people. There's no other way out. Those who can see through the Maya, only such people will be redeemed. Those who cannot see through the Maya cannot be redeemed. So Maya is important.

Now the last, but not the least, remember that your Mother loves you very much. (Long pause) Thank you very much.

So now the different groups want to see me. The Australians are already here, quite a lot. So, some more Australians who have come can come.

Warren: Let them be separate. They are going tomorrow, Mother.

All right, so those who are going today.

Warren: Um, May I just make an announcement? Sri Mataji, Sri Mataji, the certain groups have got to have quick little meetings themselves. So, if they may, they'll just retreat to the trees there, and other groups can come and see you in the meantime. Is that all right?

You want me to go to the trees?

Warren: No, no, no, no. They have to [unclear]. ...pick up their baggage, and there are certain books, Advents, and all these things that have to be taken back.

All right. Now, I've got three books to be given. (Hindi aside)

Warren: So, why don't we have the Americans here first?

Gregoire: [unclear] Sri Mataji, will now see the Americans and someone will make liaison. Now, all the national leaders, take your group along the pine trees here, and we'll call you when Sri Mataji calls another nation. Be fast [unclear]. In your national group, you can summarise very quickly how to be part of the Spirit, of the Spirit, and [unclear: sounds like speak also about] the organizations, and a few points that you have to do, notably, collecting these books, Advents, and other things. So, I would suggest, now we, inside our heart, we...[unclear: sounds like worship Shri Mataji]

Danny!

Gregoire: All the Americans come here, and all the national groups meet here. Jai Shri Mataji! Now let us move fast.

Warren: Americans means Canada and the United States.

Gregoire: Americans, means Canada and the United States.

Warren: Very quickly.

You see, Danny, this is the book of Romel.

Danny: Thank you.

So, you can see through it. And, I think... Gregoire, Gregoire!

Warren: Sri Mataji, all those who haven't received Ganeshas, may they receive the balance of those ones ...

Yes. Those, who haven't received the Ganesha can receive the ...from here. I have got for them. Now, Gregoire, this is the book Romel has done, but can you do some canvassing for him in Austria?

Gregoire: Certainly.

It's all about our Sahaja Yoga.

Gregoire: [unclear]

No, no, I don't know. [unclear] It's all right, just now give, and this one,

Warren: Those Western Sahaja Yogis who have not yet received the Ganesha please come to the front.

And also the people from Madras and all that.

Warren: Magda will distribute at the front. Please stand outside.

Warren, this is for Australia, so you can give ...

Warren: Thank you, Mother.

Whom should I give?

Warren: James will do it.

James!

Warren: He's not here, Mother. We'll see him.

Gregoire: Where are the Ganeshas?

Warren: At the back. Magda should do it. [unclear]

Unidentified voice: Magda is here.

Warren: Then go, right over there. [unclear]

Beautiful, just see, it is a beautiful [unclear: edition] It's such a [unclear: sounds like scholars].

Gavin: [unclear]

Would like to try some in Canada?

Unidentified voice: Some what, Mother?

This book, this one. Gregoire, if you can give him this one, I'll give you the other, next one, I have one. I'll send you some. That's the book which Romel has written. It's a sort of a, what I am saying, he is giving the background and also some proofs of whatever is written in the olden things about the River Ganges, and this and that. It's quite a good book. Very interesting, the photographs are. You can open and see.

Unidentified voice: It's available in bulk?

Yes, it is. In case ...

Unidentified voice: Limited edition?

No, no, no, no, we have lots of it. I mean, depends on, but you have to give an order and all that, and all that business part of it, whatever it is.

Unidentified voice: I need to give this one for free, but regarding [unclear] I need to take it round to some publishers and book distributors. I need to get a number for it, Mother, a special number for the book.

What is the special number?

Unidentified voice: It's for ...I can get it, no problem. It's for Romel. He needs it for the world, to sell it.

[unclear: sounds like you see] he has lots of it.

Unidentified voice: It's called an ISBN.

Look at that. See, the photography that he has done, wonderful. Where has she gone? From Frankfurt, what's her name. From Frankfurt.

Warren: Sandra.

Sandra, Sandra can see.

Warren: Sandra Castelli.

Unidentified voice: Tremendous, Mother, tremendous.

Just see the photographs. These are black and white, but see the, see the inside of it. These are black and white. These are all the theory part of it, but colored ones are beautiful photographs.

Unidentified voice: Spiritual significance.

1985-0211, Solving The Present Day Problems

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Solving The Present Day Problems

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1985-02-11 Teachings of Shri Mataji Nirmala Devi PP New Delhi, India. (Self-Realisation part is in Hindi)

I bow to all the seekers of truth. It is very easy to believe that we are seeking the truth in life. Actually even when we are seeking the joy in material possessions or in emotional satisfactions, we are seeking the truth because truth is the giver of joy. It is the manifestation of the Spirit within us which gives us joy. There's nothing else that can really give us joy because all other things have a duality. We feel happy and unhappy if our ego is buffered we feel happy. When it is hurt we feel unhappy. We are living in the confusion of the future and the past, and the future and the past is so quick that the moment we are thinking of the past, the second moment we are thinking of the future. There is no time, there's no space in between these two thoughts and that's how we have never felt that peace which is described or that peace which is essential for our spiritual growth.

Now the reason for this is that we developed from the [jaya], from the matter. We have come out of carbon and carbon had to be evolved to this state of human awareness where we can think of something beyond. But still I would say at the present moment as we see the gross in the gross way the present is horrifying, absolutely shocking. It's not only India or in Ceylon or in Burma but all over the world the present is absolutely shocking. People are so frightened with the ecological imbalances we have in the world, with the social disturbances people have. You'll be amazed that in England every week two children are killed by the parents. Divorces and people ending up into orphanages, all kinds of violence in America, all kinds of suppressions in Russia, all kinds of other things that are happening in the whole world – I have been a witness to all that.

Neither the democracy nor the authoritarian governments nor any communism, nothing has really been successful. There has been difference in all the kinds of so-called political lies of the world. Luckily I am so graced that I have visited all of these countries like China, Russia, all these countries where normally people cannot go. The reason is that whatever we have projected out through our mental projection and I would like to say that this all how our present problem has not been able but we cannot actually penetrate into the present. The problem is we cannot even settle in the present even for a second. Then how can we solve the present day problem? The present-day problem has not only accumulated from the past but also from future thinking. Like in India we had plans for the future. We had plans that we do this five year plan, five year plan, five year plan, but what happened nothing materialises. What's the reason? The reason is we think of the future which doesn't exist and we forget the present. Because we have not tackled the present the future doesn't work out. I went once to Moradabba and I saw lots of these tractors lying there and they just wasted in a junk. I asked them, why these tractors are lying here? They said we have imported them to be sent to the villages but there are no roads. The thing is the mind when it switches, it misses the point. It is always missing the train at the right station it always goes ahead where the train has not reached. So to put the mind to the present is the most important thing but what we think is the present is nothing but confusion.

We find we try to support any kind of theology or any kind of a theory, or any economic solutions, they do not work out. The reason is, anything that is mental goes in one linear direction and again falls back and falls back. We tried science. Science goes and creates nothing but atomic bombs and things like that. We tried other emotional things like poetry that has only made people miserable. People are absolutely miserable when they sing their miserable songs we just can't bear them. Anything you have tried to produce recoils back and you become unhappy. So what is the reason? Why we cannot go deep down into the essence of the thing, into the subtle of the present? The subtle of the present is the Divinity within you. The Divinity inside you. It is there. Whether you like it or not it is there. The trouble with us we do not want to accept we can be divine because we think we'll be very arrogant. We are arrogant in any way but we think that if we accept that we can be divine, we can be saints is

beyond us. We lack the confidence, that when the saints have said. When all the great saints in this country and all over the world have said that you are to be born again and you have to become the saint. Mohammed sahib has said that you have to become the [unclear : seed?], that we can say Christ has said you have to be born again. When Nicodemus asked Christ that, "Is it that I have to enter into my mother's womb again?" He said, "No, whatever is born of the flesh is the flesh. But you are to be born of the Holy Ghost. You are to be born of the Spirit." And this He said very,very clearly. But still I do not find his followers are following anything of that.

Say about other religions, what we know of, Zoroaster say or of Nanaka. Nanaka has clearly said that, [Hindi] He said it so clearly. I mean I don't think anybody has said that clearly as Nanaka and Kabira as he has said about the Sahaja happening of the kundalini. Then Hinduism is nothing but [unclear: atmashakhasa.] If he states say the [unclear: of Hinduism] took place when Adishankaracharya came, he talked of nothing else but [Atmasatshaksa]. Even before him came Buddha and other people, they all talked of self realisation. Buddha of course did not want to talk of God because he said unless and until they get to the first stage of self realisation, if you tell them about the God or anything, they form their own curies, their own organisations and they start supporting it. So we live with falsehood throughout we live with falsehood without understanding what is the essence of every religion is. Now the religions have not failed us. We have failed religions. All the religions have one essence that we should know our Spirit. Now when we do not do what the religion has told you and we try to take to something that is dead, then naturally there are problems and we find that every religion is against every other religion. Not only that but in one religion only there are people fighting.

Now to believe in Divine is very difficult in the modern times because in modern times the people are rajasic people. The people who are, we call them right sided, the futuristic people. Now the futuristic people have a very imbalanced mind because they do not know what is right and what is wrong. For them a devil is also right and God is also right. They have no decision powers. They have no absolute within them to judge what is right and what is wrong. And these rajasic people have another very great weakness for new things. Like a neo something, a neo sanyat, and a neo this and a neo - any new fad you give it to them you can see in the West this is so common and so [unclear: indelectible] that any new fashion that comes to them; like in England we have some people who came to see Me had pins and all things put in their cheeks and noses, and I asked them, "What are you doing?" They had painted their hair. They said, "What's wrong?" I of course did not know what to say what's wrong with them. But what's right about it? That's what I should ask them. So this is now anything new, anything – something that is not traditional they wont to recognise, because if they accept tradition they think we'll be dead.

Now whatever has come to us through our spiritual self, in evolutionary knowledge about divinity. Through all the scriptures one after another they came on this earth to tell you the new evolution. Evolution is a very different thing from some sort of a thing that a new fad starts. Evolution comes like the step by step growth. It is the steps are important, that traditionally whatever is coming up is actually the essence is kept the same and the growth is gradual till you lead to a certain point where you realise why the growth was there. But it is not that you just get something from out of the way and talk about it. For example the other day a gentleman came to Me suffering from epilepsy and in a horrid way and he would not sit on the ground properly because he said his kundalini is awakened and he was jumping like a frog. He is a PhD I tell you he needs to become now a MAD. I asked him, "How is it that you think you'll become a frog now? Do you think you are going to become a frog after becoming human being" He said, "No. He said, "It is written in a book". I said, "Which book?" He told me a name of a gentleman whom I had never heard about. I said, "Who is this gentleman?" He said you get a shaktipa. I said what is a shafrapa?" Which this gentleman has described a shafrada tell Me. Any scripture [which/witch doctor]. How is it suddenly hundred years back, the whole tradition of today's seeking is only a hundred year old. A hundred years. Whatever these hundred years these mad people have done, people think that is God, that is religion, that is divinity because they are futuristic people. We do not see there has to be a shakrada. There has to be an evolutionary process. It doesn't come from somewhere. It's not a plastic flower. It is a real flower which has to grow on a real tree on a living tree, which has got a living force behind it. And ultimately it comes to that flowering and then it becomes the fruit. And that's why you have seen people who do all these kind of neo businesses and it seems like that go into trouble. Of course the interest of the people is that they might be making money out of it, or maybe they are trying to have some sort of a power over others or I don't know whatever their interest is. But it is so short-lived stuff that it has no tradition behind it and you should find out what is the tradition of Divinity to begin with if you are people who are using your mental projection.

People get so much influenced by some sort of a fashion coming up because they cannot know what is good and what is bad. Being futuristic they want to try every sort of thing that is there and end up into lunatic asylums.

Now I have been talking about the people who are fake gurus. Openly I have been telling you all the people in Delhi. Also that there are fake gurus. No doubt there are. Their interests are varied but there are fake gurus. The one who makes you meet the sahib as Nana Saba has said is your guru. But also now the whole world is so full of gurus that the word guru itself has lost its meaning. They are agurus. They are not gurus. There are descriptions of these gurus - Shri Swami Randaka has described it so clearly. Nanaka has described about sub-gurus. There are two words, guru and sub-guru. Now so that religion itself has lost its meaning. The gurus have lost their meaning. This is our present gross. I'm telling you the present gross as it is.

The politicians have lost their meaning because the politics they are indulging into is human politics and human politics will always fail whatever you may try. I'm telling you today try democracy – try this, try that. Try everything. Nothing is going to succeed till you get to the politics of divinity. The politics of God where human beings become the Spirit. When they become the Spirit, universally they are charged. They have universal consciousness. They develop a new dimension on their nervous system that they become universally conscious. You don't have to tell them that we are brothers and sisters, and they'll again say brothers and sisters. Next moment they fight. It is a consciousness which takes a new dimension within you, which is within you is - I mean to say is potentially is residing there which we have not exploited.

The peace is not of hatred. Here it is based on hatred. Like you hate that country, that's why this should happen. You hate that country, that's why this should happen. Because the other party is this, that's why this party is different. Who is the other? If you are part and parcel of the whole, who is the other. There is no other. This is God's realm that we have to enter into. When you enter into the God's realm you'll be surprised you will immediately take to the people who are saints. What we need today are saints to lead us. Without saints you cannot be led to the proper life. And the saints have to lead you in every path of life. We had Socrates so many years back. Socrates came as a great philosopher I should say one of the greatest adi guru who came on this earth to tell us what sort of politics we should have. But then came, you know his disciples Plato and Aristotle called with one by one distorted. Distortion went on and on and on and then start thinking where are we? What should we do? Whether we have to do this or that. Whatever you may do you will never succeed in getting peace on this earth. Peace cannot be brought in by human beings who haven't got their spirit enlightened. They have no concept of peace. They have no feeling of peace. They have no joy. They have never known what is peace. It is just talking, talking about peace organising peace conferences or organising big, big things, collecting money for this. How can you by collecting money have peace? By organising things. By giving lectures how can you have peace?

The man who lectures doesn't a good relationship with his own wife. He's going for a divorce case. He's again talking about peace. What is in their own life that makes you think that they are peaceful. I know people that have got peace, Nobel prizes and all that. I have known a person who has got a peace Nobel prize, she's the most, that person is the most disturbed person you could [unclear: give out] Extremely hot tempered without any balance. Where's the peace Nobel prize? I don't know how you get the Nobel prize. For what? It's all they think that supports your ideology.

Now you think that this ideology is good. Now you take to democracy now. You take to another kind of a nonsensical, another name, whatever you name it, and then you think this is the right – I'll join it. Now you believe it is right so you go on supporting it. Now but you have not known what it does, like once we have some injections of penicillin and people said, "It's very good." So they tried it. It's typical futuristic to try everything on human beings like guinea pigs. They tried it and when it failed then they started saying that penicillin is bad. So first they must try it without verifying. This is the trouble with all mental projections that we have so much of ego that we do not want to verify it.

So first of all we must find out what is the traditional solution of the problem. We have to go to the original, like we have to go to Socrates to find out. We have to go to Confucius to find out about humanity – what he has to say about humanity. What he has said. But Confucius being a great saint himself, a great philosopher himself, whatever he has described is an ideal society. But where are the ideal people? There are no ideal people you see in the world and you talk of an ideal society. In the devilish world

how can you talk of peace? [Great aid.] So first everybody must be made a saint. That is the most important thing. That they should achieve their potential. Power of sainthood. It's decisive. As I told you the saints have not told us anything wrong. They have never told us lies. They had no interest in giving us falsehoods. Whatever they have said is the deity, the Divine power within us. But we have wasted our life in frivolous, trivial, useless things. The reason is we are futuristic. All futuristic people are that. They waste their time in trivia because they do not know what is right and wrong. They want to have a choice.

All the time if you go to America you will find every car has a different door and if you have to get into the car first find out how to open the door otherwise it can be locked. And in that they feel very happy, "It's my choice." I like it so I will have it. But in this 'I like it', every person like different things differently so there is no universality even in the choice, even in the understanding of it. So first of all we have to become the Spirit so that we have that new consciousness, the new dimension which is not without tradition. In tradition in its own force you become the spirit and once you become the spirit you'll be amazed that we are part and parcel of one virat. One Atma. We are part and parcel of that great being who is one who guides us who looks after you.

But let us not talk about God because that becomes little out of date, for the present-day intelligent people. But let us talk about ourselves. Have you been able to find out what are our potentials? How much we can do? How far we can become powerful? How many powers we have within ourselves? Are we aware of that? Do we understand that there are lots of things within us. Let us take a very selfish attitude and a very self centred attitude. You'll be amazed that people who have been saints have been beyond all temptations. There's no question of honesty though to a saint. A saint cannot be dishonest. Even if you tell him to be dishonest you will be surprised. You don't have to say to a saint that you come along, don't drink, don't eat this, don't do that. He will just not do it. Whatever is good he will do that because he knows where his spirit is comfortable. He knows how to make his spirit comfortable because he is in that realm where he stands absolute. There is no relative behaviour. There is no alternative for him. Like ultimately the pariah. There is no pariah here. This is what is the truth and this is what it is and that makes him also joyous. The rest of the things he cannot do bear, he cannot have. That's not his temperament, that you just don't have. But nobody has taught him, nobody has told him don't do like this. Nobody has said that this is what you have to do. He does it on his own. Why? Because he has got the power of his spirit and the power of his spirit always is nourished on his virtue and his righteousness. Now the word righteousness has also dated. It has gone out of date. I don't know maybe after some time they will remove it from the dictionary. This forthright behaviour, this righteousness, this fair play this honesty, this holiness; this auspiciousness, this innate goodness, all this is your own It's within you and you can have it.

But the people in the present times believe that if you have all these qualities then how will you prosper? You cannot be all right. You have to play about. You have to do this trick, that trick. You have to cut some throats otherwise you cannot come up. You have to use all kinds of divisive methods to come up. This is what is the faith today of the people about how to be with life. But it has never helped. It is never helped them. It will never help anyone. What is going to help is the spirit. That when you become the spirit there is no idea of scruples. There is no idea doing doing harmful things. It doesn't touch your your mind. It doesn't come to you. You work very hard. You travel and travel and travel to tell people that you get your spiritual being awakened. You become the spirit so that you get what you have. As Shri Krishna has clearly said so many thousands years back, that [Hindi] He said when you get your yoga you'll get your peace. Not before. You must get to your yoga. He didn't say shama yoga. He said Krishna, Krishna, Krishna. We say, "Oh Krishna has done nothing for us". Naturally, because if you are following Krishna in a way that as if he's in your pocket - he's not. You have to enter into his kingdom to get his blessing. So he says [Hindi] Even it's said Shri Rama had to enter into his kingdom to get his [shama?] Even the material [shama] can work out if you can become the spirit. But your priorities change. That's a different point. Your priorities will change. Your satisfactions will change. Your joy will change. But this potential exists within you. Today that's the most important subtle presence we have that that is absolutely there just ready to be enlightened. This is the first point we must have. Today. At this moment. When it is such a [fiore] the whole of Kali Yuga will be there and at that time is most mature.

The second subtle present is that it can happen en-masse. It can work out in thousands. It is happening. It is happening in Maharashtra. It is happening in various countries. It is working en-masse. As I went to Madras there were about six hundred people for My first program. And in the cities always you see they have no time for anything good. So there were six hundred people and one of them got up and said, "Mother can everybody get it". I said, "Yes." But will everybody come? They have no time. They have no time to know their own property. To achieve that great power within. They have no time for that. They have

time for this thing but if they have time maybe. Unless – today we had about thousand people and each one of them got realisation. Each one of them got realisation. It is very surprising that it works in en-masse today. This is the subtle present we have got that not only that divinity's mature will get it. You are just ready like a lamp which is just ready for be enlightened. You are there. That's possible. Despite all fear. Despite all horrible things you have done or despite all these present-day problems the shocking conditions in which you live. Despite that the present day subtle is that you are just ready to have it and second one is as I told you, it is going to work out en-masse.

Now the third one in the present subtle is this, not that you are going to get this realisation but you are going to master it. You are going to feel the living power of the tambara pragya which is all-pervading which does all the living work. You are going to feel that, and after feeling that you are going to know all the methods and techniques how organise it. For example yoga, you can say that yoga is a word means union with the Divine. Yoga doesn't mean standing on your head becoming like an actress. It doesn't mean that. It means the Anta yoga. It means the oneness with the Divine. Now once that happens this power that is surrounding us which is doing all the living work, which is called as tambara pragya or the brama shakti, or the Divine power of God's love which is all pervading. That power you feel for the first time in this kali yuga. It's told in the [unclear: upashan?] if you read that [unclear:Nula] and this Kali had a conversation in that. Kali said that this is mine, is important. My [mahatme?] is this. That in kali yuga only people will get their realisation. So now the second subtle point is that you can happen en-masse. En-masse realisation, will work out. This is the second.

Now the third subtle as I told you is this that you will know all the methods, all the techniques, all the ways how to handle this power, which starts flowing through you. You become like a hollow personality and Shri Krishna explained the truth that you are. You will know all the techniques which even some of the saints may not have discovered at that time or could not have used, but today you will get it. This is the present subtle where we have to believe into that we are capable of getting our realisation. That we are capable of getting it en-mass, that we are capable of knowing all the ways and methods of having it.

Now the fourth present subtle is that after you get this power within you, you can move the kundalini of others, that you can give realisation to others. That you can master this [tambarapragya?] which is the combination of all the powers of the world. Is the bramsha? All the powers, Mahakali, Mahalakshmi [unclear] or you may call it Inga, pingala, sushumna nadi or you may call it sympathetic and parasympathetic nervous system. All these powers you will have in your hands and in your hands you will have the complete test to handle this power so that you can cure people. You can relieve them of their emotional problems. You can give them peace. You can give them kundalini jagruti. You can give them realisation by which they give up all their temptations and all their bad habits and they become free. Free of this domination of the left and the right which is the ego and the super-ego or you can call it the ego and the conditionings. They become powerful, balanced people that they know what is right and what is wrong. So they get out of this rajasic temperament.

I am talking of rajasic because we are in Delhi and Delhi people are all rajasic. Rajasic people have to understand that so far you do not know what is right and wrong. That's why then you start saying, "I am confused. I don't know what is right, what is wrong." The reason is just now you have not become the Spirit which is absolute. Which gives you absolute results. So this is the present subtle which is working out. But in Delhi it's not so common. It's not working out well because there people have become unnatural. They have become very artificial. Their time is wasted in nonsensical things. Even I have seen when I was here My husband was in the government service. How the government servants are busy cutting each others throats, worried about their, what you call, their seniority lists and all that. Their wives were reading seniority lists morning till evening, finding out where you live and. It's so wretched I tell you and I have lived through that and I wonder how do they get the time these women to read the seniority lists of their husbands, where their husband is who is so bad from back and where they would go and a talk ill about him and do all kinds of things.

Even I am interested in this Delhi of yours where there are some politicians who are say against My brother, plant some people just to write a list. He has nothing to do with My brother as far as spirituality is concerned. But they are so low-minded. So low-minded, so gross that in Delhi in is very hard. To tell them this is residing within you and is your own power. Why don't you get to it? All of them have lost that understanding that we are all saints and we have to become the saints. But Delhi has been a very poor show. So far I have seen the reason is that we are so enamoured that we are in the capital of India. But what about the

capital within ourselves? What of the capital of our Spirit which resides in our hearts. What about that which is your own power, not borrowed from anyone. Today you are a government servant, tomorrow you go out of job and nobody looks at you. Today you are a big minister. Tomorrow you are no more a minister. Nobody looks at you. What is this temporary stuff for which you are fighting? Take for the eternal life. The life that is the life within you bubbling. It is there. It is going to manifest. Not only it is going to manifest but it is going to become your own being. It is going to be your own, like My fingers. Like My hand. Like My eyes. Like My ears. You are going to use this power for the betterment of the world.

So the subtle is that you become collectively conscious while you solve the problem of this humanity. Absolute solution. Absolute solution is nothing but transformation today. To say that Indians are bad or others are good – I would say I have seen the world. Everywhere just the same, there's no difference at all. Human being are, in India in some way bad, in another place another way bad. But all this bad and all these things that we talk of the gross. We talk about the people who are confused, the people who are ego-oriented and all that is temporal. It is just for the time being. It all vanishes into thin air as soon as it you become. You go to a muddy pond, it is smelling of [unclear:] you say "God where have I come?" Next year you see the whole pond is filled with beautiful lotuses and the fragrance of that. All the little, little worms and all that have vanished and the whole place is fragrant. That's what you are. You are that. You are the lotus. You are the lotus in the heart of God we should say. But what about you realising your own power? This is the trouble that the present gross is this that we do not have any respect for ourselves. We have no love for ourselves. We have no confidence in ourselves. We have become so much dependent on others, like voting of others. You don't need any votes there. Nothing. You are your own voter and you know for definite, that is precise within you and only thing is that you have to make others also confident.

With this conditioning within us we understand that there are other conditionings also which have made us wretched. That is the tamasic style of it. Now that tamasic style resides in other parts of the country. That is where we take something wrong and untrue. Even if in the cities there are people. Some wrong fellow comes in. He shows some sort of a nonsensical miracle and everybody falls at his feet. Or they believe that this is the truth, they get after him. To believe in the wrong as the right and waste their life, all their efforts everything on to that wrong is the tamasic temperament, which is also very common. So the tamasic go on absorbing all that is wrong, all that is bad. They will not come to Sahaja Yoga but they'll go to a somebody who has come from jail and has changed his dress, wearing a [fashaivasta] or their ego. I have seen one gentleman like that, whom I knew very well, who went to jail because he did something wrong and I saw him in Germany sitting on a cross road and he was wearing a [fashaivasta?] and all the Germans were following him.

Now this is the trouble with us, we have no sense of judgement but tamasic people are the ones who take to something that is wrong. People have so many wrong ideas, so much of conditionings about which I'll tell you elaborately next time. But what I am trying to tell you that all these conditionings, all these false ideas about Divinity, about God, about saints, about gurus and all that vanishes just like that when the light of the Spirit comes in. Unless and until there is light how can you see? And whatever I talk to you also becomes nothing but just a talk and talk and talk. You have to have love. As it is said in Marathi [Mother speaks in Marathi] It's just talking Talking has no meaning. It must be actualised and that's the reason why people took to communism. They take to another ism and then to.. [unclear:isms] This is just a mental diversion that's all. There is no truth in any one of these policies that you are following, no truth at all. It will all collapse and fail. Because behind it should be the Spirit. We think of our financial conditions and sometimes of material deprivations here.

I went to a place called Vanava in Bombay Maharashtra. There one fellow, a very ardent believer of God and all that. He started a very good venture and he started a very big organisation by which they started a cooperative and they are doing very well. They have got all kinds of departmental stores, this, that, and it's such a thing that that you can't believe it, sometimes you feel you are in one of the suburbs of London the way things are. But this gentleman came and really wept. He said, "Mother I have called you with a purpose" I said, "Why?" He said, "You see all this argument they have and as a result of that we are having divorces." They are all bad people settle down here. There are so many women who are exploiting, handling men, they are here. The men have started roving their eyes and it has become a very adulterous place; and people drinking, smoking, wining away. Cancer has increased. All kinds of diseases have come. I don't know why I asked them to get money. And now they are rich, they have everything and they living like this." He said I - "Now really my heart sinks to see all these things. You are a saint. You can talk to them. They will listen and they will agree to what you say." I am sure they will not. They will not because now they have taken to

artificial life. They have taken to these worldly pleasures which are so temporary that they cannot hear.

It's not easy because when the body gets used to this matter in this manner which is comfortable, which comforts their body, they do not seek the comfort of the Spirit. But a man who is a spiritual person, he doesn't need any comfort because he has got the comfort of the Spirit. He may live in a palace or he may live on a forest. Makes no difference to such a person. He will not bother his head as to how his food is served, where he lives. How he eats. How he drinks. He is not bothered. What he is bothered about is the comfort of the Spirit. But a man who is possessed and who has very ugly hands of criminality, if he comes to this man he will tell him off, that there's something wrong. But for a person who is not a realised soul, who is an ordinary person he'll accept him. He'll say, "Oh very good, come along. You can help me I'll utilise you. I know how this works. So the difference between one and two is really so great that one can feel that the lower part of this or the part that we call as the present gross is really hell, really hell. We try to avoid it. We are intelligent so we try to avoid it, "Don't look at it". Let it – it doesn't matter. If it is there doesn't matter. It's all right. But if you see to the other side it's subtle of the present is so great. So tremendous. So [vociferously] waiting for you to get the bliss of joy. But where are the people? Where are the people who want to do it? It's surprising that in the West there are more than they are in Delhi. In London there are more people than in Delhi. What's the reason is they have gone beyond. They have seen through the science. They have seen through the material advancement. They have seen through all emotional nonsense and they have gone through so there are more people for this.

Now we'll say that they are the ones who need it because they have lost it. No. That's not the point. They are much more evolved. They are much more intelligent. Their intelligence is much sharper than ours. We are mediocre because we are satisfied with mediocrity. But if you could just understand one thing which is the subtle present of this great country of Mine is that this is a yoga [country]. This is a country where great saints have walked their feet. This is a vibrated country. This is a country where all the Gods are residing. This is a specially blessed country which is so blessed that anybody who touches this Mother Earth of Mine here gets his realisation. It's such a blissful country this one is. Now as it is the present gross may be horrified – maybe. But the present subtle of this country is so great. You have no idea where you are living. You have no idea how this country was made. With a special effort, the kundalini of the whole universe resides in this country of Mine.

In the triangular bone it resides within us and in Maharashtra it resides. There are indications that there are some swaiambu expressions of a three and a half coils of this energy is at – one is at Jaipur, one at Pulapur. Another at Vani. It's the ultramatra is the Adishakti and one at Moab, Mohab?. But we don't know anything about it, we have never heard about it. People don't talk don't know what is the difference between kundalini and the [unclear]. We are so knowledgeable people. We talk about Keats, Shelley, this, that but we don't know what we have. This is what we have in our country. All this knowledge is here. All the roots of the world are here. We have to nourish that. We are the living force. We are the source of this energy. And what's happening to the people here, we have no idea as to what we have. We don't want to see or don't want to hear it. We think it is out of date. We have all become very modern. Why not go and see the modern men? What's happening to them? Why not see how stupid and idiotic they have become. Better go and see and then learn that what we have here is so great. Such a great heritage we have and we are losing it. We were born here because we did lots of good things in previous lives. Definitely, otherwise you cannot be born in this country. It's such a great country and such peace here. You won't find an American easily who won't be blinking his eyes all the time. You won't find a Russian who would be full of [red face?] You won't find an Australian who will have a [unclear] Now of course realisation - different. All these things we don't have. We are extremely very built for this great happening.

But Indians are now becoming very modern or hopelessly gone here. Like in Bengal if you go, tantrics. Tantrics. Tantrics have landed in your, very nicely in your Delhi. Can you imagine these intellectuals giving way to tantrica? I mean can there be any more idiotic thing than that, is to take to tantrica and these horrible people to give them somebody to cut somebody's head, or to harm someone? These are intelligent people who have taken to all these nonsensical things. The reason is they do not know what they are doing, what horrible things they are incurring on their families for generations together. All this knowledge is within us.

I have a son-in-law who was educated in [Dune?] school and all that and in a very big way he was very modernised in the sense that their father was a great Sanskrit scholar. His family was full of sanskrit law. But I didn't care. It happened that he felt that he should find out and he said it's the ocean of knowledge this country is. The whole ocean. We cannot see because there's such a barrier of this Western superficial knowledge. It's absolutely superficial, take it from Me. It changes every moment. It has no

meaning. Nothing to learn from these Western people I tell you. Their computers are coming out of these half-baked people. You do not know what their feelings are. You have no idea if you know Freud, you know what is basically. I cannot even tell you. As a mother I cannot tell this, what horrible theories he started as fundamental theories and their stupid people have accepted. He is their Christ not their Christ who said "Thou shalt not have adulterous eyes". Now so don't take to this knowledge which is foreign. Take to your own knowledge which is innate, which is real. I'm telling you clearly, you don't read anything. You don't know anything. What you read is this horrible newspaper which is all the time criticising all that is good.

We have to understand we are intelligent, educated people responsible. Let us know about our own culture. All the ritualism that you follow - madness. One of the two either you deny all this knowledge or you get into things that is non-knowledge, which has no knowledge in it. In these two [schools] today Sahaja Yoga is standing before you. Sahaj is not My word. Is the word used by all the saints from times immemorial. From the times fourteen thousand years back Shri Markendeya used it. Now they don't know who is Markendeya. I know they don't know. They don't know what swayambu means. They don't know anything. The trouble is that we have no idea as to what knowledge. This has the true knowledge, the true knowledge of our being which is within ourselves. All this which we will be putting up tomorrow, a proper chart for you to see what is within you. We'll be putting up a chart so that you can see within you what is within you. What is the kundalini. How to awaken it and how you get that. All this can be explained very nicely for you tomorrow. How to awaken it. How - what it works out. How it raises the different aspects within us and how you get there. All this can be explained very nicely for you tomorrow. Be prepared to know that this is the knowledge of the roots and so far you have known the knowledge of the tree. Come as students and not as critics or somebody who was appointed by some politicians and doing sinister things.

Why do you do all these things? Is anybody going to stand by you? Who is going to stand by you is your own spirit. Why don't you get to it? Why don't you understand that this is such an important thing today? If you miss it, you miss it forever. This is I've been breaking My neck for the Delhi people. It's very hard. Very hard for them to understand. I hope now they are out of this election mode and I hope they'll now listen to Me. Take to that which is your own. Please. It doesn't need any money. It doesn't need any effort. It is a living force within you which is just going to manifest by itself. It is Sahaja. Saha means with and ja is born with you. Is within you and nothing requires - like if you have to sow a seed it doesn't require it. So nothing is required from you that you should do this or that. Nothing. It just works spontaneously. It is within you. I'm sure you will follow My lecture for four, five days continuously we'll have some time, some cinemas and all that and try to follow My lectures. I'll tell you all of it. Everything and then once you get your realisation I am sure you will become the saints, the saints of the whole world.

The saint doesn't need to leave the whole family. Doesn't have to run out of the [unclear] and wear some funny dresses. I am a housewife and the housewife of a very traditional family. And also My father's family very traditional so I dress up the way My family had to dress up. I live the way My family lived. I don't have to give up anything. The sanyasa is today not [unclear] It's not to show off that I come here like a nun to tell you something and then ultimately get a peace about. It is something that is so much innate within you that you should get it. Something that is so much built in within you like [Tukanama] has said that saints have their qualities as the sun would have its fragrance. So it becomes the quality, the righteousness, the greatness, all that is within you, becomes a part and parcel of your being. It emits that as vibrations and tomorrow I hope I'll be starting onto different aspects of our conditionings and our futuristic idea by which what diseases we suffer, what troubles we have and how these things can be easily cured if you become your own spirit. You yourself can cure yourself. You become your own teacher. You become your own guru. You become your own doctor. You become your own diagnosis. You become your own master. And this is what you have. It is not any false promise or false thing but it is so. It is said by all the saints. Only My luck has been that I am at a time when it is going to be actualised. That's the whole truth. I do not take any credit for anything because I don't do anything. The very fact I really don't do anything when people thank Me am rather was surprised. What is there to thank Me? If you are cured, you are cured by yourself, by your own kundalini not by Me. Why are you thanking Me? So I do not understand that what is there to feel the gratitude or anything or in any way to feel that you have to be subservient. But enjoy that you get after your ego has vanished. Your conditioning has vanished, is so complete and which you are, you are. So better have it. May God bless you.

Today though is an introduction. I would like to have the session of realisation. Now there are some people who do not feel vibrations. Some people feel immediately. Some do not feel it. That does not mean that something's wrong with you. But such

people I've seen do not feel vibrations immediately start making fun of it because they can't face it. They don't want to face it. Now please face the thing, that it does not matter if you haven't got vibrations today, you'll get it tomorrow. By the time the five days you'll get all of it. But do not make fun of it. You see those people who don't understand classical Indian music just make fun of it because they don't understand. It's a very clownish way of looking at things. That's when you don't get something you just make fun of it just to satisfy it. Please do not make fun of yourself. You are great and you have to have your realisation. You have to get what you have, that is your right, birthright. And as Sanyasa [Philip] has said it that [swathunthra?] is my birthright. Swadanya. What is swadanya? Shivaji used to say know the swa. Swa means the technique of the Spirit. Shivaji said, know the swadanya. But Ganeshwara has very clearly said about today in his [unclear]. He said that the vishwadma, the Tattwa of the vishwa should not be satisfied with me. I have tried to do my [unclear] of writing this ganeshawari. And I request you do one thing that leave [one thing] But [taidy] means these vibrations that raise the kundalini. But he says very simply that this is what his aspirations are. He said [Hindi]. The son of the swadhan, the whole vishwa should we say.

So the vishwa dharma has to become. Vishwa dharma should be imbibed within us, which is the essence of all the religions. It's the vishwa dharma and that vishwa dharma should reside within us as a fragrance of the sonhood, resides in every part and parcel of that sanya. I hope today we try to give you realisation so it's not a serious matter but it is definitely a solemn thing. It's a very solemn [unclear]. So please in solemnity you should receive your realisation. May God bless you.

I am sorry I have decided not to allow people to ask questions. If you have any questions you may write them down and give it Me and I will answer them gradually in My lectures. Because you see this is a chance for all kinds of nonsensical aggressive people to stand up as if this is a parliament going on. So I would request you if you have any sensible questions regarding this, you may write them down, give it to these people. I'll read them and I'll try to answer them one after another.

Now for this we have to use the Mother Earth and all the elements because the imbalances in the elements have caused also problems in our centres. So I would request you first of all to take out your shoes so that we touch this Mother Earth with our feet. Just put both the feet on the Mother Earth. Now also I would request you to take out your spectacles because it helps the eyesight and also to take out your caps if you can take out easily because Sahasrara has to be opened out. If you have your turbans and all that it is all right.

Now first of all only thing we have to prepare the ground for the sprouting of the kundalini. Now the first and foremost thing I always feel that we have a very funny problem in all the rajasic people that they feel guilty all the time. It's surprising. They work with their ego but they feel very guilty. All the time they think, I have done this wrong, that wrong. I should not have done this. So first of all we have to have full confidence in ourselves that if Mother says so we are that. We are that great subtle being and we should have no such feelings that we have done this wrong. I have done this, mistake and I have committed this sin and that. All these ideas you just give up from your mind for the time being because that's an obstruction. So you have to say that, "Mother I am not guilty". That's all, within yourself you have to say, "Mother I am not guilty". Do not feel guilty at all. As I said, you are the temple. You are the temple of God. Only the light has to come within you. So you are the temple and the temple if it is not enlightened it may not look so good. But let it be fully enlightened, but respect it. So you have to have respect and love for yourself that you are made a human being by God with all care and delicate handling and now we are not to feel any way guilty. I have done this wrong. I should not have done that wrong or anything. So please first of all prepare the ground of confidence within yourself, then this will work out much faster for you.

Now tomorrow I'll tell you more elaborately that the left side expresses our desires and the right side expresses our action. So we may have to use the left and the right side as I tell you later on but first I'll tell you it is you who is going to handle your own kundalini. So I'll tell you that you have to put the left hand towards Me like this for the desire all the time and then you have to put on your heart I'll tell you one by one confidence and then I'll tell you you have to put it on the upper part of the abdomen in the lower part of the abdomen. And then you have to take it back again in the same order. Then put it here on the left hand side of the neck and then you have to take it here on the forehead. And then at the back here and then on top. So these are the different centres all on the left hand side we are working it out and I'm sure it will happen. It is you who has to work it out because the guidance of the kundalini has to be done and this will also give you a kind of a training later on, how to raise your own kundalini and keep it intact. It's very simple. You have to just close your eyes, and please don't open your eyes till I tell you. Please remove

your caps if possible. It will be good because before a Mother we don't wear a cap. There's no formality with the Mother. It's alright in the parliament or anything you want to do. It's a Mother's house you can say, so please remove your caps.

Please close your eyes. Please ask the question, "Mother, am I the Spirit?" Three times. When you ask the question, "Mother am I the Spirit", that follows that if you are the Spirit you are also your own master, your own guru. So now we have to put our right hand, left hand all the time keeping towards Me. Right hand on the upper part of the stomach. Upper part of the stomach, represents your guru principle, your mastery. Here you put your hand and ask the question to Me again. Three times. Please ask the question within yourself, "Mother am I my own master?" Left side, left side. With full confidence ask this question. Now take your right hand on the lower part of your abdomen. Now you put your hand on the left hand side of your lower abdomen and here I have to request you to know that I cannot transgress your freedom and you have to say that you want to know the technique of Divine Power. That's called as shuddha vidya or the pure knowledge, so you have to say, "Mother please let me have pure knowledge. I cannot force on you so please say that. Close your eyes and just say it six times because this centre has got six petals.

It is all within you. With full heart you just say that, in the lower part of the abdomen. Shuddha vidya. Is very important. Those who have been to done wrong gurus who have been hurt by them, who have been disturbed by all these horrible rituals and things like that, all of them should say we want pure knowledge. Knowledge of the Spirit. Six times. Now after the kundalini is now stirred up, what we have to do is to get up on to our confidence. We have to arise and awake and be conscious that we have to raise our kundalini with our confidence. [Hindi] Please lift your right hand and put it on the upper part of the abdomen. Do it properly. Is important because this is a technique of the Divine which has to be done properly.

Now after putting your hand on the upper part of the stomach is the guru principle. Now with full confidence you have to assert and say, "Mother, I am my own master, I am my own guru." Just assert with full confidence. Please say it ten times because the guru principle are ten. Some people who are coming now can come and sit down there are stools here. Don't get disturbed. Please don't get disturbed. Mother I am my own master. I am my own guru - because you are the Spirit. With full confidence. But have full confidence in yourself. Don't feel guilty. Now I find people are feeling guilty again that how can I be my own guru? Don't feel guilty. Now I find people are feeling guilty again How can I be my guru. Don't feel guilty. Please don't feel guilty. You have no business to judge yourself. Please don't feel guilty. I'll tell you tomorrow what diseases are caused by this artificial thinking that you are doing.

Now please put both the hands straight on the Mother Earth, straight, separately. Not cross legged. Now ten times. Now please do not cross your legs, just keep them separate because these are two powers which are working out. Please keep this right hand on your heart. On your heart on the left hand side again and with full confidence you say at this point, "Mother I am the Spirit." You are. But you just say it. You have to say it twelve times. Mother I am the Spirit. Just assert. Have full confidence within yourself.

Now there should be no diffidence about it because God Almighty is not only the ocean of love and compassion, but the ocean of forgiveness. What mistakes can we commit that this ocean cannot wipe out? Here raise your right hand on your shoulder at the base of the neck and here you have to say with full confidence again, "Mother I am not guilty." Please say it. "I am not guilty at all for anything whatsoever." sixteen times. Sixteen times. Mother I am not guilty. Please say it. This centre is one of the worst I think for - because it causes all kinds of problems on the left hand side, like angina. Then you get spondylitis and all kinds of troubles come out of this centre. So please say it sixteen times because one has to know that you are part and parcel of the whole. That the whole cures anything that goes wrong with itself. So it is the job of the whole, of the virat, of the atma, of the great being to correct you, to put you right, to make you happy. It's not your job. So just do not judge yourself. Let the virat judge it. Don't judge yourself. I made this mistake. I should not have done this thing. Please tell yourself that I am not guilty. You have to face yourself and say, "I am not guilty at all".

Whatever I have said in My lecture and all that, forget it. Don't feel guilty. Please don't feel guilty at all. Please say it sixteen times. Still catching very badly. This centre causes even more damage to us than the smoking itself. Is a cancer of the throat and all those things come up. The disfiguring of the face. So many problems come up with this. So please just tell yourself I am not

guilty. Please. Now. If you have said it sixteen times you raise your hand to your forehead and put it across. This is the agnya chakra. Very important centre which is a very narrow gate. So just press your forehead from both ends a little bit and now at this point you have to say, from your heart, "Mother I forgive everyone. When you say that I forgive someone, actually you don't do anything. Neither when you say I do not forgive. So it is just a myth an idea. But if you say that I forgive someone then you no more play into the hands of the people who want to trouble you. Just put your hand there and say, "Mother I forgive everyone."

Now you have to put your hand on the back of your head. This is very important, especially for people who suffer from eye trouble and all that. Put your hand at the back. Now at this centre it's very important that – because we are all the time are guilty, we all the time say we have done this mistake or I should not have done this mistake. If you are hot-tempered you say, oh I should not have been hot-tempered. If you are prone to other kinds of things you'll say that I should not have been like this. I should not have done that mistake. So now this is to get rid of all that it's better to say here that God if I have done anything wrong against You please forgive me. Just say it from your heart. If I have done anything wrong, leave it to God to decide. You don't do judging yourself. Please don't judge yourself. That I made this mistake that I failed, or I made that mistake that failed. This happened or I have hurt someone. Just say that if I have done it please forgive me. Just ask for it that's all. Press it hard. Very important to press it hard. Very important to press it hard.

Now place this hand to your head. On top of your head where you had a soft bone, that fontanel bone area. Just press that part with your palm, little bit, not much and move it clockwise. After putting this hand, right hand onto the lap, please raise your left hand and see at the [talus portion] if you are getting any cool breeze out of your heads. It's very subtle. So you have lived with gross, suddenly we are jumping into the subtle being, so please be careful and after some time you can change over the hand and see for yourself.

You can change over now. Put your left hand down. Open your eyes, now see the right hand. The right hand. Open your eyes. Now watch Me without thinking. Can you do it? At least nirvicha samadhi has been achieved without thinking. Are you getting the cool breeze out of your head? There must be heat coming out in the beginning. You had a lot of heat. All getting heat. You can change over and see for you again. Change over. Is there a cool breeze coming out? Some people? Good. Now both the hands also must feel. Now please put both your hands. You may raise your hands and ask a question, "If this is the breeze of the Holy Ghost. Is this the [tambapragya] Is this the [brahmashakti] Is this the power of love of God which is all-pervading? Just ask the question, three times. Now put down your head. See now. Feeling it now? It's a current like thing flowing. Are you feeling, in the hands? Are you? Watch Me without thinking. Ha – better. It will grow. Every day it will grow more and more, subtler and subtler. Now you are beyond thought. There's no thought. When there is no thought there is silence and this silence represents the present. In this present state only we are going to grow. No thought of the future or the past. We have to establish ourselves in these five days properly.

Now, no use talking about it. Those who haven't got it, doesn't matter. Also those who have doesn't it's not that they have achieved everything so it has to work out again. Don't discuss it. We'll work it out tomorrow again. Day after tomorrow I'll come just for this purpose to Delhi that you should establish yourself fully in yourself. So this is what is the purpose. I would request you not to touch My feet or give Me garlands. The reason is I have not given you as yet your full realisation. So I don't deserve it. You need not touch My feet at all. Go home without thinking and rest. You'll feel very restful and you'll see your own kundalini which is awakened will start moving and we'll start to work it out. But how to raise your kundalini I will tell you just now again so that you go home and raise your kundalini and sleep. With your attention here you go off to sleep. Now please keep your eyes open without thinking. Now to raise your kundalini is very very easy. First of all you have to give yourself a thing which we call as bandan. It is covercha of the Goddess. Is the covercha of the deity, of the shakti. The kundalini is felt in your hand and you have to give yourself a protection. Now you have to put the right hand in a clockwise manner, up, forward, downward, backward, like that. Please keep your attention here. Like that. [Raising the kundalini on the central channel] Please keep your attention here. [on Sahasrara]

May God bless you all. I hope tomorrow you'll call your friends more and persuade them to come down.

1985-0212, How to be identified with Reality?

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How To Be Identified With Reality?

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I bow to all the seekers of Truth. Today I was saying that I'll speak to you in Hindi language. But the problem is as I have to speak about the physical side of human beings it would be better if I use English language. I hope you will excuse me for that. First of all, we have to know that everything that was created before has a future. Every seed has all the map of all the trees that it is going to produce. It's such a marvelous or we can say as a tremendous task to plant or to plan such a map into a little seed Unclear (). If you ever try to measure the greatness, the acuteness, the preciseness of this great planning you will be Unclear (never grasp) it. Your human brain cannot grasp it. How much this kind of work has been done, not about one seed but about many seeds. Thousands, billions, millions you cannot just count them. Same about human beings, if you see, that we are human beings, all of us are made different textures, color, complexion, temperaments the permutations and combinations of so many varieties of huge and colors that it is impossible to understand how we are made so beautifully Unclear (defect less/different). But we never think about ourselves. We take it for granted. Whatever we have got from the nature, we don't want to see what sort of machinery we are that the nature has made. For example, a computer if you make you have to feed it. You have to feed it with a programming which reflects back when you ask a question and then gives the answer. But this computer of a human being is such that it does not reflect, it's a reflex action. It's a reflex action. As soon as you see something, you know this is so. As I am standing before you, you know that I am here to speak to you. You don't have to think, go into a programming and find you. Such a computer we cannot create. We must understand first of all that we cannot do what Divine has done. Whatever we do is all our dead work. We convert from one dead to another dead, we convert say a tree into a chair and then we think we have done something great. Actually, the one who does it doesn't know that He is doing such the way it is done because He stands in a position which is called 'akarm'-where he does not do anything. He thinks He is done nothing like the sun's rays. They are flowing, they are coming to you. The sun doesn't think that he has done it. Now the problem with us is we have built-in system which makes us feel that we are doing this. This system was deliberately built-in within us. Because if we did not have this system of building up our ego, we would not have formed a complete balance within ourselves. There may be many doctors sitting here as you know that, we say that the pineal body is now most Unclear () is not functioning. But its not true. It functions in a very subtle way. Pineal body is the one that developed till we were animals. Then the ego started developing as human beings or in certain animals also when they come in contact with human beings, they too have an ego. The ego started developing and with that ego we developed a shell of super ego and ego or a 'manasa' and ego. So, we have a shell in which we are bound. Now, this was deliberately done to make us grow into that shell in our individual capacity to make all mistakes or to make ventures to understand in our own capacity that whatever we have been doing, have been, has been in the wrong if we went into imbalances. This is how we have to learn about dharma. The dharmas are ten within us. These ten dharmas if you go into imbalances, then they spoil the balance and either you develop the left-side or the right-side. So, the causes of our problems come with these imbalances with us. Now, the right-side is the physical side and the left-side is the emotional side. In the physical side we can say the physical side has been derived Unclear (er) has come to us from all these five elements. These five elements have they made this physical side but the left side is made by the emotional side where Ether also placed, 'Akasha' is also placed Unclear (). So, our body is made of two sides if we do not know how to keep it in balance, we do not stay in the center. I will give you a simple example to understand how we have to understand the working of this body. Like in car we have one accelerator and we have bought a brake. We have to have a brake. If we have an accelerator and no brake, you know what will happen to the car. So, to drive the car properly to put it through the roads we have to have these two energies working. One as the one that accelerates and another that retards. In the same way we have got the right sympathetic nervous system and the left sympathetic nervous system. The right sympathetic accelerates and the left retards or we can say left is the emotional side

and the another is the mental side. So, it is not integrated force. It is divorced. It is against each other and that's why when you go to one extreme, you miss the other by some points and that's how the imbalances created. Now, when these two we try to master, the brake and the accelerator we become the master. We can say we first become the driver. Then automatically without even knowing about it with reflexes only you drive your car. You don't have to worry where is the accelerator, where is the brake how do I have to Unclear (drive/feel) it? You just become automatically a person who knows what is right, what is wrong. And it is a reflex action that makes you a driver. But you are a driver and the master is sitting behind. Now, when you get your self-realization, what happens that you become the master. You become the master and then you will see the driver within you and you see the accelerator within you and also you see the brake within you. You see all these forces. When you see all these forces, then you know where it is going wrong, what's happening just sitting down there in silence you know what's happening because all these three forces you know how to master them. And this is exactly what is Sahaja Yoga today is that first of all, we have to know that these three forces. The first one is the one which actually is the emotional force, the second one is the physical and mental force and the central one is the one which is evolutionary. Now, when we say dharma, our idea goes to say dharmas as we know that Hindus, Christians, Parsees, Sikhs and all that. These are names given to a particular type of people who believed in particular type of version or in particular incarnations. But actually, what is within us is the innate dharma within us that we are human beings. Now, as you have studies chemistry you would know that, carbon has four valances then the other things have different valances. Even if you see the chart, the periodic table, you will be surprised how all elements are beautifully distributed, how their atoms and their molecules are so beautifully arranged so that they should have eight categories. So, they have eight categories the three on the minus and three on the plus, four on the minus and four on the plus and while the carbon has the both. It is something very surprising that in the human nature we do not realize that we too have valances. As human beings as the creation we too have valances. And these are ten. And they reside in our void. In the stomach, in the abdomen or you can say the abdominal hole area it resides there. This is what the valency of man is his dharma. Is his nature. Dharma means the one who sustains. The Unclear (other) is the adharma. So, in every atom it has come out by one dharma it has taken more valances, more valances, more valances and it comes to a point when we become a human being here the valances are ten. Now, these ten valances represent very very subtle things within us. And once we go out of these ten valances one is missing then a negativity is formed then some negative comes into it. if some positive is missing, then some another positive comes into it. Its very simple to understand, a man who is a normal person, who he thinks normally, who lives normally, doesn't go into imbalances, it doesn't go into extremes, is absolutely happy with himself. He doesn't have to bother as to how to take one flag and run after something, and Unclear (read) something and do something. But the trouble with human beings is that, when they are futuristic by nature or right side, they always tend to form. Always tend I would say to form a kind of a group. Which represent some sort of a phenetic nonsensical extreme ideas. These extreme ideas, whether it is politics, economics or anything makes you a person who has a barrier to all that is reality. Because reality, you can only know in the center. But because you have moved so much away from that, so it is impossible to tell them about reality. Now today as I am talking about physical things, I would like to tell you about how because I also did medicine so I know what happens to doctors. Now, doctors when take to medicine their egos built up. Everybody who doesn't anything like that, builds up an ego. The reason that they think we are doing it. when we think that we are doing something, we buildup an ego. Its not only the doctors, it's the vaidyas or anybody any profession the pleaders anything they study use their mental processes. Anybody who uses mental processes, they develop ego which is built-in process with in us and you develop that ego with in you. Then you are not identified with reality actually. What you are identified with is the knowledge you have plus your ego. Now, this ego comes in between because somebody takes a view then he sticks on to you. He says, this is cancer means cancer. The thing is if you somebody says it is curable then you say how can it be? I have never said it so there is nothing in the medical sciences, nobody had discussed this, this is something impossible, this is coming from somewhere which is very arbitrary and we cannot Unclear () you. This is a very big barrier for people of profession to understand Sahaja Yoga. Because they have developed a certain amount of ego and a conformity that this is the science the thing exists beyond that. But I would say then a person is childish because if he is a scientist then he must keep his mind open to everything, whatever may be the realm. It may be the Divine realm any other what you call, 'Adi Bhautik' or 'Adi Daivik' means on the subconscious or from the supra conscious. Whatever may be the realm a scientist must keep his mind open that I am dealing with one side of life which has given me one sided at two. I have studied at the universities; I have studied in the colleges and all that and now whatever I have studied is not complete. If it was so, you should have been able to cure diseases. But you are not. There are so many diseases you just cannot cure as Dr. Warren has said you do not know the cause of it. You cannot explain how it Unclear (caused). So, you have to go in a very Unclear () way to find out the cause. And then you fight with the cause and then you fight with the cause and the effect. But could be a realm, there could be a realm which is

beyond the cause. There could be an area let us take a scientific attitude if somebody put before you a hypothesis then you should take a very scientific attitude towards it, there could be a realm which is beyond the effects. And which is beyond the cause. If you find between the cause and the effect, you cannot reach very much. Because you try to create one cause, improve one cause, it will give another effect. When you try to give penicillin to cure some infection you see there is another effect. That's why what we find, when we give some medicine to one person, it has an effect another than this, as they say ki 'ek bhoot ko nikala to doosara bhoot bhaigaya'. Now we have to go beyond the cause and effect. How do we go beyond cause and effect is the point. At this point we must understand, we must have the humility of a scientist that I am not known to that realm so far. I have not been there. I have not understood that. Let us move to that new realm of Unclear () of cost. Where you just go beyond cost. Now this, how it can happen and how it can work out? We cannot find in medical science books. It's not written there. Because medical science has started say treating the leaf for its diseases. It has not gone to the roots. It has not gone to the sap. It has not risen through the sap. But it starts from outward inside and what we have to go is inside to see what resides within ourselves. now when we talk about our plexuses and we say because of this plexus gone out of control, that plexus gone out of control or by this Unclear () gland not working or that not working this happens. But still our limited knowledge doesn't take you beyond that cause which we are trying to cure by some medicine or something. From one cause to another, another to another we go on creating causes and thus Unclear (). You must have seen many patients who go in the hospital, they are suffering from one trouble so they develop another trouble. Now, to go beyond it, the God Almighty, which the doctors don't want to accept, that's not good, they should accept. He exists. He does exist whether you like it or not. We can say Nature if you like that word, the Nature has created within us a built-in system. A built-in system which is a comforter, which is a curator. Which cures you, which redeems you, which takes you away from all the causes of the Unclear (). What is that system with in us we should try to do. Now, as the doctor has already told about the chakras, I will tell you about the force that resides within us which is called as the Kundalini. This is Unclear (coiled/coir) in three and half coils with in us in the triangular bone called as Sacrum. Now just see the word Sacrum. I went to Greece and ask them, why did you call this triangular bone as Sacrum? They said because it's a sacred bone. Why is a sacred? Because it is said that when you burn the body, this still remains. I said why? They couldn't answer it. It's the Kundalini. They knew that there is some force in it which was sacred, that's why they call it. You will be surprised in Greece they have done so much work that the word Athena is comes from, they said from the word Ath. Ath means what? They said in Sanskrit it means Primordial. And also, in their language it means Primordial. And what is the Athena - is the Primordial Mother. You will be surprised that when you see Athena herself, She, has a snake in her hand like this with chakras made. But they cannot relate to something spiritual. They cannot have that rapport with that spiritual realm because they don't have those people. They have lost all that knowledge that they had from some Indians which said that put a proper symbol of Athena. The symbol is perfect. Even, if you go to Unclear (Persepolis) where they have made a temple of her. Then they have there a beautiful with a child God sitting there – Shri Ganesha, and the steps are, they said are three and half. Means three are complete and half is short. And they said if this is in circular, its in a circular way put it. It's a circle. But the circle covers the whole world. Just now you cannot see the moment of the angel but it is calculated in such a way that it can cover the whole world. They cannot relate though they have these things with them, the past has given this, they cannot relate it to Kundalini. Now, we are going through them, so how are you going to related to anything that we have here. Now, this Kundalini is a living force. Is a living force, is the true desire – the 'Suddha icha', the pure desire within us. It's a living force which has to ultimately give us our second birth. The second birth has been described by all the saints but as we are so separated, there is no integration, saints do not have in the books of medicine. They have nothing to do with it. they are some another category saints are put there, doctors put there, psychologists put there, another one put there, we are also disintegrated that there is no combination made. Why not go to the saints and find out what they have to say about it? after all they also know a lot. The saints have told that this is the force which resides in the triangular bone, which rises through these six centers, the seventh one doesn't play the part, it is below the Kundalini, and comes out of this fontanelle bone area which is the soft bone and gives you realization. Clear. Now this has not happened to many, it has happened to very few. So, the people don't want to believe the saints, they do not want to accept that this is possible. Now, this Kundalini is your individual mother. Everyone has this Kundalini of their own is all your past written on it just like a tape recorder. When the Kundalini raises like a primule in a seed Unclear () it pierces through all these six chakras and then I hope the doctors wouldn't be shocked that the deities of these chakras are enlightened. Now we have one deity, we know that there are deities. We also talk about deities. In the house of a doctor, you will find a Ganapati kept they say namaste but that Ganapathi has something to do which our pelvic plexus, they will never try to relate. They will never try to relate. The whole body is integrated body and it is so complicated that you cannot just separate it with some physical being to the emotional being from other whatever his habits and things like that. I will give you a simple

example now. We had a person, very saintly person I should say because he came to Sahaja Yoga, and he was a great worshipper of Ganapathi. And he came to see me, he has a heritage also of Agnihotri they used to have three hundred Agnihotras and all that. He came to see me and said 'Mother I don't know I am suffering from prostate-gland'. I was myself amazed because it is controlled by Shri Ganesha the first center. Now how can he suffer from prostate gland? Now, see the doctors should see the subtler side of it. I said alright, doesn't matter. My prasada is some chana I gave. I gave some chana. Alright you have this chana. He started looking at these, I said why what's the matter? He said today is Shankashti, and I do not take chana. Now, can you believe it? this is adharm to do fasting on the day of the birth of Shri Ganapathi that is Shankashti. It is adharm. This is an insult because that is the day he is born, that is the day he is to be celebrated. That is the day you must have some sweets in the house, instead of that you are celebrating as if somebody is dead. To a mental mind it will not go into that. But will be surprised as I said alright, now this is the biggest mistake you have committed. Give up your upavas on the day he was born, take this chana. He ate it when he went back, his prostate was cured. Is a fact. You can find out. There are so many factually we have cured so many people which doctors have accepted, so many troubles we have cured. There is no doubt about it. But how I have worked it out by correcting the entire personality not one physical being that you cut the prostate, take it out finished and you are alright. Now, Mooladhara chakra which is the first chakra within us is a very very important center. But chakras are not the one on which we can jump and say we are beyond Unclear (cause) it is in the Kundalini. Kundalini is the center part. It is not attached to anything. But it gives light like you have seen a flame. Flame is not attached but it gives life. In the same way the Kundalini goes and she gives a light to these deities and the deities are enlightened, they start throwing their particular type, the peculiar type or we may call the very innocence in the case of Shri Ganesha, it starts Unclear (). Now, doctors will never believe that innocence anything has to do with the troubles of pelvic plexus. Nobody will believe. Now, when I went to America for the first time, I told them 'don't go into these Unclear () and nonsense, he is a rakshasa, he is going to finish you all. You don't know to what extent he has ruined you'. But they would not listen. They said, what's wrong? What's wrong? Now, they have got a disease. I told them you will get a disease which will be incurable. They have got a disease called Aids has come out of the same because they have lost their innocence. If you lose your innocence, you develop all these diseases of the pelvic plexuses. Left-hand side. All left-hand side diseases of the pelvic plexus you get when you have lost your innocence. You know all the diseases which we call as dirty diseases which we cannot curable are because of that. So, to go to the cause to the end of it where we land up is to see that Ganesha is being insulted. On the right-hand side of the Mooladhara, supposing a person is very over active, very futuristic, he has not time for his children, he has no time for his wife, he is all the time working very hard and he is all the time over activate his physical being or with his mental being, he will develop the trouble of the right like constipation and all other stuff. Austerities- Austerities of funny type that people have austere things, I have seen people doing all kinds of non-sensical austerities which are not required. Actually, God has made you to enjoy life. He has made you to suffer at all. He doesn't want you to suffer at all. On the contrary He has made everything so beautiful that you should enter into His Kingdom understanding how gracious He is. But we are the ones we make ourselves Unclear (suffering). For example, now people have a great sense that we must suffer to get to God. This is another non-sensical idea very prevalent with us. So, we say we must fast. I can understand somebody's fasting for the physical goodness. But not to the extent that everybody is trying to slim down to become an actress. Everybody is going too fast and spoiling their health. Now the fasting is not to be done for God at all. Its wrong. It is insulting to God. Why do you want to fast for God? Who has told you to fast? They might say particular bhakt has come and told me, particular pujari has told me. Now, what about him? Does he fast? He takes all the money from you, makes you fast. There is not need to fast at all for people who think that they have to reach God. You don't have to suffer. If you ask for suffering, you will get it. As it is in our country, we are dying of fasting. Aren't we? The Jews refused, I mean they denied Christ and say will not accept Christ because He says He has suffered for our sufferings and you need not do anymore sufferings. They said we don't want to accept this proposition we must suffer. Alright, you suffer. You have Hitler. Enjoy the suffering. We should be happy people, we should be joyous people, we should be festive, be thankful to God. Count your blessing every day. That's one of the ways to keep yourself very healthy and not to fast in the name of God, cut your hair in the name of God, put cold water on to it, do all kinds of non-sensical things in the name of God. Which God will be happy? If you want to make your mother unhappy, you say alright. I will fast today. So your mother is unhappy. She thinks this boy is angry with me, I don't know why he is not eating. And this what exactly we are doing even in our spiritual practices. So, those who indulge into spiritual practices in a wrong way, suffer from physical problems. Those who indulge too much into futuristic things like the people who are very futuristic. They are not bother about God; they are not bothered about religion. They have no time. They are very busy people. You can just see their faces as if an aero plane is passing before you. They have no time for anything. Such people suffer from so many diseases like heart attack. Now, heart attack can be of two types. One is to lethargic heart and another one is to

over active heart. The person who has an over activity, temperament. Especially in Delhi, everybody is busy persons. Very busy no time. I asked somebody, are you coming to the program? No mother I have no time. I have to do some files. Everybody is responsible as if next Shri Krishna there holding the Govardhan on their heads. Such people suffer, have to suffer from Unclear (heart) no doubt. Because what they are doing, they are going to imbalances, they are going too much to the right side. And they are forgetting what resides in their hearts – the Spirit. They have no time for their Spirit, Spirit disappears, they get heart attack. High blood pressure is also due to the same. Now you might say, that Mother high blood pressure comes because this and that and that. But basically, it comes when you have imbalances. Those people who are over active, think too much. Then what actually happens I will tell you. What actually happens that you have a center, what we will call as a aortic plexus as you know has the subtle center which look after a Swadhishtana chakra. The Swadhishtana chakra is converting your fat cells into such cells which will be used by your brain for your Unclear (). When you are thinking too much it is to be replaced and for that replacement the cells are created in the stomach and then they are transferred in the blood for the use of the brain. Now, you are thinking too much, the process is too much but this Swadhishtana chakra has to do other jobs also, is to look after the liver, look after the pancreas, look after your spleen, look after part of the uterus and intestines. So, neglecting all that, you are just thinking all the time. So, the first thing that will happen to you, you will have Unclear (), heart temperament, you will be very thin person, you will have a temperament then at the slightest you can be shoot off to the moon because you are thinking too much. The Swadhishtana is not giving any balances to the liver and the liver is heated up. The heat is not carried away and the heat is in the liver. When the heat is there, the person, such a person become very hot tempered. But then you develop cirrhosis of the Unclear (layer/liver) and all the troubles of the liver come out of that. But also there could be a lethargic liver which is the other side which I will tell you tomorrow. But today I am telling you about the over active people. Such liver patients have biliousness and they suffer from a very bad attention. Their attention is very bad. Now another thing we have done stupidly, I don't know from where it has come, I don't know, it has come to India also. That we have to use our eyes not for flirting. We have not to use them for sex activity. They are not for sex activity. I don't know from where this idea has come, that eye should be used for sex activity. So, the whole sex system is upset. Then your eyes are upset and you cannot keep your attention in level plus your liver is out and your attention is finished. Today only somebody come to see me an architect. I was trying to tell him something. He could not listen he could not hear me. It was nothing in his head. Nothing could go into his head because his attention was like this all the time. He was only known what he has to say. He was saying again and again and again and again. Unclear () stopped up. Then he realized that he is not listening to me. This is what happens to you when your attention goes like that. Now, when attention is lost, your attention is not there, you become like a mad man. It's a funny thing to talk to someone, you are talking to someone looking that side, looking that thing. Nothing is registered. One tenth of what you said doesn't, nothing is registered. Such a person cannot know anything what is happening. Now this Swadhishtana chakra when you fail it in the way that you are Unclear (always) thinking, you are flirting, you are using it for some another purpose. Then what happens, your liver goes out, your kidneys go out that's why high blood pressure, you get your pancreas out of gear so you get diabetes, then you get also spleen in to trouble. Spleen is the most dangerous thing when it is out of gear it troubles you much more. Because that is the one which regulates your timing. It is the time cube. Now, the people early in the morning will read a newspaper. As it is newspaper should not be read in the morning time. But such a shocking thing. They believe in giving a sensation you see and you are so much used to sensations that unless and until some sensational news you don't like it. So, they try to find out some sensations, and when you get the sensations, what happens that you get shocked. After all you are a human being. You are not a stone, that you won't be shocked. You are shocked. Then you have to take your food, go to your office in time. Now you start driving mad on the way maybe you are in a bus whatever you are, thinking now how will I reach the office, all the time you are hectic. That time may be you are eating breakfast on your way and thinking that I will finish the breakfast. Now, this is a very hectic way of life. When you are hectic, the spleen does not know how to react hectic activities and it starts becoming crazy does not know how to act and that's how the vulnerability for the blood cancer is set into your system in the spleen. So, we are in for blood cancer. Now whatever you may try for blood cancer, you do this, you do that, whatever you may try it will again settle. Because the machine that is set that way was subtle way. You may takeout the blood, put another blood, do what you like. Ultimately you will find it will again get it. So, you have not gone beyond the cause. The cause is hectic behavior. You cannot get over hectic behavior. Because you are used to it. From childhood you have been a hectic person. There are mothers who are so hectic, their children get blood cancer. Mothers who are very planning type, this should be like this, so cool, everything should be such that, they set themselves up as if they are going to shoot off to moon. Such a process of militarization or sort of a putting a human being into a mechanization and making into machine like things makes you so hectic. Because your body cannot take that nonsense. It cannot. It's a human body. Must understand it's a delicate human body created with love and affection and here you are making

it into a machinery. You cannot make a machine out of it. once you start to make a machine, body reacts. And as a reaction to that the spleen is vulnerable for your cancer and other diseases which can be very dangerous. So, when we do hectic activities, it happens. So, then we say let us go get up give up this habit of hectic nature. You cannot. Even if you want you cannot. You cannot do because by temperament you are like that. I have seen people who once see at the airport they go off their head. If they are carrying some luggage with them, they forget it, they don't know what. And they can notice also when they go to the airport, or to any busy place to the station or any place that you catch a place, they go off their head. The reason is the mind is not set that way. You cannot change it. you cannot change that mind. By whatever thing you try, today you will say alright no hecticness, slowly slowly I will sit down have my food, let my wife fan me with that rhythm I will eat. That's not possible. And you will see in modern times how to do it. It's true. You cannot. Now what to do at that time? You have to become the Spirit. If you become the Spirit, the nature of the Spirit is such that it is restful. You live with peace. Whatever may be the hectic activity outside, you are at peace with yourself. There is no problem about it. Like you are going same into the water, you see the waves you are frightened of it. The waves are rising and falling you see the waves you are frightened of it. For supposing you are in the boat, and you know that you are in the boat, then what happens, you enjoy those waves. You are no more hectic, you are not bothered, and you remain in that silent position and whatever may be the way you live, whatever may be the styles one has to adopt because of his circumstances in these modern times he is at peace with himself. That's how he can put down all these problems of hecticness of problems of imbalances within himself. The other thing happens is that a person who becomes realized first of all becomes nirvichara at this Agnya chakra means there is no thought. When there is no thought, there is no wasteful energy going out. Because those people who think, go on thinking like you see there is yarn and yarns of thinking going on the thought is all the time bothering you so much that this thought cannot be stopped. No doctor can stop the thought unless and they give some injection. Even then the thought is there. Even when you are sleeping your thought is there. tranquilizes the thought state. So what do you? At the time you have to become nirvichar. If I say you become nirvichar, you cannot. You cannot. So when you become nirvichar what happens to you that there is a thought from the future, thought from the past all these thoughts you are jumping on the cusp of the thoughts but what happens really to you is that in the center of the thought is the present where you just still yourself. There is no thought. No thought at all. When there is no thought, the wasteful energy of thinking goes away. So the stored energy of thinking is such a lot. That you don't have to worry. Whenever you want to think about something, you go into a dimension which no body has go. All the great artists, all the great creators have been realized souls. You name anyone of them, they have been all great realized souls. You can make them out by their vibrations. Like we can say the Michelangelo. Michelangelo was a realized soul. You can see from whatever he has created emits vibrations. Any great writer you tell me they were all realized souls who have given a substantial amount of reality to human beings. And these are the people who have felt the existence of the peace within themselves have lived with them gone thorough all kinds of bad experiences but have kept peace with themselves. That's why self-realization is very importantly for people who have to think and who have to plan. Now the planning you do is also a planning which is very defective as I told you yesterday. The futuristic people try to plan out too much do this and do that. That also is very responsible for sometimes bad health. Because you plan something. You plan that I will take this this this this this and do that. But it doesn't materialize. It doesn't materialize. It just you feel frustrated with it. Because it does not materialize because you plan it at a time where you are not integrated with the whole. You are planning on your own on a very particular area which doesn't cover the whole. Once you plan the whole thing, in such a way that you know the plan of the Divine then its much easier. I will give you my won example: I never plan it. I never plan. There is no planning needed for me at all. Because I know what is the plan is. Like yesterday they wanted me to go to Jaipur and they said 'Mother we want to go to Jaipur'. So, they were trying here there there there and they said no, there is no plane ticket, there is no this ticket. They came to me and they told me. I said alright doesn't matter. Next moment we phoned we received that they are already booked. Now how it is worked out? You go beyond thought. You go beyond the realm of cause. What was the cause? Was congestion this that, you just go beyond that it works out. But it is not easy to understand with your mental activity. You cannot. Because mental activity is limited. I am talking of the unlimited. The unlimited is so tremendous, it is so effective that to go beyond the cause is the only way you can master the whole thing. Otherwise, you cannot. You try anything else, any other method or any theory it will not work out. And you can go there. I will give you another simple example: there was a Sahaja yogini and she was going in a very busy auto bar means a very big road which was carrying big lorries and big vehicles and she lost her control over the brake or something. And she got very much worried because from all the sides the cars were coming and she knew within few minutes she will be finished and there was another one with her. She just closed her eyes she said, 'Mother, its finished now you look after'. And when she opened her eyes, she saw her car going to the side of the road and there it was standing. She was surprised you see; the brake was alright. Now you won't believe this. It is not to be believed because with this brain it is not

possible. You have to see yourself these things this Dr. Warren dint tell you what happened with him also. On the matter also you can go beyond cause. Because the matter is controlled by something. If you become That, if you become the Divine, then you control the matter, you do control but you do not do chamatkaras (magic) and all that. That non sense you don't do. But you see it working out this way like when Dr. Warren got his realization, he was surprised that such a great thing has come that we should give realization to people and he was very enthusiastic. When he went to back to Australia, he found that he had very little petrol in the car. He said alright doesn't matter will drive the car. Twenty-one days there was strike and twenty-one days is a record. You can see find out. He visited places, went around, he talked to people and when he went to the gas station, they said it's all full. Now, you may say how can it be? It is miraculous. God is miraculous. Divinity is miraculous. Because it cannot conceive, this brain cannot conceive. Doesn't mean that there is no miracle I have got. It is so miraculous that if you start seeing these miracles you will be amazed. That's why Krishna has said 'Yoga kshema vahamyam' – first you get yoga then I will look after you. How he manages? Because you go beyond cause. You just go beyond cause. Now, it has appeared in London papers about one of the miracles that Sahaja Yoga has done that there was a meeting in Unclear () I was speaking. And it was about 8'O clock, the meeting started at 7'O clock like this. I mean lots of people for that meeting and one boy fell down from a bridge about eighteen, nineteen feet down below. Absolutely down, which is motor bike. And the people saw him falling down. They sent for an ambulance, the ambulance came in, but this is not the boy walking up nicely? They were quite surprised. When he came, in the ambulance they asked him how is it you are walking? Nothing is wrong with you? No no, I am alright. I am cured. Is it cured? Who cured you? He said, I will tell in the hospital. The police had come and everything was there and he gave a statement that I cured by an Indian lady who wears a white saree and has a white Mercedes. Actually, they said, there was no Mercedes, there was no Indian lady nothing. He is just telling you something. But doctors were amazed. Because nothing was broken, there was no blood nothing. There were surprised. So, it appeared in the newspapers. Later on, when he saw my photograph, he said this is the lady who did it. but at that time, I was speaking so many is a witness. Then they asked him what did you say? He said, I just said 'Holy Mother, please help me'. That's all he said. He said, I just said Holy Mother please., It is in the newspaper. Of course, the newspapers abroad are not so funny as they are here. Here the newspaper people neither here nor there. either they are modern nor they are ancient. I don't k now where they are hanging. I don't know what they are looking for. The people there are have printed all this in the newspaper and they said that this was a miracle. We did not Unclear (). Another example is there was a lady, she was suffering from a disease where she would not get out of her house at any cost. She was so frightened, she would just sit in one room, and would go to the bath room, stay there, eat her food. She didn't go out for days together. Everybody was surprised that this lady, what's the matter with her that she cannot be cured. Doctors came give her tranquilizers this that whatever could lay their hands on to, they tried. And it was surprising that she would not Unclear (). So, the newspaper people just came to test me. and there's lady who cannot come to your program can you help her? I said really? I can. But can you get her photograph? So, they showed me the photograph. I said alright. its alright. you go home. They went home. And then, I told then leave her alone for eight days. But they were mischievous so they went to see her. Next day she had gone out on the woods for a walk with her husband. And it's all in the newspaper. And they said the guru that fulfilled her promise you see. And the one who had not done for years, I don't it now. What did I do? I did nothing. I looked at her photograph that's all I can tell you. I did nto do anything whatsoever. But I stand at a point which is beyond the cause. If you go beyond the cause, you will also find the same thing working out as we say 'Yoga keshama vahamyaham' what Krishna has said is true. But first take your yoga. Once you take your yoga, your health improves, your material being improves, everything improves. But if you are an intellectual filled with these mental projections you cannot reach there. Try to understand this is beyond your mental activity. Beyond your emotional activity. Now Bhakti, they go on bhakti bhakti bhakti they say Mother, nothing happens to us. This is nothing but an emotional projection where personnel things, o I am at the feet of the Lord, I am praying to him this that. Whatever you have heard about Christ, about the saints, about Gnyaneswara, or anyone is a fact. There is not miracle about it. Because the realm where they stand sounds miraculous to us. Because it is beyond our mind. It is beyond the limited human mind. So, let us not just get into that arrogance and that kind of an ego which denies such the reality who's the loser? Who is the loser? Those who are enjoying that? Or those who are not enjoying? Who is the loser? The one is not enjoying the bliss is the loser. So, let us enter in to that Uncelar (). I can tell you thousand and one things how one can cure diseases. One can cure cancer. One can do that. For that you can read some books we have. You can yourself practice it once you get your vibrations, you will know this. But the main thing about the matter is that you must get the integrated idea about your own being that it's a integrated thing and whole integrated being reacts to something that is foreign, which is imbalance, which is not Dharma. And when it reacts with that, you get into trouble. Some might say we are so dharmic. That's your self-certificate. Some person may look to be a person who is an atheist but may be a very dharmic one. And a person who believes in God and goes to temple everyday may not be. So, the imbalances that has

created within us with our mental projections or through our emotional projections, are to be brought to the center. That's it. once you bring to the center, the chakras are like this, if you take them to the left and the right, they get just disturbed or sometimes dislocated and you have no relationship with the whole. That's how you become malignant. But when the chakras are brought in the center by your dharmic behavior then the kundalini easily passes through, and you get your realization. But now, today the situation is such that you really not even have time as it is. When you put your hands towards me it can work out. the charkas can be brought like that. And then the Kundalini will raise. You need not bother about putting your Dhrama right first and then your Kundalini will raise. Your Kundalini will raise in any case. And it will help you in any case. This is what we have to understand that we have to go beyond the cause. And all the cause are controlled and cured, redeemed, comforted by the Divine. So, whether you have faith in Divine or not it works. It is there. And so many things you can start explaining when you will get into that realm which is your own. Which is there with you is within you which you should take it. As a Mother, what I feel is a concern why not people open their eyes. This is way are there Unclear () their ego, with their particular ideas are there. why not they open out a little more and get the fragrance that is within us, within them. This is what is my concern is and that's why I am requesting you as a Mother that please open our mind, open our mind to this thing. Whatever saints has said is true. Whatever incarnations have said is absolutely the truth. Just you have to receive it and get into it. Don't get unnecessarily wasting your time into some nonsensical comments and some useless babbling. That is the worst thing that you can do to yourself. Be kind to yourself. Be nice to yourself. Respect yourself. You are a human being on this Earth, especially on this country, which is such a blessed country. And then now at this time be nice to yourself. This is the swarth, so arth – to the one which gives you the meaning of Unclear (Swaroop) is swarth. Our saints also ver very clever. They said get the swarth. Swarth means swa the Artha of Unclear (Swaroop). So, why not get to It and have it and enjoy it? For a mother it is just you see when the child said no no she just puts a little bit in the mouth see, then the child seems alright. So, let us not be that kind of children, let us be open minded and get into yourself. It is beyond the cause and the effect. Which Confucius has written which so many Chinese philosophers has described, Lao Tsu had said it, t hen many people up to hundred years we had in England a great poet William Blake who has talked about it, I mean there have been so many people talked about it. Mohammad Sahab has talked about it, Nanak Sahab has talked about it, Kabeera just now has talked about everything. You heard the song that Kabeera has sung is nothing but Sahaj – spontaneous system of awakening our Kundalini and taking you beyond the realm of cause. I hope it will work out again today and that will settle down with yourself, with your peace and bliss which is your own nature. May God bless you.

A simple thing has to be done. Just again cause and effect. I just gave a bandhan it worked. Just the same. Just now before you. But one person can't do it. Many have to get into it to have a collective effect of that kind. Many people have to do it. Is a collective happening. It's not individual. One person sitting on the Himalayas cannot work it out. If anyone could have done it, I would have done it myself. I cannot. It is to be channelized through many people. And if many people come around and work it out together in a collective way, then it works out. Because I have seen people who get realization and they never appear in the center and after ten years they meet me that I am in a Sahaj bhav. I said what is this Sahaj bhav? You must come to the collective then you will have the effects of it and understand and you will also support the whole collective working of the mechanism. It is a collective working. It's not one individualistic. So, it's no use giving realization to person who is hanging somewhere in the far fest places. But it's a lamp or you can call a huge big beacon that is to be lit by many flames. And all these flames must work out together. Then it works out. And there Unclear () I find people with ego fail a lot. Because they think they are big position people, they are rich people or they have this and that and they do not know how to cope with the other ordinary people. This is one thing I must say that in the Islam if you see, even if you are a king or an ordinary person Namaz time everybody on the same level. In the same way, in the realm of God, you are all same. God doesn't understand money, position and all those things. But he understands how much Divine you are. That's what one has to understand that it works out in a collective way and not in individual methods. So, if you start working it out in individual methods and say 'Mother it did not work out', I am not responsible for that and then I should not be charged. But if you come to our center, and we workout collectively you will be amazed how things will work out all your problems will sorted out in not time. Because you will go beyond the cause and effect. At this time when we are talking of science and so meticulously describing A B C D that is the time to talk about abstract of this kind would rather very much of a venture. But it's a fact. And this is the only time when one can talk about it and this is the when you can get it also. So, I better do it whether you like it or not so at least you won't say that I dint tell you.

Now, only thing you have to do it to put both hands towards me like this. Before that, take out your shoes because we have to use the Mother Earth. Both the feet on the Mother Earth, separated. Already most of you are beyond thoughts. You are beyond

thoughts. Takeout your shoes and you must know that also it has an effect on your eyes so please takeout your spectacles, if you have anything heavy in the neck or any malas given by gurus and all that please remove it. Better keep this little lose so your attention is not diverted to that. Now, with a very open mind one should sit down that whatever is the reality, I want to see that. And not to feel guilty as I told you yesterday that I have done this wrong, that wrong because once you know that you are going beyond cause and all these problems also will vanish. So, just do not have these ideas, I have committed this mistake, I should not have done that or I am guilty about this. So please remove the guilt from your mind. If any little guilt is there, just remove it and start with the clean plate. With all respect and love about yourself. Now, you have to use the left side which is the desire power as the hand towards me and the right-hand as the action - 'Kirya sahakti'. And when you use this right-hand, I will tell you how to use it and how to raise your own Kundalini. You are doing it to your self and it is very simple to do it.

First you have to put it on the heart and then you have to put it on the upper part of the stomach, the lower part of the stomach and then you have to go back same way and then here on the shoulder and this corner and then you have to put it on your head here - forehead and then at the back and then your palm on this fontanelle bone area or the 'Talu' and move it clockwise. Is very simple, which will take hardly six, seven minutes to do it. But please be attentive and don't open your eyes. Its and antaryoga which works within yourself. And as Dr. Warren has said that the whole thing takes place. But after that you must respect it. You must respect your realization. Must work it out and you must develop it. Those who have been yesterday here will find that it will improve. But gong home then you don't think about it. Because you will lose your vibrations again. So, please try not to think about it. It is the realm which is beyond thinking. So, now without feeling guilty, without having any such depressive thoughts, you have to be very Prasanna Chitt – that is pleasantly sitting, waiting to get this great experience of your spirit. Prasanna Chitt. Not to be smiling, not to be doing any acting like that but inside you should be prasann. That today after so many births you are entering into the kingdom of God. Which is your right to enter. But today it is going to materialize actualized. Thank you very much.

Now put your attention. If possible, in this area but (Shri Mataji addressing to the audience: please sit down. Please sit down)

Put your attention in this area (fontanelle bone) and don't turn your eyes towards it. But just close your eyes and just put attention there means you just watch there. But don't turn your eyes or concentrate nothing. Just in a very mild manner you can just look at it. That's all. Now with the right-hand, I will tell you that you have to put the right-hand to your heart. This is very important. Yesterday there was such a catch on the heart you can't imaging. My heart finger was really, I was thinking some people are about to have a heart attack or like that. Its horrible. So, please be careful on this point. Put our right-hand on the heart. Not in the center but on the heart and press a little bit right-hand. This is very important because this is the seat of the Spirit. This is the seat of the Spirit. And now, placing this hand on the heart close your eyes and you have to ask me a question which is a fundamental question 'Mother, am I the Spirit?' ask this question three times. 'Mother am I the Spirit?' no, in your heart. Need not loudly also. Need not ask loudly. 'Mother, am I the Spirit?' just put it to your heart. First let us do this. Important. Close your eyes. Don't open your eyes at any cost. Don't open your eyes. Please don't open your eyes. Because Kundalini won't raise. I tell you. 'Mother am I the Spirit?' ask the question. Right-hand on the heart.

Hindi: Right-hand apne hruday pe rakhe. Left-hand hamare ore. Jise ki icha hamare andar hai. Hum apna atma sakshatkar chahte hai. Ab teen bar ye saval pochiye.

Please ask this question three times. With all sincerity 'Mother, am I the Spirit?'. We have to be sincere to ourselves. Ask this question 'Mother, am I the Spirit?' without doubting yourself or doubting me or anyone just ask the simple question. Now, it follows when you say, you are the Spirit or you as such a question. You have to ask another question by putting your right-hand on the upper part of the abdomen which is the Swadhishtan chakra. Which is the guru principle here. Right-hand on the left-hand side of the upper part of the abdomen.

{Hindi}

This center is the guru principle. Because you are the spirit, you become your own guru. That doesn't mean that you show disrespect to any sadgurus. Means that we ask them to give that principle of guru within ourselves. Just say 'Mother, am I my

own master?' 'Mother, am I my own guru?' ask this question three times.

{Hindi}

Please keep your right-hand on the lower part of your abdomen, on the left-hand side.

{Hindi}

You have to say here that 'Mother, give me pure knowledge'. Pure knowledge is the knowledge of the Divine power that you have to know. You have to be deft in it and that deftness is what we call is the Yoga which means 'Kushalata-Yukti' 'aisee jugatti karo' we have said it many a times poetri bhee, aisee jugatti karo. Yukti means the deftness to play, to enjoy to maneuver this power which is Divine. So, you have to ask for it because I cannot cross your freedom. So, you have to say 'Mother, please may I have the Shuddh Vidya?'. Now this is the point when you ask initiation of the Kundalini takes place. The Kundalini starts moving. So, please say it 'Mother, please, May I have the Shuddh Vidya'. Whatever the saints have said which described as you have seen Kabirdas today was saying that this is what happens the AshtAsht kamal opens out and this happens whatever they have described, they are not telling us lies. Whatever they had said is today going to happen a mass. Whatever they were, they were truth. So, we have to understand that the Shuddh Vidya we haven't got so far, so we have to ask for it in all humility. Six times.

Now, please raise your right-hand to that point where you had the guru principle. Now the Kundalini had started moving. At the guru principle now, you assume the power of the Kundalini by which you should have the full confidence in yourself to say that 'Mother, I am my own master'. With the blessings of the great sadgurus you have to say 'I am now my own Guru'. Because your Guru tatva is being enlightened. Your Guru tatva is being enlightened. Before that the guru has no meaning. Even the sadgurus do not know who is a guru. Though they have described, everything is told still we do not know that. So now, at this point you say 'Mother, I am my own guru'

{Hindi}

Please put your right-hand on the left-hand side of the angel which is made by the neck and a shoulder and press it hard. Now, this is the one a very bad center which is caught up very much with people. Because conditioning is such that they all the time try to find faults with them. Tomorrow I am going to tell you about this center when it is caught up, how the troubles are caused to you. But just now, please put your hand there and press it hard. Which is very badly off, I will tell you which is very badly off. Now this is the center which is blocked when you have a feeling of guilt for anything. So, please tell yourself or tell your mother that 'Maa, I am not guilty'. Please say it sixteen times.

Please keep your right-hand on your forehead in such a way that you can press it from both the sides. At this time, at this point, at this chakra you have to say 'Mother, I forgive everyone' please say it that I forgive everyone from your heart. Please say that I forgive everyone without thinking that is difficult. Actually, you don't do anything but mainly when you do not forgive others then what you do is to play into the hands of others. Say it from your heart. Now, put the right-hand on the back of your head. At the optic-lobe area.

{Hindi}

Please keep this hand on the fontanelle bone area where you had a soft-bone as a child. And put your palm on that place. Please put your hand on this area and press it hard and move it clock-wise and you have to say here that 'Mother, I want my realization, please give me my realization' because I cannot force it on you, you have to ask for it in your own freedom. If you don't ask it, just I cannot work it out. So, just put your hand here and move it. or you can put your fingers if you cannot free Unclear (strap) area. Put your fingers and just move it seven times. Seven times you have to say that.

(realization part - Hindi)

1985-0214, Public Program Day 3

View [online](#).

14 February 1985

Public Program

New Delhi (India)

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

1985-02-14 Public Program in Delhi: Pingala Nadi and the Power of Action, Delhi

1985-0215, We have to talk about the darkness which is within us

View [online](#).

15 February 1985

We Have To Talk About The Darkness Which Is Within Us

Public Program

New Delhi (India)

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

[Part 1- Introduction by Dr. Talwar]

In my Introduction, first I have to introduce myself. My name is Dr. Talwar. I am an obstetrician gynecologist, a practitioner in the field of modern medicine, who thought no end of his own intelligence because I have studied a subject which most of you in this hall have not have the privilege to do so. Carrying this as my base I always thought I was the last one not only in the field of my own subject but anything which is called as intelligent talk. As time passed, and as I grew, I found, that the seeking within, was something different than just feeling important, feeling intelligent, and making the others all the time trying to make them understand that I am intelligent. What I am sharing with you, I am sure each one of us has experiences of similar nature. The more highly educated we are, the more we are caught in this particular chakra. I am talking of a chakra which is, well not exactly the chakra which Shri Mataji talks about. But one of them as Mataji says the Agnya Chakra. She will talk to you about it. I am not competent to do so. But as time went and as moving from one to the other school of teaching, I found, that what I sought and that was peace of mind and joy within, I was seeking at the wrong end. I used to tell my patients that everything living on this earth moves and waves. I did not know the word vibration Shri Mataji. I heard the word, but I did not know the meaning of it. But this was inside me which said that anything which moves, moves and waves. Only I did not know which direction the waves move, and the net result was that when it moved in opposite directions, there was a tremendous upheaval and that upheaval landed me either in over excitement or in a depression. And the net result was hovering from one to the other school of teaching, I came to a state where I was so totally imbalanced that I started falling sick. A doctor, falling sick which most of the people often say O you are a doctor how can you fall sick? Well, there you are, we do and the type of sickness I am talking about is the most dangerous form because physical ailments to a certain extent we can get eviliaratioin by symptomatic treatments. Mental also you can get it to a certain extent. But when it is a combination of physical, mental, emotional as well as spiritual then we have to have somebody to help us. And lo and behold God gave us Shri Mataji and by her efforts and by her enlightenment we have before us a chart which is there, which looks very simple, which is very simple. But we doctors have made it very complicated. The scientific approach of Sahaja yoga, the manner in which Shri Mataji has so clearly identified the sympathetic and the parasympathetic, the manner in which the primordial energy flows within us about which medical science knows pretty little even up to date. I must say we who are sitting in this hall, we are blessed that we have the opportunity to listen and also to gain what is been given to us if only we were to let ourselves loose, if only we were not looking for causes of every effect, if only we were to have a pure desire even for a short period of time to know that each one of us can get realization of the most important thing for which every religion, every scripture is trying to put before us that "I am the Aatma". Everybody leads us to it, whereas here Shri Mataji teaches us, first realize yourself, the rest will all follow. With these few words in all humility Shri Mataji, may I request you to please address us. (Audience clap)

Part 3 -Talk - Short English, then Hindi Talk

(Shri Mataji starts her speech)

I bow to all the seekers of truth. Today I am specially thankful to Dr. Talwar and his Mrs. because he is in a way relative to me and all my relations though they all believed that I was a personification of love and affection, good character, and all that goes with the saint and though my husband always calls me an 'Awlia' all my family people whether they are from my mother's side or from my husband's side or from my father's side all of them knew that I was an exceptional relation, that I had tremendous love for them, affection for them, and they were all very much attached to me. But still I found all of them had a barrier to become

ardent Sahaja yogis. Surprisingly it happened that first time Dr. Talwar who is a relation of mine has broken this barrier which gives me lot of hope for my all-other relations who are quite a lot of them that they will follow suit and will try to come to Sahaja yoga. Normally if it's a fake man who is making a big money out of public and making a big name out of it and using the reputation for the betterment of his relations, I have seen that people stick on to such an organization very easily. Always you will find all the relations gathered together, somebody's nephew, somebody's brother-in law, somebody's somebody gathered together along that guru. But I had another fortune that my relations did take realization, no doubt. They believed in it, but they would not come out as Sahaja yogis, regular sahaja yogis, persistently following the growth of Sahaja yoga. So, I am extremely thankful to him and his wife for this gracious understanding of Sahaja yoga because he is a great seeker and he felt that if the solution has to come then we should forget all these barriers and jump into that which is such a great task. I cannot do it all alone. If I could have done it, I would have done it. But I cannot. You are the channels, you are on the stage, it has to be worked out on you. So, what can I do alone? And this is what he has felt, and he has come to my assistance in his grace. I am very thankful to him.

Now today as I told you, the topic on which normally I avoid to talk because it's not a very good topic to talk but it is better that people should be made aware of it. I didn't want to talk about it for three years when I started my work. Even when I went to America, I didn't want to talk about it though all the saints, all great incarnations have said something about it. But I wanted to avoid it because I thought I might be able to save people without talking about it, but it is not. We have to talk about the darkness which is within us, and we are not aware of it. The right sided people are easily seen. They are futuristic, they are aggressive, they aggress others. The extreme example of that was Hitler. Hitler was the one who dominated by his ego, the people put ideas into them that you are a special race chosen by God and people accepted it. Not only accepted him but they accepted the same kind of attitude that he had, and he tried to dominate people, killed them with all kinds of atrocious, horrible, horronous things. Now today we have to understand something else which is responsible for another type of aggression towards yourself, not towards others but towards yourself.

[Hindi to English translation]

Today I will talk a little in Hindi also, like yesterday I spoke in Hindi the whole time, people understood that there are more Sanskrit words in my language, sorry for that. I know little bit of Urdu language also. I shall try that whenever I use some Hindi difficult word, then along with that some Urdu language should also be used. So that people understand this language. Although I do not consider any language, which humans can't understand. The language which can be understood by all human beings, can be public. Even if any language is fine for a particular literature, but the language which is apt for the whole society, that only should be used.

What I want to talk to you today, if it was possible, I would have postponed this conversation. It needs to be talked about. Without that it would not work out. So kindly forgive me that I am talking to you about it. I want that you get introduced to it. We know it by these two names, ADI DAIVIK and ADI BHOUTIK. Now there are no words for these in Urdu language because it is not used there. But we can say Adi Daivik is that which we call as RIGHT SIDED. When man becomes too much right sided, when he becomes too much aggressive or when he also thinks in the matter of religion that I should get this power, I should get that power, I should get such power by which what is deep under the earth, or where are the secret things, where is the secret wealth hidden, this type of things, a person who tries a lot, on him its effect comes. We call this Aadi Daivik. It is in the right side; it is at that place which is built in beyond Pingla Nadi. It is called as supraconscious area. This supra conscious area resides inside all of us. When man becomes aggressive like this, then those people who have died carrying their aspirations, ambitions, there can be many scientists like this, there can be architects, there can be doctors, there are many people who have died with such desires to make gold from mercury. Those who have such neurotic desires, such beings when die in the world and their aggression has not been completed, then they live in this area of ours which is beyond supraconscious, near it that collective supraconscious exists, which we can call as collective supraconscious or you can call as collective future where all those people who believe in future, those who kept fighting with future, those who won the world on the basis of future, all such people exist here. As many such creatures were there, as many such birds were there, as many such types of forests were there or you can say this type of leaves were there, flowers were there, which used to aggress others, attack on others, all of them exist here. All exist inside us. This place is built inside us. By going into the supraconscious area you can know such things as when you take

something called LFT, then this effect comes on you and you can see that, you will see many colors. This all is supraconscious. Many people suddenly see cross somewhere. Somewhere someone sees the light. Seeing something somewhere like this, means you are not there and such people then doing like this also come to know that who are going to come now, I have a hunch that this sir is going to come, it also happens to such men that yes, I know what they are saying there, I know them. These people in Marathi language are called as 'Mann Kavde'. Perhaps there will be some word in Hindi also for those who sitting here can tell what is happening there, what is happening there. Now knowing this how will one know God?

God's place is here in super consciousness. We have to go here, and we go in right side and think we have understood a lot. In this case there are some tantrikas who are right sided. As you go to them, they would tell you that you have come for which job. Whatever future of yours is in your mind, that all future they will tell. But the other side is even more dangerous than this. Right side is there because it made a man like Hitler and he was helped by such people who were very ambitious, they came to his help. They caught these people and put such a trap on their intellect that they could not see that these are human beings, and we too are human beings. By killing them in gas chamber can we be saved? This also is a part of us. But some such trap spread at that time who should be called as dead people, those who are dead big ambitious people they all helped that time. And even today such people have opened their centers everywhere. Like some big doctors died, whose, some discovery remained uncompleted, like in London, there is an institution of Dr. LAN, he died, he is not there himself. His institution was formed after him. The reason was, they tell clearly, they do not lie but in our country they do not tell clearly. He said when he died, after that there was a soldier who was in Vietnam. He was fighting somewhere; he possessed him and told the soldier that I am entering into you. You go and tell my son this thing that I have come inside you and there are many people like doctors etc., who will help in this, and you open such an institution. So, he fled from there to London. After reaching London he told him that your father has come inside me. He said how should I believe? He said I tell you some secrets, he told me that you dig in this particular place of yours, money is kept there. And he told me that whatever secret things he had told you, that all he shared with me, let me tell you. When he told these things to him, he was surprised. He said fine let's start this.

I know it in this way because a lady came to me. And as soon as she came, her body was trembling. I said what is this. Don't you have any power in you? What's the matter? You seem to be very healthy, and you have no power, what is the matter. So started saying that though Mother, once my health went very bad, so you must have heard the name of Dr. Lan, I wrote a letter to him, then he told me that you wait on such a date at 5 o'clock, we will make you feel good. And from 5 o'clock again that lady felt very strongly that as if in her body too much heat has come. And her whole body started trembling and after that she said that my health got little better. It lasted for a year, till two years I remained in good health. And after that slowly I noticed that even my nerves got loose like this that I had no strength in my body. If someone touches me, then I scream, if someone speaks, then I scream, like this I got troubled. She had come to me like this. Although I had never heard the name, but then I heard the names of many such people who do operation, and its blood does not come out. They are all ghosts. One should stay away from these ghosts. You must be healed in your own power. Not in the power of others. Your own power lies within you that can make you feel well. When you are on the power of others, then you come down on the Adi Daivik power.

Now the other side, which is what we call the left side, which is handled by the Ida Nadi (left channel). It is our emotions giving, emotional one who we can say that of feelings, say that of emotions or the feelings of your heart, by which you feel, it is that. When this Nadi is very much in action then you must have heard that those who are 'tamasic' in nature are inundated by it, they get influenced by it. Such people are like that if any wrong thing will be there, they will ruin their life by making it very big. For example, there is a woman, and she is married, and she is in love with one man or something like this. Now she spoils her life for him. And for that, she roams around as she is in great sadness and you must have read many such poems, read ghazals (type of song) which make everyone miserable. And human like that also. Perhaps human want that other should cry, and we laugh or something else. These kind of crying talks or crying things, all these come out from where your Ida Nadi is running. To make others cry, telling others that God I am sitting in separation, I am dying, I am licentious, this all is left sided devotion. From this only devotion rises. But that devotion should be reverence. That which Shri Krishna has said that there should be Ananya Bhakti (exclusive devotion) He said whatever you want to give, you give me, but do Ananya Bhakti. Ananya Bhakti (exclusive devotion) means that when the other is not there. When you become one with him, then do Bhakti. He said it clearly, but no one knows this word that what this Ananya bhakti is. When Ananya bhakti will be there then only real devotion would be there. And unless this Ananya bhakti takes place, this devotion has no meaning. And this is the thing that people just keep singing that God, when will

we meet you? And for that they will continue to cry or beat their head, or starve, they will stand on one leg, it is not necessary to do all these. There is no need. It is a matter of giving sorrow to God that you are beating your head unnecessarily. You must have heard that there are many people who do mourn. I have once seen such a terrible thing in Multan that seeing it, it feels on my body, don't know how, that someone is hitting me only with a whip. But all this brain hoarding, has come in such a way that a person thinks that howsoever we suffer, the better it is. This all is your left sided devotion. This is not faith. Faith is where there is no darkness, where you have known, where you have experienced. At that time, what devotion is there that is called as faith, and if not there, you call it as superstition. Belief is also the same where you believe by taking experience. But without experience, having faith in anything, there is a word for that, which is superstition. Like in English language it is called as blind faith. One is faith, one is blind faith, if these were not two things then two words would not have come. And that's why because when a man goes to this left side, he gets a lot of fun in torturing himself. The one who is right sided hurts others. So, he doesn't even understand that what problem is in this. And the one who is left sided, he only persecutes himself and maybe he likes that, don't know why? He keeps harassing himself, will cry, will be sad and he feels good in being in sorrow only. This vengeful tendency which is inside us has grown so much that sometimes I do not understand that when the Sushumna Nadi which is there between these two, will be alright. On one side there are people who do not believe in God at all. There is no such thing as God, we have nothing to do with it. Yes, yes, it is fine, he must be there, he must be sitting somewhere. And there are others who believe that as long as they do not bow their heads in front of each Pandit ji (priest in temple), this is forbidden to bow this head. Whoever this head is, this one is not made to bow before each one, so that you go and put your head in front of everyone. Here are the powers of Ekadash Rudra (eleven destructive powers). These ekadash rudras, when it prepares for our destruction in us, then the diseases like cancer etc. start from the Ekadash Rudra. This head cannot bow down before anyone. Yes, you should bow down only in front of that who is incarnation, and you should not do it in front of anyone and that's why many people have said that if you don't bow down your head then it is better. This habit to bow down head in front of everyone, is very wrong. That's I tell you that you don't bow down before me also till the time you don't know me, till you have not taken anything from me, till you have not received from me, you do not bow down before me also. This habit of bowing down our head, which is ingrained in us, with this we become left sided and three hundred years of slavery that weigh on our heads, also made us very left sided. Because of slavery we have got used to live like slaves. If we do not know how to speak English language properly, then we think that a big crime has been done, and if we do not know how to speak Hindi properly, then we do not feel any shame in it. There are many people who say that Hindi language should not be there. Even people who speak Hindi language are not able to speak Hindi properly ever. One gentleman was giving a lot of statement for Hindi and while speaking Hindi, he was saying 'ambiguity' in place of 'clarity'. If we take meaning of clarity as ambiguity, then it would be reverse. This kind of slavery that has come in we people has made us left sided. In everything we are doing like slaves. There is no openness in us that makes us think that there is something beyond this also. If now any pandit ji comes, or any Guru Ji comes wearing saintly clothes, then we bow down in their feet. Who is this man, from where did he come? If you find out, it is possible he might be a thief who came out from jail or a wicked one, don't know from where he has come, who is sitting wearing saintly clothes. We should give up this habit of ours to bow down our heads to saintly clothes. Because a person who is wearing saintly clothes, what he has to do with we, the house holders? If you read Sanskrit, then Sita ji has written a whole chapter in Valmiki's Ramayana that a person who is a hermit has no right to cross the threshold of any householder. Neither does he has any right to come into any town. He should live out of the town. And we tend to get away like this with any person who is wearing saintly clothes. Here to run our house, to run the household, all this work itself is a big yajna. Being married and keeping your children in righteousness, this itself is a big yajna. And the hard-earned money that we earn, is it for these people who don't work hard and misbehave, and we give them all our money. I have already told you that Sahaja Yoga is for connecting the society. You will be surprised that if anyone comes wearing saintly clothes, then I am not able to give him realization, can't give, because it is a lie, it is a lie that you are wearing saintly clothes. If you are a hermit, then you must take renunciation from within. You have known that King Janaka was called as 'videhi' and that is why Sita ji was also called 'vaidehi'. The person who is a hermit, he is detached from within. Did Guru Nanak sahib not marry? Did Tukaram not marry? All those who lived above forty years, had married. But those who died very early did not marry, and for some reason they did not marry. There was Buddha, Budha who when left his wife, that time he used to think, at that time he used to think that by leaving the wife and renouncing the world and taking renunciation, he would find God. He did not understand at that time that it is not necessary. But when he found God, he was just lying under a tree, found it spontaneously.

A question was asked that what effect does Sahaja Yoga has on everyday life. The biggest thing about Sahaja Yoga is that it is

for everyday life. This is for all your activities. Sahaja Yoga is for all kinds of work of yours. Due to this, what you call, you become dynamic instantaneously. Sahaja Yoga is not for such people who have run away from the world, who ran away leaving his wife. It is such that the mutual love between husband wife, devotion, respect and understanding for parents in children, respect towards elders, the thing that establishes all this is Sahaja Yoga. Where these things are not established, I do not consider that as Sahaja. Yes, it is possible that one or two men come in, who just to trouble do that sort of work which is against Sahaja. But they are not Sahaja Yogis. Those who are Sahaja Yogis should get married well and settle down in the good household and should live in the sunny place where people come, their arrival is there. Even here also, all those who know about Lakshmi ji, that a person is called 'Lakshmi pati' whose heart is like a woman, like a mother and who has money. That money is like that that whosoever comes, even if a bumble bee comes who is so prickly animal, it is given a place in this house. Here our people's houses should be like this form of 'Lakshmi pati' This is the idea of Sahaja Yoga. Not that, that break house, do divorce, run away from here to there and divorce four men and divorce four women and all others go to orphanage and pass away old age. This type of system is not accepted by Sahaja Yoga, and it does not happen because when Sahaja Yoga is awakened, then the true nature of what is real love comes out. Because the main thread of this is the love of God and would God want husband wife to be separated, that they fight among themselves and trouble the children, or the children disturb the parents? This is what their kinship is, it is not made by us. We believe in all the kinship that has been created by God. But marriage is collective, is an event, is a collective event, in that collective phenomenon man finds it. When everyone said that marriage is taking place, marriage is for the sake of every one's joy. Just now we told you that we have married hundred and eight people in Sahaja Yoga by taking them in a forest. And all the marriages took place with great beauty, in that there is no dowry of one penny, nothing, and in this way, marriage took place. It should be thought that anything in which there is pain, there is trouble, there is problem, it is not Sahaja. This man takes on himself. He wears it. He makes it. That thing should collapse on its own. If it collapses, then you should believe that you are a Sahaja Yogi. And this does happen, this thing is made, but first we should remember that we will neither stay in left nor stay in the right, we will stand in the middle way. When people talk about love, they understand only this type of love that I love my son. In our country it is a big disease. Son means he becomes God. If a boy is born, for him even if our country is sold, no damage is there, but the boy is everything. To give your life for boy and to give your life for the girl. To give dowry for girl. Do this for a girl, even if we die with hunger. This is also left sided thing. This is absolutely left sided thing. And here these days children are getting spoiled because of this reason. A man should not rob himself so much for anything. We should think that we are the men of God. God has created us. These children are also given by him. But when you get married in Sahaja Yoga, then it is surprising that till today I have not seen that one who has got married in Sahaja yoga have any fault in them or any fault in their house. From their abdomen, from the abdomen of such mothers, great saints have been born. From childhood, they are realized children. They know about kundalini since childhood. Since childhood they know to give realization to you.

Such big souls are ready to come in this world and we are looking for such homes wherein human is influenced by self-realization, he is engrossed in self-realization, only then such children will be born. Else which child is going to be born to such fighting people? In England you know that nowadays there is a minus of population of English people. It is bound to happen where children are killed. Where two children are killed in England in a week, parents, so which children will be born in such a place? Where children do not get love, children do not get good education, in such a place only devil can be born. And we spoil the children who are born to us here in such a way by loving them, by doing ours, yours, that those children are also not any normal children. They are very selfish, of very narrow vision, narrow minded and to all of them feel that they are the king of everyone. This is the real state, the reality is that children should be kept where they are. You are just a trust for them, to takes care of them. Not that you spoil them, or you trouble them. Those people who talk about love like this, nowadays there is more talk of love and love is nowhere. If you look in London, you will see everyone misbehaving on the way, as if there is great love. And asked where they are going, they said they are going for divorce case. The path is taken for divorce case and on the way, they are misbehaving. Where it started getting more demonstrated, consider it to be a scam. Because if the man will have confidence inside, if he will have full faith, then even his wife stays anywhere, husband stays anywhere, he remains relaxed in full faith that yes, it is there. And where it is the turbulence case, there only you assume that it is shown as a big show. Everyone is shown that yes see how much I love my husband and love my wife. And now making excuse of this love, what all things you are doing, is not needed at all. It is so artificial and so engraved thing that just let the marriage pass for two or four days, then the fight starts. Is there any meaning of such love? And when such women who cry that my husband did this to me, my husband came home late, my husband, they all become left sided. And men also who cry for their women like this they also become left

sided. But men are of different nature. They are always intent on beating women. Those who do not respect women cannot be Sahaja Yogis. 'Yatra narya pujiyante tatra ramante devta' (Sanskrit language words which mean where women are respected, there only resides God) but woman should also be respectable. It is not that she should be worshiped, but she herself should be revered. This is a chortle (laugh) of Sahaja Yoga. Now see here that when you go in left side, then you keep drifting in it. One sir, very sad, very sad, what happened I asked? He said he was feeling very upset. I asked what happened? He started telling, that my son asked me that papa, buy a scooter for me. I could not buy. So, I said, what happened? You should tell your son that my salary is so much, I cannot buy. What is there to be so sad in that. Sir started saying that, if possible, by me, I would give whole world to my children. I said very nice, what to say about you? What is your child, is he God? Who had told you to give him the whole world? Does the world belongs to your father that you are giving him the whole world? It is very difficult to remove all these misunderstandings from the minds of Indians. For their children or for their relatives also, then more imbalances come from that. For example, if my mother is there, then for her, if my father is there then for him, for this and for that. You are living for yourself in selfishness, but not for God. In charity you are living for your own self. In that you will never face such a state that you would have to feel guilty. You live in your magnificence. If anybody is there, let him be in his place. You should live in your dignity, that I am sitting in the kingdom of God, it is alright. Those who come to my court, who come in the kingdom of God, those only are my relatives. Once somebody came and told Lord Jesus that your sisters and brothers have come outside. Jesus Christ said that who is my brother and who is my sister? Asked question. Now this can be said only by those who are in that state. Who are my brothers? Who are my sisters? This means that only those who are sitting with me in the court of God, they only are my brothers, they only are my sisters, they only are my relatives and the rest, what is the relationship with them? They are selfish people who are forcing relationship. As long as you serve their purpose, till then they are yours. As long as your children know that you have some money with you, till then they are yours otherwise they are not yours. In this way you should understand about love also completely. We are great lovers. Many people tell me that Mother we went to the ashram and people lovingly talked to us. I said Alright. Just look at your condition, what it is? You have been caught up by ghosts. Your condition is bad. You reached there and you started talking nonsense there. So, there is no need to love the ghosts. They do not get better without scolding them. Scold them and then they get alright. Yes, but the one who is real, have all the love for him. In fact, anyone who scolds them, he also scolds in love. Give the example of Jesus Christ also that who forgave them while he had been crucified on the cross. He showered so much love on those people that God they don't know what they are doing. Forgive them. The same Jesus Christ once took a hunter in his hand, all those people who were selling things near the temple, he started beating them by taking a hunter in hand. And many a times I also feel the same when I see people setting up a market outside temples and mosques. And in temple they sell such things, for example if you go to the temple of Hanuman ji, there the same garland you buy, and offer is sold again. That time I feel like taking a hunter and hit everyone nicely so that their health gets better, but those who are devotees think that they should touch the feet of the necklace seller also, then a stone appeared and then I should touch its feet also, then somewhere else something is there, there too I should touch feet, let me give two rupees there too, let me give four rupees there also, let me give five rupees there also. He doesn't even think. There is darkness ahead of him. He is groping in the darkness. He is enjoying in this only. He thinks that I am absorbed in faith. This is not faith. This is blind faith. Such left sided people who go beyond the Ida Nadi, in whom there is more happening of these things, let me tell you about what their condition is. Like now HARE RAMA, HARE KRISHNA people are there. These people roam in our OXFORD STREET putting a small pony- tail on head which are sold in their market. They don't know how to wear a DHOTI (an Indian dress for lower body for men). They take a DHOLAK (a percussion instrument) in hand and dance and their dhoti falls. Those ladies are so foolish. And if you ask them, what are you doing? Why are you doing like this? You are spoiling the name of Krishna, then those keep doing Hare Rama Hare Krishna, they will not listen. They are not ready to listen. Their mind tells only one thing, they will say Hare Rama Hare Krishna. Whenever two or four people out of them came to Sahaja Yoga, it was observed that they got cancer and died. Then they say that if there is a place of Shri Krishna in throat then how it happened to us? What are you doing? With him you are doing atrocities. Did Krishna ever do like this that you go in the way where everyone would laugh at you, and you put these pony-tails on your head and do hypocrisy. People do many such hypocrisies. And behind that pretense, sometimes there is also the truth that they come and believe that this is right thing. But to understand any wrong thing as right and go after it, ruining your life, is absolutely vengeful nature. It is certain among vengeful people that they are not aggressive. They do not scream, do not shout. Speech is sweet, they look sweet, and from their conversation it seems that the poor are sad, but why celebrate sorrow? Once Surdas ji (a saint) reached a great man called Vallabh Vallabhacharya, and there he started saying something, then he was very surprised. He said why talk rubbish? what is the need to grumble? When God is an embodiment of joy, about whom I will tell tomorrow. When he is the one who is going to give every happiness and he wants you to take happiness, then why are you

celebrating sorrow? And such sorrowful people when they cross their boundaries, go into left side, then they go in collective dormant consciousness which you can call as collective subconscious. This is another thing that is very scary. This only is called ghost. Now doctors call it Protein 58 and Protein 52 because they find a hitch in saying ghost. I think they themselves will also be ghosts, that's why they find a hitch. Otherwise, they call it Protein 52 Protein 58. They say we have this Protein made inside us in that place which is made inside us since our creation. Means what has been made in all the past, in the past, in that area these proteins are like this that they attack, then only cancer is set in. If vulnerability to cancer is there, then it remains. But many diseases that are there, they are because from there, from that area these things that come and hit. Means that it is a clear thing that this is a ghost or not? Ever since creation. Ever since our creation the place that has been created inside us. Which place is this they don't know? Then cancer sets in. So those people who walk with such heads bowed, such people will get the disease of cancer first. This affects the vengeful people first. First, the person who runs a lot, does a lot of hard work, and runs too much on his sympathetic nervous system, he becomes vulnerable. Means such arrangements are made for him. And whenever he bows his head in front of such a wrong person, suppose it is Politician, special politician people have this specialty that they will run, they will do this, do that, after this they will see that there is a man in the position, they bow head in front of him, gone! Such a man makes his preparations that he bowed his head in this way in front of anyone and if there is a ghost inside him then he will definitely be caught. He will have cancer disease. This working of sympathetic nervous system, it goes on inside us because when any emergency comes, then we use sympathetic nervous system. For example, if we have to run, then at the time of running our heart will run very fast, our heart will start beating loudly, that means if we want, we can increase our heartbeat. This happens with sympathetic nervous system. But the moment it comes on its own right path, it is automatically balanced. With what it happens? It is from parasympathetic and when we people tend to go to sympathetic too much then if our left and right side is like this and in the middle, if there is Sushumna Nadi (central channel), and if left and right are like this, then it shakes and if it is shaken then our connection which is with the whole, the connection which is with our brain, is broken, then we call it as malignancy. Means you are your own rider, your own rider, what we call as arbitrary or we call it 'on your own', this is malignancy, like this when you become, then. But for it to happen, for it to happen, is also a must that some or the other such Protein rides on your scalp. As soon as these two personalities come in us, this disease comes in us. If you take this disease, then its only cure is that the ghost which is inside you, should be taken out first. Ghost, this thing exists. This doesn't mean you should be afraid of it. This doesn't mean you can't win it. This doesn't mean it will destroy you. You can ride on it yourself. When it affects inside you, then many types of diseases come in you. As much as virus infection is there, it is dead vegetation of that time, that vegetation, there used to be such vegetation earlier which used to eat other plants, called as Parasites. When such vegetation died and, in its evolution, they went out from the process of evolution, even now such vegetation which whenever inside us, exist in the area which is created inside us. And if it comes, and when it affects us, then we get virus infection.

[PART -3 Talk Continued - Hindi to English translation]

This doesn't mean you can't win it. This doesn't mean it will destroy you. You can ride on it yourself. When it affects inside you, then many types of diseases come in you. As much as virus infection is there, it is dead vegetation of that time, that vegetation, there used to be such vegetation earlier which used to eat other plants, called as Parasites. When such vegetation died and, in its evolution, they went out from the process of evolution, even now such vegetation which whenever inside us, exist in the area which is created inside us. And if it comes, and when it affects us, then we get virus infection. Having any medicine will not help. Although the doctors give antibiotics, give all the worldly diseases, keep giving injections, even though they would have given nothing else in it, but only distilled water. But they would be insisting that yes, yes, take injection in this, take injection. No injection etc. can work in that. That is obstacle, the obstacle of the ghost. They are only a kind of ghosts, but what should be the treatment at that time, Sahaja Yoga. In Sahaja Yoga, as soon as you come across such a disease, its treatment is very easy treatment, the virus will be destroyed as soon that treatment is taken. How to remove that obstacle, you must learn this only, this only is pure knowledge. But Mother why you talk of ghost, you can't put force on me like this. What I want to tell you, I am your mother and I want to tell you the whole thing. You should not go near these tantrikas. And to bow head in front of these wrong people, even there is no need to bow your head in front of these pandas by going to temples and you should not bow down your head in front of anyone. Anybody puts vermilion on your Agnya chakra or puts Kumkum, you immediately put your head forward. Put one cap on head and put hand here. Is this head has been made for this that whosoever wishes keeps rotating your Agnya chakra. And such people instill ghosts that once if you have been to temple, then you will be standing. You will go there every Tuesday. Not only this, even if there is a queue of five miles, you will still go there. But, if anyone says in Sahaja Yoga, meditate

for 10 minutes, then that they will not do. That becomes a take around. Other rounds start. Again, that thing is there that we didn't go, this work did not happen, did not do this. Then there, we didn't go to the temple, we didn't do the aarti, we didn't go to the church, we didn't go to the gurudwara, we didn't do this. Everything is inside us. There is God within us only. First get that. Then you would know what a wonderful thing you are and where you are throwing your pride. First till you have not found yourself, then in doing all this either you will go to left or you will go to the right. First burn the light within yourself. Then you would know that you are going towards the light or going towards the darkness. First burn the light. Everyone has said that burn the light within yourself. Tell me great men who have not said this? Today I am saying the same thing that first burn the light inside yourself, otherwise this left side movement is very dangerous. Then if you agree to these ghosts, they fill your mind with many evils. Do like this, do like that, encourage fights. If there is one ghost is in the house, then that will not gel with anyone. Whatever evils are there here, are due to tobacco also. A man who lies, with tobacco I have seen man lies. In Maharashtra tobacco was not a thing at all during the time of Shivaji Maharaj. And no fight happened. Everyone lived well and loved each other. It is heard that a man named Kabji Kaloosha from U.P. went to his son. He had taken first plant of tobacco. He planted tobacco there and people started eating it. Man starts speaking lies as soon as he eats tobacco. Because his left Vishuddhi gets caught up. Chakras get caught up. Some ghosts sit here. Tobacco is a ghost, it is demonic. God has kept it alive till now so that if by chance any such thing comes in the tree then with the water of tobacco, it dies. One ghost is killed by another ghost. That's why it is still alive. But he never said that you should eat. In the time of Muslims, when Mohammad Saheb was there, then tobacco was not there else he would have told not to eat tobacco. Not to drink tobacco. But when Nanak sahib came who was the same real form. He saw that everyone has started doing this also now. Muslim people think that because Mohammed Sahib did not tell, although they will not drink liquor, but there is no harm in taking tobacco. So, he came, said leave it, now you have taken out new thing, now don't even take tobacco. Those people did not tell for your evil, told you not to harass you, but told to save you. When it has come out that eating tobacco causes cancer, then it is coming in people's mind what they had said that tobacco should not be taken. But I will not say that you do not smoke cigarettes. Our method is something else. I will never say that you don't drink. But after Sahaja Yoga you will not drink. Once come in our street, then we will see how you smoke cigarette. This is the mother's way. When you will be realized you will not smoke cigarettes at all. You will not like this, you will have no desire of it and if you drink then the condition will get worse while coughing. The next day you will pick up all the cigarette and throw it away. So how will cancer happen? Sahaja Yoga is such a thing that religion instills in you. I do not say that you don't drink alcohol. I don't say, but everybody quits alcohol automatically, everybody quits on their own. I do not say because the disciples of those who said, they drink in such a way that I do not understand what they told these people, they probably drink so much double, double, just to climb on them. Forgive me, I live in LONDON. It is surprising to me that Muslims and Sikhs have the most bars here. There is one thing in English civilization that no one ever builds a bar inside the house. For that you need to go to the pub. But if you go to the house of any Muslim or any Sikh, then, he will show you with pride, see Sir, how my pub is, all the things are made in it. I am surprised the things that they refused to do those only things they do. Like to Hindus they told there is only one God residing in everyone, there only they created castes. And by creating caste, you are Brahmin, you are shudra, all these things of the whole world are made, which again is another Tamasic, a great loss also. There are only three castes in this world, Tamasik, Rajsik and Saatvik. Apart from these, there is no caste. Fourteen thousand years ago there has been Makandeya Swami. He has written that "Ya Devi Sarv bhuteshu jati rupen Sansthita"(Sanskrit language words which mean the goddess who resides in all beings in the form of caste), These only are the three castes of the Goddess, which are of Mahakali, Mahalakshmi, Mahasaraswati. Apart from these three castes, there is no other fourth caste. One is there which is also beyond the caste, which we call as yogi men, whom we call as saints, whom we call as benevolent. Those who are for God, they have no caste. But many people will stand up to quarrel over it. I heard that some Shankaracharya clashed that sir this is the right of all brahmins. Who is a brahmin? The one who has known braham, is brahmin, otherwise I do not know any brahmin. The one who has known braham is considered. He has to be considered but the one who has not known if he puts a tag of being brahmin on him then it is a false thing. It is not true. You cannot become a brahmin by taking a certificate on you. And in the Gita, this cannot happen. This thing cannot be written in the Gita that it is the right of Brahmins only because the one who wrote the Gita is the illegitimate child of a Dhimarni (fisher woman) called Vyasa. This is also a good lesson God arranged there that he got it written by Vyasa only so that people don't follow such a false thing. Who was Valmiki? Was he a brahmin? He became a brahmin. Who was Vyasa? He was not a brahmin. He became a brahmin. The one who has known Brahman is a brahmin. And by creating this type of caste system, we are conducting elections also amongst ourselves based on this nowadays. Ramdas Swami himself was a Brahmin. He told Shivaji that "Maratha te tuka me vala" (Marathi language words) By Maratha he meant the one who has known God is Maratha. I say how many such Marathi people are there who have known the God Almighty. "Maratha te tuka me vala" he himself was

Maratha. And those who are Kshatriyas they also call themselves Marathas. But one Kshatriya who calls himself Marathi, how much they know God? For whom he said let me meet such people who are like that people, such daring, such brave, who love their inner religion and find their own religion. At that time those who were Mavre (Marathi language word) people who absolutely whom we say that the people who were Kundi, then they considered as Maratha and Shivaji himself at the time when his coronation was taking place, then these brahmins raised the issue that how will his coronation take place? He is 'kundi' by caste and now all the people who are sitting on the kingdom, are all these of Brahmin caste? and brahmins have no right to sit on the state. If it is seen in that way, that Brahmins cannot rule, only Kshatriyas can do this, then how is this going on? We do not understand this wonder that at that time leave Shivaji Maharaj, they were after Mahatma Gandhi. Taking Mahatma Gandhi to Nasik, it was said that you do atonement here because you have come back from England and now these pandits of Nasik have no atonement when they sit and drink the alcohol coming from England. Even he was made to bow down. I was with Mahatma ji. I jokingly said one day that why you went to Nasik and did atonement. He started saying, if I didn't do it, they would have killed me with a bullet, and even after atonement he was killed with a bullet only. By making such a caste system, one caste high, one caste low, women are low, and men are high, such discrimination is inauspicious in reality. Tukaram has said that to differentiate is inauspicious, it is inauspicious. This is not auspicious and that is why our country has come in such a low condition today that we have made thousands of arrangements for killing each other. Someone is making another meeting and if there is someone else then he is making the meeting. You are all human beings, man made by God, find him. What happiness did you get by making a difference amongst yourselves? Now we have another very strong custom here that we belong to this caste like it is a custom in we Kayasthas (a Hindu caste) or understand that you have some other caste among Brahmins, we will marry in the same caste only and nowhere else. Why? Will marry in the same caste. And tomorrow if that girl is left alone by someone, then would your caste stand for her or for you? Why will they marry there? Tomorrow if some high-handedness or atrocity happens with you, then which caste has ever stood with you? Why are you carrying on this caste system? This caste is a big lie, this is not your caste. You have only three castes. And the fourth one when you come in that, then it is not thought of. This is a universal religion. When you have become a yogi, you have entered in Vishwa dharma and this Vishwa dharma itself is the need of the hour. This Vishwa dharma is the essence of all the elements, the essence of all the religions. You don't know that all the great people who have been here, all the incarnations who have been here, who became saints, these all are relations to each other. Jesus Christ had said that those who are not against me are with me. Who are they? Christians should go and ask who are they? All these are relatives to each other. He did not talk about this kinship because people will start doubting again. All are related to each other. If you say who was Mohammad Saheb, then he was the same King Janaka who was father of Sita ji, and he only was Nanak Sahib. And the Nanaki (name of shri Nanak ji's sister) of Nanak Sahib was Sita ji only. If I tell you further, you people will be surprised. This is all kinship, and we can prove this kinship to you. Because what is true, then at that time Chaitanya or vibrations will flow in you. The time when you will ask, is this true, then Chaitanya or vibrations would start flowing from inside you, then you will understand that this is true. Truth and lie, you can put it to this one condition only where Chaitanya flows in your hand. Before that there are only two types of truth and lie. One, you take a lie as the truth or either do not understand the truth and the lie. Only the one who is Saatvik can understand slowly, but till you do not become a yogi fully, only that who has become yogi can understand surely, absolutely that this is the only truth. And the one who is not a yogi cannot know. How much he says that this is the only truth, that can come out truth by coincidence, can come out to be untruth as well. But what is the truth you can only know through consciousness. Now someone said that there is a Swayambhu (a form that comes out of earth itself) here, here is Swayambhu of Shri Ganesh. How did you know that this is a swayambhu. Someone said it, you then accepted it. Who said? Some great saints must have said that this is Swayambhu. Some sage must have said. The svayambhu itself means that the one which has come out of this earth element. Many people did not talk about this, they talked of formless only because as soon as you talk about any one deity, of deva, then people start worshipping this only. For example, if you talk about flowers, then people started following flowers, then people thought not to talk of flowers, but talk of honey. Talk about honey that you have to take honey. Those who talked about honey, that matter also remained like this. Those who talked about flowers, that matter about flowers also remained like that. Then what should be done? You should be a honeybee. Unless you are a honeybee, you cannot drink that honey. You need to change. Your transformation has to take place, your second birth has to take place. As long as you do not become that you cannot get that honey. You cannot find the honey hidden in these words. You are just singing that only, speaking, reading, but you are not getting that honey. To get this honey, you must be what is called as honeybee. In our country there is so much of vengefulness, so much filled that there is no end to it. And the only best way to get out of this vengefulness is that first you forget everything, whatever your conditioning has been, whatever has been inculcated in you, those sacraments which have been filled in you, forget that for a minute and first burn the light within you and see that out

of these which are good sacraments, and which are bad sacraments. This evil Freud took advantage of this only that people sanctified everyone because there was one more dirty thing people did, that they started Catholicism, made nuns in it, made this, made that, forced Ram, Ram, not to get married, walk around wearing such strange clothes, in its reaction, this Freud sir got seated there. He said that all this is conditioning, leave it, leave this conditioning, then what is left in you? You will remain ego. If this thing will not be there within you then the other thing is the ego. Either you would become egoistic, arrogant or you would be conditioned. Just like totally bowed man, who is saying let's move like bull, in that way you people are roaming round and round. How to take out of it. When you become free then this bull is left. When mechanism of your self will be awakened then only you will get it. This only has been said by all saints and sages, they have always said this, and they also said that this work is going to be done in Kalyuga only, that is why the terrible Kalyuga has come and that is why so many people today are in search of God. Did we find so many people before? Everyone was adamant on killing the saints. Everyone was cheated, harassed and did nothing else. They were not accepted as long as they were alive. When they died, then yes, surely make this, make that for them, make all the worldly things for them and have established religion. Do you know how much they troubled Dnyaneshwar ji? Those who harassed him, they only have made his temples today. And we once asked them to let us do the program here in your hall. They said no, how it can be done here? Here we dance only. You dance here then program will be done. I said the one who is sitting here, whose mannequin is here, did he use to dance? So, he started saying that he was the great man, and we do dance only. We don't meditate here. It is our condition today that we have accepted the perversion of religion in such a way that people are doubting whether it is religion or unrighteousness? Then if there is a religion, then no continuation of religion is visible. Amongst ourselves there is no love, no joy, no glee, nothing is there, what is this thing? This India's earth which is a great yoga land, in such a country, why is this outcry? Why this disaster? Because we didn't take the right way. By mistaking the wrong thing as right, we ruined our lives. This, this slavery should be broken once. This is real freedom. Leave this slavery and see what is the reality? What is reality? It's all our ghosts that have been dead, have caught us. A person came to me in Delhi. As soon as he came, he stood on his head, as if he started rotating in reverse side. I said I don't know what happened to him. He started all the experiments of Hatha yoga. I said his intestines have come out, stop this. He started saying that I can't stop it mother. All are doing this only in front of me. I said, what is this spectacle? Later when his treatment started then it was known that this person had gone to some battle, while returning from there, while returning from Pakistan, he went to some cremation ground of Hindus. There some hatha yogi caught him. Such was his condition that this poor man, blood used to come out of his mouth, there was trouble, but he kept on doing his hatha yoga only. Because of this hatha yoga, his life would have been lost. In the end, only his spirit saved him and today he is a very beautiful Sahaja Yogi. If human does any exaggeration, then it should be understood that some ghost is riding on us. Many of you are government servants. I don't say that government work should not be done. But the way you keep engaged like ghost, is not required. What welfare have you done even after doing so much? (Audience laugh) Not to look after your wife, not to see children, no concern, when you become old after earning so much, when the condition becomes bad, then you start administration in the house after retiring. And which welfare of the country have you done? You act like Girdhari ji, not taking a day off and running day and night like a mad man. There is no need of this. You must live in balance. The man who works like this becomes right sided. Absolutely. He becomes dry. Now in England, America there is not much work because laziness has come there in people. Lot of work has been done. Now all bridges have been made, this has been made, that has been made, now what to make? So there another disease started, that lets run. Once they start running, then they keep running for an hour. Whether its old men or young men, all are running like mad people. Initially I felt that there was an earthquake, that what had happened? Why are all running? So, they started saying that it is good to run, means what is actually called as escape. They are running from their life. Don't sit at home. They cannot stay at home. They used to work like you people in one time. Their father and grandfather used to do. Now they have sat on their skull. Those who had died are sitting on their skull. So now there is no work to do, so what to do now? Now what to do when ghost is mounted on their skull. So now the situation is that they cannot sit at home. As soon as Saturday, Sunday come, they take their car, and all people sit in the motor and go outside somewhere. There would never be a conversation with each other even for two minutes. They will not meet with love. They would not know what the problem is with another person. what is the trouble? what is it, there is no talk of well- being of each other. They just picked their motor and moved on. It should be called as escapism. The reason for that is that there are ghosts riding on their head, on their skull which had died, who made big bridges, made this. And what did they get after making. In the end they became hippie only. They have done so much of development. What is their condition, you come and see from inside? They look very good from outside. Every day they bring the third wife. There is no peace in the house. There is nothing called religion. No one has neither mother nor sister, and not even their manners. What to learn from them? What to know from them? what development have they done? They became donkeys, all are donkeys from here to there. You will not see any

American whose eyes are not like this. They cannot sit peacefully for a minute. We asked to meditate, I said stick glue to them, they cannot sit. (Laugh in the audience) There is nothing to learn from them. What do you do say foreign, foreign all the time? Learning from these useless people you will also go in their (word not clear) and I am telling you, you will also end up, where these people are lying in destruction. They made atom bomb. And now what they eat, everyone eats plastic. They bought an ice cream in America. So, I said that it is quite strange, there is no vibrations in ice cream. They started saying this is very much liked by people. One person told that, clay is mixed in it. I said yes now eat clay. You deserve that only. They eat hybrid food. They have become like hybrid. Drink hybrid's milk, I guarantee you, you will be out of your minds tomorrow. Do you know how hybrid cow is? Hybrid cow does not know that this is my child or other's child. In India if a child is born to a cow and if calf dies, then cow does not give milk. Her milk is stopped. They (hybrid ones) don't even know who is the child (calf)? if you try their poultry, look at some of their nature. In India if there is any hen and she has small chicks, if an eagle comes from above, she immediately takes its children close to her. It (hybrid one) does not care. Take as many as you wish, good that I get rid of my trouble. (Audience laugh) There for their children, they tell their daughters that you have not dated yet. You didn't find any boy. How long this trouble would remain on our heads. The same condition is for their sons that as soon as they turn eighteen, they leave. It's a matter of happiness. If you want to create your world like theirs, then go after these people. Now they are coming after you and you are going after them. Do you know how much spoilt the minds of their ladies are? They have absolutely spoilt minds. Our ladies should not learn anything from them. They are stupid, absolutely stupid women. And there is no love in their heart. Only money, money, money and they are so miserly people that they find it difficult even to give you a glass of water. If you want to have the same quality that these people are, then go after them. Which quality is there in them, tell me, that you say? They have violence in them. And the Indians who went there from here became worse than them. It is said that if you bring mangoes from Goa and plant them in Delhi, then it cannot be planted. The same condition is theirs (of Indians who went from here) All those who have been uprooted from here and went to foreign, they are all scrap. They are only after money. Even breathing you say, I met Gujratis (people living in Gujrat state of India are called Gujratis) who had been to America. They said that dollar is our god, dollar is our everything. Dallar, don't even know how to pronounce dollar (Audience laugh) Another lady I found, she started saying that my son went to Downtown and what happened then? He earns so many dollars from there. How smart is my son? I said he is very smart. Someone's value is just how much money you earn and how much more you save. These are our Indians, who have gone there and increased the pride of our country. Now what are you learning from them? Do the Americans know anything except violence? Every time they carry a gun in hand, hit this, hit that as if they have created the whole world. There is nothing to learn from them. And you people no more listen to them. These people have come and now spoilt our women here. Our women's mind has also been spoiled by this that now so many divorces are taking place in Delhi only. Earlier in our time no one even thought about divorce, so were we any bad? Did we not have freedom in our mind? We have won all these things coming from outside as if they are very happy creatures. Hey brother, if they have found any such happiness then surely follow them. But it's not there. They are very sad people. No one is unhappy than them. Why are you going with them in their trouble? That's why I request you with folded hands that you should stick to your culture. Self-realization is the biggest thing in our culture and to attain spirit is the biggest thing. Besides this, control over attention. Controlling attention is told that stop your attention not that your eyes are roving on everyone. If you are walking on the way, then you will keep looking at each thing. If you do not see one thing, then you will even break your neck by turning it, but you will continue to watch it. This is the condition of our people. To see every woman, to see every man, not to see children. Bow down, this is the culture of our country, that Lakshman ji never saw the head of his sister-in-law, saw only her feet. What has gone wrong with our eyes when we have been brought up in that culture? What has happened to our faces? There is no glow left, not like before. Until we do not establish our culture within us, we cannot be alright. The British uprooted, uprooted. We have also lived during that time of British. No one influenced us that time. When we got freedom, then only we became carefree. Before that we were very lawful. The people who were there at that time, they were there. Now such people are not even visible and should not even think of. But at least try to settle on your culture. In our culture each thing has a meaning. There is meaning of this bangle, there is the meaning of this mangal sutra (a necklace worn by only married ladies.) there is meaning of this bindi (round red dot put on forehead of Indian ladies) everything has a meaning, and every meaning has such a big grant, such a great gift it is. There are so many blessings that if you leave it, then disaster will take place. You should understand the meaning of everything that why it was made. What our elderly people made, what for they made it. But we have taken a lot of dirty things. This is a special thing. Like caste is there. This caste is not a thing of some many years ago. Since caste was created, they are stuck on caste only. Elections are fought on that. On caste they are fighting elections. Our washerman was very useless. He came and started telling me that you will have to cast a vote to me in the elections. I said has my brain gone off that I will give vote to you. The one who is standing apart from you, is a very great man. He

started telling, that you see that I will win the elections. I said how? He started saying that all the washermen are giving vote to me. So, I asked do all washermen only live here? He said washermen don't live here but all of them have said that they will get vote only for me from their masters whose clothes they wash. And he won the election. (Audience laugh) So this is our condition. This is our mental condition. Don't know who will win. Today the washerman has won, tomorrow the washerman's donkey can also win. (Audience laugh) And we people by and large call ourselves democratic and this and that. We are sold only for five rupees. This is our position, and we call ourselves democratic. What is the value of such vote which is sold in five rupees, and what is the value of such people who have won like this? Those people who sell their votes for five rupees and those who are standing today after having been elected from them, I do not consider that that they represent us. And what good can they do for us except that if they had spent ten lac rupees, they earned twenty lacs. If they spent five lacs they earned ten lacs, that's the direct calculation. We are doing this only and we will keep doing. After coming in Sahaja Yoga, you will find that no one can buy you with money. No one can buy. You have to become such a wonderful thing. When such dignity will be awakened in you, then see that the right people, yogis will rule in this world. This kingdom of God has to be built here. First it will be made in India, only then it can be made in another place. That's why I am bursting head in front of you. That it has to be made here first, not outside, I cannot make it. Because there they do not know a word of Ganpati (Lord Ganesha) How will I be able to make there? You people became little shaky. Please be stable again. The case would be resolved. If you want to change this country, you have to change yourself first. And the complete method to change is in Sahaja Yoga. Everyone is going to benefit from it. Today I have talked on vengeful. Tomorrow I will tell something very beautiful. Because what is the form of Sahasrara and spirit, where we have to go, what we have to achieve, which is our own kingdom, where we are going to sit, that thing I will tell you tomorrow. I came late today because I want that you people don't start with exact time. This is a very wrong thing. During meditation time does not work. After coming here, you should sit in meditation for a while. For some time when you are in meditative mood after that if the lecture starts that's the good thing. But when I came, I saw that there was only noise outside. Everyone was talking to each other. We have not come in a movie theatre. We have come in temple. After coming we should sit in meditation peacefully for a while. And after that then the lecture should be there. At once, exactly from time, is this a military that now I will do to you with exact time. In the kingdom of God time is not a thing, clock is not a thing. The thing is joy. When you are stunned with joy then the time stops. There where the time goes. But tomorrow when you people come then I would like to see that all are sitting in meditation peacefully. Sitting peacefully in silence. After such a state for some time the work gets done well. I have full hope that you people will help me this much. Today again we will use Sahaja Yoga a little. After that you go home and enjoy it peacefully without arguing about it. Tomorrow again I will tell you about the special topic. Tomorrow is the last day and tomorrow I will tell you about the last chakra which is Sahasrara. And I hope that after that you will be fully established in Sahaja Yoga and get awakened in this collective consciousness. By forgetting all your differences, forgetting all your conditioning, you establish your kingdom fully. Easy, it is very easy, and you all are ready. Many people got realization yesterday. But after going home, again there was an argument, there was discussion, and the vibrations were lost again because of that. Kundalini went back again. In the beginning, kundalini rises from the Brahm nadi (innermost channel) which is within us which is the subtlest channel. That's why it is necessary to keep a lot of watchfulness in the beginning, too much care should be taken so that the smallest subtle one that has risen within us, which can be understood as the energy of a hair which has risen and by uniting many of those, becomes like a rope, kundalini is within us in the similar way. Out of that, a very subtle comes up and pierces the brahm randhra (center most point on the head). But its other fibers should also rise up. But as soon as you went home, you started talking here and there, then she again went down. Vibrations were lost again. We should first get that thing. After receiving it, it should be cherished. For example, if there is a small, sprouted plant, then its seedling needs to be kept with lot of care. It needs to be kept with lot of effort. And with utmost love and devotion towards our own self, one should also think about self-realization that what a great thing we have got. And how do we lose it? Nothing is greater than this. The goal of life is to achieve this only. When this is the thing, then like if you have come to my lecture or you went to cinema, these two things should not be understood as one. So, after going home, without arguing on this, keep your attention here with contemplation, and sleep comfortably. That would be better. Yesterday many people got realization. But again, vibrations became less. I saw many who once got realization so became realized. Then no need to work hard. There are many such people. Especially in the villages such people are found who are stunned and you would be surprised that they progress so quickly. I was going in a bullock cart and a man was driving my cart. Because in the villages you cannot go by motor car sometimes, so I started talking to him, I felt that real form of saint Kabir is standing. I said how are you talking? How is a common, simple man doing such a talk? He started saying that mother, what am I talking? This is my soul that is saying everything. I did not understand that such a simple man to look at, and did all these people go to any university? Did they go to any college? Good that they didn't go, else It would have been

a disaster. In the same way, you all can gain knowledge in that unreachable. Everything is inside you. You know a very little part of yourself, a lot is contained within, is hidden, that all you need to achieve. As soon as you get that power, you will become something else. So, respect it. It is very much needed, much needed.

Now in this you know that the left hand is your power of desire. And right hand is the power of your action. So first keep both your hands in your lap like this. Take off the shoes. After taking off shoes keep both the feet parallel on the ground, keep both hands separately like this. Having complete faith towards yourself, that I am impure, I made this mistake, made that mistake, don't look all these. There is no need to add all this. And you are your alone. And this time no need to look at others that what others are doing. What is the opinion of others? Sit rightly because it doesn't happen and after that they write against me in the newspaper. There are such people also who come to meditation just to see who this is. Nothing will happen after going. Because when you have come to see me only, understanding me is not an easy thing. And then you issue is against me then what is the benefit. By doing this you do not do any welfare to anyone. Take your welfare first and then see the rest. At least one should take care of one's own wellbeing. So, keep both your hands towards me like this and keep both feet on the ground like this. This is such a thing that you did not know this knowledge before. But when you gain it, then you will come to know. Now the left hand, it has your will power, and the right hand is your action power. So, we will use right hand. Right hand we will keep on the heart first where there is the soul. I will be telling you again and again. Then after that keep right hand in the upper part of your stomach where there is the element of Guru. After that in the lower part of the stomach, where pure knowledge is there means the chakra which manifests the technique of God, the working system of God, the science of God. Then apart from that the Vishuddhi Chakra which is here on the shoulder. After that again here on the forehead. Then at the back of head. You can learn the names of all the chakras from the book. Today perhaps these people might give you the book and then in the last keep your hand on the head here on the palate where it was very soft in the childhood. Such a place is soft. Those, whose hand cannot reach there may keep their fingers there. But if you keep on palate, it will be good. It's this much only, nothing much trouble in that, you only raise your kundalini. So, keep left hand towards me.

Translation Version 2

I am talking about aadidaibic and aadibhautic. Aadidabic is right sided. These people become very aggressive. Even in the matter of religion he thinks of getting strength, power of this and that. Thinks I should have such power that I will know what is in the bottom of earth, or where is the secret things secret treasure kept. One tries to get strength like this, he gets the effect of it. It is far away from Pingala nadi a space that is called supraconscious area and everyone has this area. When a person becomes very aggressive like this then the person who died with ambition that can be a scientist, an architect, a doctor who died with the wishes like I will make gold from mercury. Due to distorted thoughts like this their aggression was not fulfilled that person come near the collective superconscious a space near the supraconscious in our brain, where all people who work for future and tried to work for it, such nastik agnostic people, birds or leaves of forests, flowers who try to dominate attack others they all come and remain inside us. you can reach this area of supraconscious inside us and know what LSD is, different colours of it, or some see cross, some see other things, like who is coming now to whom that person is saying so and so in another place etc. They know what is happening in other place sitting in one place. By knowing this how can you know about God.

Here we need to go to super consciousness, but we go to right side. If you go to right side they will tell you for which job one came, what is in his mind etc. For example Hitler, if you kill them in one chamber what to do. They are also our own part. When the dead person's ambition is not fulfilled the spirit of dead person enters in the mind of another living person and opens their Centers as he wished before death. Some Doctor also opened his laboratory. There was one Doctor in London Dr Lang he opened his institution after death. He entered in the mind of a soldier who was fighting in Vietnam and told him I am entering inside you, go to London and tell my son to open the institution where many Doctors will help. The soldier then went to London meet his son, told what his father has entered inside him and told his message.

The son said how can I believe you? He said I can tell you some secret thing like where the property is kept hidden in your area. He also told the secret things that occurred between father and son and what was said by the father. The son, surprised hearing this. One lady came to me who was trembling so much as if there was no strength in her. I asked her you look so healthy but you have no strength inside what is the matter? She said once I had bad health. You might have known the name of Dr Lang.

I had gone to him once. He told in such date I will come to you at 5 o'clock and treat you. He came in the exact time. I felt very hot inside I started trembling so much then my health was ok for a year, two years then slowly I started to feel so weak if someone will touch me I will scream. Though I had not heard his name. Then I also heard of the people whose operation was done but not a drop of blood came out. These are all works of spirits. You should not believe in spirit, but have faith in your own strength. The strength you have inside you will cure you. If you go to other's strength you will go to aadidaivic power.

There is another power that is Adivautic that is left sided Ida nadi which is related to our feelings, the emotions that you feel by heart. This nadi when becomes very active they will be influenced by tantrics. They make small things also very big. Suppose there is a married lady who feels in love with another man and spoils her life behind him. She roams around. Some people go on singing romantic tragedy songs poems and some people like that also. Such crying matter comes when the left nadi is involved. One tells God I am sitting for you, dying for you etc, I am sinner. All such thing is from left side. From this the bhakti starts. This bhakti is not real one.

Krishna said give whatever you like to give but it should be without any other. That means there should be unification with me. People keep fasting or standing on one foot to get God. There is no need to do such things, or biting the head unnecessarily. There are many people who are mourning for God. Some people think if we give trouble to yourself God will meet us. This is not true not shraddha, pure feelings. This is darkness, in English it is called blind faith. Faith is there when you get experience and you believe in it. If you believe without experience it is blind faith. That person who is left sided tortures himself, will cry and prove the sorrow. He may be happy in sharing sorrow. This is Tamasik attitude. When the Sushma nadi is ok some will not accept God. There are others who go and bow on others. The forehead is the place of Ekadash Rudra it should not be bowed down in front of anybody. This is such a power it is ready to destroy us then cancer like disease starts. I never used to bow my head in front of others. It should be bowed down in front of incarnation only. This habit of bowing in front of other is a very wrong habit, So I tell you do not bow down in front of me also until you get something from me. We go to left due to this, there are 360 talks of doing service to others due to which we go to left. We are habituated because of serving to others that we are like servant. If we don't know to speak English properly we feel like servant and if we do not know to speak Hindi properly we don't feel bad. Some people even say we don't need to learn Hindi language. Those whose language is Hindi they also do not speak properly. One gentleman who was speaking Hindi was saying unclear to the word clear. If you explain Hindi like this then we become like servant and we go to left. There is no openness in us. Now if some Pandit or a person with saffron dress come, people start bowing on them. That person may be some one who is coming after getting punishment from jail, can be a thief or a very bad person who just wore saffron coloured dress and came. The habit of bending head in front of saffron coloured dress should be stopped.

Because that one who wore such dress what business he has with householders? You might have read Ramayan where Sitaji had said that the sanyasi should not come to householder a whole chapter is written about this. She had said a Sanyasi has no right to come even to city. We see any person with saffron dress we are just ready to bow him. One side we married people have to run outhouse, rear children nicely so that they become a religious person. To be house holder as this itself is a great sacrifice a yagna. How can we give hard earned money to a person who does not work.

I told you before also. In Sahaja yoga is not in favour of sanyas the renunciation. If someone comes with saffron dress for self-realization we cannot give realization to him.

Because it is a lie to wear saffron dress. If you are a renounced from inside, there is no need to do all this.

Raja Janak is called Bideha and Sitaji is called Vaidehi. Nowadays renounced are false from inside. Did not Guru Nanak marry? Did not Tukaram marry? Those who are above 40 all got married. Someone didn't marry before. Buddha was married before he left home and wife. That time he thought he will meet God leaving wife and home. But when he got God he was just sitting laying down under the tree and got very easily. One question was asked what effects will be in the daily life of a Sahaja yogi. One thing daily life becomes very easy in your work and you become dynamic in work. Sahajyoga is not for a person who leaves world and

comes out. It is like this to have love affection respect in husband and wife and children respect their parents and elders. All these things are established in Sahaja yoga. Where these things are not there we do not consider it as Sahaja. Yes it can be that one or two person can be working against Sahaj. But he can't be Sahayogi. The good Sahaj yogi has to do marriage, establish a good household and family, remain in place others can come he also has to go to others place. Lakshmi pati is one who likes a woman a mother and the wealth can be used for all. Even a dumb person come he gets shelter and food, a person can come even in late dawn can get shelter. Our people's house should be like this. It is not in Sahaja yoga that you break house and go here and there, have 4 husband or wife, divorce and old people go to old age home to spend their life. Such administration is not accepted in Sahaja yoga neither it will be. This time Sahaj yoga has good name generally. It's good thread is God's love. Will the God want that there should be quarrels between husband and wife or with children, or trouble children or children trouble the parents. The relationship is not made by us but by God. The relationship made by God we accept. But marriage is a collective incident. When everybody sees it admires becomes happy. We celebrated 108 marriage in Sahaja now. All marriage was very good not a dowry of even single paisa.

In anything if there is trouble difficulty that is not Sahaj. This takes himself. We should remember we should be neither left or right but remain in middle path. When people are talking of love they understand such love like how to love. God knows. In this country people love boy. They give life to boy. But for girl they take life. To give dowry do this do that may remain them self in hunger. This is also left. Due to this love the children are spoiled. So much of attachment of man in any thing should not be there. God made us the children are also his. But in Sahaj yoga when you get married if there is no defect in the house the big saints take birth from such mother. From childhood they get through Sahaj yoga, their kundalini is raised. They know to give realization from childhood. We are in search of such house where human is influenced by self realization. Then only such children are borne other wise all fighter child will be borne. In England the population of English man is becoming minus. Where children are killed in a week 2 children killed which child will like to born? Where child do not get love good education only Devil's Rakchhaya will be borne. Our place also children are spoiled saying mine and yours like that children will not be normal ones. They are very narrow minded. People feel they are all selfish. The main thing is that child should be kept in such a way that they should be looked after well. They shouldn't be tortured. Now a days people talk of love but there's no love inside. You will see people doing bad thing on the street. If asked where are you going they say to do divorce case. Where ever there's more exhibition understand that there is no faith. If husband and wife has full faith let them stay any where, husband and wife remain happily. Where ever there is anything wrong quarrel show off there is only exhibition to show to all that I love my husband so much or wife so much and in the name of love you are doing the things in the world there's no need of it. After spending few days of marriage why they start to be away then there's no meaning of such love. Such women who cries and says my husband said so and so and came late such person is of left side. And men also who cries for his wife is of left side others are just ready to beat her. A man who does not honour women cannot be Sahayogi. Where ever the woman is worshipped the deities reside. But women also should be worshipable. Here you will see when a man turns to be left then they get spoiled. One man was very unhappy I asked why are you so unhappy he said because I could not buy a scooter which my son wanted. I asked why should you be unhappy for this when your income is not so much. He said if I could I would buy everything for my child. Similarly they say for father mother etc and for him for him like this goes on. You are not living for yourself. You remain nicely, you are in the abode of God stay nicely. Whoever comes to you treat them nicely. Once someone said to Isha Masiha your brother and sister has come. He asked who is my brother who is my sister? To Sahaja yogi like this you should be like Isha. Means Isha was saying who ever is in God's place he is my brother and my sister. They are my relatives. Others are selfish peoples who relate till you do something for them, they are yours, till you have money with you. Once one person said Mother I went to ashram people did not talk with love. I said look at your status. You are attacked by. Spirit your condition is not good will they love the spirit who is with you. You started to talk non sense there, to talk to spirit is of no use.. spirit needs to be removed but the effect is 32.57.

Isha said God forgive them but same Isha took hunter in hand and started beating them when they were doing wrong things. Around the temple they were selling things. Many times I also feel same when I see people around the temple, around mosque selling the things once offered already. You see in front of Hanumanaji they are selling Garlands and after some time they bring same garland and sell again. Then I feel to take a hunter and beat all of them. But the devotee thinks this is fresh garland, touches everybody feet, give 2 rupees here 4 rupees to there. Because there is darkness in front of him. This is not good feeling but blind faith. Those who are like this go far towards Ida Nadi. The condition is like that of Hare Krishna Hare Rama people who wear cloth which they don't know to wear, dance in the street singing playing the drum Hare Krishna Hare Rama and women

also with them. When asked why are you doing like this making the name of Krishna bad they do not listen only say Hare Krishna Hare Rama. They are not ready to listen. In their mind only Hare Krishna Hare Rama. Among them 2 or 4 person came to Sahaja yoga had cancer of throat. They ask if Vishuddh is the place of Krishna, why we get this? I said look what were you doing? You are doing too much with Krishna. Did he say to do like this that you keep his statue on road to show off people? Like this if a person show off many things may happen explained to go behind. Some follow blindly who has tamasik thought.

Tamsik people do not agree they are mild and use sweet language. By listening their talk they seem to be unhappy. Once Durbasa reached to Vallabhacharya

They started talking something

When God is pleasantful, I will talk about this tomorrow. He gives happiness. When He is giving happiness why are you unhappy.

When you become unhappy you go to left side and to collective consciousness. This is different thing a grave thing which is called the entry of evil spirit. For this Doctors say Protein 58 and Protein 52. Because they hesitate to say evil spirits. They may be having evil spirit so they hesitate to call it. Otherwise this Protein enters in such area here our past sorrowful matter remains and they attack cancer. From this area they come. They exist from the time of creation and remain in area people do not know. But from this area only they come and attack and those who go on to left sided people and cancer start on them. This will be on tamasik people especially to those who roam around too much, does too much labour uses his sympathetic System and they bow on wrong people such as politician. Go here and there and bow down. This way he prepares himself for cancer. This sympathetic nervous system runs inside us where ever there is an emergency he runs very fast. While running the heart starts beating fast. But when he comes to himself inside gets balance automatically. Balance is done by parasympathetic. When person go to left or right it shakes the relation to stomach and person gets malignancy. Arbitrary Psychiatry call on your own the malignancy starts. There is some evil spirit to be like this also. Who come and rule on your brain. When there will be two personally inside we become sick. For such disease the treatment is this evil spirit has to be taken out. You should not be afraid of these bad spirits. It doesn't mean this spirit finish you but it starts on ruling you. When they start ruling on you, you get cancer. Cancer is more vulnerable but various kind of disease attack you even the Virus. Some of the vegetations which were eating others the parasites, died in the process of evolution, they come inside us and remain in one area and when they are attacked virus attack us. There is no cure of Virus by medicine. They may be giving distilled water but saying Injection. So the hindrances caused by evil spirits is in Sahaja yoga. In Sahaja yoga you can do simple treatment. Some say mother why you say so. But I have to tell truth to you. You should never go to tantrik or bow to wrong people like them. Even going to temple bowing to Priest is not at all necessary. Never bow in front of any people. Some may put bad power on your agnya chakra touching the forehead when you forward your head to them keeping the cap like this they put red powers or ash. Is the head made for anybody who want to beat your head and put evil spirit inside. You once go to temple you will be standing. Not only this every tuesday you start going to temple. If you say to meditate in Sahaja yoga they do not do. Like this a circle is made and if you don't go there you think that is why this work is not done. Again I did not go to temple, I didn't go to mosque, I didn't go to Gurudwara, I didn't go to Church I didn't do arati starts.

Everything is inside us. The paramatma is inside us. Get that first it is so grateful thing. Before getting paramatma inside you go to either right or left. First burn the light inside then you will know you are going to light or darkness. First burn the light inside. All those who achieved it said so. Today I am saying first first light your inside. otherwise you will be in left side. If you agree to the command of evil spirit and follow what he said do this do that initiate quarrel then it spoils your house. You will agree to no body. Tobacco was used to remove the problem of evil Spirit in earlier time. During the time of Shivaji Maharaj people were nicely staying. One person came with tobacco to the Son of Shivaji Maharaja and planted the tobacco. But people started smoking it afterwards. Once people starts smoking tobacco, he starts speaking lies. Because it catches left Vishuddhi. Tobacco itself is like Spirit a Devil. One Devil kills another Devil. But people before never said to smoke tobacco. In the time of Mohammad there was no tobacco otherwise he would have banned it. Gurunanak the same soul of Mohammad saw people smoking it and said it should not be smoked. But Muslims said we will not drink alcohol as Mohammad Saheb banded it but we will smoke because he didn't talk about tobacco. Those people told not to smoke to save but not to trouble you. Come to us once your mother energy kundalini will be activated you will know. Sahaja yoga is like this person automatically retains religion and maintain it. I don't tell

you not to drink but they stop it aromatically. Everyone stopped drinking themselves. I don't tell not to smoke because who told not to drink their disciples are drinking. I stay in London. Excuse me maximum Muslims keep bar in their home and do their business. In English civilization they don't keep bar. But if you go to any Muslim house or Sikh house there is bar and they have kept it nicely, they show it proudly. I wonder for whom it was banded they only are eating.

Their Master said God remains in everyone, those people made castes and say Brahmin, chhyatriya etc. But actually, there is only three castes, swatic rasjasik and tamasik. Before 14000 years Markandey Swami said Ya Devi Sarva bhutesi jati rupen samsthita. Three are only caste in Devi Mahalakshmi, Maha Saraswati, Maha Kali and no 4th caste. One is above 3 Jati that is Paramatma. He has no caste. But may stand for this. I heard one Shankaracharya said this is the work of Brahmin. Brahman is one who knows Brahma otherwise those who say themselves as Brahmin are liars. You can not be Brahman if you take certificate by yourself. This thing cannot be written in Geeta this is the right of Brahman. Who wrote Geeta was the son of a Fisher woman that also illegitimate. Vyas didn't write such lie. Who was Valmiki? Was he a Brahman? Who knows Brahma is Brahman. By making a caste system like this a Brahman can not be created. When such Jati is made now election also is being used in caste wise. Ram das Swami was himself a Brahmin but a type if Marwadi were there who were Chhyatriyas. But he said Maratha to himself because Maratha is one who knows God. He said such a brave person is one who knows his own religion. In the coronation ceremony of Shivaji the Brahmin of caste system said he is not a chhyatriya but kunji how can he have coronation. But you know Brahmin also can rule he can be king. Also they don't understand this. That they were behind Shivaji. Lets leave about Shivaji they were behind Mahatma Gandhi. When he was in Nasik they told do here Prayashchit because you went to England and came here. Are all those do prayashchitt who go and come back here.? They did not leave even to him. I wonder and once while joking I said Mahatma Gandhi why did you do prayashchitt in Nasik. He told I I would not have done they will kill me by gun. He was killed by gun only at the end.

To make difference like this and to make jati is inauspicious, that is why in our country there is inauspiciousness. So people are making different organization in the name of God. For you get what God has made. What happiness you got by this? For example there is one caste kayastha, people say we are kayasta. Similarly among Brahmins. Tomorrow if some marry in other caste people of similar caste stand against that girl, why did you marry. If some mishappening occurs which caste will stand in your favour? Once you come to world religion all caste disappear. This is only the world religion. Those who were big incarnations all are of world religion. Christ said so much who are with are relatives of each other. Go and ask with Christian who are relatives among them?

Who was Raja Janak same was Guru Nanak. Who was Sita became Nanaki. You will wonder if I tell you one you get realization and the cool breeze starts flowing in your hand you will know what is truth and what is not truth. Before flowing of this cool breeze there is only two things you accept false as truth and truth as false. Those who are satwic can only know this truth and others cannot. Before this just by coincidence only one may see this is truth. Only after flowing this cool breeze you can know the truth. And may say here is swayam bhi. How do you know it is swayam bhi. Someone said and you accept this. Some saints might have said this. Some said about Nirakar people were behind nirakar. Some talked about flowers they came behind this, one said let's stop about flower but talk about nectar the honey. Those who talk about flower his matter remained who talked about honey his talk also remained. So what to? You have to be a honeybee to suck honey.

You need to change. you are only roaming around the honey, you have not got honey. You have to honey bee madhukar. You are so much full inside. For this whatever is inside you, the world have to be forgotten for a minute and burn the light inside first. There are sanskar and khausmskar. People made us Nuns and forcefully Ram Ram. Not to marry, wear such and such clothes. So leave all that all conditionings, when you leave all conditionings what remains? Only ego or you go round the grass like Buffalo. This is said by all sadhu and saints. The kaliyug has come and all can get self realization and burn the light inside.

Before people tortured saints, they did not listen them once they died they started to follow them to establish religion. You know how much Sant Gyaneswar was tortured. Who tortured him only made his temple now. They told we dance here. I asked was he also dancing or doing meditation. They replied he was a great person. People were in confusion whether this was religion or not religion. There was no pleasure. Why? We accepted wrong thing as truth.

Once you leave this gulami and come to truth. Those spirits who died have caught us. Once a gente man came to us and stood on his head. I thought about what happiness to this person. He said I cannot stand like other's. Then it was found out he was a warrior and while returning from war he had gone to shasan. The hath yogi spirit entered inside him. This hath hogi who used to do too much hathayog, blood used to come out from his mouth due to this hathayog. He was cured now he is a very good Sahaja yogi. If anyone does too much in anything, understand spirit has entered inside him. Wh did not look after his children didn't work but ram around only and became old then when you come home who will look after you. There's no need to roam around like this.

In England America people made this that, when they start walking they walk for an hour like a mad person. All were running then I thought what happened is here earthquake why everyone is running. Then they said we fell nice to run.

They don't like to stay in house. They do not work. There forefathers used to work, there is no work now. The dead spirit are sitting inside his brain. They don't stay at home. When the Saturday Sunday comes they just take vehicle and go out. There is no talk with any one but just go out. Who made all building and worked hard have become spirit so what was the use of it. They look very nice and gentle but no peace in house. There is no mother no sister. No American can sit what meditation you learn from them. You can learn nothing from them. What will you do in America you will be finished with. They have made atom bomb. They will be eating plastic only. Once I ate ice cream but no taste so I asked what is this. They eat good of hybrid. Blood becomes bad eating hybrid food. Do you know how is hybrid cow? If the calf of hybrid cow dies cow has no feeling because they don't know it is their calf. In our place if the calf dies cow is so involved. In our place if something happens the dog carries all the child they have with them. If a girl becomes big in our place people start asking why no match is searched for her will you keep her on your head? In their place when child becomes 18 years of age go out and settle yourself. If girl they do not teach anything. They do not learn anything from wife.

They are so minor they don't give even a glass of water. They are only behind the money, money money. If you want to be like them go. Those who went from here are more worse, they are only for money. They say greediness is our Bhagavan, and treasure. Had gone downtown. They are just sitting with guns in their hands. Giving divorce to own wife they are roaming with other women. And women has no love at all. In our mind nothing of this sort was there. As if they came out and got freedom. We never thought of such freedom. Why are you going there. The main important thing is to get realization and control our thought. While walking on road also people looking to different person. This is the status of our people. Man are looking at women. Look to children. Our culture is like this now. What happiness to our culture and our dreams.

We were also there when English were there. From the time we got freedom we spoiled like this. Before that we had good culture. At least stay with your culture. Everything has culture and meaning. If you leave that what happens. You should know the meaning of every culture why it was made. For example why mangal sutra was made we should know everything of culture. We saw many wrong things also like caste. Started election from this caste only. Our washer man came and told me I should give vote to them. I asked no other person is standing for election? I said do the washer man only live here. He said there are others also but you will see. Everyone said people here who get clothes washed by washerman we will get vote from their masters. Now those matter gone Today washerman is standing tomorrow his ass may stand. This is the situation of us. We say we are democratic who is sold in 5 rupees what is their importance? Those who sell themselves for 5 rs I don't consider them as leader, what can they do to improve us. If they spend 100000 they earned 500000 who spend 500000 will earn 1000000. People remain like this. Once you come to Sahayog you will see people don't give meaning to money, they live so nice life. God's Kingdom should be made here only first. I can not make outside. How can I make you all became damadol. First we have to change ourself. Then Sahayog will be established. Where we have to go what is our aim we have to make that first. We have to be meditating so sit for meditation first and we will have lecture. I saw today people talking we have not come to some cinema hall. Have to come peacefully and do meditation. Timely come and timely do everything in the abode of Paramatma. If you are in pleasure time will stop there where time will go? Yesterday people came and meditated. We will have some experiment then after going home do not discuss about that. Tomorrow is the last day I will talk about Sahasrara then you can nicely adopt Sahaja yoga. You establish your own kingdom in your way yesterday many people got realization and if you discuss after going home your vibration will go away. The point is Brahma nadi to be looked after it should be done with care. Susma se susma like

an hair make a bundle of Kundalini, comes up and penetrate Brahmarandra. But as soon as you go home you start doing other things it drops down. First we have to get that and care it properly like the sprout of a seed. It should be cared very carefully and should know, to get it, is a very high thing. After going home without talking to each other you sleep nicely. Some has to get vibration but I have seen many those who once achieved got it for ever. Usually in village people are like this who achieve it very easily. I was driving and going I saw people who say Jai Shri Mataji, I started taking and asked who said this. They replied Atma is saying.

Dr Talvar english talk

To day I 4 be talking in Hindi some sanskrit , some urdu word also can be use so that people understand it. I don't accept language which others cannot understand.

1985-0216, Public Program Day 5, Sahasrar, Atma

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Public Program

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ATMA – DAY 5 DELHI 16.2.1985

I bow to all the seekers of truth. Today's melodious music program is very much associated with today's topic for which I thank Debu Choudhury. All the arrangements happen spontaneously and in today's music the play of 12 sounds you witnessed, that same beautiful music can be created inside us. The eight chakras of Kundalini you are seeing here, which is Mooladhara Chakra, Mooladhara, Swadishthan, Nabhi, Heart, Vishuddhi, Agnya and Sahasrara. Apart from this, there are Sun and Moon Chakras also inside us. Like this there are three more chakras which start working after the piercing of fontanelle bone area, which we call Ardhha Bindu, Bindu and Valay. All these are vowels (sounds) inside us. Like if we start from Sa, then seven vowels, Sa, Re, Ga, Ma, Pa, Dha, Ni, Ni ends in Sahasrara. Like this, there are planets also which give energy to these chakras. For example, in Mooladhara Mars, Swadishthan Mercury, in Nabhi Jupiter, in Heart Chakra Venus, in Vishuddhi Saturn, in Agnya Sun and in Sahasrara Moon (Monday), which is Shiva's or Devi's, Adishakti's abode. Like this, our nine planets also reside in these chakras. It means whatever OM KAR is manifested from Shri Ganesh, all these integrate completely in one Sound and one rhythm for music which God has created inside us. To penetrate this only Kundalini starts working. When Kundalini starts rising and penetrates all these chakras and reaches the Fontanelle bone area, from its ascent, lot of work is done on each chakra.

Lot of people think and also say "Mother How is this so simple and easy". It is so easy that all the living process becomes very simple. Seed also sprouts spontaneously. But what we see daily and know in our daily life, we do not question about them at all. We take it for granted. Like the rhythm of your breathing is so simple. For this if you have to go to some Guru or read scriptures, or if you have to go to some library, how many people will survive. The pulsation of heart which is Anahad, is working all the time on its own and if we need some external treatment for breathing, how many people will be born alive in this world? Like this, there are lot of things which are 'living' which we see every day. These flowers bloom on its own and bear fruits also on its own. This is Rhythambara PrAgnya, which has completely blessed this Creation. She does all these living process, every moment of our life. Not only this, it is so unique that we cannot imagine these from our human mind. Means, a mango tree will bear only mango fruit. An Indian will be born in an Indian family only. I mean, I don't say an Indian comes with some brand name. But you know from his face or structure that he is an Indian.

All these choices are so deep, and are manifested with so much calculation that this idea can never enter our mind. Like I told earlier, only one thing can happen, that is, we can put this limited drop into Ocean. Once it merges into Ocean, we can get and understand all the qualities and energies of Ocean, and can enjoy the joy of Ocean. Kundalini does exactly this work. But its arrangement is so beautiful that all the seven chakras go and integrate in to our brain in the end. From here to here, all the seven chakras, which we call the peetha of all Chakras, do their work. All these seven chakras which we see here have their Seat (Peetha) in our brain. If you start from here, or if you start from here, it is Mooladhar, go upwards and here it is Heart Chakra and after Heart, you come to Agnya Chakra and Vishuddhi Chakra is here. You can know all these from books but see the beauty of the Creator who has made you that after making seven chakras, every sound is integrated into these seven chakras in the brain, which is made up of these seven Peethas. His energy and strength is so beautifully arranged and organized rhythmically that you get the tune. This is a wonder which we can only feel. We cannot see this wonder because our vision is external. If it is told to see this, you have to take your vision inside you. You will say "Mother How to do this. It is very difficult. You all are listening to me now. Your attention is towards me. But if some incident happens, your attention will get attracted towards that.

Similarly, when Kundalini gets awakened, your attention which is outside immediately goes inside and like some cloth is spread all over, something from inside pushes it upward. Like this when Kundalini reaches Sahasrara, it penetrates the Sahasrara. This

work is also so beautiful that when it penetrates, the light of Kundalini reflects and covers the blanket. It is said Ram rang rasa bhini , means the blanket which is our attention, gets enlightened with the light of Truth. This creation is so beautiful that our Heart chakra is right in the centre here where our fontanelle bone area is pierced. Piercing of fontanelle bone area is in such a place where our Heart resides. It means until our heart desires to be one with God Almighty, Kundalini cannot penetrate and rise. All the work is of Heart. We have to understand this. You all have understood whatever I have said from your brain. It is alright to know this from brain but till this arises from your heart, or till it is circulated from the heart, this cannot get integrated into every cell of our body. Because our spirit resides in our heart. That is why we must understand that before penetrating our heart, we must open our heart completely. In this heart, Spirit resides. Above this from seven peethas, light of seven colours reflect in our brain, mind and our heart, the place of Devi or Adishakthi is so near. But our heart works in one direction, our brain works in another direction and our mind pills in third direction. There is no oneness between these three. Samagra meaning everything from the same, there is complete oneness. There is no integration. That is why we keep fighting within us. We always quarrel within us. Somebody's one chakra is good and another is bad, second is good then third is very weak, fourth is completely damaged and between the fight of these chakras, all types of problems, worries and diseases come. All these chakras are also made up of five elements and someone has said " what is death, the problem of these chakras. When problem come in these chakras, death comes. The seat or peethas which govern all these chakras, it is in our brain and from our brain only our central nervous, the chakras could have been governed. But it does not happen. These are managed only by parasympathetic nervous system. Till the time we establish our superiority in our parasympathetic nervous system, till the time our connection is established with our autonomous nervous system and we can govern them ourselves, till then neither we can change nor the world will change.

From outside, you can correct something, like if there is any problem in a tree, then you can give treatment to the leaves, probably it may recover for some time, but the real disease is in its root and till you reach the root cause and treat it, the tree cannot recover. And not only that, the Peethas (seat) of all seven chakras is here. The three energies which are flowing inside us, our strong desire (Icha Shakti), kriya shakti (action) and Dharma shakti (Religion) from which the path of evolution is established and we go into the evolution process, all these three energies assemble in our brain. In this way, in our brain there are seven chakras and three energies get integrated. But among them, only their relationship and friendship is established but does not integrate completely. Only when Kundalini is threaded like a bead is threaded in its hole, and pierces the Sahasrara completely, only then all the seven sound will dance to the same tune and rhythm. Whatever we say about Sahasrara, it is not enough. Sahasrara which is our last chakra, there are thousand petals which are really thousand nerves inside us. Doctors sometime create confusion that there are 982 nerves or something. It is actually heartless words. There is no tune or melody in them. There are 1000 petals in them which enlightens these nerves and look like in some lotus flower, there are 1000 petals and those petals become alive and their light reflects with each other. It is very quiet and consists of brilliant light like the petals get enlightened and start agitating. From this agitation, the joy which is created inside us is called Niranand. Niranand means only joy, i.e. absolute joy. There is no second thing left in that. In joy there is no pleasure or pain but only pure joy and this can be known only in total silence. Like Kabir Dasji has said "when we are joyful, what can one say." When Kundalini is so eager and can take you into that absolute joy state, the ocean of absolute joy emerges in front of you, which is the state of great people or yogis, all you have to do is help it a little. Kundalini can pull you so beautifully into, so beautiful that you can only see. Though in some people, I see that Kundalini is so wounded. In some people I see that Kundalini is very weak and like a weak Mother in pain to deliver her child rises and falls, rises and falls, like that Kundalini which is within you from thousands of years, she tries her level best that somehow my children should get another birth. This is the compassionate Mother, loving Mother. How can she give you trouble in any way who has been waiting for thousands of years that somehow someday my child can fulfil the pure desire and get his union. She can never give you problems or sorrow in any way. But like I told you, in this world, there are so many cruel people who have no respect for pure and great things. They do not have respect for anything. In reality, these people do not respect even themselves. That is why they can never understand that in this world anything can be great or something so tremendous or great thing like this can exist which is completely pure.

We have so many examples of great Saints. We forget that when they came in this world, they did not come for themselves. They did not have to do anything. They did not need anything for them. They have achieved everything. They have come here to give us. Whatever they had to give us, they have given us inside our body. Only we do not know about this. Outwardly, we respect them, praise them and sing their songs but till now we have not known that they themselves are residing inside us and are

waiting for this work to be done. Once the Kundalini is awakened, only then this work can be done. The arrangement of Sahasrara is so beautiful that if you cut your brain and if you see it in transverse section, you can see it as if a lotus flower's 1000 petals are scattered all over. Second wonder of Sahasrara is that the "Shri Fal" which is the fruit of Devi, which we call coconut, it is always compared with our brain. You will be surprised that Ritambhara prAgya is such that even if you sleep under a coconut tree or 1000s of trees, till today there has never been an incident of coconut falling on the head of any animal or human being. Are you aware of this wonder? Till you go to the seashore you cannot see this wonder. See another wonder of Sea. The coconut trees which are on the sea shore, they all will bend towards the sea even when rain, thunder or storm comes. This is our Guru Principle. Because Sea is our Guru, they always bend towards it. Their understanding is very simple and natural but we have become so great our understanding is not natural. We have become tall a little more than necessary. If you become tall more than required, then sometimes whatever you are supposed to get, you miss them or if you become short or docile more than necessary, then also these things get lost. Meaning of this is until you are in the centre it is very difficult for your Kundalini to rise. Even then, now a days, Gods' blessing is so much, His compassion is flowing so much, I am myself surprised that thousands of people are getting their self realisation at one time. Though about this, Saint Bhrugumuni had written in his book "Nadi Granth" that it will happen like this and everyone's diseases will get cured on its own. Everyone's problems will be solved on its own and Kundalini will awaken very easily. You all think that in this Country, Bhrgu Muni's history, we do not know which period but thousands of years back, Bhrgu Muni was born and he had told about Kundalini that Kundalini will be awakened easily. Only he knew about the meaning of this. But we, the writers of our country, the spokespersons of this country, illustrious people, how much do we know about the Saints and Sages and the great Incarnations, how much do we know about them. Only today, someone asked "Mother what is the significance of Shivratri? Was Shiva born on this day. Shiva is not born because there is no meaning of His being born, who is Sadashiva. But the significance of Shivaratri is that on this great night, the whole world was sleeping in ultimate state (parabhrama). The supreme Creator was sleeping. Like we sleep and the whole universe (shruti) sleeps with us. Like that this universe also slept and from that sleep, when Sadashiva was awakened, Sadashiva means who never changes, who never incarnates, who is only in witness state, watches the whole world, Sadashiva when He is awakened, then He, from his power, which is Adishakti, which is called Holy ghost, in Vedas it is called Vid, it is called Athena, He separated this power from Him and said you create this Nature. That is why we celebrate Shivaratri today. That after tonight, Shiva is awakened, means Sadashiva is awakened. The same Sadashiva when He is enlightened in our heart in the form of Spirit, then He is called Shiva. At that time, lot of people fast due to ignorance. Reason for fasting on Shivaratri day is not clear, because they do not know what happened on Shivaratri day. People had even asked whether Shiva died on that day. How can He die who is infinite? We are so ignorant that on the day Shiva was awakened, we fast. Today the time has come for our Spirit to be awakened because we were also engrossed in the great night, great night from which this Kaliyuga spread and on this great night, you are all sitting here to be awakened. The Spirit residing inside you is going to be awakened today. This Spirit is like Satchitanand means Truth, Attention and Happiness. Sat means you know the truth. Till now you do not know the truth. Whatever you know till now, it is illusion. Like a man comes and stands in front of you and the moment you see him, you think "what a nice man" and then he starts imploring in front of you that I am like this, I was so good and this person has deceived me, you will feel compassion for him. May be he is a thief released from some jail. May be he has come to rob you or come to murder you. You cannot know who is the person in front of you because you do not know the truth. Meaning of knowing the truth is that you understand the things which is the essence and substance of everything. Like what is the essence and substance of a human being. His Spirit is his essence and substance. The moment you know your Spirit, whatever knowledge you know appears to be ignorance and this knowledge you know in your nerves and central nervous system.

Like one person came to me and said "Mother I have got Angina and please cure me". I told him okay. Sit down. I was going out and I said okay Sit down. I awakened his Kundalini. He felt little pain and then I told him "You are alright. I am going now. He said "Mother what are you doing. I am getting heart attack". I said "Son, you are alright now and I am going. He sat down dejectedly. I had sat down in the car. Then got down and came to him and said "Listen to me. Now you go to the doctor and take your angiography and after that you will believe that whatever I told you is the truth". He went to the doctor and the doctor said it is a miracle. You had angina. What happened to you. How have you been cured. Your knowledge is the knowledge what the doctor has told you and My knowledge is from your vibrations and your attention, which my Spirit has told me. When the Spirit talks, then all these vibrations come and this Omkar comes and it will tell you. Whatever you want to know, what is the problem of this man. When you become a Saint, you put your hands towards him and from your fingertips you can tell what is the problem with the man and when you know about the disease, and you know that the disease is beyond cause and effect, you can cure his

disease and it is very easy. You put the problem on KKundalini Kundalini is beyond cause and effect. If you put the problem on his Kundalini and raise the Kundalini, your work is over. His health becomes alright. Sometimes, it is difficult to awaken the Kundalini and sustain. That is secondary thing. Once you have awakened the Kundalini, you do not have to do anything else. We think about big problem and think that this is the reason and that is why this is the result and if we correct the results, everything will become alright. It can never become alright. I have told you this earlier also that if you correct one thing, the second will become bad. Beyond this, which is the God's Kingdom, which is in Sahasrara come to that Kingdom, you should arrive. You should be welcomed . Bow down and come inside. When you are sitting there, who can have the guts to look at you. Swami Ramdas has said in Marathi that if you see anything from the corner of your eyes, you cannot see any man. But the question is "Have you come into the Kingdom of God or not, you have established yourself or not. After establishing yourself, you think of big things and we call this as Truth. We can know this Truth only from our central nervous system. SSomeonewill say "Mother, there are flowers here." We are seeing this flower from our eyes. This is being told by our central nervous system that flowers are kept here and after that if we feel also, we can say there are flowers here because we can feel the same. This is called "knowledge". This knowledge is called Ved, this is Vid, from which we feel, which is known in our Central nervous system, this is the sign of our ascent. And whatever we have known is from our brain's additions and subtractions or from our feeling. That is why when Kundalini reaches and enlightens Sahasrara, we gain knowledge.

You all think when in our country, all these Saints and Sages were born, at that time there was no college, no university but they were a great source of knowledge. They were great source of knowledge. One after another, there have been so many. In London, there was a great poet by name William Blake. If you read his future, you will be surprised that he said everything about Sahaja Yoga in such a simple way. Such great people like Markandeya was born in our Country, so why not you people?

In the beginning, only one fish must have come out of water. After that probably 10 or 12 must have come. Then may be one thousand. But after that probably thousands. After that, who knows how many fish have come out and are sitting as human beings . Like that we have done penance for a long time. Asked union with the God. Done lot of hard work and today we have come on this earth as a very normal human being and it is your right to attain your desired state. This is your right and your right and your desire will have to be fulfilled. Whatever these Saints and Sages have said, whatever these Incarnations have said, we have to show that these are truth. For that only one condition is necessary that Kundalini must be awakened and you should get light within, which will enlighten every cell in your nerves and you will understand that you have become Saints. Without becoming a Saint, nothing can be understood. So whatever you all are listening from me, to know whether that is the truth or not, you have to become a Saint. Because may be whatever I am saying is false but if you are a Saint, you only have to put your hand towards me and you can know that vibrations are flowing inside you and you can understand that this is true or not. You ask this question "Whether God is there in this world. Because God is there, that is why you are feeling the flow of vibrations inside you. But if you ask for some wicked man whether this man is good or bad, then probably all these vibrations will stop and you will feel the heat or you may even get one or two blisters. But, to know the difference between a devil and a Saint, there are lot of other ways. You can know this from your wisdom also. You can know from your wisdom that if a man has his eyes on your money or your existence or power, on your children in your house or your wives, such type of man can never be a Saint. Even though, we have been told a number of times what is the characteristics of a Saint, we make mistakes. That is why, first of all to know the truth, Kundalini has to penetrate our Sahasrara and enlighten it where these thousand petals are enlightened and dance as a beautiful bud or beautiful petals, which you cannot see now but you can see later. Because when you yourself are not enlightened, how can you see other lights. When you become a light, people ask "Mother what should we do now?" When a lamp is enlightened, then you give light. Until you get this light in your brain, your powers are 1000 times less. I will say there is no end to it. Then it is till infinity. But before that, the smallest energy, like a banyan tree which becomes so huge from a small seed, like the brain of people which looks so small and limited also grows and the light from its branches establishes it all over. This is the truth of God, truth of Spirit. Spirit knows and acknowledges the truth. In Sahaja Yoga, it is a must that you should be collective. You listened to the music just now. Indians must understand that without assembling or being collective, music concerts cannot be held. You will get self realization. It is okay but after that, if you are not collective, you cannot be competent, you cannot be effective completely. For this collectivity is required, practice is required and till you practice, you cannot have sensitivity, fragile sensitivity, deep sensitivity cannot be established. You can know this only from the nerves and until these nerves establish new dimensions, you cannot know.

Lot of people sometimes think "what will She know"? She looks as if She is gossiping. Once a gentleman came and said "See Mother This is your Photo. How is this ?". I told him it is wrong. I can tell you who has shot the photo. He said Okay. Tell me. I told him the name of the person who had taken the photo. I had never heard or seen this person. He said "Mother how did you know"? I told him I know his Kundalini. One gentleman came to tell me that "Mother you are very simple. You don't know and this person is from a political field. You should be careful. He can create problems. I said, "you wanted to tell me only this." He said "Yes". Okay. Now you listen to me what I know about this man. His wife is not his own. She is a brahmin's wife. He has run away with her. His child is his own but his wife is someone else's wife. When I started telling everything about this person, they were so shocked that Mother has seen this person only once and how she is telling so much about him. But to tell this is not a great thing. There is no necessity also. But you can tell what is the problem with you and when you know the truth, you leave all falsehood. Like there is some stain in a cloth and there is light falling on it. I think about it differently. How this stain can be removed. Like this you can think differently and think that this is untruth and we cannot accept it. Like today one person came and said "Mother please clear my Agnya chakra". Meaning I have become egoistic and please remove my ego. If you tell a man you have become egoistic, he will hit you. But when you start feeling the pain in Agnya chakra, you yourself will say "Mother, my Agnya chakra has problem and please clear my Agnya. Because wherever there is problem in you, it not only indicates but also sometimes given pain and tells you and you know in your fingertips what is the problem with you and you don't unite yourself with that problem. We don't unite before getting the union. Like there was a man "you all are very serious. There is no need for seriousness. Sit easily and happily. God's subject is not serious. It is deep but not serious. Be happy. One man went to meet a Minister. There was a person sitting who was very active. This person did not understand. He asked. "Sir, what has happened to you". He said "You don't know . I am PA", He said I am sorry. I did not know you are drunk" (Hindi meaning of drunk is PA). This clot we have upon ourselves whether in some job or in a big position or we have money, the pride of that is very bad. We become so drunk in the success that when the pride or success leaves him, he sees that all these are outwardly. The pride of your intelligence, the pride of your education, you become proud of everything and your pride takes a horse ride without a horse (becomes very proud and egoistic). All this leaves you in such a way like when there is light, you throw away the snake you are holding. Like that everything leaves. You don't have to be told that. But when Kundalini is awakened, all the pride creates a problem in your Agnya chakra an when the deities are awakened, these deities suck both the ego and superego, which is called Manas and Ahankar, to themselves and here the fontanel bone area, becomes such that Kundalini pierces immediately. At that time our hands speak, our hands say that Yes, Kundalini is awakened. Those who get realization can feel cool breeze in your hands and those who do not get realization, it becomes difficult for them to feel the cool breeze. After that when there is a problem in any of your chakras, if there is any catch in your Vishuddhi chakra or catch in your Nabhi chakra, then in your fingertips you can feel where are the catches. You can know the truth about it. You can know about everything in the world. Sitting here, you can know about your relatives or anyone, you can know about your country, about country's leaders, know about elections. Whatever you want to know, you can know about everything but after the union with the God (yog), human being's mind moves away from all these mundane things and his mind goes towards God. He does not feel pleasure in all these things. When you have tasted the highest nectar, you will not like to drink the water from any gutter. These things are not correct. There is no pleasure in these things. All the things which you call as priorities change you become another human being. It happens only where the pleasure is. Look at a drunkard? I don't know much about drunkards but I have seen that when he drinks in the evening everyday, and then whatever is happening in the world, he will leave everything and sit to drink. Same condition is of a Saint. When he starts feeling the pleasure, he will immerse himself in that happiness, in that peace, which is the gift from the Spirit.

In Maharashtra, there was a great poet by name Namdev. His poetry is written in Granth Sajib. With lot of love and respect, Gurunanak incorporated all his poetry in Granth Sahib. Among his poems, one is very beautiful where in it is written that a small child is flying a kite. The kite is flying in the sky and the child is playing and talking and laughing with everyone but his complete attention is on the kite. This is what happens to a Saints, they will be talking to everyone but their attention will be on their Spirit. Another thing he has written in the poem is that ladies are carrying water in the pots, four pots are balanced in their head and they are walking fast, talking to each other, laughing and joking also among themselves but everyone's attention is on their pots and third thing he said is that a Mother keeps her child in her lap and does all the housework. She is working and doing things of the whole world but all the time, her attention is on her child. This is what is Kundalini. Her whole attention is on you. Also her thoughts are on you and she is so eager and waiting that when my son will come and achieve his self realization and is born

again. She does not need anything else in this world. Till this work of hers is done, till the time the pure desire which is in dormant state in you is not awakened, she will not be peaceful, she will be moving here and there, in jungles, in money everywhere. Whatever mistake you commit, she will be hurt but she will be waiting that one day with wisdom, my child will come and get this union with God (self realization). Then you understand her truth which is the reflection of Spirit. Like I told you, there are three types of people in the world, one is Tamasik, i.e negative people who will think all the lies are right and they will spoil their life behind the lies. Second type are Rajasik, who do not know the difference between truth and lies. They don't realize the difference and realize the mistakes between the anything. Third type are Satvik, who recognize the truth. But when you become Saints, except truth you cannot understand anything else. Just like Gem experts who recognize the diamonds properly, Saints also recognize truth immediately. For example, see Jesus Christ who had nothing to do with Mary Magdalene who was from a lower caste and everyone was throwing stones at her, he went and stood in front of her and said "Brother, who ever has not sinned among you all, only he can throw stones, that too on me and everyone's hands stopped because He knew the truth that whatever mistakes the lady had done and whatever wrong she has done, God will forgive her and He can punish her. We human beings have no right to say she is guilty and punish her. Whoever has understood the truth, how can be withstand the lies. You tell me. If you have seen the light, even then will you jump into the Ditch. You have seen in the light that "from this, only I will have losses. I am going to have only problems, then will you tell like this Come bull, kill me". Because the light is not inside us, that is why day and night, we are spoiling our lives. Some say our country's condition will become alright, if you give money. If you give 100 rupees to someone, he will go straight to some Bar and drink. If you give position to someone, like yesterday I made the story of a washerman. If you give a learned scholar a big job or give him power, his head will totally turn. No one can tolerate the power and money. Even independence no one can tolerate. This is the condition of mankind. Then we have to think that something greater than all these will be there which human beings can enjoy and he can enjoy all these only when he is truthful. If at the moment, if you look at this flower decoration, then you will think how many flowers were there, who has done this, how much money was spent, etc, all worldly things will come to our mind but if someone is a Saint, he will stand before the flowers without any thought, in thoughtless state, he will think only of the joy emitting out of the flowers, who has created this so beautifully which gives so much joy and so much compassion will be flowing from his heart like water flowing from Ganga river. He does not know who has made this, how much is spent but only the joy which is in the flowers. All this will flow from him. There are no thoughts. He will be in thoughtless state. Like this, all the joy in everything you can get from only in the truth and nowhere else and you can never get, never. If you are looking at something and if thoughts come in between, the joy, its power is lost. There is no joy (alhad). Radhaji is called alhad dayini of God Almighty. That joy completely stops when thoughts come in between but if you see anything in thoughtless state, the joy hidden in that, the truth hidden in that which is formless, it will start flowing through you as if the entire energy, love is established in you.. You will feel that joy. It will look like where all the worries have gone. Like today's music. If you could have heard it in thoughtlessness, you will understand the complete joy and effect of that music but till you were thinking, now it is getting late, it is like this, it is like that, you have to go home, you will not enjoy. Because when you become Saints, when you are in Sahasrara, you are in the present, in the present. You are neither in the future nor in the past. You will be in the present and every moment of the present has its own dimension, it has its own mirror and in that so much beauty is there that if we want, we can enjoy it completely. Just like if there are thousands of tongues wavering, you will not feel the joy, but you will feel the joy the moment you come in the present. You will think from where so much joy is coming.

When the Spirit is awakened in us, then joy which is its habit, inspires within us. We don't have to say "Yes I am in joy. One can know from your face that this person is in complete joy.

When I had gone to Paris first time, they said "Mother you look very happy". I said "Then". They said this cannot happen in Paris because here they think that whoever is joyous, he has no knowledge. He does not know what dangers are in the world. How can be he happy. So you must talk to them with a long sad looking face. Now it was very difficult for me. So I told them that you are all looking like Lem Islam and if you all don't get fits, then what will you get. Every third house, liquor bottles are being opened and fourth house, women are being exploited, and fifth house, they are planning who should be murdered or whose money should be stolen. In such a situation, how can people be happy and joyous. Whenever we used to walk, people sitting will keep a long face. I said what is the trouble with them. They said they are talking among themselves in French that Ashta Graha (eight planets) are going to come and may be at that time we all will die. Then, very good. "They are waiting for this that when Ashta Graha will come and when we will die". I told them why wait for this. They can just go into the river and drown themselves. If the

life is so sorrowful, then why wait for something like this. If they are saved from Ashta Graha, then? Why don't they go and drown? It will be better. They have made their condition like this that 'we are very sad people and people like us have only one solution that we will have to die'. You will be surprised that in Switzerland, in Norway, there is a competition that 'this year, how many people died by committing suicide' Young boys between the age group of 17 to 25 bet among themselves that this year Switzerland got highest number. Reason is that you have accumulated plenty of money but no joy. It is correct. Everything you have got. Vehicles and everything else we Indians keep longing for, they have got everything and they want to die. Why is that? For this, they think so much which is the correct way to die. They don't know that nobody dies permanently. They will come back to cry more. Only problems are more. Try to change your long crying face but they are not agreeable to this. For this, if you want go to all these troubles, then do it. Create problems for yourself, kill yourself. Whatever you want to do do. But why do this? Your truth is inside you. Your joy inside you. You can get all this in one second, easily you can get. All you have to do is look at that way. When all these things are good for you and beneficial to you, then think that Kundalini must not stop in Sahasrara. It should pierce also and piercing also happens in a very minute way. There is no need to tell what nerves are which, which chakras are where, how they are opened etc. If some one brings a very good Motor, you don't go to check which wire is fixed where. You only start the vehicle and go for a ride to enjoy. Like this, only after coming into Sahaja Yoga, you try to learn and understand all these slowly. If you don't understand also, it is alright but please enjoy yourself and distribute this job to every one else. Because your attention gets enlightened. What happens to attention? Our attention gets new realization which is called collective consciousness. But I will say collective good consciousness – good or bad thoughts will be there. Good are those from which we get vibrations. All those from which we get vibration is good. The work from which vibration flows, the music from which vibration flows, the music or Bhakti from which vibration flows, that is good and that is the waves of beauty. So this good consciousness gets awakened within us, it does not mean that something comes into our wisdom but we can know whatever problems are inside us when we get self realization which we get individually or collectively.

Now see the miracle of collectivity. Till now whatever you have understood are only theories which are hollow. Like someone says our faith is in capitalism. Some will say we have faith in communalism. Some will say in this or in that. In reality, whoever is a Saint, think if someone says he is a very big capitalist, if all the energies come inside us, then we become capitalist. But we are also very great communist. Until we spread or distribute everything, we cannot be peaceful. One gentleman asked "Why do you do Sahaja Yoga". Why are you giving realization to others? You are so happy, your husband has a very good job, your children are good. Why don't you sit happily at home. How to sit? Until you distribute this, you will not find happiness. Just like if you see a drunkard, he cannot drink alone. He won't feel happy. Similarly this drink also, you cannot have alone, you should distribute. So in collective, you get realised but more deeper than that is your attention gets realised and integrates to the Primordial being, the Virata or which is Akbar. Just like that, all the part and parcel of this body gets realised. Similarly you become part and parcel of the whole and become realised. After that, there is no one. who are you favouring? Who are you giving realization? If you have any complaint in this finger, then this other finger rubs it on its own. It does not need to tell anything. The whole body knows that the finger has complaint and the whole body helps it. Once Mr Roosevelt said a very good thing. "Poverty anywhere is a threat to prosperity everywhere". He said a very collective thing. Similarly, at this moment, you get your realization and come into collective. Then if you have problem anywhere, you have trouble anywhere, you understand this is the problem and for that if you only do prayer, work will be done because now you don't have to get the recommendation to God from some gentleman or some sage. But you can tell God Almighty yourself and He will do your work. Thousands of peoples' work is done this way. Lot of Sahaja Yogis are sitting here and if you ask them, they will give such big books and tell what their experiences have been in the last two or three years.

One of my grandmother, Father's aunt used to tell lot of funny stories. Once she told us an incident that one man went to meet the God. Like Grandmothers always have stories. This man went to meet the God. On the way, he saw a man standing with his head touching the ground and doing hard work. The man said "I am going to meet God" but what are you doing?. He said I am doing all this hard work for God. If you are going to God, please tell him to let me see Him sometime. The man went further and he saw another man and who was sitting off the road happily. He asked "where are you going? The man said "I am going to God. He said Oh OK please tell God that today I did not get my food on time. The man thought what a funny man he is. He is giving orders to God sitting here. The man went to God. Like my grandmother tells, he did all his work. God asked "what is the matter"? The man said one man is standing on his head for a long time. When will you give him darshan. God said, tell him to stand on his legs for some more time. Then we shall see. The man was very surprised and said there was another man. He has sent an order

to you that he did not get his food in the morning on time. The God said 'oh his food is not sent to him yet' and ordered his manager to make arrangement immediately. The man was surprised and was doubtful. He was suspicious and asked God who is more devoted to God. God said you are suspicious. You go and tell both of them this, your doubts will be cleared. If they ask you what you saw in God's place, tell them that Good took out a camel from a needle hole He said ok. Then he returned. He met the man who was standing head down. He told him to first stand on his feet. Then said God has told you to stand on your feet for some more time and then he will meet you. The man said that is good because God will meet me sometime. Then asked what did you see there. The man replied "I saw God taking out a camel through needle hole He said "you are just gossiping and telling lies what happened in God's place. How can this happen that God passes a camel from a needle hole". Then the man went to the other person and asked 'what happened to your food'. He said I knew it. Just to say something, I told you this. All the arrangements were made. Then asked what did you see in God's place. He said it was really surprising that God pulled out a camel from a needle hole. This person replied, "Why is it so surprising? He is God. He can do any miracle". What do you think? Who did you go to meet? He is God. God can do anything. Why only one camel. He is God. If He wants, He can pull out the whole world. God also will bow down to this great unflinching belief. Now you know some people who are sick come to me and I get into so many problem curing them. Recently some villagers had come from far away place. One person was from Shillong. He was told "you have cancer". He attended one program here. After he went back, his doctors were surprised and said 'how your cancer got cured? In Bombay one gentleman, Mohammed sahib, was a devotee of Allah. He was a muslim by name Mohammed. He came to the program. He had diabetes. He came to the program only once. I did not talk to him, know him, I did not meet him but his diabetes got cured. For some people it becomes very difficult to cure them. Their Kundalini does not rise and my hands break. It becomes very difficult to raise their Kundalini which is like mountain. Even then I keep doing it. It does not rise because they have more brain and have got ego as big as mountain and think they are great. How can Kundalini rise. She also says 'let it be'. Let them suffer a little more. Even then She does not rise. What should I do. That is why in Sahaja yoga, you should come with humbleness. That is why it is said "it is not the work of ordinary people. It is the work of bravehearts. Only brave people should come into Sahaja Yoga and not some useless people". We feel we are great people but we can not leave tobacco . You are scared of tobacco leaves. Then how can you feel you are brave. You see a bottle of liquor and you fall for it. How can you show your braveness? Whoever is brave can come forward and in them only Kundalini will rise. If in our country such brave people are there, others also will be pulled along with them. But first, courage is required that you will establish yourself in this because after Sahaja yoga, one becomes pure and run away from filth and people will say "what happened to him. Earlier he used to come and drink and laugh and when he is drunk, you can know the secrets from him and get anything signed from him". Now what has happened to him? Because you become a mine of good qualities. Such person becomes a glorious person and behind that glory, a very polite, humble and compassionate, a very lovable and very happy glorious person is there. Your attention takes you to new dimension in collective consciousness. You yourself will be surprised "how this has happened. "Mother we have done nothing. How did this happen"? Yogakshema vahamyaham. Shri Krishna has said this. After union with God, He looks after you. This is what happens and the vibration of Sahasrara takes you to so many new dimensions, so many new thoughts, and shows you so many great art that you become surprised and think "Is this my own brain"? So many people who have brought their children and said "Mother he does not study in the class.? He should be removed from school. He comes first class first. Many people who do not know anything about music, cannot play any instrument, cannot learn any art, they become very artistic. Such people who did not have any job, who did not know to do anything, have become millionaires. How did it happen? All these energies are inside us. Even the energy of Goddess Lakshmi is inside us. When a man does anything creative, then the Creator, Shri Brahmadeva, who is inside him, who is in our Swadishthan chakra, gets enlightened and the man does so many creations, which I have told you that in the world, so many great artists are born, are all realised souls. If they were not realised souls, they would not have been so great artists. Now a days we see so lowly artists or writers who are such that if he leaves the job with a Minister, he writes against him. Now if he has listened to the speech, he will go and write something. Even such type of people, if they get realization, they become complete and understand that that they were doing was only filth. He will understand he had so many good qualities inside him and he was wasting his time in all this nonsense. When this realization takes place inside us, agitation starts inside us, such music is created that you are never alone. People who say "I am getting bored". He becomes such that he will never feel bored. When he is so much immersed in himself, how can he be bored? Now a days, it is a great disease that people say they are bored. I don't even know the meaning of this word. You become so cheerful and happy that whether you are in the forest or anywhere, if you are sitting with some people or alone, you will be so happy and your personality will become such that wherever you are standing, you will spread happiness people who are standing close to you, will also get benefitted.

One Sahaja Yogini was coming from Rahuri and the bus she was travelling topped. She said it toppled in such a way that it fell down after rolling three or four times. The driver got scared and ran away. One man got up and said "this is a miracle. None of us are hurt and we all rolled over so many times but still have landed safely on the ground. How has this happened? And said some great devotee is here. Sahaja yogini was wearing a ring with my photo and was caught and said "now no need to worry". So they all said, She is the devotee of Shri Mataji. One man got up and said "I know to drive the sorry. The key was in the lorry. He started the engine and the vehicle started. Like this so many, so many examples I can tell which have happened because the Representatives of God (Devdoot) look after you. Everything in this Universe is created by God. Some think only we are great people in this world and no one else is worthy. You have not come to that stage yet. Otherwise you will know how many people are around you. How you are being protected. Till now you have not understood God. You have only been taking His name and have been finding out His faults and have been cursing God. When nothing happened still, you said God is not there. You have not done anything else for God. Whether you do anything or not, God Almighty has been doing whatever is necessary for you with lot of love and will continue to do so. And today, He wants you to come into His Kingdom and sit on the throne. His throne is in your Sahasrara where you have to enter and then after piercing the fontanelle bone area, His love, blessings and vibrations you will realize in your nerves. You will know in your character, you will know in your behavior, you will know in your friends, you will know in your Society, you will know in your country and in the world. This is His blessings and today the day has come when this has to be reinstated, know this once again, and this should not be forgotten. There is nothing to be worried about. Only this is about time. Now the time has come. This is something about time and today that time has come when thousands and crores of people are going to become fruits from that flower. May God bless you all!

I hope after getting realization in Sahaja Yoga, you will respect yourself. You all are Saints and you have to come forward, put your whole attention and become collective. Without collective, this work cannot be done. Realization is very easy but to grow in this into a big tree, it is in your hands. Whatever I have told you, you should not keep it only for today. But next year I want you all to grow into big trees in Delhi and then see it won't take much time to change the world. May God bless you all with wisdom!

The main thing to remember is that people come with cunningness also and they will talk in a very silly manner and understand the meaning in a very shallow way because they lack wisdom. You should not listen to them. You should not listen or read newspaper because they cannot understand anything in a correct way. If they could understand anything correctly, there would not be so much chaos in the world. So, they are also not helpful. Whatever people say, please understand that whatever you have got, whatever you have learnt, you should imbibe it and grow. For this, you don't have to spend money or anything. Only you have to give time and the time which you have got today is most precious. If you miss this opportunity, you won't get it back. After this, the work cannot be done again. This is called Last Judgment. Please understand this. Hope you will understand the seriousness of this and with a relaxed mind, understand how lucky you are that you have come today and you have got your rebirth in a special time you have come on this earth and getting this ultimate principle which is your own religion.

The Government has given some land and in that, they are constructing a big centre, not very big but yes big enough, and I request you all to please go to that centre and there are people who can make you understand and guide you how to grow in Sahaj and how to do meditation. All these things will be told to you. One thing is there that in Sahaja Yoga, everything is not told at once. According to your growth, things will be told to you based on how much you can understand But you yourself will know and understand all these slowly.

As you become expert in this, you will understand everything yourself. I want you all to humbly go there. Till now, we have not known anything and we have to learn everything. Just like a student goes to his school, you all go to Center, get realization and understand what is this. Lot of people have got diseases, problems and I realize this and through Sahaja Yoga, diseases can be cured. Lot of people think if I meet them, put my hands on their head or help in any way, they will become alright but it is not true. In reality, all this energy is inside you and you can cure yourself. How to use this energy or how to activate this energy, you learn all this. Once you learn all this, it is not necessary that you should bring the patient to me or I should give you time. If someone is sick at home, lot of people's attention is on their home, like, whether they will be cured etc. It will be better that you yourself become expert in this and knowledgeable. If you become expert in this, you can cure them yourself. In Bombay, I don't ever cure

any patients. Sahaja yogis cure the patients and they have cured lot of people. So many people have been cured that some people come just like that and say "Mother you know, because of you, I have got second birth". I told them "I have not seen you at all, Son". They said "you don't know, your so and so disciple came and cured me". "Now what are you doing"? He replied, "now I am curing others". But there is something called discipline. There is lack of discipline in us. We have to have this discipline of getting established. We have to understand and increase our will power and come into discipline. If we do not know the discipline of this machine, it will not work. Similarly, everyone should know how to come into discipline and in that discipline, we should tune ourselves in such a way that from within us, this energy should constantly flow. It should not stop. If it stops, there is some problem and some things are coming in between. It should not stop but flow constantly. After that, you yourself will be surprised. You will say "Mother you have solved this problem, that disease is cured. I have not touched or done anything and probably I had never met you. Like this, you should have complete faith in yourself. Have faith in the energy you have got, have respect in yourself and take this forward. I will not lie to you about anything. I have nothing to do with you, Everything is your own property. Whatever this is, experience yourself and enjoy it. I will only say this.

Now you will get the address of our Center from here. Similarly some books are also there. But lot of people read the books and try to analyse the same. If you don't understand something, leave it there and move forward. Slowly you will understand everything. Don't try to analyse because they are also written by Sahaja yogis. Possibly some words are written here and there and some words are there in the left than right. No need to analyse. In a cursory glance, read it first and try to understand it. It is not necessary that you have to look at the dictionary and understand each and every word. You will get the experience very easily and understand everything slowly. Please go to Center. In fact, uneducated people are more mature Sahaja yogis than educated people. This is really surprising but it is a fact. So don't tax your brain by reading too hard. If too much gets into your brain, close the book and meditate. You will get this only in meditation. All this you will get in thoughtless awareness. So don't have too much thoughts. Also you should not have such thought that you have now become very great Saints and you can conquer the world. And now you have become some Babaji 108. No one is a great Saint. Everyone is a child of God. No one is big or small. Everyone is the same in their own way and in their own place. So no one should think that they have become great Sahaja yogis and others are not. Then we give titles like Babaji or imposter 108. You don't have to pretend anything or torture. Try to achieve what is truth, achieve only whatever is truth inside us and leave whatever is false. You will grow only this way. Without humility, this cannot happen. And if you are humble and think "why should I adopt whatever is false. I am a Yogi and this is against the principle of a Yogi to accept anything that is false". When you understand this, then your pride and dignity will be established. There is dignity in it.

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Mahashivaratri Puja

New Delhi (India)

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

Mahashivaratri Puja Date: 17th February 1985 Place Delhi Type Puja Speech Language Hindi

On this auspicious occasion of Shivaratri, we have gathered, and it's significant that every time Shivaratri happens, I'm usually in Delhi. The most important thing in all our bodies, minds, intellects, egos, and everything else is the soul, and everything else depends on it externally. In the soul, we see the reflection of our Father, the Lord. Yesterday, I told you about the soul. That same soul is of the form of Shiva. Shiva signifies that which does not change, that which does not manifest that which remains fully integrated in its own place, which is described as immovable, unbroken, infinite. Today, we are worshipping that Shiva within ourselves. He is reflected within us. Through the awakening of Kundalini, we have come to know Him, and the more His light shines, the more illuminated our consciousness becomes. But it is very necessary to pay attention to this Shiva. To be completely open towards Shiva, to be fully taken in His direction. It is essential for us to understand what preparation is required for Him. Just like you put a flame in a lamp, but if the lamp is not capable of containing that flame within itself, then all is in vain, all the effort will be futile. If something comes within us that we cannot bear, then we will be the ones at fault. We are still very inexperienced about this that its brilliance, its beauty, affects the entire world and its glory spreads so strongly throughout the world that there is no need to explain it in any external way. Its light keeps increasing from within. The first thing to do to keep that flame alive is to not let our Kundalini fall down. Kundalini descends because there are many old thoughts, old conditionings within us, and it also descends because we are very futuristic. For example, if we think about Delhi, some people in Delhi continue to live according to very old thoughts, old traditions. They have such ingrained emotions that it's very difficult to remove them because they do all these things in the name of religion, saying that this is religion, this is how one should live. This is the truth; this is everything that will lead us to the Divine. Even those who walk with faith, their Kundalini cannot stay up for long; it gets pulled towards the left side. Therefore, the first thing to remember is that we will have to break many of our old beliefs. We should definitely embrace what is wrong, what is right, to move towards it completely, but what is wrong must be broken. If we don't break it, Kundalini cannot stay up, it will be pulled down. Another thing that is prevalent in Delhi is because there are government officials here, there are more industries, everything is very right-sided. Many things there are binding for us. Firstly, in everything, we operate as if in a military manner. For example, when it comes to time. Now, many people have told me that Mother Shivaratri cannot happen at five o'clock. Some said, "Just do it at four o'clock, that's all we need." Now, I said, "Brother, this is not right, how can this be done?" You cannot modernize Lord Shiva. Shiva don't stick the clock in His hands. So, everyone said to us, "Mother, somehow do it in a way that our problem is solved." So I asked, "What is the problem?" They started saying, "Our bus doesn't arrive on time." So, just make sure it arrives on time. Let it come at twelve o'clock at night! Many such questions arose in this manner. Your talks, they are very confused talks. What have you done so far for religion? How many years did Parvati Ji meditate to attain Shiva? Parvati Ji, who is the embodiment of Adi Shakti herself. What sacrifices have you made, what efforts have you made? Let there be a night-long vigil in the name of Shiva. What sacrifice have you made in the name of Shiva, or what specific system have you adopted that you want Shivaratri to change too? I couldn't understand how something unbroken could be celebrated during the day, so I thought if I somehow fall asleep, then no one will wake up Lord Shiva. But the point is that we try to understand the Supreme in such confused ways, it's a profound matter. You have made it seem so easy, as if you have made people reach great heights. When we met some prominent figures, they started asking, "Mother, why did you make them cross over?" It took us thousands of years of hard work, how many lifetimes we worked hard for it, and then suddenly we experienced vibrations, and you made them cross over so easily, why did you do that? We said, "Brother, the time has come, it's a time when many can cross over. This doesn't mean that you should look at it indifferently and adopt a practice that is completely superficial. And today, I want to tell you something special, that people are very lacking in sadhana. There are very few who know how to meditate, how to sit in meditation, and what meditation should entail; very few people know these things. Most often, they pray, "May my wife be alright, may my son be alright, may my daughter get married, may my son get married,

and may my house be built. And if possible, let there be an ashram." If we want to keep Shiva awakened within us, then first we should become an ashram. It requires austerity, it requires hard work. Without hard work, tasks cannot be accomplished. Without hard work, I haven't awakened your Kundalini. This must be understood. It's okay to say that it's one's nature. Nature has been there for thousands of years, but awakening the Kundalini requires great effort. I have also made great efforts. It's because of that effort that thousands of you are crossing over today. And not only that, I am still working very hard. I work so hard that sometimes people get worried. But I see that when I come for just two or three days in a year, even on those days, you say, "Mother, please do Shivaratri at four o'clock." If there is no discipline within us, how will a temple be established within? Sahaja Yoga is not for careless people, it requires diligence, and this diligence should be such that you should meditate daily with seriousness. Every day. We don't have time; someone said, "Mother, don't do Shivaratri on Sundays because there's cinema, so very few people will come." I said, "And on this point, I want to tell you today, it's very good that those who won't come because of cinema, it's better for us, our strength will be reduced." Listening to all this, sometimes I feel whether people have paid any price for this Sahaja Yoga that is standing in front of everyone today or not. Until you value it, this work will remain fruitless, and this idea will not materialize. We often boast about having created a world religion and that the upliftment of the entire world is imminent. At least change your habits a little. For the past twelve years, I have been observing that very few of us have been able to change our habits. We went there (unclear)..... Someone told us about a virtuous person, saying that he is a Sahaja Yogi but troubles his mother a lot, doesn't care about her at all, doesn't respect her, and poor mother is a very straightforward and simple woman. Hearing this, I was stunned. How can this happen? It's such a disgraceful thing to say that the mother is simple and straightforward and is a boy's mother. So, if she is the mother of a boy, then it's a different matter, but if she is the mother of a girl, then it's another matter. But if she is the mother of a boy, it concerns you, yet if she is the mother of a boy, then I am sitting here to take care of her. Whatever the circumstances, you will be in trouble. Where will you throw him away? And now that he is simple and straightforward, then. When even Sahaja Yogis make the slightest mistake, the world sees it. If even a small mistake happens to Sahaja Yogis, the world sees it. There are many instances. And many times, I have lost interest in eating. You know, I feel like, "How about just having some chickpeas? That's enough." You know I don't have much interest in eating. And many times, I have seen people say, "Go to the ashram, it feels like sitting and having sweet conversations with oneself." Shouldn't you do Sahaja Yoga because the people here are very enthusiastic, they talk very rudely, and they gossip a lot. There are many arrogant people, very proud, and they treat us in such a way that we don't feel good. There is no love in them. Because it's about us, I'm telling you, now you should organize it. First, we need to control our senses. And therefore, we should understand that our tongue will need a lot of training. Initially, by consuming tobacco, I sometimes feel that listening to the things from all around, doing Sahaja Yoga, has spoiled our tongue. Another thing is that even if someone is standing in front of everyone today, whether they are angry or not, our tongue has been spoiled. People have valued this or not. As long as you have this desire and there is also a great craving for food in the tongue. If you don't value the tongue, then this task will not be completed. If it gets alright, then I think fifty percent and this matter will not materialize. We have done a lot of work. The meaning of the tongue is to always crave food, speak badly to others, scold others, speak dirty words, and talk too much. All these things do not suit Sahaja Yogis. And when it comes to food, there I see in people that there is so much interest. Thinking day and night about what to eat. It means you people feed me so much that you literally beat me. I have no interest in eating now, you know. I have no desire for anything else, just this thing; just getting one chickpea is enough for me. I don't understand why, even though I cook very well, I have no interest in eating. When speaking, always speak in a way that benefits others. But it doesn't happen. And in arrogance, first you should tie your tongue; your tongue, which should be tied in sweet tones, in sweet words, there is a way to talk sweetly to yourself in the mirror. Can you speak sweetly to me, or can you only use foul language? Learn to love yourself first. Then, this obsession with time, which is a big disease among you people, has now reached the point where even the world of Shivaratri has to be seen through the lens of time! So, enough is enough, brother, your government won't rule over Lord Shiva. How far have we reached that we are even imposing restrictions on God! I don't understand what they achieve by saving all that time they've made. How long do you meditate? How long do you progress? This right-sided attitude is also very filthy. It makes a person so aggressive that they don't even realize that they are actually fighting with the divine. You should also reduce this. Slowly, discipline should be brought into this. This way, you can accomplish many tasks. Many tasks will be completed by your own hands. And if you go to your mother and say, "Look, Mom, how much respect I have for you, I will be responsible," and then your work will never be done, it can never happen, especially not in this country, and in the countries where so much time was allocated, it was only for war. That they are coming to war, if at ** o'clock, then at 10:30, we will go and kill them. There is no war in Sahajayoga; it's a matter of love. Who remembers time in love? You don't know, first the worship of Shivaratri used to be almost nothing, sometimes we used to sit in one place for nine hours. Even once not rising, that's also a record in your Delhi. Nine hours

continuously. That's why I want to tell you that first, you become capable. Until you become capable, I'm afraid that any big ghost might come here, or any tantric might come, or any person might come who, if they feel even a little negative energy from you, will devour you all. I'll give you an example of this. Brighton is a place where, despite having the sea, people are very trendy, what they call, they are bohemian. And because of that, when we started the center in Brighton, many people became Sahaj Yogis. Some new things come, and they come into it, but they were bohemian. There was a gentleman who came to our program, his name was Michael Waikal, he was such a useless person, and he started talking a lot after coming. "Mother, you are this, and he is that," so we understood that he is a ghostly person, he has come for nothing. So we said, "Okay, okay, come to our house, meet us there, not here. Stay calm here." After that, he didn't come to the house. He went to everyone and said, "Look, Mother values me so much, I am so powerful that Mother called me to her house. And especially, she has called me home." Everyone was impressed by him to such an extent that they were not ready to listen to anything else. There was a gentleman there who said, "No brother, this seems like a strange person, go and ask Mother." He said, "Mother is still in India, when Mother comes, we will ask her, anyway, this is very good." He said that everyone should love each other. They should be affectionate and talk to each other for hours, and friendships with women from here and there started, and people started calling him love. As we returned, suddenly I felt like knowing what was happening in Brighton. So I inquired and found that there were two people there, one said, "Mother, what is happening here, a man has come and everyone is stuck with him." So I immediately called the lady who was in charge there, and I told her to come here. I told her that this man is completely false, wrong, and not to get involved with him. No, no, Mother, that's just love, that's just being emotional. He said to us that there's not much time left in Mother's life, I am the one who has taken her place. When he said that, we believed it. I said, "Okay, if that's what he says." I said, "Absolutely, just let it go, there's no need for it, I'm alive in front of you now, you kindly let go of it completely so that you can understand how petty it is, and tell him to leave." But the situation went in such a way that they couldn't let go of it. Even when she went back, it was the same. The situation continued. In the end, you know, your mother is "Maha Maya". When we started to investigate, he took another woman with him one night and ran away with everyone's belongings. That's when his head cleared. But even then, the woman who had organized everything was still important, she still couldn't get stuck in Sahajyoga, even now, she has come out of Sahajyoga. We said, "Now don't come back." So if you become weak, you'll fall into everyone's trap. And until your consciousness doesn't increase, how will it happen? And the consciousness of Delhiites is very weak. The weakest, among all Sahaja Yogis, the consciousness of Delhiites is only about money; they don't know who is good and who is bad; they don't even understand someone's vibrations, and if anyone like that comes, they get involved with him and believing in the wrong assumption, if someone comes here who is definitely a tantric, then you will be made a fool, so you have to establish your power, you have to create your own wealth, not only that, you have to create your own status, your own era, otherwise nothing will happen. On this matter, I'll only say this much to you that we have put in as much effort as we could, and now it's appropriate for you to put in the effort beyond this. If you don't work hard, then where will we find support for you? We can tolerate everything. Sometimes I am greatly afraid that an ordinary person, who is quite insignificant, whom you can easily understand how insignificant they are, you put them on a pedestal and then argue with me that no, this person is fine. It's so distressing. It surprises me and saddens me that when will these people enhance their consciousness. So, on this special day, let us pledge to our Shiva that we will nurture this power within us so well that we become powerful. We will meditate daily, work hard every day. If this vow is fulfilled, then I don't think anyone would dare to harm you or...do anything. The faults within us are not that significant, but the biggest fault we have is desire. Until the pure desire within us to attain the Divine becomes intense, no one can accomplish anything. Whatever we say will be in vain, and whatever we speak will be futile. Only intense desire is needed. And one should tell oneself in this way: "This is not my action, this is not my life, this is not my seed, but my only goal is this, and there is nothing for me. I am nothing but the sole soul." Such contemplation needs to be brought within you. As far as I can understand, I have explained it to you. I hope you all will make a complete effort to understand it. Now, first of all, we will worship Lord Ganesha; worshiping Lord Ganesha shouldn't take much time, then after the worship of the Goddess, then we will worship that which should be said to be the worship of Mahashivaratri because Shiva is our guru, Shiva is our soul. That's why you are worshiping him today, and that's why both worship become one in a way because Ganesha is the embodiment of Om, the goddess is the power of the soul, and the soul is Shiva. In this way, all three things are identical. Today is a very auspicious day, it has started on a very auspicious moment, and everything within you will also be auspicious. In the worship of Lord Shiva, most things are used hot, and after that, thandai is served. The reason behind this is that Shiva is even colder than ice. To keep them warm, all kinds of hot things are given to them. We are warm, so we have to take things to cool down, and yesterday many people felt very cool all of a sudden, but then they got warm again. Then, as soon as the coldness subsided, people went back to being warm. And when things cool down, one should think that the essence of Shiva has awakened within us. So, there is no

need for you to get warm. Now, someone started saying that Lord Shiva used to drink bhang, so we should also drink bhang. You are not Lord Shiva. Then, you are you. Even if you consume dhatura, and if that doesn't work, then even poison, because Shiva used to do these things, so we will do it too. Those who say such things should see if they are like Lord Shiva. Can you drink poison? No, you can't. If you can't do it, then what's the point of competing with them? It is possible that we can take refuge at their feet, and this should happen. If you consume something cold and then afterwards you consume something warm, it can cause coldness on the body. That coldness, known as articularia, or any other kind of allergy, occurs due to Lord Shiva's faults, and the treatment for it is to apply Ocher on the body or rub a little Ocher. Those who have allergies should apply Ocher. Apply Ocher on the body or you can even consume it. Apply it seven times. If it is rubbed and consumed like sandalwood, then your allergies will be cured. Because then Ocher becomes warm, it contains calcium. This is also ash, if the ash is properly made in some havan, then if you use it too, your allergies will be cured. At this time, Ocher is also applied to the mother, to Lord Shiva, because they also have so much coldness inside them and it is possible that they may get allergies from the heat outside, and such things may not occur in their body, so they are kept warm. Allergy doesn't occur, but if Ocher and ash are not kept completely, we have seen that we get something like articularia suddenly in our feet, meaning that it is needed. At that time, the temperature suddenly drops, so there is a need for Ocher and ash. We will do it first. As it happens with new people, old people won't go; now everyone will come and jam, we all went inside, everyone stood in line. This thing happens only in Delhi, let me tell you, nowhere else, I mean nowhere else. Because whatever we say has a deep meaning, I don't want you to suffer the consequences.

Once we went to Ahmedabad and stayed at someone's house. We told them, "Look, we are going out, but don't let anyone sleep on our bed for three days." They thought, "Maybe his mother said something like this." So their daughter slept, and she said, "I shouldn't sleep all night. See how the people ahead are doing, how they are sitting, where they are." And then tell someone - Mr. Verma said someone was tickling me, like... The next day their maid slept. So the maid felt as if something was there, coming from above and falling on her. She got up to see, but there was nothing, so she also got up and ran away. On the third day, she apologized again, saying, "Mother, I made a mistake, I shouldn't have done it." The hands of the Ganas are very bad. They hit, they slap, and I keep paying attention all the time. They know all our protocols, where to go, where not to go. Suddenly they touch your feet in the middle, suddenly. Then they stood in the middle of the road, "Mother, this is not right." You have to walk in a disciplined manner. Look, now you are entering Virat's body. Now Virat is your host, he will give you everything. Don't cry over your own issues, "Mother, look what's happening to my father, what's happening to my mother, wherever it's happening, what's happening to my brother, what's happening to my home." Those who start such talks will only suffer. Now in peace, I've told Mother, "Sit down, you're here." If it's in your heart, it'll be okay. Such people are blessed, I'm telling you first. And those who sit directly in front, fidget, and rush forward, they're in for a tough time. I'm telling you first. Some people naturally emerge from cooperation, so when you come to the ocean, just keep swimming calmly. You've been taught how to swim. Now what's the hurry? I've seen a special thing about Delhi, it's still not getting better, I don't know why? And those who are from here, nobody even notices them, the Delhiites, but those who come new, they come riding on horses. This shouldn't be the case. Those who have arrived earlier, see how they're doing, how they're sitting, where they are. Look at that. And then tell someone - Mr. Verma says he doesn't want to say anything to anyone, people blame me. Oh brother, what fault do they have, I said it myself. It's a matter of understanding how much discipline there is in you. How much rule there is. There should be discipline, the rule of the Almighty. Now, up there, twenty-five men were standing. When they came out, there were ten. Those who are seated according to the rules, are seated there. In their place, in their place. You shouldn't leave your cushion. Where you are sitting, you are sitting with your mother comfortably. This should be understood. Sitting there, you are reaching your mother. It's all happening with the mother, there's such a conversation with the mother. Everything is there. If your relationship is complete, there is no need to run. Whoever doesn't have it, runs. This is the first recognition. What's the need to touch? There is no need. Where faith is fulfilled that yes, depth should come. It seems even more graceful. Now, when we go to the villages, is there any need for people to shake? Is there a need to come forward? Is there a need to sit there, on foot? Regarding religion, about deities, about the future, about Gandharvas, there should be some knowledge, some understanding of it. What is the protocol? Firstly, there is no need to look back at Northern Hindustan, when you are not there. If we are completely unaware of what's going on here, then we don't even know what's going on there. Muslims also have their own religion, all of these things are a night's conversation. Some things should be known, like what things are, who the deities are. Mother, give me a flower. Now, you have to put these flowers because it is the right of the deities. If you take any of these flowers, the deities will do something to you, then don't blame me. So, how will Shakti work? Straightforward calculation. Here, Mother, put a bindi on me. I'm not some priest, I'll put bindis on everyone. If someone gives orders from their own mind, then they should also stand in front with their own head held high. That's

childishness. Wherever you sit, you should establish your own belief, your own strength, your own understanding, and wherever you live, our consciousness stays there. Wherever you live. But first, complete the connection with us. No one needs to tell us, we know everything about everyone. But if we don't have a connection with you, then it's useless. First, there will be someone of our own whom we can confront. Now, establish the connection... Therefore, troubling the same person every time they are new is not a coincidence. Look at the elders, how they are seated firmly. They haven't gone up, they're sitting right where they are and meditating, aren't they? Now, from today onwards, we should understand that if Verma Sahab said something, you must not be offended. It's absolutely madness. I'm the one who says all that to him, what he says. They're not just saying things from their own mind. That doesn't mean they lack a brain. As soon as you arrive, everyone wants to be attended; it's not like there's going to be voting here for someone to flatter you. Please have a seat, sir, sit on the chair, we'll put a throne for you! It won't happen like that. Whatever anyone does, as if they have our hands, they're doing it like that, so no one will stay here without following the rules, it will be made clear. No one, big or small, should challenge them. They will do what they understand is right, what is appropriate. And so you must listen to him. Here, it is observed who is following the rules and who is not. This is very important. If you don't observe the rules, you will be pointed. Following the rules or not, this and that is told here. This is a rule. Because if one enters into the kingdom of the Supreme Being, then one should also understand the rules there. And the most help is provided in a place where people accept everything humbly. If you don't accept power, then how will power work? There are many people who are old and know what true Sahaja Yoga is. Understand it lovingly, it's a new experience, so if you want to move forward, move with that newness. Many people act according to their own minds. Some gentlemen start giving speeches according to their own minds, just like that. Don't do that. Then, understand that if Mr. Verma is considered the leader here, then we should understand that. So, we cannot have relations with everyone, we can only have them with Mr. Verma or perhaps one other person. Constantly bothering that person is not Sahaja Yoga at all. In Sahaja Yoga, the leader cannot be challenged at all. Those who do so fall. Because we know the leader in depth. We have a relationship with him, we should respect him. We know, and not every person here is going to be a leader. In Sahaja Yoga, being a leader doesn't mean they've become superior or anything like that. But they know, they are knowledgeable, they have a relationship with us, they directly tell us if there's anything, that's it. This doesn't mean someone will sit on your head, that's not the case. But if they make a mistake, I will catch them just like that. Whatever they do, as if they are our hands, they are acting accordingly, so no one is to challenge them. They will understand what's right, what's appropriate, and they will do it. And you listen to them, this is very important. Then there's also the fact that even young boys come to consider themselves geniuses. This is useless talk. Respecting elders is a hallmark of our country's culture. It's not like as soon as a young person stands up and starts babbling, everything falls apart. However, I believe I have worked harder there. It's possible that even the influential people there may lose their confidence. If you start laughing at your elders, if you start making fun of them, then they won't be able to do anything. Not understanding seniors anything and start doing things according to your own whims, is no good. And then there's the idea that the relationship of a collective individual is connected to a whole, such as the brain. Your relationship is with the brain itself; it's connected to everything in between. If your connection with the brain is broken, it can't happen. Or if your connection with the one who has a connection with the brain is broken, it can't happen either. This means you've become malignant, you've become cancerous. Everything is interwoven, like this. For this, you need a little humility. If someone plans to accomplish something big here, right now, it won't happen without Sahaja Yoga, I'm telling you. Like if a grand Guru Puja event is organized here, or Janmashtami; it can't happen. I know. Because only four people running around here alone. This is not elsewhere. However, I believe I have worked harder there. If you also work hard, you can also move ahead of them. You should respect each other. You all saints and ascetics respect each other greatly. If one saint knows about coming of another saint, so you meet them with great respect. You truly are saints and ascetics, you are enlightened. You should stay the same way, with the same dignity as saints do. They don't speak much, they don't attack anyone. Where they sit, they sit comfortably. They don't leave even a pillow. If they are sitting somewhere in the jungle, they will continue to sit there, and be dedicated to serve.

May the Divine bless you

1985-0228, Arrival Talk Perth

View [online](#).

28 February 1985

Talk to Sahaja Yogis

Perth Airport, Perth (Australia)

Talk Language: English | Transcript (English) – Draft

Yogi: They are all here

Shri Mataji: Just imagine, early in the morning.

Indistinct talk between Shri Mataji and Yogi as crowds around Shri Mataji talk

Yogi: we will wait here, (unclear) We will go straight to the ashram (unclear) just for 5 minutes

Shri Mataji arriving at the Ashram in Perth.

Shri Mataji: What a place, a real ashram, (unclear) you are all really (already) blessed so much isn't it. Ah beautiful, very beautiful. What an ashram, beautiful, (unclear), really beautiful. Tremendous vibrations, thats beautiful, can you believe it, you are all really blessed.

Aarti is performed to Shri Mataji followed by the three great mantras which are sung to Shri Mataji by the Sahaja yogis followed by the salutation.

Yogi: Welcome to the Perth Ashram.

Shri Mataji talks to a child, Hello, recognise me, hello how are you, and rubs his head.

Yogi Warren: I have never seen him smile before.

Shri Mataji: Hello

Yogis gather around Shri Matajis chair.

Yogi: Squeeze over please everyone.

Two Sahaja Yogis bow at Shri Matajis feet.

Yogi: Christian and ?

They are staying with us for a couple of weeks.

Shri Mataji: I see, yes may God bless you

Yogi and Shri Mataji talk indistinctly for a couple of minutes, people come and namaskar before Shri Mataji. Great

Shri Mataji: Robin has not come here?

Yogi: No he will be here tomorrow, this is his second son Tim

Shri Mataji: How are you Tim now, alright? Enjoying yourself, I remember your little house upstairs.

Yogi: and George, (unclear) Robins younger one.

Shri Mataji: They are alright, are they all in the ashram now?

Yogini: (unclear)

Shri Mataji: I think all of them have a little liver problem, I don't know why, must have done something about that, (unclear) they think too much, what are you thinking about, here you should be relaxed, nothing to think about. You will be surprised, just when we were leaving Warren came and told me my ears Mother, I have to confess something I have not got your visa to go to Australia, and we boarded the plane. You see we just forgot about it, then we came to Singapore and this gentlemen from the ? Corporation (unclear) I told him that to please arrange the visa, and he himself was surprised I was least bothered you see. So he said how can you be? I said will be just do it, its very simple, and then I wanted to stay one more day there because the (unclear) was too much and he got the ticket also, (unclear) but what amazed him was I was not at all worried (unclear) granted the Australian visa.

So I don't think, I mean if you think actually things do not work out. You must learn to leave it to God. You must have thought about this program quite a lot, why? You don't think you leave it to God. (Let's see what happens tonight).

Shri Mataji gives a bandhan. we shouldn't work on the same lines as others are, we have to work on the lines that we are in the kingdom of God. We are beyond cause and effect. See, maximum of essence. By understanding that point already you got this beautiful ashram. How did you get it (Unclear) Otherwise this is not possible.

Who is next?

Yogi: Neil and Natalia

Shri Mataji: Yes

Yogi: Neil looked after the ashram while we were all in India,

Shri Mataji: Oh is he?

Yogi: and did a very good job.

Yogi: and you remember the little Jacob, little Jacob, who you met in India, a little boy, who came, and did his namaskar to your feet, a little tiny little boy.

Shri Mataji: Yes of course, may God bless you.

Yogi: and Richard and Christine, (unclear) come on

Come on, (unclear) Richard and Christine, came to your first program in Perth two years ago.

Shri Mataji: Oh I see.

Yogi: and their children will be going to the school in Melbourne.

Shri Mataji: Oh good

Yogi: They will be leaving shortly.

Shri Mataji: May God bless you.

You see I think that the more time you spend the better. (Unclear) They are the children? Come this way.

Yogi: One foot each!

Everyone laughs. (Unclear)

Shri Mataji: Getting vibrations wherever they are.

Shri Mataji: All of them have liver you see, (unclear) something in the food we should find out. See that little bit of liver, just relax. While coming here I also felt that very much. I was telling Warren (unclear)

Yogi: It is quite a right sided city Mother

Shri Mataji: A right side city

Yogi: and Clive and ?

Shri Mataji: and how are you?

Yogini: Very well Mother, Thank you, Very happy to be here.

Shri Mataji: It's a nice place, yes I know (unclear) You are alright Clive, you suck in the vibrations, can you feel it? Unclear

Clive: Yes Shri Mataji

Shri Mataji: Good. Your left side is weak, you have done some damage to the left side. That's why problems come. (Unclear) you must forgive yourself that's the point.

Yogi: Cyril and Andi: They have been doing Sahaja Yoga for about 18 months, they recognised you straight away. Shri Mataji: Really?

Yogi: Straight away?

Yogi: They had a huge program in (?) And lots of people and we really we didn't look very much at Cyril and Andi, and they just pestered us to death.

Shri Mataji Where is that?

Yogi: In the hills, they had a program up there and they have been tremendous, and Andi's health has improved so much. She had Multiple Sclerosis and she has had thyroid troubles, and all of that has fixed itself and she has had problems with her eyes which has gone, so the doctors were amazed.

Shri Mataji: They are alright. They did well. May God Bless you.

Yogi: Frannie, Frannie is also taking her children to Melbourne to the school.

Shri Mataji: Christina your little ones are going there are they?

Yogi: This is Amy, who is going to the school and there's one little toddler she is (unclear)

Shri Mataji: May God bless you

Shri Mataji: (unclear) You should get some sugar for my feet. (Unclear)

Yogi: and Lee and Fiona, would you like to come

Shri Mataji: Hello

Yogi: Fiona has been with us only for about 5 or 6 weeks and she is the one I was telling you about with the husband with who things have work out so well.

Shri Mataji: (unclear) Oh Alright

Yogi: And Lee has been with us for about six months.

Shri Mataji: Good. You are doing well, it seems.

Yogi: and Jenny and Shelley, Shelley was on the India Tour Mother (unclear)

Shri Mataji: Aah indian, you can feel it, cool breeze, alright. May God bless you.

Yogi: and Ron and Brian. Ron came to your first program in (unclear)

Shri Mataji: I remember him very well I have not forgotten at all. You see he was so much there when he was staying here, he was so much such a wise man.

Yogi: and this is Brian who is Annie and Cyril's son. (Unclear) Brian as well, has had some problems with his health which has totally improved.

Shri Mataji: on the void. Problem on the void. Better now? Are you better?

Brian: Yes a lot better thanks

Shri Mataji: he's great, first day he came and he asked me such questions I was amazed

Yogi: and has he stopped since?

Shri Mataji: Very positive. Very positive

Yogi: He is extremely positive.

Shri Mataji: I think once you have very senior people very wise people, you should get some more, I was amazed at him really because normally in the west at this age people don't think of those things.

Yogi: and Diane

Shri Mataji: (unclear)

Yogi: Diane again someone who has been tremendous, (unclear) she's she's been

from the very beginning, she recognised you straight away.

Shri Mataji: You see that's the main point, that's the main point in Sahaja Yoga, that's the main point. (Unclear) Alright

Yogi: This is Sue and she has now moved into the Ashram and is trying to get stuck into...

Shri Mataji: She is alright, you get pain, (unclear)

Unclear conversation follows.

Yogi: Greg and Tracy and Annette:

Shri Mataji: Hello

Yogi: they have been coming along for a couple of months

Shri Mataji: (unclear)

Yogi: There is one more in their family who is not here tonight, two more, well one regular one

Shri Mataji: Great

Shri Mataji: Just the one (unclear) Husband she has (unclear)

Yogi: No that was Fran (unclear)

Shri Mataji: Such a young, very young, what is your age?

Yogini: 30, 30 years old

Shri Mataji: What?

Yogini: 30 years old

Shri Mataji: It's happening to so many of them, it's very difficult it's alright doesn't matter.

Another Yogini bows down

Shri Mataji: Put both the hands on the right. Good.

Yogi: Kerry (unclear)

Shri Mataji: What's her name

Yogi: Carina

Yogi: Carina (unclear)

Yogi: As I was coming there was a problem in their (unclear)

Shri Mataji: This is Kerry

Yogi: Yes

Shri Mataji: I am amazed, so much younger, can you believe it. (Unclear) I was so surprised, (unclear) you people are changing you are going down in your age. What am I to do about it. (Unclear) So much younger you have got. When is he coming by the way?

Kerri: He had some trouble getting the visa Shri Mataji. (Unclear) He hopes to come tomorrow.

Shri Mataji: He said he was coming with me, he said so.

Kerry: He was very confident Shri Mataji, but at the last moment it fell through.

Shri Mataji: It's alright.

Yogi: Nadine and Margaret

He knows Sahaja Yoga very well. (Unclear) How did you find it?

Yogi: Great

Shri Mataji: They love you so much, beautiful

Yogi: Shri Mataji, Eddie Was actually born in India so

Shri Mataji: Really?

Yogi: Yes

Shri Mataji: That's why the kundalini is so (unclear) effort, Good. (Unclear) The Indian heritage (unclear). May God bless you.

Yogi: (unclear) Wife already, (unclear) marriage certificate.

Shri Mataji: (unclear) Good, Very simple man this one, isn't he, very innocent.

Yogi: and Kim and Jeff

Shri Mataji: Growing so well. Alright. I am not at all tired, sucking in all my vibrations. May God bless you. Well? sucking in fast yes?

Shri Mataji: So I was wondering on this name Perth on the actual name Perth. In Sanskrit Parth is the word used for, Partha was the Arjunas name, Parth because he was born in Perth, I think so he was born in Perth. And Krishna has described you see that the monkeys the best trees, banyan trees and (unclear) all like that and this word Parth is very much like that, and I have a feeling that one day this Ashram will have very great dedicated Sahaja Yogis. (Unclear) You see it is your devotion that has given you all this, I mean I don't desire anything as you know, but even if you desire and you know if the dedication is not complete nothing works out, so that shows that you must dedicate to me and yourself,

Yogi: Thank you

Shri Mataji: may God Bless you.

Yogi: Would you like to have a rest now Shri Mataji?

Shri Mataji: Sorry

Yogi: Would you like to have a rest now Shri Mataji? Would you like us to show you to your bedroom?

Shri Mataji: Yes I think so, (unclear) sleep off and I will wash my hair

Yogi: Shri Mataji

Shri Mataji: (unclear)

Yogini: (unclear)

Yogi: We have got some special blinds Mother. (Unclear)

Conversation follows but is unclear.

Shri Mataji: I must have sat on it.

Here follows another unclear conversation.

Shri Mataji: In pure things only the vibrations show better, these altercations are (unclear)

We did very well in Calcutta and Delhi, Delhi of course Delhi was so, I mean, I have seen the (unclear) Hall have you, in one of the, that one, New Zealand talks, that hall capacity, the whole thing was filled there, so many Sahajis the Sikhs people came, (unclear) at least a hundred, there were the sikhs. And that halls capacity it was a few hundred or so it was filled to the brim that people started flowing through the passages and started coming, pouring towards the stage, (unclear) and I didn't know what was going to happen, and every day, it was five days I spoke there, the lectures, all three days was such a crowd. And then to Calcutta, in Calcutta I never expected, (unclear) tremendous, tremendous, such a crowd. (Unclear) Good people, and so very dedicated people. (Unclear) But the best was the two poets, great poets they had come and they got into inspiration. (Unclear) It was so beautifully done, I told them to translate it and send it over to Perth, and one of them said, that the (Ardeh), that you must give us now the orders, because you are the orders, as to what you want, it is such a power of course I understand the (unclear) language, not much but still. But when he was just singing the vibrations were tremendous, just like mantras were said, just like pujas, were going so much, the people are very sensitive, because very emotional type people very emotional and they have a

special feel for the Mother because they are worshippers of Durga and Kali. It worked out very well. Now we have done Madras, Calcutta, Bombay, Delhi. Bombay is very good, puja was tremendous.

Yogi: Ah yes the daras.

Shri Mataji: Ah that was good.

Yogi: Shri Mataji, could I ask about Mahashivaratri:

Shri Mataji: Mahashivaratri was tremendous vibrations, was tremendous, we had it in the Delhi ashram, it was tremendous, I think I have some photographs, (unclear) at least I had some photographs, tremendous vibrations, Mahashivaratri. Oh yes My speech was very good, they just have to translate it you see.

Yogi: I expect we will probably read it in the Nirmala Yoga then. The speech was started in Hindi or in Marathi?

Shri Mataji: In Hindi because otherwise, I spoke in Hindi for two hours in Delhi, (unclear), because they said every time I spoke in English it would challenge people, (unclear) but there are some lectures in (unclear) Bombay I spoke once, (unclear) because we translate it, everything is translated, they are quite good at translations.

Yogi: They normally put that into the Nirmala Yoga. (Unclear)

Shri Mataji: But it is always a short form of that. My lectures last about one and a half hours and the best part of it you see even in Calcutta it was filled with (unclear), they are supposed to be a restless violent people who react, but nobody reacted, nobody, it was very peaceful.

Yogi: Shri Mataji here is a sample of the poster we used for the advertisement.

Shri Mataji: Oh thats beautiful, oh my what a photograph, who did this one?

Yogi: Richard took the photograph, do you remember Richard originally from Melbourne, Richard and Rose, a fisherman. He took the photograph of you initially, it was really a very bright red, very vibrant red photograph.

Shri Mataji: That's the Kalis face. (Unclear) Normally my face is too much shining and I look too fair sometimes.

Yogi: Yes

Shri Mataji: You see I look like Kali, you see that brownishness is there,

Yogi: I have just see it Mother,

Shri Mataji: its beautiful. (Unclear)

Yogi: Yes it's actually browner than the original photograph. I think with the printing that they have done here it has come out more brown, so the actual photographs of your face is paler

Shri Mataji: Paler?

Yogi: Yes, on the original.

Yogi: so It really is Kali

Shri Mataji: Mmm, Sometimes Kali. Normally my face is pale, Sometimes its white like snow, it's very white, it is beautiful, it is mixed with blue you see, blue. Very beautiful, This is what you advertised?

Yogi: Sorry? Mother

Shri Mataji: This is the one you have advertised?

Yogi: yes

Shri Mataji: I wish you would send this to, Mr Yogi Mahajan, Yogi Mahajan in Delhi. Some photographs there I have never liked, from where did you get this from

Yogi: From the new book

Shri Mataji: Have you seen that one.

Yogi: The second one is the only one I have seen of the new edition.

Shri Mataji: I said It's no good, its no good, it does no justice to me. No He said its very very full of compassion. I said no no its no good, its not good, not good vibrations (unclear)

He said no we will put (unclear)

I said it doesn't look like me at all. I said now let me see, I said is it done by Jane. He was shocked you know, how I could tell, he was so amazed. (Unclear) Very nice one, its beautiful, when was it taken.

Yogi: I think it was taken at (Bhajan?)

Yogi: Vaitarna?

Yogini: It was taken in the temple of Shri Ram Das

Yogi: Ram Das Swami temple in (Sultan?). You sat with us in the evening Shri Mataji,

Shri Mataji: when we went up the (unclear)

Yogini: yes

Yogi: And you slept upstairs in the (palisade?) that way.

Yogi: and this lady (unclear)

(Unclear conversation)

Shri Mataji: This looks like an advertisement. (Unclear) This one might have upset (unclear)? This one was taken by whom?

Yogi: It's the same one. It is the same photograph. They have to use a different process every time and then you lose the quality.

Shri Mataji: Just the same the vibrations are good, but, I mean when you see it like that (Shri Mataji is turning the paper in different directions to view from different angles) then you see the other side. It's alright. You see coloured photographs look different than Black and White.

Yogi: Shri Mataji, we also have a gold toe ring which we would like to present to you, we got it made up in India

Shri Mataji: What's that

Yogi: A gold toe ring we would like to give you

Shri Mataji: Me

Shri Mataji is handed the toe ring.

Yogi: would you like me to put it on for you? (Unclear)

Shri Mataji: Who made this?

Yogi: Yes. They made it in Bombay for us, we asked them to make it.

Shri Mataji: (unclear) its such a beautiful toe ring (unclear)

Yogi: This is, we went into a jeweller with a silver one of these and we asked if they could make it in Gold in 22ct gold and so they said yes we could do it and they made it for us very very quickly.

Shri Mataji: Which toe do I put it on?

Yogi: We thought, with the two petals its up to you,

Shri Mataji: we can open it,

Yogi: No but I what we will do if it doesn't fit Mother we will cut it and make it fit (Unclear)

Shri Mataji: Actually we can fix it alright, we can put it (unclear)

Yogi: We will need to cut it Shri Mataji and open it out a bit cos its very (unclear)

Follows unclear talk.

Shri Mataji: They have some ways of increasing the size of it. (Unclear)

Yogi: They expand a bit

Shri Mataji: That may spoil it.

Shri Mataji: But it is better always to have a toe ring like this. (Unclear)

Yogi: I hoped that you might put it on the (unclear)

Shri Mataji: (Unclear)

Yogi: We can get that

There follows indistinguishable talk as they try to fit the toe ring onto Shri Mataji's feet. Shri Mataji mentions that the left agnya is good.

Next day.

42.37 There is some talking and music playing (unclear) Shri Mataji again enquires about a yogi.

Yogi: he will be here tomorrow.

Shri Mataji: Mooladhara (unclear)

Shri Mataji: (unclear) This is the dining room? The kitchen is where? That side? It is connected?

Yogini: You have to walk around.

Shri Mataji: Through here

Shri Mataji: Unclear There is no exit

Yogini: (unclear) It is connected, you can go out through that door into the garden and through another door in the kitchen.
(Unclear) This was originally this was the dining room in here

Yogi: this is the family room.

Shri Mataji: This is the family room?

Yogi: yes

Shri Mataji: There is the dining room there?

Yogini: It's a bedroom now.

Shri Mataji: Yes, I was wondering you always have this kind of a one family room (unclear) one for outsiders, and one for yourselves?

Yogi: We don't have many copies of Ravi Shankar music but we have (unclear)

Shri Mataji questions the choice of music.

Shri Mataji: You see this now is do do do do, it's (unclear). there's no flow at all. (Unclear) He is nervous I think. I was telling them you should buy some records at this stage, (unclear) Indian classical music. He said they have got it a lot of it. I kept quiet. But next time when you come to India you must buy.

Shri Mataji: (unclear) This is another (unclear)

Another tape is put on.

Shri Mataji: In the beginning what they play is the (unclear) is the one where (unclear) the one when it rises and falls, when it rises its called avroha and aroha when it falls its called aroha.(Unclear) That's how they make the melody. So now what he is playing just now is called as (nomtum unclear) is the beginning of the play of any music they start, they don't have the beat to begin with, first they tell you the, how it is built and they play all the intricate notes and things. Just now he is showing. Normally it doesn't start so early, but its a recording perhaps thats why, normally it starts after some time after they have built the raga. Aroha is the rising and avroha is the coming down, all the notes that are to be used that moves that are to be avoided, this raga is (Tilaka unclear) This melody is a (Tilaka unclear). There are 900 ragas which are known ragas, called as Rasida which means famous, and Prasida are those that are not known, we can combine, make, and there are some ragas which are not normally known. These are the permutations and combinations.

Yogi: asks an unclear question about the tempo and the tabla player.

Shri Mataji No No he knows, you see it is not, there are, thing is these are to be played. This is the raga is to be played, now we have a definite idea about the talas, we have talas in 16, or we have talas in 12, we have talas in 6 and also we have got talas in also 10, we have got talas in 28 also. So as soon as he tells him, as soon as he plays one tune in the beginning, if you can push it back, I will tell you how he started,

Yogi: unclear)Can you rewind back?

Yogini: unclear reply

Shri Mataji: First you see what happens that he starts playing the first note (unclear) at that time he just says what sort of a raga he is playing, it has nothing to do with the tala with the (Pakasha unclear) nothing to do it is the raga he plays. Now in that the only thing is, the point is that they have to see that the pitch of the instrument should be the same as the pitch of the tabla. Thats important. That's the only combination. Now he plays first of all the, first of all the, he builds up the thing, if they know each other he might tell him that first, I'll start with Ek tala, Jak tala or whatever he tells him, if he doesn't know, also if in one line he knows what is to be played which tala to be used, and then he uses that tala and he plays that, its as simple as that. Let's start now.

Yogi: From the beginning of the raga would you like to hear.

Shri Mataji: Yes Yes. Just let them see. It's very simple. Now this is how they are building the raga and once it goes into your head you can make out the Raga, but because being a record it is not that systematic. It has to be really systematic music then you enjoy it, because they build the foundations first and then they give all the design and patterns, they fill it up, it is very interesting there. Now this is, in this one he has played little bit of the beginning what you call the sargham, means the notes, sargham, now slowly he is playing. This is how he is going to play. One ears are tuned as soon as he plays the first note we know what it is. This raga is more used for dedication and devotion, expression of the beauty of God.

Shri Mataji is seated ready to eat and a Yogini is serving the food.

Shri Mataji: I didn't know you were such a great cook.

Yogini: Krysta has prepared it.

Shri Mataji: I dont know from where you learnt all this from and the taste was so good, you see normally taste is not so good.

Yogini: (unclear)

Shri Mataji: You serve me. It is Chinese style?

Yogini: Yes Mother

Shri Mataji: That's all, thank you.

(Unclear) Now here they are playing Ek Tala, ah, you see like that you see 12 matras and then it comes to the first you see, then hit on that. But it can go into many (Altanas unclear), but first note of the raga (bukti unclear) should be tallied with that first, thats how it is.

Shri Mataji: What's that?

Yogini: Would you like some rice?

Shri Mataji: Yes alright, a little.

What about you people, Mother should not eat before the children have eaten, when are you going to have your food?

Yogi: (unclear)

Shri Mataji: (Unclear) Now the tabla fellow is playing on the permutations combinations and that time he is just holding the line is all. The tabla first. This is the tune he is playing, this is number one. It's perfect harmony, when he plays just the tune he plays the complete permutations and combinations on the tabla. See the tune he is playing, the tabla fellow is playing.

Very nice (referring to food)

The base is Des raga, It is a (unclear) raga, it makes you thoughtless. I was feeling isn't it that we should buy some records for that on the tabla. I was telling that Sydney people have got a lot of it but not these.

Yogi: You haven't got bhajans?

Yogi: We have got some (unclear)

Shri Mataji: I think we have to develop a musical group also. That's the best way to spread sahaja yoga, musical groups are very important, in the west specially. I see, they are mad with music (unclear) Really.

Yogi: Literally mad

Shri Mataji: For a short time I saw one group, one fellow, some young boys? this that, (unclear) singing of God, white dress, mesmerising all the Americans, you see all young and old all singing went Crazy afternoon and when he got up they all ran after him, this thing, and that, thousands, those stupid people I don't know. How to treat them? ? was describing to me this (western unclear) man. (Unclear)

Yogi: I was telling you In London he had a number of concerts like this, in the snow even he was standing out there in his white kaftan.

Shri Mataji: That was a picture about him only, I think. (Unclear) Very much conditioning, bad ideas about this start imagining, you know this music is going inside and there's something great to them and they must act like that, behave in that fashion, its all outside and nothing happens inside. It's a thing of just imagination and conditioning, complete conditioning to believe like

that. It is something that doesn't happen. I met once, a pilot who was the brother of the fellow who did this, who was the people who started the beetles, you see this fellow was the brother of that, and he told me it was all manipulation. He had some girls in front and all those people singing and when they started singing all this AH AH AH AH, you see they paid for. And so many followed that and then a sort of a mob frenzy started and he said, my brother I have nothing to do with his ill gotten money. See the tabla and the balance. The tune he is playing, The tabla is (unclear). A little more can you have? This is the main dish, nothing afterwards?

Yogini: There is something, some fruit.

Shri Mataji: A little thats fine. Thank you. That's fine

How many of you can sing well? After realisation it happens, you know very much the sound of the voice

Yogi: improves so much

Yogi: (unclear)

Shri Mataji: The sweetness you see. I think you should get some teacher to teach you how to sing and you can form a group.

Yogi: There are quite a few Musicians in Perth.

Shri Mataji: You should do that.

Yogi: Matthew is playing in the Western Australian Youth Orchestra

Shri Mataji: Is he?

Yogi: He's taken to the Indian music

But he is fed up with western music having just coming back from India.

Shri Mataji: Really?

Yogi: This is very sublime music

Shri Mataji: That's it.

Yogi: It takes you beyond.

Shri Mataji: When they, you see right sided people also going for everything new every time something new. Back in music also, with the kind of music they are having, all kinds you see, they never had this before, suddenly that shot up, this kind, that kind, rock and roll and there's another one and it becomes a craze. It comes up to a point when the craze goes away. Indian music is not like that, it is very consistent in all ways every time and very deep rooted. Some people try to change the form like Ravi Shankar, its thrown out. Its so deep you cannot absorb it. Of course you had some great composers like Mozart and all that but thats composition, here everything is done by one person.

Yogi: Mmm

Shri Mataji: So you have to know the principle, thats all, you should know, the principle you should get it in your fingers, thats all. Keep to the principle and do it what way you like. Moreover one side of the western music is with the composers that it is

spontaneous, comes to them spontaneously, and the other side of it is that those who play don't use their own imagination or anything, just play it and they practice it alright. But here is their integration, that you should also contain as to create and produce, but for that they have to work very hard to begin with to build the technique, they master the technique, they master the technique and the creativity, they are stepped, hand in hand, the creativity and the technique, both should work together.

Yogi: (unclear) All the time he is playing he is remembering the raga, so he is always, while he is playing he always has the roots in the melody which is the raga. He is improvising and making up the melody, but he is always remembering...

Shri Mataji: That's the maryada, that's the maryada. You can't go beyond that, but it's not that, he is not thinking, it's just in his hands.

Yogi: Yes

Shri Mataji: He is just trying to ease your spirit. With the movement of that raga, but these ragas are worked out very scientifically, they don't just happen, but there is no chance for the ego to play in ragas you see. Like you can go whichever way you like. Some people just suddenly rearrange in western music, it just suddenly shoots out, you don't know. According to us it is based around, it is not concord not synchronised, it is based other way round it first based on the OM, it should be the OM, a composite OM, it should form it should give the joy of the OM. So anything that is not congenial to that is not there. A void. So the whole thing is based the other way round. You cannot go off, if you try to go off the raga you won't enjoy it. It's all worked out very well you see what they did was to play it to the kundalini, it is so sincere and when the Kundalini rose they said 'this is the raga', otherwise not, on vibrations. It's an offering to God and you must know what to offer which way he likes isn't it. It's a very fast number.

Yogi: Tremendous playing.

Shri Mataji: It starts (unclear limbic), (unclear limbic) is slow, and then the jala, this is the jala, and the faster notes but they may change the tala, first may be the teen tala and then the Ek tala, first the jala and then the tala. Mostly they have teen taal for the jala which is 16 beats, Ek tala is 12. The tabla is such an intricate stuff isn't it. I don't know how to integrate western music with Indian Music there's a different origins, different origins maybe. In its individual way some say Mozart and all that is something unique no doubt about it, but if you try to mix them up it doesn't work out.

Yogi: It's difficult

Shri Mataji: Yes difficult to integrate them. But, why? We can have different flowers, there's no need to integrate, it should not be such.

Yogini asks Mother if She would like some more dinner.

Shri Mataji: No, thank you. Thank you.

Yogi: Trouble is Shri Mataji, very little of western music is pleasing for the spirit is...the basis is not

Shri Mataji: No you can find it. Find out, you are all born realised, you are all realised souls, you are born again. You can find out ways and methods which will please, through western music, which will please the hearts of the people and the spirit. You can find out because you can work it out on your own chakras. The revival you see has to come, and see what sort of it. But I don't think there is any way of, it's like you see a thing that's like an ocean, you don't know where to put your hand, sort of thing it is western music. It's not compartmental or it's not, anybody who wanted to compose, has composed, anybody who wanted to play has come, it's too much of an arbitrary business. That's the trouble is. So now for you to make any music, you have to do it with a little understanding that it should appeal to your vibrations. If it appeals to your vibrations alright, if it does not it's not. And, a new method must be targeted, because this was not done. Mozart was a born realised so he did it alright he was a born realised, but

how many understand that also is the point, he was a real genius, I tell you, with what force he moves sometimes, he moves with such force that the kundalini just surges out like that, like that, its tremendous. Mozart is great. But he did it because he was a realised soul, you see whatever appealed to him he did it. But thats how you can do it also you can all be Mozarts, why not? But you must sit down with it. First you must understand the basics of classical western music, basics, though jazz is something better, jazz is. Yes it has something. You see its agreed that it sometimes it can be funny in man, but I mean its a good deviation, more on the, more on the spontaneous side. I mean if you people try your hand on the jazz style you might do well.

Yogi: The structure is quite similar to the western to the indian raga in where you have the melody. Which is the same as the raga and then you have the improvisation which should be based around the melody, so if only the roots of jazz were perhaps....

Shri Mataji: If you take to jazz and build it up in such a way that it doesn't make you feel funny, some notes are very deviating no doubt, but if you build up yourself you will know what is to be done on the jazz style. My nephew is a great admirer of jazz jazz.

Yogi: I think its much more creative than classical music too because the musician is creating all the time, its spontaneous.

Shri Mataji: No. But when you will hear, say Mozart or anyone like that, you can find out what makes the thing so beautiful, what notes he follows, how he does it. How it moves, you see thats the thing, like that. My sister has done a PHD with this thing, what was the reason why they selected this as the raga suitable for this raga, why, what was the thing that made them think that this will fit into this raga.

I only gave out the subject, but she worked on it, she got her PHD. So you have to hear it, you see what makes him such a great composer, what's so special about it. Actually the whole thing plays like a torrential movement of his heart. Absolutely, like that it moves very fast, and then he brings it down and stops it, and beautiful it is, but only a realised soul can understand that. It is a new venture which you can work out, and anything new will appeal very much to the western mind. Do you think you can you go into that.

Yogi: It's rather curious you talking about this Mother because the one sitting before you started in the conservatorium of music in Sydney and his preference was for jazz and actually he was playing jazz and when he got his realisation, because it wasn't expressing the joy of the Atma, he, wasn't, and, he was doing it in all sorts of abusive ways, he dropped it. Now he's gone away from music, now he is coming back to music, he is playing the big double bass in the Perth Symphony Orchestra and now he is even getting dissatisfied with that and possibly he will even be going back to that jazz.

Shri Mataji: You see the reason is you must yourself create, thats the point, Jazz that is created by others cannot be up to the point. But you can create yourself with jazz yourself. Yourself a symphony, you can create it, why not?

Yogi: I remember him doing improvisations in his, when he was a very young boy, on a clarinet and on a flute, beautiful improvisations, that was great.

Shri Mataji: I mean if you want you can study Indian music to begin with, a little to have the base it it bows you down, thats the point you know, but I have seen people who know Indian music can sing English music, western music very well.

Yogi: Yes. Perhaps you should go to a few of these concerts, Harish, Mothers nephew, went to a very very good jazz concert in Delhi just recently.

Shri Mataji: if he is so much interested.

Shri Mataji: Yes I mean jazz conference in Delhi.

Yogi: It's really expressive stuff, I heard some of the music on tape.

Shri Mataji: They had a percussion conference, percussion and he took that German boy, and the German boy was absolutely flabbergasted, he said "wow" because we have so many types of percussions, that, this and that, was really mad, he just couldn't understand, and (unclear) Jamal and all these geniuses they played there. So this is just ordinary I should say. But if you listen to anybody playing for the Katak style of dancing it is tremendous. Beautiful cherries? I dont know how you get them at this time.

Yogi: Grapes or cherries?

Shri Mataji: grapes or cherries, I was wondering what,

Yogini: Grapes

Yogi: Grapes

Shri Mataji: oh, grapes? Oh the colour

A little girl hands out food to people.

Yogi: Oh thankyou, lovely, good.

Shri Mataji: For grandma

These are grapes. I wondered you get cherries at this time! Very good taste, can I keep it here, I dont want to spoil, could I have it here and here.

Yogi: just a little plate for Mother.

Shri Mataji: Good to have a plate.

Yogini: A small one?

Shri Mataji: one little plate

Shri Mataji: You get good rice here Warren. It's not a rice growing area.

Yogi: Yes we grow rice in the irrigation area, oh but not here, no I dont think so.

Another yogi answers: up North

Yogi: Sorry

Yogi 2: Up North

Shri Mataji: Quite long grain one, quite good.

Yogi: Just put it within reach of Mother

Shri Mataji: Yes good, these are another type of grapes thats how I misunderstood. You get these grapes here?

Yogini: Yes they grow here.

Shri Mataji: because are like Indian grapes I tell you. In Pune you get very good grapes you know. There must be a way of importing these plants here though, If you write to the government.

Yogi: You can bring them in under quarantine, and they stay there for a certain number of months and then you can use them.

Shri Mataji: See, there are some, many other qualities, which are very fragrant, they definitely grow here, because its the same climate. The fragrance is too much in Delhi, too much fragrance. You can find out if they would allow you to and import. They grow sandalwood here?

Yogi: That's what they were just telling me, Mother I didn't know that.

Shri Mataji: Just imagine.

Yogi: I mean really its part of India Mother.

Shri Mataji: I can see that.

Yogi 2: It's native to Western Australia, sandalwood

Shri Mataji: What's that?

Yogi 2: sandalwood is a native tree to Western Australia.

Yogi: does it have the same fragrance

Yogi 2nd: They export most of it to India so....

Shri Mataji: Where do they export?

Yogi: to India

Shri Mataji: Why

Yogi: There must be a market

Shri Mataji: That's true, thats only sold in India, I think that people dont have much value for it otherwise. In India we can't do without sandalwood, isn't it?

Probably they used to make in England, and all this places, I dont know where, I have seen statues made of sandalwood and ivories. I have seen some people playing cards sitting together on different chairs of sandalwood and very cards in the hands, and their hands are also with the gloves is ivory and all the little frills here, in our museum in Bombay we have that. So they used to come by ivory and sandalwood and make such interesting things and sometimes, ivory, sandalwood and gold also.

Yogi: Gold would look very nice with the sandalwood.

Shri Mataji: It does look nice.

We Indians have very much grouped because of the left side. In sandalwood they will be making only elephants so many types

of, elephants, elephants. I mean they wont make anything else, but elephants you know. Somehow or other in rosewood also you will find only elephants, elephants. They cannot sell those elephants you know. They tell them anything and they say we dont know how to make. You go in any shop with such big elephants to small small small all over the country, nothing but elephants of rosewood. Who is going to buy so many elephants, what are they going to do about it?

Yogi: at least its elephants though Mother and not some stupid

Shri Mataji: Agreed, but you are going too far with it also. So they make tables out of it, two sides two elephants, I have got, and two elephants at the other end, and a table, and a coffee table, to lift it you need three elephants.

You know in my drawing room I have with ivory work and on the ivory also, its elephants only, ivory work also its elephants. It was a marriage party procession so there also we have nothing but elephants, this, that, I mean they cant think of something better? I don't know.

Yogi: Are they a symbol of something Mother?

Shri Mataji: Yes, I mean Ganesha, after all, but to what extent you can go you see. Because made out of ivory, with lots of them, thats the only animal they see, say like in the European countries they make horses. They make elephants. Standing elephants, dancing elephants, you see, trunks like that. And human beings we don't make in India. That's one thing you never find, nowadays they are making some old people because of the modern ideas, you see with, all the bones showing you see an old man walking like that.

Yogi: The Christian's make lots of horrible models of Jesus.

Shri Mataji: Oh yes, but that is the Christians thats all, they cannot go any further with it.

Yogi: The aborigines in Australia, the natives in Australia, do a lot of carvings of themselves standing with spears and

Shri Mataji: I mean at least they, these Indians will never do, I mean have you seen any indian doing his own carving. But now later on it started the ladies, they started doing a little bit, with the say a lady standing, with a particular type of a dress or another, That's what they started, a little bit not much, but you will find lady statues standing with a sari on, very few, but a mother and a child you might find, but very few lost in the crowds of elephants I tell you.

I was on their committee, thats why I am telling you. You see the difference is that the tamasicas will go on with the thing that they have been doing and rajasicas will be giving up, no, not this, not this. So they have lost all their deftness, they have lost all their quality to do any work you see, so they just go no, no, not today, tomorrow, or something else then another one.

Yogi: Stupid then

Shri Mataji: But thats how they become stupid. But its also stupid to go on making the same the same thing, they cannot change themselves.

Yogi: It's a very good example actually of what you are talking about, how we really cant settle on anything.

Shri Mataji: Nothing! That's the point.

Yogi The only thing we do is make our machines and thats it.

Shri Mataji: What happens is that you become frivolous also because you never discover the depth of anything thats it.

Yogi: No patience

Shri Mataji: No patience, chuck chuck chuck chuck

Yogi: Very unsatisfying.

Shri Mataji: Yesterdays picture of that was very good of Emmanuel, he was to run after good looking girls and how he was placed into difficulties one after another, and how he was befooled, and ultimately discovered that his wife is the best, his children are the best you see. It was a little funny, it was a bit too much of it, but still, all the stupidity they showed. And they criticised Indian men that they are cowards you see, they don't want to leave their wives. They are cowards according to the western people. They dont know how to cook, thats why they dont want to change their wives.

Yogi: What you were saying (unclear). Maybe we have taken a little too leisurely view of getting Sahaja yoga out in amongst the people.

Shri Mataji: Yes, it happens you see, when they are....the same thing happened in Switzerland. When you see Arnaud became very unpopular because he was the leader, and he said, he wrote to me saying That Mother, "its a picnic, Geeta going on here, its a picnic geeta, nice come, nice people", nice people sit down together, having a nice comfortable time. He said become a private affair. And thats it, but it should be a big campaign you see, you should go with a big campaign for one year, work it hard? In a big way otherwise it wont work out. See naturally the comfort always you see enslaves you, naturally it happens like that. Especially if you go to India, then aah, they think how can we bring that here, see that all the people are different, you know you just start feeling the disparity very much, so how come so let it be them go to hell it doesn't matter we enjoy ours.

Yogi: It's a bit of a trap coming back from that situation.

Shri Mataji: Yes isn't it, its a trap.

Yogi: We should assume our powers more, and really see what we can do.

Shri Mataji: And you should also see what they are there, Indians are, and what about our people here.

We should have the fellowman, feeling of the fellowman, you see sahaja yoga is not for our private use, not at all , it is what I call a Samayoga? it's towards, it faces the society, it faces the people, it faces the whole universe, its not for us, but we are so blessed, also we get a nice ashram, a nice car, and nice children, everything's so fine. So we take everything for granted, that's not the way, I hope its not happened to other centres in Sydney and all these places?

Yogi: I dont think so. I hope not, we will wait and see.

Shri Mataji: See because he's away, and thats what I am saying, you shouldn't worry about other centres, better worry about this it should not go down. But Austria as I told you Austria is a place, Gregoire is there, see he is like a big engine behind them and he doesn't go anywhere because he keeps himself in a sort of a way, a secret way, because he's a diplomat. What he does he asks people to go and see this newspaper fellow, go and see that radio fellow you go and see those people, then contact other organisations, and what are you doing here, this is nothing, we have found, this is the thing now, the Holy Ghost is here. How will you know, and he wrote letters to pope he did everything that was possible under the circumstances, and he went and saw so many people in the churches and brought them out. Whole year he works like that, and now he has shifted to the Ashram also. His wife is so negative, it doesn't matter, he doesn't bother about it, and thats how he has brought out and everywhere, not only in...but in.. he was transferred to Rome, Gregoire was great you know, in Rome he did tremendous work. In Rome You imagine, you were with me? When I went to Italy to that place, what you call that Como And Milano, Milano was a hall at least four times bigger than yours, and everywhere you saw nothing but human beings all packed. Milano was at least 4,000 people. Rome the

same thing, Rome never never less than 2,000. But they are all the time working. Gregoire was there and he was just blasting them and this time it was in Milano of all the places, just imagine where Gregorio did not go but some Sahaja Yogi, what is his name, this one?, I'll get it in a second, young fellow, he did everything,

Yogi: Dhulio,

Shri Mataji: Dhulio, Dhulio, Dhulio, he's an educated boy and his father is in the business, and, I mean the father is not very much there, but doesn't matter he has done it. And such a crowd, you can't imagine, and then after the program there were some priests and one priest came up and he said Mother now we have to thank you for giving us the experiment of the spirit, and I say She is the Holy Ghost and he stood up and said all kinds of things and now he is a great Sahaja Yogi. But this was all done before they met people, went and talked to people in the church, imagine, and to do it in Italy, can you imagine the popes Italy.

Everyday they have some programs, something like that, they go to this place to do this there to do that, and they had no ashram, that's one thing, they had no Ashram in Rome, now they have and I am worried about that. They have a huge big place as an ashram.

Yogi: I have seen some photos of it.

Shri Mataji: You saw it. It's tremendous isn't it. They said it's out of the blue, it's so cheap, they got it, and they can't believe it, and it is beautiful.

1.35

Yogi: Yes I think there might be a bit of a guru geeta picnic going on here.

Yogi 2: With the publicity was a problem because we had the.. some interviews lined up on the first day which we had to cancel which meant we had to rest on the newspaper advertisement for...

Shri Mataji: No, but I think it should be done.

Yogi: Mother is talking about going out into the community, a campaign.

Shri Mataji: You see you should advertise beforehand, you must tell them beforehand. That's not the point about my coming, but about Sahaja Yoga Ashram. Sahaja Yoga, you should advertise, see, you should advertise, Sahaja Yoga Ashram, come along, get rid of your tensions, get rid of your troubles, you have found the thing. Like that you can advertise your ashram. Have people here every, you must have a public program here every week, must have, one public program here.

Yogi: We have three per week

Shri Mataji: But public, you advertise

Yogi: We normally publicise in the local suburban papers.

Shri Mataji: But what you can do is to see some people, some, find out about how many groups there are, the people who are lost, so many people are there, go and see them, and, make, I mean there must be ways and methods of doing it.

1.36.20.

Yogi: Yes we must try something else.

Shri Mataji: There must be some PROs and something, go and talk to them, just find out, you must spread out, it becomes like that you see, little taken for granted. There's nothing new I noticed.

Yogi: Adelaides been having programs over the last ten weeks, and last night at their program last night they had 37 people, new people, and they have been getting people coming in. They are not going to have a public program like you are having they are just having these people that have come over the last 10 weeks into the ..to take things further with Mother.

Shri Mataji: But Adelaide has a big ashram now, we can have lots of people for a workshop or something.

Yogi: We will see what happens.

Yogi 2: We will certainly try to do as much as we possibly can.

Shri Mataji: Alright see how it works out. Bombay was like this for some time and suddenly I give them a pep talk one day, so you should see Bombay now. I think, I've sort of seen at least 5 to 6,000 people in the program. And all the Bombay poor say in Bombay harbour here in Bombay and any public place like the aerodrome and all like that, and they all know me very well, everyone knows it. I am surprised how they know me.

Yogi: This is it, I think its mainly we should be getting into the media more. Getting them to know us more, that we are normal, we have got nothing to hide. This fellow, who tomorrow morning he will be interviewing....

Shri Mataji: (unclear)

Yogi: He said perhaps you could set up an independent body to look into the different groups and in London you have spoken about that very same thing, the Golden the new age thing..

Yogi 2: The new age publicity organisation.

Yogi: Yes, it was called the Golden Age.

Shri Mataji: I see

Yogi: It was where you were talking about establishing an independent group to look at all the cults, all the different groups and write it all down to make some notes, some books, including Sahaja Yoga and come along to sahaja yoga and see what's wrong with Sahaja Yoga.

Shri Mataji: Who says?

Yogi: There was a talk that you gave in London,

Shri Mataji: I?

Yogi 2: when you formed the Golden

Yogi: Golden publicity international....

Yogi: The Golden Age International. It was an organisation in which David and a number of other people were going to participate to establish an investigation into all the cults. In which you should also include Sahaja Yoga, you know, let people independent...

Shri Mataji: I did that?

Yogi: Yes you gave a long talk about it

Shri Mataji: Where?

Yogi: In Chelsham Road

Shri Mataji: Really?

Yogi: You see we have got all the tapes and we watch you very carefully, (unclear) everywhere.

Shri Mataji is smiling

Yogi: But the interesting thing was he spoke about the same thing, why dont you set up an organisation to look at these people which will bring Sahaja Yoga out as being the normal one, the normal one, the right one. And he was really very keen about it, so we should, I think, be working with this man, I just hope that tomorrow he'll be what he says he'll be.

Shri Mataji: I would like to see that before, what you are talking about. Tomorrow morning I can have a look at it before he comes to me I would like to know what it is about. To comfort my mind I'm like also western people when they are having new ideas.

Yogi: It was a very enjoyable evening we had a lot of fun there so

Shri Mataji: They are good, we met one fellow who was the, what was that new thing they were doing in programming in London where the one fellow came in and was very much impressed and he was talking...Saxo? Saxo?.....Anglo Saxon brains!

Yogi: Oh Yes. That was Manifest? The program was called Manifestations or something like that, where anybody, who had some rather supernatural experience..

Shri Mataji: Yes! Now its clear. Now this fellow came to me and he said Mother the Anglo Saxon brain will never understand anything where you don't take money. I mean are they the doomed people and then he talked to me about other various things. But I think he has a guru, someone say some, according to him this is not possible that I can have Sahaja Yoga without taking money. But here the main point here was having about I must take money because he must have given money to some guru and he wants to justify it.

Yogi 2: Mother I was talking to a couple of the french Sahaja Yogis and they are charging a small amount of money now I see for booklets and tapes where they say to the people that

Shri Mataji: Tapes alright, booklets alright.

Yogi2: They have like a little program where they say come along for 5 weeks and each time the person feels like they are paying a little bit each time.

Yogi 1: You said they tried it as an experiment to Alexander, and see what happens

Yogi 2: and its working very well.

Shri Mataji: Is it?

Yogi: Yes people feel they are getting something..

Shri Mataji: Yes get some free money something,. Alright I dont mind, but that you can take, not me.

Yogi: Mmm

Shri Mataji: It's alright, because you can use it for your own organising, or your publishing for what you call your advertising, its alright.

Yogi: well if its just to pay for the tapes themselves, or the booklets, we are not making any commission.

Shri Mataji: For books you can also take some money, there's no harm in taking that much money, say after some time you can even take for the hall. You can say that we have to pay for the hall something like that. You can make a budget, show them. Thats alright, thats spending between yourselves you see. That way they see Sahaja Yoga people pay money, like in Bombay they have a collection called Life Eternal for which they pay money per month, out of which they spend money for advertising and for the (Unclear seminars) they have, and also for what you call halls for other things, and sometimes they pay for my ticket also. Sometimes, they do pay that, so it is you see, so it is used for some purpose. But I have nothing to do, I never see accounts, I have nothing to do with it you see even the....

Yogi: They manage it themselves?

Shri Mataji: Yes thats so, now supposing you are running this Ashram, then you are getting the money from everybody and everybody's paying and you are working it out. But you are not paying for Sahaja Yoga, thats the point is, on principle you are not paying for Sahaja Yoga for vibrations, for curing or anything. What you are paying for is what you are spending for. You see supposing you pay for my ticket you pay to the aeroplane not to me, now there's another one which you people have been rather over generous about which I having fight with this gentleman is this, that you give me presents sometimes, but I try to return them somehow, the presents by giving materially, but I say dont give me too much because then I have to give you too much also. That's what I was telling you. This time you collected 10,000 rupees to buy a mangal sutra, that was too much I felt from, I was telling you not to do like that. But they said they have already collected, this is a separate money, this, that, but you are also very lucky, thats another problem, too lucky, and you get things so cheap and so good, I mean It's unbelievable. But I mean little presents you want to give to me its alright, I can take return it back by giving you presents all of you something. Like the puja money, now you give me, what I have decided the puja money if you give then what to do, then I cannot return it, under protocol It is my money, so what to do now. So I decided to buy some silver and give it to you for puja with my name, so what you call, my name is there, its mine, I can take it back from you, so. But after all I mean we have to do all those things, there is no harm if I take away anything from you, there's no harm, after all its mine, no doubt the whole world is mine. But we have to keep that as a model, because otherwise everybody will start doing the same thing. So we have to use it as a model, that we dont take any money for Sahaja Yoga. Otherwise tomorrow somebody will say, alright now I will give you, vibrations to you, come along give me so much money, isn't it?

Yogi: Yes, just directly for vibrations.

Shri Mataji: You sit on there. Because I know tall people have a problem sitting on the ground, I know my husband is like that. You may sit there, be comfortable, its very difficult for tall people to sit on the ground.

Yogi: Shri Mataji Many of them won't see that little gift.

Shri Mataji: Yes better show it, yes, I know its quite big, the story is like this. You see we went, they wanted to buy a mangal sutra. Now this one that was even smaller than this, the one we saw, half the size was for 10,000. This see is diamond, so they said, this would not be less than 15,000, so I told Warren why do you want to buy such an expensive thing , to buy, not of diamonds,

but ordinary, so he wouldn't accept to it you see. So suddenly I felt the vibrations, I turned around and there what I find is a beautiful necklace of coral done in roses, it was beautiful. You should see that. I said this is good and in those 10,000 we got a coral, coral mangal sutra in gold, a coral man gal sutra in gold real gold, a coral in gold, plus that thing, plus the ear tops with that to match, plus something else. We bought three or four things, I don't know what he bought. All of coral in that amount. Aah, and he got something out of that I think for the New Zealand people because they would like to give me something as a present, so all these four things were bought out of that, 10,000, and you would have bought a little diamond, of such, out of that 10,000 and I already have one so what's the use of having it, now you have got one manual sutra and all these things, so then he said now Mother, what do you say, and when they calculated the amount it was the same. I just kept quiet I didn't want to say anything anymore. It's playing upon me, and they said we cannot make this for you, just it was made, it was kept here for days and we cannot make, even if you order we cannot make it. I have told them the story.

Yogi: Yes It was very interesting, the mangal sutra we...

Shri Mataji: Let them see that

Yogi: Yes there you are.

Shri Mataji: This is the mangal sutra of,

Yogi: Guess what's it's made of

Yogi: see the corals

Yogi: See the corals

Yogini: Red coral!

Shri Mataji: Red coral because this is the country of corals, in Gold.

Muffled excited talking

Yogi: Not the string, the pendant.

Shri Mataji: Red corals beautiful red corals

Yogi: So as well as the mangal sutra we got this beauty.

Shri Mataji: All corals

Yogi: Red corals.

Yogini: Amazing

Yogi: isn't it Beautiful

Shri Mataji: They said we can't make it, we cannot order it, we just got it with that.

Corals you see. This is a country of corals, and they said this is something out of the blue, in the same amount, and the third thing we got in the same amount. It is for New Zealand. Also they are all very lucky people, aren't they, see the vibrations, just see the vibrations. Just let it go round, let them see, did you see this one? They didn't have a proper string but we will put a proper

string to it, but this is alright for the time being. Can you believe it? The ladies must see. You cant believe it. I mean this is India, and see the colour of the coral.

Yogi: Everyone can, come, everyone can come.

Shri Mataji: It's very expensive, very expensive, thats why they said we cant make its with us, you can have it, but if you order us we cant make one. All different shapes.

Yogi: The whole lot we got for the 10,000 instead of one little piece.

Shri Mataji: No, they will be very happy New Zealanders. Whole lot in the same 10,000. It's why I kept quiet.

Shri Mataji: What's it?

Yogini: Mother Would you like to try some, of this dessert, its strawberry yoghurt.

Shri Mataji: Yoghurt I dont take. Because of the throat you see I have to speak so much.

It's nice isn't it (examining the mangal sutra)

Yogi: There's air conditioning in the room too Mother, It's very dry it dries the air out Mother.

Yogi: its not on excessively now.

Shri Mataji: We dont need

Yogi: and I dont think Mother will need it much. Now that that weather....

Shri Mataji: No. It's alright. Did you see this one? It's alright.

Let them see, let all of them see, its something really out of the blue, I mean you are very lucky people, thats why I keep quiet, I say it was made only for me, (Looking at the mangal sutra), very delicate this one.

Yogi: So this is what we got for the mangal sutra, but you also know we had a.....

Shri Mataji: we have to get a chain for it thats all. (Unclear)

Yogi: Your brother Is bringing the birthday present.

Yogini remarks on necklace, but unclear.

Shri Mataji: Isn't it, see the colour, we dont get this colour in India, I dont know from where they got it made, they are very delicate things there are.

Yogi: This is the natural colour of the coral.

Shri Mataji: This is the natural colour of the particular coral, normally you dont get this colour, here you dont get this colour isn't it. But I think I saw some in Italy, but they are very expensive, very expensive to do this work and all that, and I dont know how they have managed it.

Yogi: Mother may I hold it up against your neck.

Shri Mataji: Let's see

Yogi: Shouldnt do this I think.

Yogi holds it to Shri Matajis neck.

Yogis: aah, its very beautiful, they all clap

Shri Mataji: It is Ganeshas stone you see, such vibrations, beautiful and thats so well at the back also, so beautiful it is.

Yogi: It is done so well

Yogi: They said it has been sitting there for years.

Shri Mataji: So they said, yes, it has been sitting there for years they said

Yogi: and its really....

Shri Mataji: There's something happening here.

Yogi: It's the way the coral is Mother.

Shri Mataji: Natural coral.

Yogi: I mean somebody was saying it looks...

Shri Mataji: Artificial,

Yogi: it looks so perfect that it looks artificial

Shri Mataji: Imagine, nobody saw this also before, perhaps in all that junk that they had. It's only, I turned round, you see I was wondering whether you should buy that little piece or not of the diamond which was not showing at all. I turned round and there I see this. I was amazed really.

Yogi: To go shopping with Mother is incredible because

Shri Mataji: Same thing with the saris, have you got the sari with you?

Yogi: The saris must be in Melbourne Shri Mataji.

Shri Mataji: Really. But the way you got my birthday sari...you can show them

Yogi: Birthday sari

Shri Mataji: No, thats the wedding sari, birthday sari you see what happened we went for buying the saris for international saris business, and you wont believe that I went and asked them have you got these real silk saris. I mean normally you dont get them. They said we have a bundle you know, we, a real bundle was there and there was eleven saris exactly, one better than the other,

and the price was 40% less, 50% less. We were amazed at the prices and things. You know the saris cost you nothing short than 6,000 rupees or 5,000, but they got it for 1600, can you believe it. It's not even 40%, I don't know what they are up to, and the whole bundle was like that. They just opened it and Gavin and I just started looking at that, I could believe my own eyes, really it was so, Warren was with us, we all started looking, he opened it and looking at, this, this, this, this, exactly eleven there were.

Yogi: All tied up in a bundle, that's one sari per puja exactly this year.

Shri Mataji: They got it so cheap you can't imagine and I told them no, not more than 2,000 at the most, because I knew they were pure silk. Silk saris cost that much. I said alright it's 2,000 at the most, not more than that, but it was 1,600, I was outwitted myself. They said Mother we can't give you a cheap sari internationally for these eleven pujas. But I am going to stop it now, somehow I am going to have to play some tricks.

Yogi: Yes was that from (unclear Handloom?) House.

Shri Mataji: Yes, and they (unclear Handloom?) House, they gave you saris so cheap you know.

Yogi: They are very very beautiful.

Shri Mataji: For the marriages, so who got them, anyone of you?

Yogi: Molly

Shri Mataji: Yes? She got it? You got it here? which one, what colour yours is?

Yogini: Red one, with a blue border blue and the gold.

Shri Mataji: Ah, yes, she got one. They are all looking so beautiful, isn't it and the weddings, I cannot get over it, isn't it that's the reason, because that was the last experience you have had.

Yogi: That's true, tremendous

Shri Mataji: It was tremendous really. The heavens have come down really. They are all looking so beautiful, so beautiful, really like saints.

Yogi: It was like, how, description? The men looked so strong

Shri Mataji: and dignified. Yes Yes, Angels, absolute angels. Men looked so nice, I mean I cannot describe them the way they came in. And stood up and so sweet and holding the garlands. And the whole thing was done in one and a half hours, since they arrived, can you imagine, in one and a half hours, so many marriages, very systematic.

Yogi: Riding the horses, watching them riding the horses was very funny .

Shri Mataji: and the horses, and all that, everything inclusive was three hours. One and a half an hour for them to get out, go round and come back until they did the aarti. And then they came in and when they stood up and the garlands were put in, since then to the end of the marriage was one and a half hours.

Yogi: with the band and everything.

Shri Mataji: And you all danced, I was told, you all danced. I didn't see that, I hope there were photographs of that, have you got something recorded Matthew? Of those people who danced? No? It was dark.

Yogi: No he was getting married there,

(Warren is questioned about this) He was also there, he was on the horse

Shri Mataji: yah he was on the horse so he could not dance.

2nd Yogi: ? Was taking some slides Mother. ? Was taking some slides.

3 Yogi: I will pick a few out and show you perhaps tomorrow.

Shri Mataji: OK tomorrow, I will see tomorrow, thats really good, excellent, yes that would be nice to look at it, just see, I was busy with the girls doing the Gauri puja.

Yogi: Where's the other one? Warren is looking for a lost piece of coral!

Everyone laughs.

Shri Mataji: That's a beauty, I tell you thats a beauty, and its a coral country you know how you get it, in coral all these things we got there. All the rest was all junk.

Yogi: Not only did we get that. But it was a Sunday, nothings open in India on a Sunday.

Shri Mataji: It's true, true.

Yogi: Except Indala where this shop happened to have this necklace.

Shri Mataji: Just imagine, nothing is open, thats the only one that is open and we couldn't get anything before, we couldn't order anything, we just didn't know what to do. Thank God we did not do because this is the shop we reached and there found this.

Yogi: And to look through all of the junk and to find that.

Shri Mataji: I mean this was placed in all the junks there, I just turned round he said what? What is the matter? I said I think there's something nice somewhere, somewhere I said, let me look, I said, thats it, look, he couldn't believe his eyes.

So Goodnight, and tomorrow morning we have to resolve, thats its a big campaign we are in here for, we have to save so many of them in Perth and around. Alright.

Yogis: Jai Shri Mataji!

Shri Mataji: May God bless you.

The three great mantras are started, but Mother continues,

Shri Mataji: its not how many there are in the ashram, but how many are going to be in the whole of it. How many are in the ashram is not the main thing. How many there are altogether.

Three great mantras are sung.

Shri Mataji: May God bless you all. May God bless you. May God bless you,

Good, May God bless you.

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28 February 1985

Why Are We Seeking The Truth?

Public Program

Perth Town Hall, Perth (Australia)

Talk Language: English | Transcript (English) – Draft

I bow to all the seekers of truth. We are seekers of truth, that we are seeking the truth. But why are we seeking the truth? What is the need to seek the truth? The need comes from our evolutionary process [UNCLEAR] process of a living energy within us. We have become human beings as you know from a single cell of amoeba and today we are human beings and before that we were matter we were just [cover] and before that also we were just not even [carbon] so what are we and where are we going? We take our evolution for granted. We think that we are human beings, we are. We don't think how we have developed this beautiful form, these eyes, this nose, just we take ourselves for granted. And then suddenly we feel that this is not everything, there has to be on something that we haven't got it. We are not yet complete, there is something missing and when that search starts you are called as a seeker. But maybe when you are seeking you don't know what you are seeking when search starts then you know the supply also comes and the supply can be very dangerous. The people come over and they tell you that this is the way it is to be sort out, this is to it has to happen. So first of all we have to know within what are we seeking. That is very important to understand. Like some people may say that will make you fly in the air. Now you don't want to be burst, do you? What do you want to be have been already [described in] all the scriptures so whatever has to happen has to have some sort of evolutionary information from different scriptures. It can not be from somewhere somebody says alright now you take to a new [style] of taking to sex life, like some of the gurus are teaching now if you going to sex life you will become great. How can we accept such a situation? Because it has no, as we say in sanskrit shasradhari, it has no [UNCLEAR] good, no support at all of anyone of the scriptures. Do you mean to say those who wrote scriptures they're false people. They are suddenly these mushroom like people come up and give you a theory or a sort of a, some sort of a big show and you believe it. [UNCLEAR] to us that we take to these people much more than to reality, the reason is we are a type and that type has been described as Shri Krishna very clearly in His Gita He said that three types of people, basically, according to him [there are...] three types. One of them He calls them as the people of the left side, the people who live with the power of action [UNCLEAR] power of desire they'll desire more, they are called astamusikas the ones who live in the ignorance of desire. Now these are the people who believe in something that is wrong and run after it. If it is wrong they'll stick to it. Because it tallies with their desire [though] the desires they have are not pure desires, because you know that any desire that you have when it is fulfilled you want to have another desire. So you moving from one desire to another desire all the time, that's economics. That once are not [UNCLEAR] in general in particular they are [UNCLEAR] so there is something wrong with our desires and when it tallies with the wrong desire we stick on to that, we go after it, we go mad after it and then we suddenly discover that "oh we have loss, so we were doing, the whole energy is wasted into wrong things". It has happened with all of you in different ways may not be about seeking, but maybe in so many ways. So the thing is that when the people are of a [tamasik] nature the [UNCLEAR] for the people who are running after desires always stick on to something that is wrong against their ascend and waste their energies. But the right sided people which are in the west, right sided people are the futuristic people who think of the future, who are people of action, they are the people after sometime lose the sight of right and wrong. They don't know what is right and what is wrong, i mean is so very common thing that anyways you ask them why did you do it, they'll say what's wrong? Like in England you know there is something called punks and some of them came to my program with funny pins inside their cheeks and in their noses and red clip, blue hair and sometimes pink hair and all kinds of nonsense. I say: "Why do you do that ? What's the matter"? They said: "What's wrong"? And i didn't know what to answer what's wrong in it, because if you want to make a clown out of you, what's wrong? If you want to have no dignity of your own, what's wrong? If you want to be a sex point, what's wrong? If you want to be an individual of an idiotic nature, what's wrong?

All these words have to go out of dictionary because what's wrong, there is nothing wrong in it and this is what exactly what happens, that there is nothing wrong, so the wrong and right sense goes away and we are confused. And many people take a pride and say: "I am confused". Anybody who is a sensible person would never say that. You can see through the things clearly if you are sensible enough, if you are wise enough. But it happens that you think: "What's wrong"? In this way: "What's wrong"? They

do not think from the point of view that in a deeper way we are harming ourselves, we are harming the whole country, we are harming the whole world by doing all these things. For example drugs, if you tell them that you shouldn't take drugs, they say what's wrong? They can't understand what's wrong, now they are [finding] it out. When i went to America first in 1973 i told them don't go with this homosexual business and don't go [UNCLEAR] with all these Freud's theories. Freud is not a god, you are dispelled, you are finished of it [UNCLEAR] and you are having him as a God. But they were very angry with me, they said 'Mother don't tell us all these things, we don't believe in all that'. I said: "You will get a disease and a horrible disease which will not rid of and now, today they are in it. You see there are diseases which they can not get rid of. They said: "What's wrong"? I said: "You will get into diseases", they wouldn't believe me.

So one has to understand that already our forefathers, our ancient people have worked for us and they have given us something on the plat and they have said this is going to happen to you, this is going to work out, be patient, be dedicated to the novel cause, be dedicated to something that is righteousness. Now, just now as i was telling you about righteousness, i could see the questions coming into your heads, that why be righteous, also what is the need to be righteous. Righteousness is your valency just as the carbon has four you have ten valencies as a human being and if you lose those valencies you are no more a human being. You become something as they call in sanskrit vikrut, means something not a human being but something rotten, something that has gone spoiled. Is like that, the butter can get spoiled, the milk can get spoiled, in the same way a human being loses his valencies, his proper qualities, these are the ten qualities within us, once we lose them then you are good for nothing. Then you can not ascent because these qualities give you a balance in life. You do not go to extremes, you develop a balance and without a balance you can not ascent as you know an airplane has to balance itself before it ascents. Now you have to ascent. The reason for ascending is that you are born for it. It's a living process of the living God of the living evolutionary energy within us, which has made us human beings, ultimately you have to become that. That's what is the last judgment which you have to achieve. The time has come that's why today we have so many seekers, but where are they, they are lost in all kinds of nonsensical things. Some of them are lost in the drugs, some of them are lost in other kinds of things like they want to fly in the air, they want to have a guru who 'll make them mad, mesmerize them and finish their lives. It's such a common sight you see with the people that they think you can purchase God, you can purchase a Guru, you can pay for a Guru and if a Guru can not take money then they have no interest in that.

You will be amazed i went to Boston, Americans especially have a special attitude towards religion and towards God. I went to Boston and they asked me how many Rolls Royce's She has. So they said "She has no Rolls Royce, only She has a Mercedes of Her own, but this is Her own, but She has no Rolls Royce". They said "How"? They said "She doesn't take any money from [UNCLEAR] So they said if She doesn't take money we are not interested in Her. Clean answer came to us, they are not interested in Me if i don't take money. For them it's an enterprise, see how much money you make, how many Rolls Royce's you have then you are worth it.

So the whole of media is wasted, i mean their interest is wasted in only people who can make money, who can show results of having Rolls Royce's. Every seeker who is a true seeker must know it is not the Rolls Royce that gives you any emancipation or high value system. This is what we have to understand within ourselves, it is not that, but what? The thing is that it must manifest on your central nervous system, you must feel it on your nerves as everything that is evolved you have felt on your central nervous system. Like there is a dog or a horse, you ask a dog or a horse to pass through a dirty lane he can not. He can not just do it. That's what they think, but he does no problem, he just can. We may think that how to make him pass through but a man can not. Man can not pass through the dirty lane, he might just say all right in competition i 'll do, he'll go a little way and come back but an animal you may think it may not be able to go, it will pass through without any difficulties. So we can feel on our central nervous system, it is the experiences, the experience within us, the experiences the part of the experience on the central nervous system is what we have evolved, that's what we have got into it, that's what we have within ourselves and that is what you have to have is to experience the spirit within it. If you can not experience it within yourself on your central nervous system you have done no [UNCLEAR] you have been no fair to it, because you have been made a human being, you have been a seeker of a special category and now you have to evolve into that state where you become the experiencer of your spirit. It's not just talk talk talk talk talk anymore, talking have been done, people have told you what is going to happen that what you have to achieve. But now it is actualisation, it has to work out, it has to work out within yourself and for which you can not pay, you can not put in any effort, because you are putting no effort so far for becoming human beings. Anything that is living, anything that works by itself because it is spontaneous, do you mean to say that if you have to sprout a seed you stand on your head, do some yoga asanas and then the seed sprouts? It sprouts by itself, you have just to put it to the Mother Earth, because she has the capacity to do it and that's what is going to happen to you. Moreover the knowledge we have had so far is the knowledge of the

tree. We have had no knowledge, specially in the west, of the roots. We are living in the knowledge of the tree and when we go too far with it and don't bother about our roots the tree has to collapse and that's what today is the situation when everybody is under the shock, everybody is under the shock in the west because i live in the west and i know what is the situation is, [right] that they are under a shock that tomorrow we are going to collapse. What's going to happen to us? We are [UNCLEAR] so much, this is happening, that is happening if you read about what's happening in the world the statistics you will think that tomorrow we are going to collapse. Under this we have to know that we have missed the point and the point we have missed is that we have to go to the roots. We have seen people talk of peace, talk of atom bomb, being completely finished off and all that but is just talk, nothing is going to work out because this mind which has created all these things has to be put right, the light has to come into this mind of ours to understand no use organising things like that and protesting. Because you are still blind and the light has to come into human beings, he has to become a higher human being. When it becomes that higher human being he is the spirit. That's what you have to achieve is the spirit [UNCLEAR], not the [UNCLEAR] but the spirit [UNCLEAR] Once you become the spirit the whole thing changes, all your priorities change as the have described to you, is a fact, it happens, it has happened with thousands of people. Is a fact that should happen to you but many people stand on the [UNCLEAR] of collapse and think why not collapse, also there are people of that kind, so stupid as that. Those who want to do it you can not help them because they are free people if they want to chose their distraction you can not help it, let them do what they like but the people who are wise, who are seekers, who are a special category of people are to be saved the time has come this is the blossom time. We had very few people as you know who were self realised, very few people got self realization say about eight thousands years back at the time of Shri Rama there was one fellow was given self realization. So today a different time has come there are so many people who can get self realisation very easily, it has to be worked out because as you know first it happens that self realisation takes place in one or two persons as it has happened with the evolution of one fish coming out, only one fish came out and the one fish was searching to get on with the land and then they were three-four which followed and then they were shoals of fishes came out. In the same way today is the day we should say the blossom time when they were very few flowers of the tree of life today there are thousands of seekers and they must get their realization. But unfortunately as i told you many seekers are lost. Many seekers are lost because they don't know what is right and what is wrong. One thing one must understand that you have to get your realisation in such a way that you have to become the master of it. Like Jeff now see how he speaks, i was amazed Jeff has come to Sahaja Yoga very recently and he speaks so well and he understands it so well, shows that he is becoming a master, absolutely a master of the subject. I was wondering how he put all [UNCLEAR] He has experience, he has felt the kundalini rising, he's felt the different chakras and he's felt how it has pierced through. That's how there are many Sahaja Yogis who are of the western culture those people who have not heard the name of kundalini, when they didn't know what this kundalini is and they have become so good that it shows that inside all your knowledge is built in only thing you have to just switch on. Like if you have to have the lights i would say go and switch on, if you switch on the lights will be there and you see the light and you'll see the people, you'll see each one of you, you will see the distances between you, the differences between you, the variety between you, everything you will know. You don't have to read in the books then once you have the light. In the same way when you have the enlightenment within you, you feel the same and this is what has to happen. Now the thing is the time is very short, I am here only for a day and we are going to have another very nice program in our ashram here which we call as the workshop. First today I'll try to give you the realization if it works out well and good and even if it doesn't work out doesn't matter tomorrow I am here evening time we are going to have a nice workshop for which you don't have to pay, first of all you must know you can not pay. Bring down yourself to your heart and think that these are the things for which you are invited, is the invitation for the Divine. It is not a thing that you are being neglected or anyway hounded or anyway asked for something. It is something that's your own is a birthright of every human being to get his realisation. I am doing nothing to be very frank, I mean they say "Mother you are busy" I say doing nothing and I am busy. I do nothing, really to be thinking that I am doing something, I have to think about it and i don't think [UNCLEAR] I don't think [UNCLEAR] that i am doing something. It's just happening like the nature of a personality, it's the nature of the personality that works it out and it just happens. In the same way it will happen to you only one light which is enlightened enlightens another light and then many lights can be enlightened. Actually the whole work was done by doctor [UNCLEAR] here in Australia. He came alone single handed and he worked it out. There are people in India who are just ordinary farmers who have had no education, nothing in scriptures are doing [UNCLEAR] one fellow has given realization to twenty thousand people. It's all happening all over [UNCLEAR] little bit away from the [main] lands and away from the [UNCLEAR] must get it also. This is what is promised in the Bible, where John says that you will have to have a comforter, you will have to have a councillor, this is what it is and you all have to get it. But how are the christians going to see to it, they are so bound by other things. So best thing is for you is to get to your realisation understand what it is and become what you are. This is what it is. To

become that is important and if you are to seekers you have to have it, it's your right in your own right you are getting it you don't have to pay for it. Today as the time is very short i would say that let's have the experience and tomorrow if you have any questions you can come with your questions I'll try to answer them and tell you about it more we'll have more time together and because it is a small group it will work out better i think because if there too many people i can't even talk to them. So will be a good idea tomorrow all of you can come and I'll talk to you about it. You will be surprised i must have given at least two thousand lectures in english language and there are three four languages i know and their multiples of these two thousand so there are [UNCLEAR] tapes also which you can hear but main thing is knowing through your intellect is just mental projection that's not what we want, what we want is that you go beyond this mental projection and become the spirit is the main thing is the happening within you for which you are just ready and you are endowed with. Once it happens so many miracles you will know but no use talking about them about yourself because don't you know you are a miraculous personality? Like this instrument it's here it is made and then unless and until it is put to the main it doesn't work out in the same way you have to be put to the mains you are not yet put to the mains that's the only thing is once you are put to the mains you are all that within yourself it works out. At the very outset i would say that you should not feel guilty about anything because then they were talking i had fear that you might think that oh God we've done this and we have done that. Forget it, forget it because you must know that divine is a great power of forgiveness, is ocean of forgiveness and what mistakes can you commit, nothing, so don't worry about what mistakes you have committed or anything or whatever you have done just forget it. You get your realisation that's all. You get your realisation and you will be amazed like a lotuses born in the mud and when it becomes a lotus it gives fragrance to the whole pond and the whole place becomes so beautiful covering the entire dirt and filth it is [above it] It is not touched, harmed or in any way dirty by the filth of that pond. That's how you are capable of becoming in no time. So we should do it. Thank you very much. May God bless you.

Now what you have to do it's just to take out your shoes that will help a lot because it's Mother Earth you see these five elements that are around us have to help. To just take out your shoes it helps a lot, just to clarify, just take out your shoes. Take out your shoes and now we have to know that the left side as I said is the power of desire and the right side is the power of action. You have to just do few things to yourself by which you raise your own kundalini. I don't have to do it but you can do it yourself I'll tell you how to do it. Only thing is I'm sitting before you like you can say like the flame and you have to enlighten your own flame which you can do it very easily there is no problem of that. Now just put the left hand towards me. Now the first chakra I'm feeling is this left Vishuddhi as we call it. This comes up when you feel guilty. So first of all say to yourself with full confidence that "Mother I am not guilty". You have to say that to yourself "Mother I am not guilty". Those who are wearing spectacles please take them out because it helps eye side also and you have to keep your eyes all the time shut, don't have to keep them open because your attention is attracted inside. The eyes are open sometimes this power which is the power of true desire of pure desire won't rise. So please keep your spectacles out and keep your eyes shut till I'll tell you don't open your eyes and it will work out very fast. It will work out fast it won't take much time to work it out but only thing is you have to be little bit surrendered about it that you want the desire should be that you want your realisation. If you think like that, that you have to have your realisation it will work out. That's a very simple thing and it works out without any problem. But once the seed is sprouted you have to look after it you have to respect it you have to delicately handle it and make it into a tree. The people fail at that time they get their realisation in no time, no doubt but they fail when they have to develop it, even a monkey is efficient to do that and luckily we have very good Sahaja Yogis here they have a very beautiful ashram, you have everything available here and you can work it out in such a way that you become masters. It's a very simple thing so forgive yourself first of all and say "Mother I am not guilty" forgive yourself that's the one thing I 'm asking you for just to forgive yourself. You are a seeker and you have been a seeker for ages and whatever you have done forget it, forget it, forget it. Now you'll have to close your eyes, before closing your eyes I'll tell you the different chakras we try. The spirit which is the son born out of the union of the God Almighty and the kundalini is the spirit within you, is the omkara as they call it, is the logos they say the Divine power which is the spirit that is within you and that is in the heart. So first thing you have to put your hand onto your heart I'll tell you later on one by one then onto the upper part of your abdomen on the left hand side we have to work, everything we have to work on the left hand side then in the lower part of the abdomen then you have to go back till you come to again to this part, this is the left vishuddhi as we call it here and then you have to go to your forehead here like that and then you have to go at the back and then you have to take your palm and press it on the Sahasrara is the fontanel bone area and you have to move it I'll tell you how and how many times. The times I'll tell you because according to the number of sub-plexuses we have. All of you must try it because what happens some people in arrogance or some sort of a I don't know what they come all the way don't do it and then they meet me later on saying Mother is

not happened to me, so I can't help you. You have to do it in your own freedom I can not force on you, you have to have acceptance that you want to have your self-realisation. How can you force anybody when God has given you your own freedom because ultimately you have to achieve your complete freedom. Freedom from all greed and all kinds of useless things that we are doing, the waste of energy that we have the kind of depressions we have all kinds of aggressiveness we have everything you'll become the master only when you accept that "i have to become". And it is the becoming that is important in Sahaja Yoga so you will be surprised we can not just have plastic people, have membership, pay about four hundred dollars and you become a member you can not, you have to become something yourself. It's such a reality that you have to become if you can not become we can not just give you a certificate and those people who feel satisfied going to gurus paying them money this that, such people are no good for us. I mean if they want to do that let them do it. They'll go on changing from one guru to another let them do it. What can we do? It is all in your freedom that you must accept, that you can not pay for it, you have to become is the becoming that is important. It is something that you become and in that becoming you become that joyous personality. So many things happen to you that I can not tell you in this short lecture but tomorrow we might be able to see the people who are there how beautiful they have been. I mean the girl whom I met about I think six seven years back has become so young that I couldn't recognise her, I couldn't recognise her, she is looking so much younger, I thought what has happened to you I can't recognise you. I mean you can recognise a person if he becomes older but if becomes younger like that you can not. The skin and everything has become so young and nice, all her wrinkles have gone away, I just can't believe it. [I 'm myself] sixty two years of age, can you believe it? So that's what it is and I am travelling doing all kinds of things you will fill with energy, fill with compassionate energy, you don't feel anything, that you are doing anything or you are travelling, you are working out nothing of that kind, you are just giving and the giving is such a pleasure such a joy, such happiness. Alright, so now you put your left hand towards me forgiving yourself fully and not saying that you are guilty at all, you are not guilty please accept you are not guilty. Put your left hand towards me, take out your shoes please, only little thing i ask you to take out your shoes because this Mother Earth has to help us, she helps us a lot. Now put your left hand towards me and then with the right hand you have to touch all the chakras, that's all. Now keep your eyes shut, please keep your eyes shut please close them slowly, not press them hard in any way don't try to do something with force just do it simple. Put the left hand towards Me and now the right hand on the heart, right hand on the heart. It's very simple just put the right hand on the heart. Left hand towards Me and right hand towards the heart. Now forgive yourself whatever mistakes you have committed anything that you have been in wrong gurus you have been to people who have been taking advantage of you or anyway whatever makes you feel guilty please forget it. Now on the heart you have to say to yourself in your heart only, you have to ask Me a question three times, ask Me a question "Mother" if you want to call Me Mother otherwise you can call Me Shri Mataji "Shri Mataji am i the spirit"? Ask the question three times please sit little straight not too much reclining back not too much forward but in the centre in a Sahaja way as we call spontaneously in an ordinary way not too much pressing on this thing or reclining too much back. So ask the question "Mother am i the spirit"? Have confidence in yourself you have to ask this is a fundamental question that you are asking and you are like a computer when it starts working it gives you a fundamental answer also so please ask a question "Mother am i the spirit"? Three times. Now you take your hand down on the upper part of your stomach on the left hand side, the left hand side. Don't open your eyes please don't open your eyes, it should be a continuous happening. Here is now is the centre of Guru is the master is the principle by which you become the master. The great Masters in the old days who were great pure masters have created this special centre within us through our evolutionary guidance and it is there we have to awaken it but before awaken it you must know that as you have asked the question the first question "Mother am i the spirit"? Another question follows "Mother am i my own master"? Because if you are the spirit the spirit is your own master you become your own master just ask a question "Mother am i my own master"? Or "Shri Mataji am i my own master"? Please put your, please put your right hand on the left hand side of [UNCLEAR] and ask a question "Mother am i my own master"? Ask the question three times please, three times. But it's all within you. Now you have to know that your innocence is not in any way disturb because innocence reseeded back it has gone back recession innocence is not destroyed it is reseeded back and it can be again awakened within you if you desire so. So you don't have to worry that you have lost your innocence and you are no more innocent. Innocence is there just [UNCLEAR] it has to just be enlightened that's all. Now we start the first initiation of the kundalini in the sense awakening of the kundalini starts now when you know that you are innocent, you are innocent because if you have committed any mistakes it is only because you are human beings you are not God, if you have committed any mistakes doesn't matter. But innocence is absolutely there completely in [UNCLEAR] please remember that innocence is not lost it is there, so do not have ideas that i have lost my innocence and what will i do. Don't think about it, by thinking nothing is going to work out. Now you put your right hand on the low part of your abdomen, low part of your abdomen, low part in the left hand side please put your right hand and left hand towards Me. Sit

comfortably and press it a little bit there. Now here is the centre of the Divine technique by which you know how to handle the Divine technique. Yoga means the union with the Divine and also it means the depthness to know how to handle the Divine power. What is Divine power when it comes into you, when it flows through you, you become the instrument of the Divine power, how to handle it and how to work it out. Is called as Shuddha Vidya meaning the pure knowledge, the pure knowledge within us and this pure knowledge is managed through this centre of Swadishthana on the left hand side where we now start with the asking you have done now you have to say that "Mother, please give me pure knowledge". I can not force you as I told you, you have to ask for it otherwise I can not force you so you have to say "Mother, please grant me pure knowledge" "Mother, i want pure knowledge". Pure knowledge is the knowledge of the roots. Please say six times because this chakra has got six petals. Six sub-plexuses in the aortic plexus, it is manifesting in the [gross] as aortic plexus, so here you have to say "Mother, please grant me through knowledge". Six times. Say it with your heart do not try to test Me or anything it is a question of your test so say it with full heart in it with full understanding that you are a seeker and that you have to have your realisation. Please put your left hand towards Me and right hand on your stomach on the left hand side. You have to be kind to yourself you are a human being and the Divine is anxious that you should get your realisation, you have to be a little cooperative with yourself. Six times please say that. Now the kundalini has started its stirring up you may not feel some people might feel it but some people don't feel it at all and that's a good sign that there is no obstruction. Now raise your kundalini again, how? By raising your right hand on the left hand side of your stomach on the upper part at the guru position. Now for the kundalini to rise there you have to give all confidence to the kundalini that you want to have your realisation, so at this point you have to say with full confidence in yourself here "Mother, I am my own guru i'm my own master". You have to say that. Just assert, this is the principle of the Guru tattwa or the Dharma as they said it where you have got ten principles as so you have to say ten times "Mother, please believe that i am my own master", "Mother, I am my own master". Ten times. Now raise your right hand on to your heart again. Here is the place of your spirit so you have to say again assertively with full confidence in yourself. Put left hand towards Me and right hand on the heart and here you say please "Mother I am the spirit". Please [SAY] twelve times "Mother I am the spirit". Left hand towards Me and right hand on the heart. Left hand towards Me not both the hands on the heart but one hand towards Me. Now say please "Mother I am the spirit" this you have to say twelve times. Believing in yourself fully you are, you are. Little bit lost in ignorance but you are, you are the spirit. Put your left hand towards Me. You are the people who have been asking who am I. Now i say you are the spirit, verily you are the spirit. Just say that "Mother i am the spirit". Just say that, forgiving yourself fully. This power is the ocean of compassion and love but above all it is the ocean of forgiveness, ocean of forgiveness. With full courage you have to say "Mother i am the spirit". Now raise your right hand on the left hand side of your neck where there is angle between the neck and the shoulder, push it back a little bit. This is a chakra always caught up in the west I've seen, which we call as the Vishuddhi chakra on the left hand side which one catches when you feel guilty. This feeling guilty is a common thing in the west i don't know what they are feeling guilty about, why they feel so guilty, even the language is such that they speak "Mother i am afraid", "Mother i am sorry", "Mother i am this". There is nothing to feel guilty like that all the time. So now you have to say at this point "Mother i am not guilty" sixteen times, please say that "Mother i am not guilty". Please sit back don't bent or anything please sit back all of you, please sit back. "Mother i am not guilty" please say that "Mother i am not guilty". Please put your right hand on the back, from the front, don't take the hand on the side but from the front side. You bring it across to the left side, bring it across to the left side, yes press it hard, press it hard. Sixteen times. Sixteen times. Because as I said He is the ocean of forgiveness. Believe it, it's a fact. Press it hard, press it hard it's important especially for the people who all the time feel guilty. Say sixteen times and keep the hand there only. Horrible, what are you so guilty about ? Please forgive yourself, please. Won't work out otherwise, please forgive yourself. I tell you that you are the temple of God, only thing the light has to come within you why are you feeling so guilty? And this chakra is very, very bad you don't know if we keep this caught up one can get angina and all these diseases, I'll tell you tomorrow about it. But just now you please forgive yourself. Just forgive yourself very important. Better, better now. Now, please raise your right hand after saying it sixteen times to your forehead across and now press it on both the sides, when we press it when we have some headaches, press it on both the sides, this is the centre of Christ where we say that it is called as Agnya chakra and here we say with our full heart "Mother i forgive everyone" please say that from your heart. How many times is not the point, how much you say deeply "I forgive everyone". Many people think that they can not forgive. "I forgive everyone" actually if you forgive or don't forgive don't do anything, you live in a myth but the problem is if you don't forgive then you suffer at the hands of others, so best is to say "Mother i forgive everyone". Now because you people still feel little guilty and things like that is best is to put your right hand now on the back of your head and hold with your optic lobe in your hand the back, now at this point what you have to say is to ask for forgiveness from the Divine from God Almighty, just for asking say not to feel guilty without feeling guilty just say if we have done anything wrong, if we have done anything that is not in your glory please

forgive. Those who don't want to do Sahaja Yoga should go because they disturb others, see? Don't want to disturb others. Now once more you have to raise your hand to your fontanel bone area is that on top of your head where it was a soft bone as you were a child. Is this the place where you place your palm hard, press it hard and move it clockwise here is the point where again after the [question] that you have to say "Mother please give me realisation". I can not force your freedom so you have to say "Mother please give me my realisation" seven times because all the centers are represented there as we call them the pithas are in the Sahasrara. There you have to say "Mother please give me my self-realisation". Just press it hard and move it clockwise seven times. Now bring down your hand slowly onto your lap. Open your eyes very slowly, open your eyes very slowly. Raise your left hand to your fontanel bone area about four inches above. Now I have to tell you one thing that don't think about it without thinking just see if there is a cool breeze coming out of your head. This is the real miracle this is "the" miracle just see move it up and down. Now we have stopped the fan long term back and it's very cool for you you've been see now is better cool breeze? Full about four inches to six inches you move up and down and see. Alright now put your left hand like this don't think again put your right hand on top of your head and see if there is a cool breeze coming out.

Is this the place where you place your palm hard press it hard and move it clockwise here is the point where again after the [question] that you have to say "Mother please give me realisation". I can not force your freedom so you have to say "Mother please give me my realisation" seven times because all the centers are represented there as we call them the pithas are in the Sahasrara. There you have to say "Mother please give me my self-realisation". Just press it hard and move it clockwise seven times. Now bring down your hand slowly onto your lap. Open your eyes very slowly, open your eyes very slowly. Raise your left hand to your fontanel bone area about four inches above. Now I have to tell you one thing that don't think about it without thinking just see if there is a cool breeze coming out of your head. This is the real miracle this is "the" miracle just see move it up and down. Now we have stopped the fan long term back and it's very cool for you you've been see now is better cool breeze? Full about four inches to six inches you move up and down and see. Alright now put your left hand like this don't think again put your right hand on top of your head and see if there is a cool breeze coming out. Hmm the fans have been turned out long time back and just see there is a cool breeze coming out. You will understand the value of cool breeze, see yea. Now put both the hands up in the air let's see, put both the hands up in the air and now you ask a question pushing back your head like this "Is this the cool breeze of the Holy Ghost"? "Is this the cool breeze of the Brahmashakti"? "Is this the cool breeze of the All Pervading Power of love of God"? Ask the question. Now there is no fan, nothing. Just feel it in your hands, are you feeling it? Did you feel the cool breeze in your hands? Those who have felt the cool breeze raise your hands, I would like to know how many have felt, oh good. Both the hands, both the hands so I'll see. Good. Most of you have felt some [others] not doesn't matter, makes no difference, maybe it has not worked out doesn't matter. You see it is nothing something wrong with your anything it will work out, I promise you it will work out and it will be perfectly alright. Tomorrow I would like to tell you how to raise your own kundalini, how to keep it up, how to maintain it, how to [...] and manage this. With this power you can cure people of all the diseases, most of the diseases you can cure. You can raise their kundalini, you can give them realisation and you can enjoy life like a witness, no more [re-]evolve. Now you entering through the realm of God's domain where you go beyond because....absolutely [cause] the effect is not there. No question of any fear or anything and you start see, so now the fans have started, just see. You felt the cool breeze alright. Thank you very much. May God bless you. Tomorrow we are having a program they will announce it please note it down, respect yourself. Those who haven't felt it should also come and maybe that if they wait for a while there are some people who are Sahaja Yogis they will give them realisation. But you must come tomorrow, I am here only for you all the way I've come from London and you should come because I went to India and then now here just for this and I hope you people will make it a point to come tomorrow in the evening time. It's a after dinner session because it's rather warm but now it is cool down. Doesn't matter we have a nice open space and you are all welcome to come here and those who haven't felt also should come because maybe something is wrong in the emotional side they are unhappy people maybe something wrong in the physical side, maybe there is something wrong on the spiritual side. So will have to see that and will establish. Moreover we'll fix your realisation properly and will tell you all about it and will have a nice report it's a family now it's a question of collectivity you have to be collective, it's the collective being been enlightened. Who is the other? You are the part and parcel of one whole and you start feeling it, you will be amazed how it become so much one, we talk of universal life, universal religion nothing works out, it is something that has to happen within you that you attain your universality through your spirit. So may God bless you.

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Talk Language: English | Transcript (English) – Draft

Workshop

Shri Mataji: No questions at all? You can't think, I think you have gone beyond that. Such a pleasure to have you all here, in this cool atmosphere. Now, as Dr. Warren Reeves had told you, it's a fact, we have this power within us, no doubt. Which you can see in some people, when it rises you can see pulsating. If there's an obstruction on your Nabhi chakra, then you can see it actually with your naked eyes, a pulsation like a heart, your triangular bone pulsates. Surprisingly, this bone is called as Sacrum, and Sacrum means sacred, means in Greece people new that there's something sacred in it, that they called it a sacrum. Now, the main thing is that we become the Spirit. We become the Spirit. Now the quality of spirit is that it is the truth. Whatever we know about people, about things, about anything, is still a confusion, we are not sure. Somebody might say, "This is a nice man", somebody might say "he's a very bad man". And by the time you'll discover him, you'll be in trouble. So, there's no absolute measure of anything with us, whatever we know is relative. We live in a relative world. Whatever it is, we say, "alright, this is good, that is good". That might be bad, but we do not have any absolute value system by which we can say what is the real, actual good. And for that you have to become the absolute yourself and that absolute being is your Spirit. So, as a result of this happening you get your vibrations in your hand, they start flowing in your hand and then, as a result of that, you start feeling the centres of another person.

As I told you yesterday, you are like a computer and the computer starts working as soon as you become one with the Divine, like this instrument once it is connected with the whole. Then the truth is so easily known, that even a child, if he's a Realised Soul he can tell you what's the problem with another person, what's the problem with himself or any other thing that you want to see, like there was another child, not here, and somebody rang up, so he said, "Somebody rang up, very ordinary, not a yogi." Just from the phone, because through the vibrations he could feel it in his head hot, blowing into his ears and he said, "No, he's not a yogi, put it down". On the phone he could discern, a little child, of about four years.

So, it is not at all difficult then to relate yourself to the absolute knowledge, because you become the truth and the source of truth is the Spirit which gives you, emits vibrations on your central nervous system. In the beginning you have to deal with vibrations to know what is what. For example, now they might say, "He's a saint", somebody is a saint. How do you know? How do you know he's a fake or a saint? Supposing somebody takes money, you say, "alright, he's not a saint". Somebody does another thing, you'll say. Rationally you might come to a point where you will say "it is not so". But rationality can take you to a very limited sphere, this is beyond that limitation, where you exactly know what that person is, through your vibrations, immediately. A person who is suffering, say today somebody came to see Me. He was talking to me and suddenly I said, "What's happening to your left foot?" He said, "How do you know?" I said, "I know, you have a pain there". So, how do you know? Because you become part and parcel of that person immediately and you can, you do not feel the pain for suffering, but you do feel indications of that within your being, yourself you know what's the matter with that person. For example, people like to do charitable work, they have missionary work, they do some charities, try to help the poor and all that. But that helping can create a big Ego problem for you, because you think you are helping others. But in this it just flows and you know that it is there, you just help that person just through the flow of that energy, as you have read about Christ, that somebody touched the cloth that Christ was wearing and he got cured. In the same way, it is just in the non-action, it is in akarma, in non-action that you pass your energy to another person, you know about him, you do good to that person, but you don't say, "I've done it!" You just say, "it is done, it is not done". It, it starts in the third person you start speaking. So the first thing that happens to you, that you become collectively conscious and you know the truth. You become the truth. Now truth is like this, that I mean so many things we have no idea, because we are not on the principle of everything. For example, look at this tree, is so great, and is very nice, but

supposing it gets sick. Now, if you want to treat it, you have to go to the roots, if you try to treat one little leaf and think that you can cure the whole, you cannot, you have to go to the roots. In the same way, when you are on the principle of everything, principle of everything, then what happens, that on that principle when you work, everything works out. It is very simple to work it out that way. Even control, you can control the atmosphere, you can control all the five elements later on, not now. But slowly, you gradually become, because you go on the principle of everything. What you call the "tattwa nusanda", you go to the principle and that's how you become absolutely master of goodness. You do not harm others, you just do good. Automatically, even if you don't speak, even if you're sitting down, suddenly you feel peace within you rising. And the peace in another person also rise. Automatically the person will react. I've seen people who are very difficult, they say, "Mother, it is very difficult, we don't know how to handle, just I said, "Give a bandhan, just put your hands round, the energy will flow, write the name just imaginary and you'll find the person is changed, his temperament changed. Everything starts becoming so wonderful, everything works out so well, and you are not worried. Like when I came. they forgot to make my visa. And I was in Singapore, landed there, without a visa to Australia. Then I told somebody from my husband's office, "Please, arrange my visa". And he went down and never asked him about it. Never asked him, he was so surprised, I was least bothered, I never telephoned to him, I didn't want to find it out and then he came next day, said, "I've got it, but I don't know how you were without any worry about it". I said, "I knew it was done". How am I towards this, I have a telephone number inside. But this is what exactly is, that you know everything so well, that you are not worried, you are not upset about things. Everything works out, everything is helpful, because you enter into the kingdom of God. We're just like precious guests of God, that He looks after so well, in every way. Materially also, today this gentleman who works at the radio, asked Me what about the people who are unemployed. They are very upset, they want to spend their money in something like that. I said, "But why waste the money on a fake guru, why not on reality?" Actually, in London, the unemployment is very high, but those who come to Sahaja Yoga always get jobs, there's no one you can find without a job. There's thousands in London, in England. Not one person is without job, nobody's jobless, it's very surprising that nobody's jobless in England, those who are Sahaja Yogis.

The other day there was a doctor in Riad. He got his job so sahaj, as we call it. But he wanted to get to one place, called Abbha, which is a beautiful place and he thought that place he can meditate better, because Riad is so full of hum drum and all kinds of things, so he thought better he goes to Abbha. Was desiring it and desiring it and ultimately he wrote a letter earnestly to Me, saying that, "Mother please, see that I get transferred" and all that. He posted the letter, the letter had not reached Me, the second day he got the offer and he's there. How it works out? This is again, again beyond the cause, you go beyond the cause. You can go, it's very simple to go there if you have the kundalini. The other day we had a very good incident in London, it's in England, in Bedford. Where I was speaking the lecture was about say started about seven o'clock. And at about eight o'clock some boy, somewhere sixteen miles away, fell down from a bridge, and very deep down he fell down. He was on his bike. Then they thought he must be dead; by the time the ambulance arrived they were surprised to see that the boy just climbed up nicely, and sat in the ambulance. So they said, "What's this, we were thinking you were dead, we had to take a stretcher" and all that. He said, "no, I'm cured and I'm alright, nothing to worry", but they took him to the hospital. And the doctors were also amazed, nothing had happened to him, except for a little pain in the lowest part, they said "What's the matter?". He said, "No, there was a lady who wear", mostly I wear white clothes, you see in my programs and all that. So, "there was a lady in white, came in a white Mercedes, she came down, she treated me and I'm alright". They said, "What?", there were so many people standing on the bridge, nobody saw any Mercedes coming, any white sari lady coming in and, "What are you talking?", but it is a fact, it happened. And at that time I was speaking to at least six to seven hundred people.

Now, so, then next day he saw My photograph in the newspaper and he told that, "This is the lady who cured me!" The police could not believe it, they wrote a letter and they enquired on the phone and they were surprised that it has happened. These things had happened many a times in India, but should happen in London was surprising. So they asked the boy, "What did happen?" "No, he said, I was just falling down and I said, Holly Mother, please help me", he was a catholic. "Holly Mother, please, help me, that's all I said." And he got it, see, you go really, believe Me, this so God is so miraculous, He's so miraculous, that just to know Him it's sufficient. Just to be there. He's just waiting for you to be there. It's not unreal thing, when we talk of God it's not unreal, it's a reality, it works. There are so many, thousand and one example I can give you, where people just become that.

Now it is so that Sahaja Yogis say that miracle has lost its value in Sahaja Yoga, because everything is so miraculous. You go and it's there, you just find out it's there. You just want to meet somebody, he's there. Out of the blue you'll see that people will be

there. The gentleman who come to see Me was not to be back today. He said, "I don't know why, I just came and I was to meet You, so I'm here". Just like that, it works so spontaneously, so beautifully, that you are amazed, everything is done by God. We do not know that how many things He has already done for us, like what we have done is nothing. Something is the tree dies, we make a furniture, dead from the dead, to the dead. Nothing else we have done, nothing special, but He does all living work. Now think that on a mango tree you just get a mango. An Australian will get a child who looks like an Australian. An Indian will get a child who looks like an Indian. So, who does this choice? Who manages all these things? Who arranges all these things? So many living things are done. You see one flower, see these flowers, they become fruits, thousands, thousands, I don't know how to say, millions, trillions, all of them. At the right time, who does that? We just take everything for granted, as I told you yesterday. But all that we have taken for granted, is another one thing we have to take it for granted, that it is done by the God's love. And once you entered His realm, you are a different person altogether, you are a changed personality. And as a result of that you lose all your interest in all drugs and all those things, you become so perfect, that it is amazing, I cannot recognize people and so it will happen to you. So, the first thing that happens to you, that you know the truth. The second thing that happens to you, that your attention becomes collectively conscious, jump with collective consciousness. Like sitting here, you can know what's happening to the other person, wherever he may be. You can find out about that person, you are collectively conscious.

Now, you have known that there is ether and supposing now this program is broadcasted you can see anywhere in the whole world. But that program you can only see, that has no effect on him, does not come out of the television and has an effect on you. But this one is such that not only it reaches there, but it has an effect, it can cure. The first time I have started the program in London, you know the English how they are. One of them, very educated, archaeologist and all that, and he said, "I want to find out about my father, he was not telephoned to me for all these years and can you find out?" I said, it's simple, you put your hand like this, and say Mother, what about my father? And he started feel a terrible pain on this part, and this are the father's chakras. I said, "This is the Vishuddhi, you see, that means he must be down with very bad bronchitis." This is my actual sentence I told him. So, he said, "Really?". He telephoned, he was in Scotland. So the mother came to the phone and she said the same words, "he's very much, he's down, with very bad bronchitis". He was amazed, you see, "Mother, what to do?" I said, "alright, now you sit down, I'll tell you how to cure him, now give him a bandhan" and all the mantras; when he said that, you'll be amazed, within half an hour the father came, "I don't know what happened, I'm perfectly alright, my temperature has come down." It looks fantastic, but we are fantastic if you see that, aren't we? Look at the computer that man has made. It has to think, it has to go through the process of all programing. But when we see, we know. You see Me, you know I'm sitting here. This is a wonderful computer we have but yet, we are not connected with that collective personality, with that all pervading power, which is all around us. Yesterday you did feel it, it is all around and it is so helpful, in every way. We have to prove the existence of God. We have to prove now, the time has come. It cannot be some sort of a nonsensical thing like as he was telling Me that now they are saying in Kundalini you jump and you scream and you shout, you take out your clothes and all that. I said this you can do, for that why should you pay, I mean if you want to take out your clothes, if you want to jump, if you want to scream you need not pay, you need not have a guru for that. We can do it here, anybody can do it in their garden, in their bathrooms, what is the need to pay for it? There's no need to have a guru for that. It is something you must understand, must use our brains, this we can do ourselves, what is the need to do it? And even if it is done by something else, that's not what we have to achieve. What we have to achieve is our Spirit and that is something you cannot pay for. Because the Kundalini rises and you can see the rising of the Kundalini, you can feel the cool breeze coming out of your head, these you cannot pay, you cannot work it out yourself, even if you want, you cannot. You cannot get it out of your head. Is a fact, and that's what it is, something that you cannot do has to be done by the living process. Like a seed, we cannot just take out the primula out of it, pull it out and say now it has sprouted. Spontaneously happens. In the same way it has to happen, spontaneously. And then that effortlessness, because the nature does everything for you. But after that you have to know what is this, what is this power, how to work it out and there were I find people fail in the West. They don't have that system by which they settle down, into things. You see, they are very jumpy people, like guru shopping. Now they have come to Me, then go to another guru. Then they'll go to another guru. That's not the way to work out. Now you have to settle down, once you have sprouted you must settle down, you must get to it, and then you tell Me what happens. But actually it is very common that specially in the elite classes where I find they are talking like this, "Oh, that guru is very fine, you know, is quite good because rather expensive, but good, you see, that's good to you?" What good? Asked them, nothing, it's just pampering, I've been to this guru, that guru. And they are really sinister people. They create problems, we have people from these gurus and we find they are difficult, they find it very difficult, we had one boy from this Rakta Bij, as they call him. What's his name is? [Sahaja Yogi:] Guru Maharaji, [Shri Mataji:] Guru Maharaji, and this person came here, we tried to help

him and it's difficult, we found it impossible to cope with light, there are all kinds of problems, because this guru Maharaji had touched him here and he used to get terrible sort of a feeling of something going inside and all those nonsensical things, which I do not know why should they do it? And after that he just could not cope with it, he had to commit suicide, we have his wife and children here, but he had to commit suicide, he couldn't bare it and we couldn't help him. That's what it is. But most of them are helped. Ninety-nine percent people are helped. There are people who have come from TM, we have already people from TM, they had a very bad time and they suffer a lot. I mean you'll be surprised, some people who have been to TM have become such cabbages, that even if you show them a garlic they start jumping like that, you know? And when the first time some people came to Me from TM, they started jumping in their seats, it was impossible, and others got such a bad impression about Me, that I was making them jump, see? [Shri Mataji laughs] But they have practising and they have paid six thousands pounds for that jumping business. And they had broken all their backs and the bottoms and I had to repair everything and I had to make them sit on their bottoms and to do all kind of things for them, for days together we had to work on them. Poor things, they've suffer so much! So one must understand, these abnormal things that we are doing, jumping like that is not at all good for anything. And go on, continuously be out of control, you have to be completely in control, you have to be the most normal personality. Not to be controlled by something else that makes you jump like a Jack in the box, but you have to become something that you control everything, your every part of the body, everything that you have, you know that you should be able to control. That means the time has come for you all to get Realisation and to get to it.

I would like to see how many people in Perth like to try that and settle down. It's a very nice place, it's very comfortable, very cool and nice. But is not a private thing, is not private, it's a public thing. When you get it, you have to give it to the public, you have to give it to others, is not for you, is not just for your enjoyment. I know they feel so much complaisant, they feel very happy, "Oh, we got it now, a nice family, this, that." That's not the point. Point is, whatever you have got, you have to give it. Because you become the light. And when you become the light, light is supposed to give the light! Otherwise why do you become a light? As Christ has said, you don't put the light under the table. In the same way, a Sahaja Yogi has to give it to other and it's very simple to give it, you don't have to do very much about it. Only you have to talk to people, get together and can work out. So, you become collectively conscious, that means you become part and parcel of the whole and awakened into it and that's how it's such a friendship, such love, such affection! We have had fifty-four marriages recently, and you know that had been every year or so marriages, in the jungle we had marriages, just out of the city. And there are suppose to be only 550 rupees for the marriage, and that's how we manage. That means, how much? 55 Australian dollars each. And we have seen the marriages very successful, shone are tremendous, you get such tremendous children out of it, you see all the great [21:06prime?] parents you'll find will be born. The way they are, the way they talk, great people, and these great children want to be born. We don't have divorces, we don't have problems of family, we don't have problems of society, we don't have quaint, strange, funny people around, they're very nice people, they look after everybody in a peaceful and good society. And this is what we have to form tomorrow, that tomorrow's greatness, that we'll have people of that nature, so much peaceful people; when they talk of wars, talk of everything, talk of peace also. But here you become so transformed, you become so peaceful. Unless and until the world is transformed, you cannot, you cannot think of avoiding war. And worst the war comes, you know what will happen. This is the way we have to expedite, we have to hurry up. We have to make many people realized, so that you get the advantage of becoming sensible, wise, citizens of this world, of this Universe. And you give the greatest thing that is peace, to others.

Now the problem is that the people who are mediocre they think they are mediocre, they have been not very successful in life, or they are not so good, all that kind of thing. That all vanishes in the thin air. We not have very successful people, sometimes very successful are very ego oriented, sometimes they are very depressed that are no good, but the people who are in the centre are the best and they achieve it much better. So one must think in the terms of the success of your Spirit, the comfort of your Spirit, and not of the success of the worldly things. It comes automatically. It works out automatically. Actually your priorities change, because your satisfactions change.

So, your attention becomes so collectively conscious that say, for example, there was one fellow who came to Me, he was jobless in India and he said, "I lost my job". So, I said, "Why don't you take to interior decoration?" He said, "Mother, I don't understand this wood from that! How would I do it?" I said, "Start, you just see the vibrations!" And he earned lacks and lacks of rupees in interior decorations. Now, only by feeling vibrations you know what wood is good, what is bad, what's wrong with this, which is good, even the built in, like, if you see a good picture like Monalisa of Leonardo da Vinci, you'll be amazed at the

vibrations. Vibration of this picture is tremendous! So, the aesthetics also, are so that they emit vibrations. So, whatever is really beautiful gives you vibrations and that's how you know that these are the things that are eternal. Like some composers like Mozart, who was a Realized Soul, but so many poets are Realized Souls. The most of all was William Blake. William Blake has described everything about Sahaja Yoga, everything into details, even My house, our ashram, every detail, the house where it will be, everything he had described into details, such a seer he was in England. But English people think he was mad. Really, they think he was mad, really crazy fellow. Just imagine their understanding about Blake is so poor, but now of course it's changing and things are happening that maybe one day as he desired, England has to be Jerusalem, and that's what it has to work out.

So now, this is the second thing that happens to you, that your attention becomes collectively conscious. And then the third thing, this happens later with many Sahaja Yogis abroad, but it happens very easily in India, because people are simpler people, not so complicated, you see, they have not got the yarn of thinking, thinking about everything, you see. So, little simpler people. But the third thing that happens that you become the joy. Become the joy. You're sitting for hours and you don't want anything, don't see your watches, you just enjoy yourselves. You're not bothered about the future or the past. You're just enjoying yourself, you are never bored. You are never bored, you become the joy. And the joy is such that it has no duality. It is not happiness or unhappiness. It is not like this that if your ego is pampered then you are happy and when your ego is not pampered you are unhappy, not like that. It is just you become the joy, and when you are the joy you're just living in an era of complete satisfaction. The whole atmosphere changes, the churn becomes so silent and quiet and you start enjoying yourself as it is said in Sanskrit language, "Atma ne Vatmana Tushtah" means the Spirit gets satisfaction from Spirit itself. It does not have to go anywhere else and this is what is the new beginning of the new era that has been promised by all the scriptures. So don't go to anything which is like a mushroom coming out from somewhere, they say alright, this is a new thing, now you stand on your heads or you stand on one leg, or you jump or take out your clothes or put on your clothes or take a name and all this nonsense which is outside is no good. What you have to have is your Spirit and try to understand that whatever is nonsensical has to be given up. We have to take to sense and this sense is given to us through our Spirit; and that's how the joy comes into us. You see something, now I see a beautiful picture that I don't think about it, because I'm in thoughtless awareness. The whole picture which is created, all the joy of the creator that it's put into it comes to Me, within Myself. And pores joy on Me, just like cool, nice, joyous feeling and just giving Me the thrills on all My body. And so beautiful it is! It's such a beautiful experience! So, the beauty that is real can only give it, but the beauty that is just artificial, or is just made up, or conditioned, this kind of a woman is beautiful, these days is a fashion to see mosquito-like women to be beautiful. They are just like mosquitos, I tell you, and they give Me creeps, but according to the western standards they are beautiful, I don't know how they get beauty prizes and this and that. But they are horrible and next day you find some of them died of heart, somebody has died of this, unhealthy and artificially made beauties. But the real beauty gives you a joy, which is not with lust or greed, no lust and greed, nothing, it's pure. Is innocent. You see anything, there's no greed about it, just see it. Just because you see like a witness. That's how you see your life, also, just like a witness and you live permanently in joy.

I hope it works out with you all, that you have come all the way today, which would happen to all of you and you should all become part and parcel of the whole. May God bless you all!

So, any question if you ask Me, because today is a workshop day and I would like you to ask Me questions. [Shri Mataji speaks aside: Can you give Me some water?] Someone from the audience asks something.

Dr. Warren: She's talking about the sort of situation where people criticize, say harsh things and you feel pain as a result of that, one finds it difficult to cope with that situation, how to deal with that situation?

Shri Mataji: That's what I'm saying, that you see, either it pampers your ego or superego. Whatever one say about us, we are what we are, aren't we? And we are the Spirit, we are the eternal being. Once you see that, then you rise above it, you see everything from the window and you are not bothered. It's like you are in the traffic, then you are bothered about the traffic, but supposing you're sitting on a hill top, then you're watching alright. It's like this: when you are in the water, you see, the water raise and fall, like in the thought, when thought rises and falls and again another thought. And then, somebody says something to you, get upset, you see, because the thought waves come to you and get upset about it. But supposing, by any chance you get into a boat, then you enjoy the water. That's how. The state of mind is such, at that time, you just watch it and just enjoy. Somebody

[missing part] very good, nice idea! Yes. You don't feel it, don't feel it, the criticism doesn't touch you, you're in a fortress. You become so powerful! Power of love. We have never used it, we have only used the power of hatred. All these wars and these things are nothing but power of hatred. But we have to have the power of love and this is power of love. You don't have to go out of the way to help anybody, you're nice to anyone, listen to anyone, just automatically happens that you're not bothered. The situations do not change, you are changed. You're above it. Alright? What else is?

Dr. Warren: Perhaps we should tell them a little bit about Vishuddhi chakra, which is the chakra we have to fix up?

Shri Mataji: We have to fix up certain chakras for that, but it can work out. We can also fix up some other chakras very easily, simple, not difficult, they try to be very nasty with us, you see, supposing that somebody is very nasty and all the time insulting, you just write the name of the person and give him a bandhan, he'll not talk so much, you'll see that.

Dr. Warren: What is a bandhan, she's asking.

Shri Mataji: Bandhan is what we call how do you say in English, is a bondage, bondage of love. Bondage, is a bondage you put of love to that person, then he stops talking. You want to do something to someone? [Shri Mataji laughs] Better try. And another thing, they say a guru must be a serious, a very serious person. When I went to France first they said, "Mother, you are such a happy person and everybody will say that look at this lady, she's very ignorant, she doesn't know what's happening to this world. You have to be very serious and drawn face and all that and you look so happy!" So, I addressed them "Les miserable", I said, "now, you're all the miserable creatures". Naturally, the kind of life they live, what else could it be? I mean they are guilty within themselves the kind of life they lead. Every time you walk about three steps you find a prostitute standing there, six steps you find a brothel there, seven steps you find another pub there, what else? All the time you are destroying yourself, and naturally you're guilty and serious. And they do it seriously, you see, when it comes to drinking they'll be very serious, but when they come to Me there'll be only the most serious people, which is such a frivolous thing to do!

[Shri Mataji taking another question]: Yes [A woman is asking something]

Dr. Warren: Has the feeling that you feel in your hands, when we feel sensitive to others, anything to do with dreams?

Shri Mataji: No, dreams is something very different. Dreams is a thing when you go into your left side, in the left subconscious area, then you can also go into the collective subconscious areas. And when you go there, because when you are sleeping you have a habit, supposing you are a very emotional person, you are crying all the time, weeping, thinking of the past, then you form a habit of your mind, which you post to the left side. Then you see all kinds of things and when you are waking up you come to the subconscious mind, the present subconscious, and you see things that are a confusion. It has nothing to do with the feeling that you feel for others. For others, what you feel is absolutely in the alert, present tense. You see it now, is like that. But this left side is very important what you see, also, because most of the diseases like cancer, also, all these what you call as the malyatis and all those diseases which are called as incurable are caused by left side effects. For example now I saw a television review, a doctor who said that cancer is caused by the triggering of a personality which is vulnerable to cancer by a protein or by proteins which they call it 52-58. Actually it is the left side. Is it from the left side, from the collective subconscious, it is something like that attacks, you see virus is nothing but the dead vegetables or dead plants, which have gone out of circulation, of evolution, are existing in the collective subconscious and they attack you and so you get a virus. In the same way you can get it from micro-animals also, which can cause you this virus infection, in the same way, even cancer can be caused by the triggering of this left side type. So, too much left side in a person, especially these persons like Raktabijis, Guru Maharaj and all these people, they give you blood cancer. Because they introduce that into you. They can, they know how to do it. And that once it starts working, you get into trouble.

[A woman from the audience said:] Last night I didn't feel the cool breeze on my left hand, I felt a really thing like an electric charge in my left palm.

Shri Mataji: What did you feel, the left Swadishthana? [A yogi replies something inaudible, then Dr. Warren repeats the woman's

question]. Now, the things is this is a left Swadishthana. Have you been to any guru or anyone before? ["Not a guru", she replies]. No one, but where have you been? [TM, she replies]. TM? Now, that's left Swadishthana is unauthorized work, which is devilish, on the left hand side. TM is that. And if it is giving you shock because of that, also you will get it here [Shri Mataji pointing to another chakra, maybe Void], because it's a mantra that is working out here, and also you might get it here, it's the left Agnya, these three can be there with this TM business. TM is terrible, I mean it gives all kinds of problems, nothing but problems and this is what it is happened into you, is left Swadishthana. Left Swadishthana is for unauthorized working of Divine laws. But this is not only unauthorized, TM is horrible, absolutely horrible thing. Has done so much harm to people, I tell you, and this fellow is very nicely living with six thousand crores of rupees only in India, God knows how much he has in this bank in Switzerland.

[Another question] If this is the age of enlightenment and there are so many gurus, how do you tell the difference?

Shri Mataji: That's what I said, that unless and until you are realized, you cannot, but you should use your brain. First of all, you cannot pay for it. Then what you can do, screaming, shouting, jumping, flying, all this nonsense you see, is not evolution, is not God, that we can do it ourselves. Thirdly, that it should be spontaneous, it's a living process of evolution, has to be spontaneous. It's all giving in the books, is nothing new I'm telling you. But people don't read proper books, you see, all these mushrooms have come out in the last hundred years in India and everywhere. And now, everybody's taking up from them, queues, and they are working it out. But actually, if you go back, then you'll find that it's a very different thing, that it is just pure Self Realization you should have, and the Kundalini rises by itself during Realization, is written by everyone. But also there are few stupid people writing that Kundalini rises and you start jumping, you start behaving like a frog. Now, we are not going to become frogs. So, use your brains, you can.

[Another question]: He was doing TM, he says that what he wants to know is he felt that the physiological effects were good, this and that.

Shri Mataji: Only for the time being. Only for the time being. You see, actually, what he does is very simple, is called as mashana vidya, what is for mashana in English language? Of the dead, the science of the dead, you can put it. So, what he does is put a dead on you, somebody, a spirit. By calling, say he gives you a mantra of Inga. Now, there must be someone with that name, Inga, Inga you call. And what happens is that spirit or whatever it is, sits on you. As a result of that what happens to you is you start suddenly be very energetic, you start working very hard, and working it out and some people very over energetic. But this is one body and two persons riding it. Ultimately it becomes very weak, and for Realisation such people find it difficult to get Realization and they have spondylitis, they have all kinds of physical problems, they have brain trouble, they have headaches, they have tensions and terrible pains, and lots of things they have. I mean there's no end to it. I mean the amount of the curing I have to do with these people! Some I found screaming like mad, absolutely! There was one who was the head of the flying squads, they have call it. I'll tell you the name of that place is, Roanoke in Scotland. He's name was Peter Pearce, he was the head of it. You see, and this fellow became mad, he got epilepsy, epilepsy is one of the things that happens, his wife got epilepsy very bad and the child got it, three of them. And they were absolutely bankrupt. He was a diamond merchant, he lost everything, she was the granddaughter of a duke, now she's in Sahaja Yoga, she's written so many things in the newspapers, but nobody takes hints from it. They were the heads of it there, where all the people went for plying. And these three of them came to Me, Peter Pierce became such a bankrupt that he had to leave London because he was a bankrupt he could not live there, and his child and wife are now in India. And this lady was used to scream for hours, and she said "somebody's sitting on my neck, Mother, I cannot get rid of it". So, depends on how long have you been there and how much it is affected, but it affects your brain very much and people get terrible headaches, and things with it.

Dr. Warren: At first it is a sense of security that comes out of this physiological quieting down, but that's only a trick.

Shri Mataji: That's a trick. In the beginning you feel little bit, physiologically in the beginning, they do feel, because you see, if somebody takes over you feel a sense of security, you feel alright. That's very temporary. But the effects later on are felt, how that works out. That's why you will find TM people will do for a short time and give it up, they do it for a short time and give up. It doesn't matter to him, as long as he makes his money is not bothered. What he wants is that he should make his money, he's not bothered.

Dr Warren: She comes from a family, generations of atheists, therefore

Shri Mataji: I like them, because they are not blind. And she's not blind, that's good. If they are blind, it's difficult. You see, if you belong to some religion, sometimes it's maddening sometimes. See, Catholicism is under challenge, complete challenges. They're challenging now Christ, either they accept God or Christ. This is what it is, because Christ came, He was great, no doubt, He was true, but the people who try to project Him, they are all nonsensical people, like Paul, from where had he arisen, God knows.

The lady: We come from Catholic family, three generations

Shri Mataji: See, happens naturally, seeing all this nonsense, you become agnostic, isn't it? But what about these people like this archbishop of Canterbury himself, they asked him what about the Holy Ghost. He said, "I'm agnostic." Imagine then [sounds like Robin?] asked him, "Then what are you doing here?", and Robin quite convinced, "Yes, he's doing job, I'm also doing my job". So, that's what it is. With such people, how can one have faith in anyone of them? It's correct, they are right people, I would say they are the best for this. But they have faith in themselves, that's all, isn't it?

Dr Warren: The other thing that she said, she was worried about handing over responsibility to somebody. I presume you mean to Mataji, do you?

Shri Mataji: No, no, I don't take any responsibility. You become yourself responsible, I'm not responsible for you at all, why should I be? You have to just become the Spirit. No, I'm not responsible. You better look after yourself, but first become the Spirit, otherwise you cannot. It's your own! It's within you, I'm just giving you what you have. Alright? Supposing I want to give you the key, why not have it? That's all. And then you can give it to others.

The lady: I can understand that at certain point in life you need a teacher or someone to help you, so you can take the responsibility again.

Shri Mataji: It's not that way, it's just the other way round. Nobody has to take anybody's responsibilities, you become a free bird, absolutely complete freedom. What is there to be taking responsibility of, when you yourself become so powerful, why should I take your responsibility, or you take My responsibility? It's in joy and happiness and in love that we live together. What is there to be responsible for, when God is looking after all us, why should we be responsible for each other? He looks after us, we have entered into His kingdom and His kingdom is very different than we know of, is perfect kingdom there.

Dr Warren: He's asking what is your opinion on the three traditional forms of yoga, bhakti, karma and knowledge.

Shri Mataji: Knowledge. You see, bhakti is left side, karma is right side and when the Kundalini rises at this point where Christ is settled down on the third eye, as they call it, we call it the Agnya chakra, you can see clearly there. At this point He's there. He sucks in, that's why He said, "I'm dying for your sins". He takes away your karmas, and He takes away your ideas about bhakti also. You just become clear and then you rise higher. So, then at that point, what happens to you, all your conditionings are bhaktis, you see, like you're bhakta of this and bhakta of that, all it is conditioning. There's no bhakti. Krishna has also said that bhakti has to be ananya, is when there is no the other, when you are connected, otherwise we are saying, "Christ, Christ, Christ, but we are not connected to Him. That's how you get connected. First you get connected, then the real bhakti starts. And then you do karmas, which you do not do actually, it happens. Karma becomes akarmas. That is your work. What you are doing becomes non-work, it becomes non-action. That's what it happens to you. All these ideas become one and dhyana is nothing but what you know on your central nervous system. Which is Vedas, and Veda means know, know on the central nervous system, not in your knowledge, not your brain. Khalidasa had said [Marathi]. By learning too much, even the learned had become stupid.

It's not learning through your brain, is not that. How many universities Christ has gone to? Nothing. He was knowledge. He was

pure knowledge.

Dr Warren: What about the people who don't believe in a personal God?

Shri Mataji: Yes, they also believe in themselves, they get their Realisation, they do not believe in a personal God, but let's think of it, supposing I was not here, who would have explained these things to you? It's not easy to talk to human beings, no? Christ came, you crucified Him, all of those came, you just had nice fun out of their lives, make them very miserable, isn't it? Nobody tried to understand them. It's very nice to say, "We don't like this, we don't like that", but what about you? What have you got? You better have it, better have it. Who's going to explain? The unconscious doesn't have a mouth, somebody has to explain and tell you what it is, isn't it? It's not a good thing to say that, "I don't want to have the nectar of life", is it wise? Like in this life you just take play of the ego, my child? It's just a play of the ego, it is what we desire. We should desire for something that's so great, that's ourselves. To know ourselves, this she desired, should be innate and should be there. If you are little advanced in your evolution, of course, if a person is absolutely gross and nonsensical, then he has his own ideas he will set up, that God should be like this, God should be like that. And the market is filled with such people. But reality is what it is, it cannot become what you wanted to be. It is what it is.

Dr Warren: What do you think about teaching of Sai Baba of Bangalore?

Shri Mataji laughs. What are these teachings to give diamonds to rich people? You see their disciple, they have no transformation, they're smugglers, they do all kinds of dirty things, horrible people they are, all of them did heart attacks, is that the way a guru should be? If you have a guru means your life should be transformed, you should be very righteous and great personality, isn't it? At least you should show in your life that you are very righteous, powerful personality of compassion. But he's not. All his disciples you see will shock. Indians I can understand, some of them are looking after you see, they think they can get a diamond. No one gets it, only the rich, because the rich then return the diamonds nicely, that's why. It has nothing to do, it's just a trick. It's just a trick. Now they discovered it, he's confessed it, but still people go on, they are so obstinate because if they have been doing it one they don't want to give it up. They go ahead. I don't know how many are going to be saved with this kind of thing that's going on, really, I mean according to Bible, there is a very small number, but we should try to expand it a little more, isn't it?

A woman asks something about other guru and Dr Warren asks why should we ask about other gurus.

Shri Mataji: What did she say?

Dr Warren: What do you think about Muktananda.

Shri Mataji: You've been to Muktananda? The only thing I can tell you, is very difficult to raise the Kundalini of Muktananda's people, very difficult. See, about I think 70-80 years back there was one fellow who came out, his name was Vishnuteert, and he wrote a very funny book where he's talked of something [Hindi words-sounds like aruno dayane] all sorts of things, you see, which is nowhere, has no connection with the traditions of India, nothing. And in that a person starts jumping. Actually, there was a fellow sitting both feet towards Me. And people said, "You can't sit like this towards Mother". So he said, "No, because my kundalini's awakened I jump like a frog". So they said and I called him and I said, "How can you jump like a frog? Now you are a human being, you cannot become a frog." So he said, "no, I'm jumping like a frog" and brought this book of Vishnuteert. So I was amazed that in book was written that when kundalini awakens you jump like a frog. That's what that people are doing it. Muktananda and another fellow, Guni Maharaj. Actually, these are I call them [Hindi/Marathi word-Gardamkaris], destroyers of the people who had come. This is for intellectuals, for them this gentleman is there. He talks intellectually, this, that and that and this finishes them all. Is like that, they are the destroyers of these people. Then there are some people who are born like we have these brahmins in India, orthodox brahmins. For them this Guruvani has come. And he told them all these things [Hindi words], all that. And then all of them are sick, they have got high blood pressure, they got all kinds of troubles, they're horrible people, and they came to see Me. And they said, "Mother, do you believe in this Arunodayane [Hindi words]? I said, "What is all that? Vishnuteert, who is that?" Where is it written? We have scriptures, thousands of years back. Where is it? Fourteen thousand

years back Markandeya wrote about it. Where is it? It's an evolutionary process, one after another. Logically should come to a point. Suddenly somebody tells you something, you see, it's a very fashion-like stuff, that you create some fashion. You put one tin here, tide up, call it a Buffon, now everybody goes with a tin on, it's like that. Is a modern mind. Just a minute, now you ask too many questions, now what I'm saying, put your attention to Me, because what's happening, with a cavity of the thought comes in and then nothing is received, so please try to listen to Me, first of all. Now, what happens that if you go to fashions then they create new, new things like that I tell you this way. Now, anybody comes in, but his guru, or whom he calls his guru, actually he was not his disciple, he suddenly came at the time he's dead, it's a very big group against this one. [Hindi name] was the real one. But his own secretary has been to us and he's given us in writing what he's been doing. According to him, his two children are he's own children. And six thousands crores rupees are in diamonds on income tax. This is what it is. When you see his face, what sort of a face he had! There should be some glow on the face of a person who's supposed to be religious, isn't it? Minimum of minimum. Like Christ, Christ that was done by Michelangelo, Michelangelo was a realized soul, like a hefty, tall personality, like an Australian I would say. Sitting there, I mean standing and throwing people left and right, you see, the whole Sistine Chapel is nothing but Kundalini, and at Agnya He's standing, throwing them this side and that side, just like a great, giant-like personality. While there is, if you see a little table is in front and a pope has put a skeleton-like Christ there, you see, just I don't know why. If Christ was such a skeleton, how did He carry such a big cross? Let these popes carry and then we'll know. So they have made many things like that, miserable, horrible looking people are saintly. Not at all! Never! Indians understand this, because you see, it's a traditional country, we've seen it. We have seen Rama, we have seen Krishna, we have seen all these people, we know what it is. We understand that. But in the West I don't know why they want to make Christ look like a TB patient? And it's very painful, you know? It's very painful. Now, you are asking another...

Dr Warren: You speak about absolute good, is that inferred that there is absolute bad?

Shri Mataji: Has to be somewhere. [Shri Mataji laughs] But why worry about that? Better go to the absolute good. Yes, it is, it is there. Absolute bad. They also say there's nothing like bad and good, this is another trick, and on that Christ has said very clearly that Satan is not going to speak against his own house. They'll never say you something bad, everybody's good, you see, mutual understanding between them. But the good part of the bad is this that they fight and collapse and they get exposed. That's the good part of the bad.

Dr. Warren: We live in a country here, which was inhabited by the aboriginal people who, she says, understood these things. And you have any knowledge and feelings about these people?

Shri Mataji: Very much! The names are like Paramata. Paramata means the Primordial Mother. So many words have, this Rock of Ayers is nothing but Ganesha Himself, you see, this is the land of Mooladhara chakra. You don't know what a land you are living in. Whatever you may try, you cannot lose your innocence in this country. It's a country of innocence, you keep a bit of it, is a country of innocence! You'll see all that. Is a very great country. Is described in the Puranas, in the ancient times, that there was one great saint who committed some mistake and he was thrown out in the sky and God said, "Alright, now I'll allow you to go away from here, but I give you a boon again, because you are a great man, that you'll create your own heavens in, that's the seventh cross" It's called Trishanku in Sanskrit language. So you are great people, you don't know you are born on a very great soil. This is the Mooladhara itself, the first chakra, where Shri Ganesha, the innocence, resides. [Dr. Warren asks something about Ayers rock]. Ayers Rock, where you get the corals. That's the stone of the Mooladhara chakra. That's the stone. So, whatever you may try, Australians, you cannot lose your innate innocence. Try all these English, Western tricks, all American tricks, try them, but you cannot. I'm sure of that. Today in Sahaja Yoga they are the leaders among all the western countries, what you call the western civilisation type of people; they are the best, they are the leaders. But of course, Europeans are good, we have in England many more people, but the way they have understood Sahaja Yoga is great, we have in Austria fourteen nations which are following Sahaja Yoga. But nothing like Australians, they are just there, they get to it very easily. Wonderful people they are, no doubt.

Dr. Warren: Are there any Australian aborigines in Sahaja Yoga?

Shri Mataji: We have, yes, we have. I have a special concern for that, they we have already. I don't know, these aboriginals have

taken to these things very fast, they should not have taken to these things so fast as that. But somehow I think they lost all their confidence in their personality, in their own culture. And they just have change themselves and they've gone amok. I've seen, this is happening even in other countries like Peru and all these places. Even Africans, like Ghanaians and all these people are so much changed, you can't imagine the kind of life they are leading. I mean, they could have got something better, but somehow they've taken to these horrible, but we have, we have from everywhere coming to Sahaja Yoga. That's very nice that you have such concern about them. They are wonderful people if they come, wonderful people, no doubt. But the way we have killed them, like Tasmania. Tasmania is a place full of spirits, full of spirits. These people tried, nothing worked out, because so many are killed there, I mean. It's really, really bad to kill those people like that.

So, now, should we have the experience again? Let's see how many of you are feeling the cool breeze, to begin with. Let's see, put your hands like this. Just like that, come along. Let's do it. This is the Mother Earth of Australia. Sitting on the ground it works out much faster. Are you feel it? Better. Now, the shooting is gone. Here? Better now? Good. Just close your eyes, put your attention here. Put your attention here, on your Sahasrara, here. Just close your eyes and see for yourself. Ah, you can feel it, thing coming out. Just feel with your left hand. On top of your head, see now. Open your eyes and don't think. Just see on your left hand, you can feel it. Just feel it. Just see on top of your head, are you feeling any cool breeze? Just here, on the fontanel bone area, here in this part. Now, if you're not feeling just say, "Mother Kundalini, come in my head" or "Mother, come in my head". Here, just see if you're feeling, if you're not feeling in the head. Just say seven times. It will work out. Just feel it. Are you feel it, also? Are you? Good! Coming now? Better? You can ask Her. Good. Now try it with the other hand, also, let's get it from both hands now. Alright? Or hot? Hot is coming? Cool? That's fine, that's great! It is what I said, Australians! I bow to them, really, they're great people. Thank God, you are away from all the madness here. Hm, they all have got it, good. So now you have to learn how to raise your Kundalini, how to give bandhan to yourself and you should visit this place, where do you have programs for people? You just explain to them and we would like to give you name and addresses to these people, and if you have any problems or any physical problems, emotional problems, everything, you can ask them, you should get your friends to it and you'll find, gradually you'll find in your own life how everything is changing, how you're transforming, how you are becoming a very powerful, compassionate personality. You'll be surprised at yourself, what you are.

Dr. Warren explains where they find the address where the programs are held.

Shri Mataji: Give them the booklet. Those who haven't get the booklet should see it. But read it too much is not needed. You must see how to meditate. Now about the photograph, would you like to give them?

Dr. Warren: Last night they gave them just a very simple instruction about how to meditate and there was a photograph in there. And they gave the address of this place and when they meet each other, week and the times and so on.

Shri Mataji: You gave the photograph?

Dr. Warren: The photograph and a very simple instruction about how to meditate, that's all.

Shri Mataji: Just try then and do come over here. Now, any other question you have or anything, you can write to Me, also, and they have My address and they'll help you out. [Shri Mataji asks about anything to eat for them, then invite people to have a cup of tea]. Now, he'll show you how to give a bandhan to yourself, how to make yourself into a bandhan. Now, the thing is we have an aura, around us, you know that. And this aura has got seven layers, according to the seven chakras we have. Now, what we do, this is flowing through our hand, just now felt it, it's your own. Now, you have to protect it, by giving it a bandhan in the sense that you just put the energy around it, like that. Now, let's start! Seven times, let's do it properly! Just put the left hand towards Me! It's one, goes on your head. Now, left hand towards Me, right hand again. Two, on top of your head, three, again, four, watch the left hand, five, six and seven.

This is just to protect you. When you are going out from your house somewhere, when you are going out to meet someone, or in the night, before sleeping, it's better to take a bandhan like that. Now, to raise the Kundalini is the easiest thing to do. The Kundalini is just here about, where you are sitting. Put the left hand there! Warren, you also show! Left hand in front of the

Kundalini, like this, and the right hand is the one action, which moves up, forward, down, back, just like that. And the Kundalini rises with it. It's very simple, you can raise your own Kundalini, let's do it! Now, just it goes on, like that. Put your arms little loose now, push back your head and put your hands back and give it a twist, nicely and make a knot. This is how you fix it first. You have to do it three times. Let's do it again! You have your attention on your left hand! Now see, will rise even faster, let loose your shoulders, put back your head, again give it a second knot and third time three knots you have to give. Push back your head and now one, two, three. Now see the vibrations, now see how it has improved! And the peace within! Check-up yourself! You have to certify yourself, nobody's going to certify! Dr Warren: Little higher, four or five inches. Shri Mataji: Alright? Today are you feeling it? Are you? Good, today you got it, so, it doesn't matter, in one day it's alright. But first, you would be surprised, for TM we had to work for a month! They couldn't feel the cool breeze. Now things are improved a lot! They work so fast! It's good. Now don't think about it, you cannot think about it, it's beyond thinking. You're in that realm and now you will know what you have gained, you yourself, you watch and see, experience and you'll be surprised in every way. In every way. First of all you'll be so relaxed, we just enjoy everything, it's another thing! It's like what you say, an egg becoming a bird. That's what is calling brahmin, dwijaha, the one who is born again. And a bird is also called as dwijaa, means also born again. That means first is an egg, the ego and superego make you an egg, and then it opens out. And then you become the bird. You are ready to become, you are that, but now you must learn how to fly. That's important and that's what we have to learn with some understanding and assiduity about it.

Someone from the audience asked Shri Mataji why She didn't say anything about meditation.

Shri Mataji: Yes, because you cannot do meditation, you are in meditation. When you are thoughtless you are in meditation, you don't have to do it. You are in meditation all the time, but when you sit down you can meditate. And how to meditate I'll tell you when you need it. Because you need it every day, again you go back, it's like charging your battery, as they call it. But you are in meditation, just now you are in meditation. Don't have to meditate, you are there. You cannot do it, but to meditate means sit down and charge your battery, which has been already there, charged and you have to recharge it, that's all. Here they come.

Dr Warren: We'll show you the technics, the whole object is that you come here and we'll show you how it works, how you clear your chakras, how to take vibrations from Shri Mataji, how to remove blockages, how to awaken the Kundalini, how to remove this and that,

Shri Mataji: How to cure, how to cure cancer, how to cure other diseases, everything you can know. Actually, nowadays I'm not curing anyone, all of them are curing, I'm doing nothing of the kind. Just automatically you will know it. It's very simple. But you must pay attention to it for some time and work it out, just to not be frivolous about it. If you are frivolous, it doesn't work out. It is not meant for people who are frivolous or stupid or also for people who are cowards. It's meant for people who want to have the experience, not only that, but who want to enter into the kingdom of God and settle as the citizens of His kingdom. Is meant for them. That interviewer has not come, but you go and see him, one of you should go and see him, poor thing, he himself was at TM, he's suffering from a very bad throat and all that, poor thing, really, I'm sorry for him, he's such a nice man, such a great seeker, but his throat and his Vishuddhi chakra, on both sides, so badly damaged, and the Void here. I told him, „You should come“, but I think must be busy. But somebody can go and see him.

Dr Warren: May I talk about the photograph, Mother?

Shri Mataji: I think they can do it later on. [Dr. Warren: But just that it has vibrations] Ha, alright. And the kind of photographs you have and showed them? Some of the miraculous, have you got copies of that? [Yes.] Just show that. [Dr. Warren: We put in here very simple, the basics.] It's good, to begin with. Better not read too much, because then again you become as [Shri Mataji laughs] too much conditioning. But they should show you some photographs that are really miraculous. Do you have a big photograph of Mine where the light is falling on My head and all those, anyone? [voices on the background]. Alright, just bring one or two like that. They are many like that, where the light is shown. [Sahaja Yogis' voices]

There's one photograph of Mine, where I was sitting in a village and a light came on Me. Of course, I knew that, but people didn't see it, but the camera caught it, right on My head. But there's another photograph where on My hand there was a sun, a complete light here, there are many photographs, they have got a series of photographs, you can see them. That the photograph still has

vibrations, tell them about it. Beautiful that one. This is Delhi [bar], this was before, this was after, imagine. You have the series together? [Dr Warren: Yes. I just give them to Mathew to get big enlargements for us.] These are the series, you see? You can see this, and the last one is the one where I put My hand up, put it there. And this is an Australian who took the photograph, I must say. Let them have a look, may can see them.

Now, to the agnostic lady, atheist lady. Come along and have a look at this. As an atheist now explain this, alright? [Shri Mataji laughs] Just see, see in the bin, there are six of them. [Dr Warren explains how the light is falling and it was a casual shot. Falling, falling, as She was crossing. And then just stopped as She put a hand...the lady sais, „Very interesting“] You can show this to your family people. [the lady sais her hand is sweating, like a breeze in the air. Dr Warren sais, „That means the sympathetic nervous..“] No, no, no, also, you see, because she doesn't believe in God, she has to say that, „I am the Spirit“, then it will work out on the heart. Oh your Ayers Rock you put in here. And all of them you can have a look and see for yourself. Where is the photograph of a...see, this one, this one, also, when we went there, to the Matterhorn, see the vibrations. They're shown there. What about the one..? In this one all the vibrations are on My feet. But the one with the photograph in there. See the light here, also. It's like that. All of them are here, you can have a look. This one. Later on you can have a look at it. You haven't the photograph with Gregoire...My feet? [Dr. Warren: No, we haven't yet gathered all together] [Someone in the audience sais about feeling chill]. That's good, that's what you asked for, isn't it? Yesterday they asked Me to make it cool, and there are lights coming out of My toes here. [Dr. Warren: What time are You go in the morning, Mother? A woman asks, „If I come early in the morning with my three children to see You? All right, all right, please come. Finding it cold, is it? You find it very cold? [A lady: Is not so cool yet, maybe later. I'll come tomorrow]. She's a Sahaja Yogini? [Dr. Warren: No]. You, quite good! [Dr. Warren: You are asking about the technique and how to meditate. Come along, I'll show you, it's so simple. It's not a lot to show you, but you can actually begin at home, with little, simple instructions. Then when it comes to the final tuning we can show you how to remove the blockages, left side imbalances, right side imbalances, all is very straightforward.] But is a collective happening. So, you all have to meet. It's not that you sit at home and work out, it won't work out. You have to come together, other way it won't work so well. Look at that! That's one of them. All grandfathers and grandmothers here. [Shri Mataji laughs]. And your parents, your children, your friends, all of them. And specially I've seen it in Perth, the elderly people are very good for Sahaj Yoga. Very sensible people here! I don't know why, maybe because of the sea or the river, whatever you may call it. But the elderly people are very sensible in Perth. You talk to your parents, talk to your mother, talk to your father, all of them, they'll be happy to come, I'm sure. It will work out, and it's again a big family reunion. All the anger passes out and you become all very friendly, loving, affectionate and enjoying each other. [Dr. Warren: Better tell them that no fads or diet] No fads on diet, nothing of the kind. But only that you can tell them later on, that has to be suitable for your temperament. For example, somebody's a liver patient, then we'll give you a liver diet for that, for sometime, till you are completely cured. If you are a very serious liver patient, otherwise it can be easily cured. It was a nice idea to have it here, outside. [Dr Warren: Beautiful; when we walked out looked more like a puja] So beautiful it is, see the light, see the light in the sky, see the whole sky is light, enlightened. [Dr Warren: See the rays coming down.] See so clearly, I wish here the camera to capture all this. [Dr Warren: You live in London, then sit on the ground for a long time,] Yeah, then you learn it easily, because it's easier to sit on the ground, when we have big groups, very big, huge big crowds, you see, then it's impossible, you cannot have them in a hall, in India for example, in Bombay itself we had about six thousand people. So, some of them did get chairs, I mean those who just can't sit on the ground, but for all of them we couldn't arrange. [A lady asks: Excuse me, what does it mean when you feel heat?] Liver. You have a liver problem, you have. It's simple, we'll tell you how to get it cured, it's simple. Too much right side. It could be due to anything. Bilious nature. That's the sign of the bile within us, too much bile. Futuristic personality. We think of the future all the time, all the time on the run. If somebody's very, very cold, like freezing, then it's not alright. Then it's also, not a good thing. But you must get a cool, gentle breeze. That's what it is. [Dr. Warren answers to a lady: it comes as hot and cold. This little cup is also hot, and then cold and...inaudible] It's itself yours, you see? It cures you, it goes there and cures you. Makes it cooler, and again the heat comes out. Then it makes it cooler, like that. [the lady says something, Dr. Warren: You got it, you got it! We can feel your vibrations, that you know] You got it! The only thing is your liver has to be cured, still, that's why you get streaks of hot, also.[the lady says she gets very hot..] You'll be alright. [Dr. Warren repeats what a man said: And she shouts a lot, he says! Laughing. The lady: Talk too much!] You all come in the balance, automatically. You all become really what you are, the beautiful. Moreover, you see, some people think that you have to change your dress and behave, live like this and [Mother laughs], is not like that. You have not to change anything. Of course, you take to decent, nice dresses, cooling dresses, you yourself do it that way. So, you don't have to worry about colouring your dresses and something like that [Mother laughs], Is all outside. Something happens inside, not outside. You'll see the candle going, you will

see the reaction in the candle very easily. It starts flickering and giving such a black soot, sometimes you get frightened the way it's giving you. But it's alright, it once is out, then it's alright. So must know what is the problem with you, what is to be done, and automatically it works out. The best way is to know that you are now a realized soul, to assume that position. That assumption is difficult. You see, is like a man is made into a king and he doesn't sit on his throne, you see, jumps every time just like that the situation is. But you must stick onto it, know that you are now realized souls. You are yogis, this is the most difficult part. I have to go and tell you, „Now you are a realized soul! Use your vibrations, why don't you use your vibrations?“ Now you have a new sensation, a new dimension, should be used, like now we have eyes, we should use our eyes, in the same way use your vibrations. That's why they forget all the time. So, remember that now you are Realized Souls, you are yogis. Better write it down somewhere, „I'm a yogi now!“ [Mother laughs] To accept it. [A yogi: So, though Shri Mataji is leaving Pert tomorrow, it's not that everything just die and wait until She comes in another couple of years, or whenever] No, I'll come next year! [The yogi continue: Thank You, Shri Mataji. Let's take a vow, that we'll be hundreds next time She comes. [applauses]] Mother has to see that you eat something and you have a satisfied life as far as appetite is concerned, and every sort of thing should be satisfied. Every way should be happy people. That's the only desire a Mother can have. And the second one is that whatever powers I have, you all should have. Must get all those powers within yourselves. That's all. Thank you very much! Thank you! [applauses]

1985-0302, Talk to Sahaja Yogis, education, Children and Other Topics

View [online](#).

2 March 1985

Conversation

Applecross ashram in Perth, Perth (Australia)

Talk Language: English | Transcript (English) - Reviewed

[Tape 1]

Shri Mataji: ... or any sleeping of what?

Sahaja Yogini: No, he has had.

Shri Mataji: He?

He must be tired, poor thing, you see, he's been with Me for such a long time. I'm all right because I know how to manage, but for him it is too much marathon.

Shri Mataji: The [inaudible] is at home.

[Shri Mataji is laughing]

Some I got for the Sahaja Yogis there, a glass, was very beautiful and quite cheap. And they like all those things. The tumblers and I brought some cups and saucers, they really like them.

Because yet, we are not so good at crockery and it's very expensive, whatever is very good is. You see, mostly, it is exported to Russia, so we don't get good quality things available for general persons. Only very rich can buy. I mean, a good tea set would cost not less than fifty pounds, sixty pounds there. I mean and this, whatever you give is so good for them and they like it, unbreakable stuff that you bought. That was from France.

I bought the saris and everything from there and also these cups and saucers to be given to them. That's the things they like the most. And they've got all these cups and saucers all intact and sometimes, they use it only for Me. I said: "It has been given for you, while you use it only for Me?"

[Shri Mataji is laughing]

To them, it is more valuable than even silver sometimes.

Sahaja Yogini: They have so much dote [unsure]

Shri Mataji: Silver, they have quite a lot, it's quite cheap and also in every family, they have some sort of a silver. So, to them, silver is not so great.

And importing anything is so difficult that if new people come the customs are extremely kind

[Shri Mataji is laughing] You don't have to bother, you just walk through.

Now, one of My concerns are the children here, who are very young and I think the children of this country or any one of the western countries, are to be looked after in a proper way. I have already given some notes and I think that it is being circulated from London. I hope you people have got those notes which Louise has done.

But one thing you must insist on is the massaging of the body, that's important until about five years of age. Every day the child must be properly massaged, the body must be massaged, then they become quiet children.

Secondly, I find that this portion of head, if it is not covered properly with oil of children, then they get into troubles. So what you have to do is to put some oil on this part on the fontanel bone area, quite a lot on the sides also, every day and push it there like that. And if you want you can wash the hair, if you don't want, you need not wash. But, it can be washed also with a shampoo or something which is not so, I mean, something very soft. You might get some baby shampoo or something, but the best thing would be to put the oil, that's important. Oiling is best done when they are young and if you oil them properly you will be surprised, they will be very quiet children and they won't trouble you.

You have seen Indian children? You never feel that. If they are sitting in the program, they are listening to Me, I don't know what they understand, and they keep so quiet, absolutely, and very attentive. I don't know how far they understand, but they feel the

vibrations I think. So it is important that you must massage their body.

Also, their sleeping times, I think, are rather early, you make them sleep. So, if they sleep very early you must make them get up also. Otherwise, it is no use, then they will have long time sleeping. Then, if they don't sleep early, later on, they will get up very late also. So the best thing is to make them sleep at a time, say at about 10 o'clock if they sleep, or 9 o'clock, they sleep, they should not sleep more than ten hours and they should be awakened after that. If they sleep, let's say about 7:30, then 10 hours would be about time.

Sahaja Yogini: Right.

Shri Mataji: That time they don't get up. So put it about, say, 8 o'clock and wake them up at 6 [am] is a good idea. If you do that, then they'll be very good and the problem will be solved better.

Sahaja Yogini: [Inaudible].

Shri Mataji: Hum?

Sahaja Yogini: Up to what age is it good?

Shri Mataji: I think until they are about twelve years of age. Until the twelve years of ages, you see, the sternum bone still is realizing the antibodies and that is important at this time to give them all the securities that they need and all the love that they want. But, if they do anything wrong, you must tell them it is wrong.

You must bear it. You must bear it, you must tell them: "This is wrong. You should not do that, not this." So that the children become, you see, obedient about it and understand what they have to do.

Because if you allow them to go the way they like, then, they'll have no sense of obedience. And whatever it is, we should not allow children to have their own way, that's a wrong idea you people have.

Till the age of twelve years, they must be properly brought up, not too much of love, not too much of these things that all the time they can think that they can be taken granted for. But love means looking after, massaging, servicing, I mean kindness and also keeping them to yourself. They can sleep with you, all this is all right. But too much love means, you see, sort of spoiling, spoiling them: they want to do what they like, they want to get up whenever they feel like, they want to spoil anything. They should not be allowed. And then they will be nice. Because what is the difference between Indian children and the Western children is this, that Indian children are extremely constructive and the Western children are destructive, quite often.

I have experienced it now. See, my grandchildren would come home and I mean I don't have to tell them. One day, the youngest one drop something on the carpet and she was busy cleaning it up, I mean she would not give up. She said: "I must clean it up, why did I spoil it?" You see, on her own, she was doing it. And if they see something untidy they will put it right, if they see something misplaced, they'll put it right, they know what things are there.

This is a constructive way of looking at things. You see, when the guests are there they'll run up to the place, get things and they'll try to open the door for them, but not that they'll open the door of the lift or go and touch some electrical points, not that. Their mind goes to the right thing, perhaps, maybe because of massage and all that, their nerves are very soothed down and they understand. And they keep very quiet.

This is one thing one has to learn about children, you have to serve them, really, when they are young, you have to serve them, pay attention to them. But they should not exploit.

Like your child, you remember, when she was traveling with Me in the train I thought he was very demanding. All the time she had to talk to him, tell him some stories, do this. I said: "Don't do that, you are giving too much attention to the child, making too much out of him and that's why he's demanding your attention all the time. Now, he must know he has to play with himself, he has to be with himself, and then he'll improve."

Otherwise, it was, I mean she, poor thing, she was, she didn't know what to do, she was trying to please him all the time, just to see that the child is happy and doesn't disturb. But that's not the way: just don't talk, just stop talking, first that.

And the questions also, children should not be allowed to ask questions: "Why?". It's very common here to ask: "Why?" That's not their job to ask you all the time questions, that's not their style, because it's very wrong, because that gives a very big ego to them.

From very childhood, what are they asking about "why?", why do they want to know about everything? Gradually everyone knows

everything. Like on the road you are going, they will ask "What is this?", "What is this?", "What is this?", there is no need to tell them. There's no need to tell them everything that is on the road, when they're grown up they'll know about it. But they want to know and it's a kind of a posturing that they develop, a posturing temperament. But, you yourself should say that this is this tree, this is that, even when they are grown up, then you have to tell them. What's the use of telling them in their childhood also, all these things, they forget it.

So too much of knowledge, filling in the head, injecting it, is not necessary. The children should not be pushed with too much of knowledge. Because if you push too much of knowledge into their heads, they will also become confused and then they will be in trouble. So let them be as they are, tell them whatever is necessary.

At a very young age, I feel that in the West, we give them too much of unnecessary knowledge. There's no need to know what name of the grass is this one, what's the name of this grass, I mean, they are not going to become gardeners.

Gradually let them develop that proper sense. But aesthetics you can teach them, by saying: "This is good, that is good." "I like it" if they say, "No, I like it" is not good: "I should like." You see, they must learn not to say: "I like it, I like it."

Also, in the morning time you give them too much choice: "What will you have?" Nothing doing. Whatever is good for every child should be eaten by everyone. "What will you have?", So they will say: "I will have rice thing.", another one will say: "No". What's the difference? It is the same. "I'll have popcorn", I'll have that." All ego development.

That is how people become so egotistical, or I should say, ego oriented. Suddenly, they jump onto a horse, you know. You do anything to them, if you are kind to them, they jump on a horse. Suddenly, they become so- I mean, you can't understand them.

I mean, if you are kind to somebody, you should be obliged and you should feel that they have been kind. Instead of that, they think: "Oh ! I must be the Lord of the whole world." It happens. The reason is this, from early childhood they are not to keep to themselves the way they are. Why should they have choices? In the morning whatever is cooked they should have. Why should there be choice? And choice is one thing that leads you to ego.

I mean in America, as I told you, every tile is different, it's all right, that looks nice, doesn't matter. But: "I like it." Then, another fellow won't buy the house: "Because I don't like the tiles". "I like this very much, I do not like this."

Just like yesterday, the gentleman said that if somebody doesn't want to have - like to have a personal God. I mean if he doesn't want to have, let him go to Hell, that's all one can answer! [Shri Mataji is laughing].

You see, I mean, you cannot say: "I like this" or "I like a God like this". "I want God to hang by the tree". Is it going to be done for the liking of a person? And that's how a person becomes absolutely arbitrary and out of the collective. So this is what one has to teach the children, "I like" is not allowed, "I like".

"I hate" it is a very wrong word, children should never learn such a bad word like "I hate". It should be told that our language has to be good, we are all Sahaja Yogis. We have to use very good language and we are not to get angry. We have to have gracious language, because that's very important.

I think, even grown up Sahaja Yogis, you see, sometimes behave in such a funny manner when they get into fights you see. Of course, nowadays, they don't use their claws, but still, the way they talk sometimes to each other, I am amazed how can they talk like this? How can you talk when you are understanding that you are Sahaja Yogis, you are saints and you have to talk like saints, in a gracious manner. Not in a temper, not in a degrading manner or in any way putting them down. Even with your children, if you talk to them with dignity - like you see, when we have to scold children, we give them more dignity. We say like in English "thou", we say "thou". "Now thou will you be seated." For the child, it's a fright: "What have I done?"

Instead of using "you" we use "thou", you see? "You the sir come along." So the sir gets upset: "Why? What have I done?" You see, and that's how we scold our servants also we scold like that, so they get a fright, "Why is it today it is said." But not to use abuses, not to use anything bad, not to beat children. If they are extremely funny, arrogant, then it is all right, once in a while it's all right, sometimes you need to slap them.

Some of the children are really very sinister type. That's all right but, that's very rarely because most of them are Realized souls and they won't trouble you so much, I'm sure they will come round.

Now the husband and wife also should not quarrel too much, I think. There's no need to quarrel, it's better to keep quiet. If there is any argument, just keep quiet, it will work out. Quarrelling, shouting is not allowed to Sahaja Yogis. Moreover, in the presence of children you should never show that. Whatever happens, happens within yourself, come out of it and be kind to each other, in the presence of children it should not be seen. Sometimes, of course, they want to give a vent to their temper or something, but gradually you will find with Sahaja Yoga as it grows, your temper will calm down. You will see the whole joke and laugh at it and it will really be alright.

But it happens like that with people, when you start correcting each other especially, you don't like it to be corrected. Better look after it on individual side. And, too much concern- say: "Mother, my wife is like this, now what to do?" Forget it. See, she has to improve she'll improve. But if you go on all the time bothering Me or bothering anyone it is no good.

Because your husband has no meaning in Sahaja Yoga that way, because your husband is your husband as long as he behaves himself. And your wife is your wife till she behaves herself as a Sahaja Yogini. Otherwise, she is no more there, it is like that. So it is better to leave him alone or leave her alone. And don't bother too much about it, how the wife is, how the husband is and this and that, because that's another, you see, a trap that you fall into and go into another circle.

So better shoot off straight that: "I have to develop myself individually higher and higher I have no traps, nothing. Others have to improve, if they see me improve, they will improve." And we have other secret ways of improving other relations so we should try all those. But not to save us because by arguments, by saying things, we are not going to improve. That's how our family system is going to improve it.

We should also get to our parents and other people who are related to us, brothers and sisters, if it is possible. But in case they are not fitted, just forget it. Just have nothing to do, have nothing to do with them. They are nowhere there, they do not exist for you. Try to show that you are not their relations, gradually you will see we have no relations. And because your responsibility finishes at the time when they refuse to come to God. So that's what it is. And this is the greatest thing you want to give to your relations. You tell them: "This is the greatest thing that you can have from us." We give presents, say, we give them money, we give them parties, dinners, all that, it is of no value. "What we are going to give you is the highest and why not take the highest? And that is what we have to give you, why not take that?" Like that, if you talk to them, but in a way that's not fanatic, in a loving, affectionate manner, as if you really want to do something good to them and then it will work out.

These relations, also some relations are like that. I mean, I should say my relations, one and all, were never near Sahaja Yoga. Gradually, one by one, they started coming in. I didn't bother, it doesn't matter. I was absolutely alone. Some of them opposed Me very much. Even now, I find sometimes it happens, doesn't matter. There's nothing important. You should have your own way, in the sense that you know what you are doing. But don't be harsh with them, don't be unkind, send them a Christmas card, you can send, just send them some presents, flowers. Like that, the gestures of goodness can be done. But not to spoil them, they should not take you for granted, and on the contrary your gesture should bring them round.

Gradually you will find that they will lose interest in you then you should lose interest in them.

So it's not important to play with your relations and play with your family so much. Of course, now we are Sahaja Yoga family naturally it is important that we should also be good and we should have very good relationships with each other, no doubt about it. But for that, how far to go is a discretion which one must have that "how far to go?" Most important thing is how far you go with yourself.

So now this is in relationship I've told you about, to your children and to your families and other members of your family. Then the members of your neighborhood also if there is somebody sick, you can go and help them. I think you can put up a board here saying "Kundalini Awakening" is there or something. If possible, put up a board like that and maybe that people may like to come to Sahaja Yoga for good health. "Good health and wealth" something like that you can put it, people will come now to do Sahaja Yoga. And that's how they'll come round. So better have it. I think it will be a good idea to have a big- what you call that- Sahaja Yogini: Big board.

Shri Mataji: Not poster. Better board.

Sahaja Yogi: Signboard.

Shri Mataji: Signboard. But a big huge thing so that people come starting coming to you and you start working it out for them. So

the neighbors will come. Then you can start a school here, for the neighbors here, for the little children, you have so many little children. And you can start a little school here that can work out for children. They will have some good company. It will be very nice, you see.

You should love each others children very much, there should be no sort of a disparity or you should not show that you love your child more. The child should be attached to everyone, it's the sign of a good child.

Now, in the relationships with your neighbors, you should be careful with people who are troublesome, give them- beat them with shoes and give them bandhans, this, that, then they'll quieten. But those who are good people, talk to them nicely, smile at them, tell them so they will come round and you can create a feeling of brotherliness with your neighbors. You have to be kind with your neighbors, that's very important.

But "Love thy neighbor as thy self" means only after Realization, because they become part and parcel of you. But the neighbor has to be a Realized soul. If he's not, he's no more a neighbour to you. So try to get out as soon as possible in the neighborhood.

Then to your city also, you have to see what's going on in the city. What's there, how many organizations are there, what are they doing? How many types of people are doing meditation, find out from them what they're doing, attend their meetings. Tell them it's not true, you must not believe into all these things, these are hoax people and whatever you can talk about them can talk. Tell them what you have suffered from. Like now the raktabeja is coming, some of you can go and sort of protest that: "You're the one who has given problems to so many." Like that, you see, you can just say that or something like that.

So all that can be done. And find out those people who are lost, they are hippies and things. You can go and talk to them and get some of them to go with you and all other seekers who are around, you should go out and find out about them.

And then you should also talk to people like the other one I met in the radio, he's a seeker. You see, such people in all [unsure] places, they matter, like you can talk to them, you can go and talk to the Mayor of this place. We did that in Reding and all that, these mayors are very helpful, very kind. And to police officers, [tell] that we want to be good citizens, we are good people we want to do this and if you find anybody like that, we'll try to help. We were like this and we were helped by this. They will be good, I mean, to the Government, people also if you talk, they will understand.

Now, in India, the Government is extremely kind to Me and somehow or other they've recognized Me. And I can establish your "bona fides" also. When they ask you what I am they will know that I am a "bona fide" of a Government Service, and all that. So, that's how you can establish.

Like yesterday, when Warren was talking to them about Me, you see, they felt something "bona fide" with this lady. That's how. So, this is how it works out.

And then, about having the programs, you must arrange programs, you must have a kind of campaign to go round and talk to people and tell them about it. They should know that you exist. Of course, we cannot do like Hare Rama Hare Krishna, stand in the streets and do misbehave.

But we should go and we should talk to teachers and other institutions and tell them that if there are children who are difficult, we'll try to treat them and be helping out, it's like that.

Then another thing could be that you have to get to people who have suffered on account of all the gurus. You can advertise in the newspaper : "Those who have suffered on account of going to some Gurus can be rectified" or something. And then, take information from them, write it down, whatever information you get and we- you can form an organization which gives information about these gurus, what they're up to, sort of. Michel [unsure], there is one organization like that already, just in Paris which is worked out by Marie and her husband, and all that.

But we can have an international connection like that. So all of you can work it out, what they're doing to people and what's happening.

Then also a newsletter is a good idea, if you can take out a newsletter. Like, now, I've come here, you can send a message to people that Mother came and it was very, very hot and turbulent. We told Her that it's very hot, then She said: "I'll do something about", and She slept off. And then in the evening, it was all cool. How things worked out.

All these things if you write to Nirmala Yoga also, they'll write it down and send it to Me.

Like that you see, so that you are in circulation, you send your names to people. Actually, I don't even have your photographs. I think you all should have a photograph in a proper album and send it over to Me so that I can go through it.

So many things can be done. Now as it is you have seen how we have worked it out with some tricks you see, getting some people over here. In the same way, you have to try some more tricks and see that more people come in.

Where is Jess [unsure], where he is gone? Ha.

So this is what Jess has been trying to tell you that have an open heart and an open place and an open house for people to come down here, receive them. But you should - they should know you exist in the - maybe that if you want, you can take to some sort of a dress or something, maybe white you should wear more or something like that, which will appeal to them more, something like that.

I don't know what attracts the attention of these people, you can't be punks, but [laughting]. But they should know that you exist and that we're doing something about it.

So on various levels you should see what you can do all the time. You must think about it, what you can do for the future. Who can you see? Which one of you can go and see? The officers, if you see somebody's sick, can you go and help them? Some people went and helped a cinema actress in Bombay, and that gave us big booster.

So this is how I'm sorry, I couldn't talk to you much more before and the time was spent more on correcting the problems of this household. This house has problems and I think that if you do some havan here it would be a good idea. And also if you can get some lemons for Me which have not been cut or anything, then I'll just vibrate it. And if you put them in four corners, maybe you might get a lemon tree that might protect you. But now it's all right, it's much better. It's much better, it's not so bad as it was before. And you did a very good job yesterday I must say, the way it was decorated [inaudible].

Now, you can bring the things that you bought to be given to Me. Yesterday you see, I went shopping for three reasons, something I have to buy for myself, something for you and something for the Indian Sahaja Yogis. Because you see, in the pujas they give you something and I want to return something that they have given Me. And for you people I have given now only something to the Sydney people, some silver lamps. I've given some silver lamps, you must have seen them. It's a two silver lamps.

Like that, now you have given Me, about, they say they have collected four hundred dollars for the Puja. So, I thought: "What's the use of taking the money? I should buy something sensible which I'll have all the time with Me." I'll have written on it something like "Presented by the Perth Sahaja yogis."

It's a very nice thing made in Australia, that's the point is, to find something made in Australia is very difficult, I was so fed up yesterday. And then I found lots of things made in Australia, I was very happy. They are doing a good job, I must say. They're quite decorative by temperament and really, really, they are doing a very good job.

I don't know from where they get this silver. But the priorities of people are so funny. [Laughting].

We found plastic the most expensive and then the glass and then the crystal which is molded and the cheapest was the crystal that was hand cut. And the silver plated was the cheapest.

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We Have To Find Out Another Way Of Understanding Life

Public Program

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I bow to all sealers of truth. Today, I happened to visit an exhibition in Adelaide and I felt that there is a reaction on the minds of people which is expressed in their creativity against mass production, against machinery, against things which are made out of synthetic materials. There is a recession from so-called advancement and development we have made, shows definitely a consciousness and awareness that so far whatever development we have done there is something wrong and we have to find out another way of understanding life.

This is a special category of people who are not satisfied with what they have, are not satisfied with what they can see, but they want to see something beyond something that they have not known so far. And such a category of special people, we call them seekers are born today in every country and in every place. They are in thousands and millions. This special category has not suddenly come on this earth. It has come after seeking before in many lives the truth and now they are here to find it out. But the problem is that people have no idea as to what they have to seek, what they have to find out. If you just go to some person, he might say that, "All right, come along, I will tell you about your future." And people get very much impressed to know about the future or they will tell you, 'We will tell you about your past'. Also, they get very much interested in the past.

But for a seeker these things will never satisfy. What he wants to know is himself, is his own Spirit. He wants to know what he is, why has he come on this earth. Why did he evolve from Amoeba to this stage? What has he to achieve? That must be the enquiry into the minds of all the seekers and that is basically there. So for that we need not just jump on to some people who take out some mushroom-like ideas saying that if you start jumping and screaming and shouting- like the way the other day one fellow who was interviewing me on the radio; asked me that, "People say that you have to take out clothes, pay some money and jump and scream and shout and finished". But I said, "This you can do otherwise without paying any money also in your house you can just take out your clothes jump, shout and scream. For that why do you need a person? Why do you want to pay for him?" But the problem is that the mind today is such that it wants to accept something new without knowing whether it is right or wrong. Whether it is in the right direction of our seeking or not.

Now what we have to understand that we are driven to the seeking, we are brought to this seeking because we have certain force within us which we can call as a evolutionary force which has made us human beings and now there is another push it wants us to have, it is giving us another push. This evolutionary force is trying to give us another push to become something more. It is trying to direct us towards that. But what did we get in our evolutionary force or through our evolutionary process is something living. It is a living force of the living nature of the living God. That is that you should feel it on your central nervous system. You should feel it on your nerves what you achieve. It is not that somebody says it, all right. It is not made of wood so you should not believe it is made of wood. You see it, you know it, you can feel it you know for definite this is wood. But say for an animal which is like a dog or a horse or anything you ask a dog or a horse to pass through a dirty lane it can not. It is not the point he can easily he can. But who cannot pass is a human being? It is a human being. Human being can not pass through. If you say that the dog can not pass is wrong. Dog can, a horse can, but a human being cannot. He has to close his nose, he will try level best, he will go halfway and he can not. The reason is he has achieved it in his evolution this experience within himself is sharpened. This experience has sharpened and it can experience the dirt and filth and the ugliness, the aesthetics. All these things an animal does not understand, which you understand the beauty.

But despite all that we must know that after coming to human stage we have developed a very funny state within ourselves which we can call like an egg. We are enclosed like an egg as you can see here, the ego and the superego both of them form a kind of an egglike personality. This personality develops on its own, the 'I'ness is developed. It becomes 'Mr. I', 'Mr. You' and 'Mr. X' and then you think I like it. What is this 'I' that likes it? It is your ego, it is not your spirit. When you say I like it, it is not your spirit it is your ego. So when you become that personality when you are an egg like personality you start feeling that there is something beyond because why do I commit mistakes, why do I not know the absolute. When I think this is good I have to take something as good it turns out to be horrid. I go to somebody who looks very nice very interesting when I go to him I find he is a cheat. He is cheated me. Then why if I understand everything, if this 'I' is so intelligible then why is it I can not discern I can not discriminate between good and bad. So there is something missing in me. And just start seeing yourself in that perspective. We see ourselves clearly and we understand that there is something wrong somewhere that we are not there at the absolute point where we have to reach. When that starts I say 'you become a Seeker'. You start seeking something beyond. You see the politics, you see the things, economics and all that and you think it is confusion. It is a big confusion. Something wrong somewhere. You send your children to school. They come back they start answering you, they become so arrogant, you think schooling has been done. We paid so much money for them. We have done so much and that's how they behave.

Your wife, your husband all relationships are strange. We don't know why what has happened. Why is it that we try to be nice, we have not in any way deliberately doing any wrong to them. But the relationship is absurd. What is the reason for this thing happening, there must be something wrong. Within ourselves we must accept, there is something wrong that doesn't tell us of the right thinking, of the absolute. Now what is that is wrong is that we have not yet found our spirit. Now for that, you don't have to listen to people, who just come like mushrooms, tell you all right you do this you will get it, you change your dress, you put your name differently. It is not going to change. Some people think that if you wear primitive dresses, your brain will become primitive. You are sadly mistaken. You can not. Your brain is no more primitive. It is extremely extra modern. (Laugh) It can not become primitive whatever you may try. So what is outside is not going to inside.

Like a tree, if it is sick you have to treat it from its roots and not from its leaves. That is the problem today of the human beings, of this country and of every country, of all the nations that it is to be treated from its roots. But Where are the roots? Roots are within our brain. You will be surprised they are within our brain and the tree has grown out like that. Now how to nourish this brain with something that is the light. For that God has already arranged everything within ourselves. We have become human beings through his grace, through his force, through this evolutionary force, which we call the Central path, through the parasympathetic we have become this. And now if you have to become higher, it is He, who is going to do it. We can not put in any effort for it. We can not say all right you God come along sit there, you are like this, you are like that. When you try to organize God then there is a deviation. Like it has happened now you can find that Christ is being challenged in the churches. The trouble is Mr Paul, who came into Christianity tried to organize religion, tried to organize God, tried to organize Christ. He put Christ as thought Him to be. He never saw Christ and he denied that there is any miracle of Christ. Immaculate conception he denied.

Now we have reached a point where people are challenging whether you want to have Paul or you want to have Christ. This is where we have reached because we organized God. We have to accept reality as it is and we have to feel it on our central nervous system if it is an evolutionary process, it has to evolve. It is not that we just think like that all right this person is great, that person is great not by thinking. But beyond thinking, beyond the mental process, you must develop it on your central nervous system. And When you get it on the central nervous system, then that is the place where you say you have become Buddha. You have got the bodha. That means you are enlightened. That means you have got self-realization. Then we say you have become baptized. Baptism is such an artificial thing. If you go to any church, I mean I have been born in Christian Religion and I know how artificially they have been believing into things. It has no meaning at all. That is why people run away from Christianity because they can't understand. Anybody can put your hand on your head and say you are baptized. How can you do that? It is certainly being processed. The Kundalini has to raise from you within has to pierce through your fontanel bone area and then you have to get your realization as an actual fact as an actual happening. It is an actualization, is a reality that you feel the cool breeze out of your head coming out.

Unless and until that happens anybody says, "All right you have been baptized". Anybody who takes say, training in Trinity

college, becomes a great Christian. He just puts his hand on your head and you become a realized soul. How can it be? These are all artificial settings. You can not get a certificate in Trinity college. To which college did Christ go himself? What education he had? Nothing. All education was within himself. And he learnt it everything from within. So the thing is we have to know that whatever is the reality that we have to know through our evolutionary process and that we have to know through our central nervous system the reality. Not what people tell you or what people say this is a reality. Now what is the reality is this that you are the spirit. You have to pass into that state where you become the spirit. When you become the Spirit, then you can feel on your central nervous system the existence of the all-pervading power. Now we take things for granted that we take evolution for granted that we are human beings. We accept it. We know that we are human beings.

We think we are human beings. We are great. Who has made you the human being? Why? Ask the question why? When you ask that question why then you will know that you are made a human being for a purpose, with a purpose. What is the purpose is, that in your freedom, in your so-called freedom, in your egglike shape you have to seek. You have to seek the truth. And when you seek the truth it will be given to you. What is the truth is as I said that you are the spirit. You become the spirit. And that becoming is more important. Now we are very much influenced by some new ideas, or by something and we just run after it.

I am surprised how these fake people, these fake gurus are so much important and so much worshipped in the west. Because they do not give you Realization at all! They do not give you what they are supposed to give. It is described in all the Indian scriptures that a Satguru is a real guru makes you meet God makes you give Realization. He has to give Realization otherwise he is of no good. But because you are so naive about it you think that they are going to give you reality if you pay the money. They are surprised when I say that you can not pay for it. That God can not understand money. It is your headache. He does not understand money and what will he do with the money if you give him? I mean what will this Mother Earth, whose sprouts and seeds, what if you give her the money, what will she do with the money? Or to the wind, if you give some money will it blow? It won't. What is the way that to be that? It is to be. And to be means to be with the present. To be there in the present and by saying that you be in the present, you will not be. If I say that you give up worrying, you won't do.

If I tell you don't take to something you won't do it. You cannot do it. Why? Because you are doing everything mentally. And whatever is the mental projection changes. Today you will say you are very friendly to say with Burmese people. Tomorrow you will say no they are our enemies. Because the mental projections can change their directions all the time. But the direction of the Spirit is all pervading. It does not change. It is eternal. And it is absolute, it is compassion, it is love, it is a joy. So, you have to become that Spirit. And to become that, God has made these arrangements within you. And all these arrangements is made in you through your evolutionary process. When you are just a carbon you are at the first centre, the right-center what we call the Mooladhara at the carbon state. And this carbon then became amino acids. Then you become things with life.

And It started in that area the green area you see which is the area where which depicts the what we call the illusion of the world. This is the Bhavasagara, it's the illusion of the ocean, ocean of illusion. Here first of all the life took place. And life was like, a fish, first of all, we can say like little animals in the ocean and then one fish, only one fish came out. And this is the leader and this leader or we can call it an (Acheti? cannot hear) came out and many followed it. Then as a result of all this happening within us the different centres were created.

The first one is the one as I told you well, you became the carbon. But before that actually, before that the whole universe was created. And that is by the second centre which we call the Swadishthana. This created the whole universe first of all. But before starting the universe, the first centre was created. But within you the second centre was created when you became carbon. Now how the evolution took place one by one within you, step by step and how these are the milestones your evolution, that you can verify. Whatever I am saying today you can verify because you become absolute. When you become absolute what happens is that you start feeling the all-pervading power.

As I told you we take ourselves for granted. We also take this all-pervading power for granted. For example a flower you see the flower becomes a fruit we see. We can not do one like that, one job like that. And the one who does it, the power that does it is the power we have to feel. If there is a such a subtle power, which is where you see it evident, let us feel that power. The first time we start feeling that power which is the all-pervading power of gods love, which is the mother's power which you feel it and

then once you become that power, that power start growing through you, and you become a powerful personality. Because Spirit is absolute. It is the connection between you and God. And it connects you to God. It is the reflection of God within you. The Kundalini is the one like a chord that connects you to the Spirit.

It is like this chord that connects you to the mains, in the same way, you are connected to the mains. It just happens spontaneously when the instrument is made. Of course, a lot of time is spent on making the instrument. Like television one has to work very hard, a lot of theories came out when all that was worked out and ultimately you find that television is made. And but when it is put to the mains you are amazed the way it works. In the same way, you are an instrument made already readymade. It is just to be put to the mains, and that is the way it starts acting. You are amazed how it works and you are surprised how it works surprised that you yourself start feeling the cool breeze in your hands and you start feeling the cool breeze coming out of your head. How can it be? It happens. It has to happen. It has happened to thousands of people. and should happen to many more.

In Adelaide, I think it has not been such a big group. But we have very good deep Sahajayogis here who know a lot about Sahaja yoga. Gradually I am sure it will increase and people will take to it. But In the beginning, we have to have a very solid foundation. And we have very good people who are doing this job. And as I said you don't have pay for it. You can not have to give up anything. You do your normal work. You don't have to give up anything. You have to be living as you are. And you will be surprised, as Dr Warren has told you, every relationship improves in every way. Relationships not only in your family but with other countries with other people. With every one, you start understanding because you become collectively conscious again I say you become you are not collectively conscious so far. But you become means you can see another person within your own body. You can feel it on your fingertips.

As Mohammad Saab has said at the time of resurrections your hands will speak. You start feeling. You can feel chakras of another person. You can feel your own chakras. If You know how to cure those chakras you can cure your self and you can cure others.

Moreover, there are many great saints who are to be born today in these modern times. Many saints are to be born. Because as I told you last time, this is the Last Judgment. 'This is the Last Judgment'. You are not going to be judged by some vain you or something like that but you are going to be judged by kundalini. You are going to judge yourself. Nobody else is going to judge you. Kundalini will rise and it will judge you where you are.

In Cistine chapel that you see in the Vatican is depicting this all the chakras are shown. And Christ at the Agnya is trying to put you into the left or right and throw you away or make you ascend higher into the realm of God. And this is what it is today. That is why there are so many seekers working. You are not born without any purpose in these modern times. Can you imagine so many seekers at the time of Christ? There were not. Today there are so many seekers. And they have to get their Realization. It is their right to get it. It is their right. But how many will come to Sahaja Yoga? Very few. If there is a fake guru, there will be, this hall won't be sufficient. Will need three halls like this. But if there is somebody real, people do not have that capacity to conceive reality. They like something that is fake, that is nonsensical.

So far you know that all the saints all the real people have been crucified and tortured have been done with. Even Mohammad Saab was given a lot of poison and he was killed by like that. So you know how they were tortured all the people who were real. And unreal people are always liked because people are unreal themselves. They do not have eyes to see reality. That is why the reality goes very slowly.

Of course in modern times nobody can crucify me. That is true. But still, I would request you that you must know that there is a chance for you. This is the greatest chance which is in the whole universe never such a time came before. And the greatest time you are born. You are at the greatest point today that you can get your Realization. That is what you have been seeking, and that is what you have to have.

May God bless you.

Would you like to ask me any questions?

Yes. (Inaudible)...

Dr Warren: Sorry, I didn't understand your question.

Seeker: I used and you have used the term, the Lord Jesus Christ in discussing this. When you were talking to other cultures, other than Christians say other religious groups would you use other terms for Jesus Christ you mean?

Shri Mataji: Why? Why should I?

Warren: He is looking for Buddha or something like that I think.

Shri Mataji: For everyone, because they are all connected. Don't you know that? They are all related to each other. Only we are fighting like blind people. They are all flowers born on the same tree of life. Same tree of life. And people have plucked them and when they are dead, they say this is mine, this is mine, this is mine. Actually, Christ himself has said, "Those who are not against me are with me". Who are those who are not against him? You gave him hardly four years to talk. In four years,, what can he do? You see, I had to work with seven horrible hippies in London. For four years, I was fed up with them. So, it is not easy to talk to people. People are so adamant, so conditioned. That is not easy. Four years
What could he do? And then you crucified him.

Why not? To the Buddhist or to everyone Buddha is very much there. Mahavira is all there. All of them are there sitting on these chakras that you have.

And you will know, you will be surprised, they are also related to each other and so anxious to look after your Realization. We don't know that. We know that through some conditioning and some ideas that people have given us.

It has nothing to do with a particular culture. It is something so innate within ourselves, absolutely innate. It is nothing to do with outside nonsense we have created out of ourselves. God never created this world as separated world. Never! It is only human beings have done. This is my country, this is your country. Nothing.

Do you know that this Australia was bewitched between, do you know that it was between Africa and India? It was there. And then it came down, drifted down here. It came here. And do you know it is an important country in Sahaja Yoga. Because it represents the first centre of innocence. Do you know that? So it is the whole thing we have to see. We don't have to see a small narrow vision. Because this narrow vision has created such problems. Now see in Iran and Iraq, there is a problem. They are following the same so-called same prophets, the same religion. Christians are fighting. Everybody is fighting. Hindus are fighting. Hindus and Sikhs are fighting. God knows what is going to happen to these stupid people. They are fighting in the name of God.

(Inaudible question by the audience)

Dr Warren: That is very true. Some people, he agrees with all you say. It is just that some people believe that their God is the best one and Jesus Christ is the most important.

Shri Mataji: That is the trouble with them that they don't know how Jesus Christ is related to all of them. That is the trouble, you see. You see because when you see through an angle, you see only wee part. Isn't it? So, you have to enter into the kingdom of God to see what Jesus Christ is. He is very important no doubt. But others are equally important.

You see, like in the body, we have the nose and the eyes. Anything you lose them, you know what the importance of it has. In the same way everything is very, very important and respected.

(Inaudible question)

Dr Warren: You are mixing up chakras, Yin and Yang. Which are two different things.

Shri Mataji: Again, again what did he say?

Dr Warren: What is the difference between chakras as you have described, as described for example in Zen, as in Martial arts? And he is also asking the meaning of, the significance of Yin and Yang.

Shri Mataji: This is Yin and Yang. If you see these two are Yin and Yang. And what is described in the martial arts, is actually later on followed by it. But actually, Zen is nothing- Zen means meditation, Zen means meditation. And you see the description even of Lao Tse of Tao, is the same of the Kundalini rising. You see the Yangtze River, I have gone through that you see, and it is really a description of the Kundalini itself how it raises. And Tao is nothing but the Kundalini. Describes that. (De? is different). But Tao

means the Kundalini. Now, these are the two things which are in our brain you see really placed like that Yin and Yang. You see there if you cut your heads transverse, you will find these two things placed like that Yin and Yang. And this is what Zen was talking about.

Now the Zen system came in when Buddha- actually, Buddha system came in, when Buddha found that in India especially, that people had taken too much to worshipping, and dead rituals and all that. The reason was they talked of the, to begin with. They talked of the deities that reside on these chakras. All these deities. Even Christ was described much before he came on this earth. So, they were all following those deities. And that made people get attached to the deities.

Like we have to get to the honey, but they describe the flower. This is the flower you get this honey out of. This is the flower you get this honey out of. And that is how they got worried about the flower. They started worshipping the flowers, that too dead flowers. As I told you. Then he thought that it is better to talk about, so many of them, not only He, even Mahavira, even Mohammad Saab, there are so many people who just thought better to talk about Formless God, and not about the Form. Because these get stuck to the forms. So they said all right let us talk about something that is Formless because it was important to talk about the Formless God. So, at the time of Buddha, it went even further he found that even if you talk about Formless God, it becomes talk, talk, talk, talk, talk. So, he said, "No, bring it down to the brass talk as you say". To the actual what should a person do.

For example, now you are walking, and you are blind supposing. Now I will say all right you take your first step. This is the first step and he said the first step was Self Realization. He said first you get your Self Realization. Confucius on the contrary of that, he said all right 'let us start seeing in the communities'. You see he believed in the communities. How it works out in the society, in the people, in the collective. Because he himself was a Realized soul and he could see that it will work out more on the collective. But Buddha said, "First you get your Realization". There is no way out. This is how we think that they are different. They are not. They are saying the same thing. But Buddha had to talk at that time only of Self-realization. In the beginning, for three years at least, I talked of Self-realization and nothing else. Till people achieved a certain stage, I wouldn't talk of anything else. But then I started telling them all about it. Because the first thing should be your Self-realization. It is like this. If you are walking in the dark, it is better to ask them to put on the light first and then we will talk about it. It is like that. So, Buddha didn't talk of God. The reason was he wanted us to have the Realization. That is why he is called an atheist also, many people called him an atheist. But he was not.

But Zen today, I must say Zen today is no Zen any more. It is all talk, talk, talk, talk.

Because I met the head of the Zen. He was very sick. He even came to Bombay. And They wanted me to heal him. I saw his Kundalini just settled down there. I said what is the matter with your Zen? He said that I must say he was honest enough, he was a very sick man, and he was very honest. He said that we have had only 26 Kashyapas, means realized souls, from the sixth to tenth century. And from the tenth century, there have had no Kashyapas, no realized souls. We are just living on their knowledge. Why not you become the Kashyapas is the point. All right.

(Inaudible question)

Dr Warren: He expected link about Realization. What he is unsure is how it is actually achieved.

Shri Mataji: That is a real seeker. (Mother laughs). That is what we are going to achieve. All right, that's what we are going to do now. That is a different part. But anything else before getting in. That's a real seeker who is not bothered about anybody else. Zen, Buddha, everything. Give me Realization now. That's a real thing. Like I say I cook the food for you. All right, have it. If you are hungry, you say mother let us have the food.

(Inaudible question)

Shri Mataji: It does.

Dr Warren: I spent a lot of time explaining that.

Shri Mataji: Yes. You didn't listen to that.

Dr Warren: How is self-realization connected to the physical body.

Shri Mataji: I will prove it to you it does. It does. It is. You mean to say the spirit doesn't. This light, how does it affect the whole room?

(Inaudible question)

Shri Mataji: That is a wrong idea. You see it is prevalent that spirit hangs somewhere. That if you have spirit, you have an unhealthy body. It is a wrong idea. It is like, the spirit is the one which is the nourisher of this body. You get to the vital force. You see, you saw the three forces that are there. One is the force, which is the force that has created us. Another is the force that is our emotions. And third is the force that is evolutionary. All these forces which are vital forces within us which work through our parasympathetic nervous system get awakened. And the whole thing becomes connected.

Like if you have petrol in the car, I will give you a very simple example, in the car you get frightened, when, in tension, or maybe car gets sick when the petrol is finished. But Supposing you get a connection with the petrol pump all the time, you won't have problems. It is like that. You get connected with the whole. You get connected with the source. The tree that has grown too much as it is our civilization has become a tree without the roots. It sickens. But when it goes to the roots, you go to the source you are nourished. From where do you get nourishment? Where do the medicines come in? From where does your food come in? All from the same source. From this all-pervading power. Once you get connected with all-pervading power, which is so subtle, you just start getting all right. All right?

Dr Warren: Any other question before she gives you the experience? That is the most important thing. But like most of our western minds, they want to know Why? and How?

Shri Mataji: It is all right. Doesn't matter. It is better you ask me before because when your Kundalini raising you will be thinking 'oh! I should have asked this question.' So better ask me the question and then have it. It is like that you see. It is all right. Whatever you have asked is all right, it is good. But it is the experience. It is the experience is important. Without experience talk has no meaning!

And once you get it, once you are established, you can do it yourself. You become empowered. You become the Guru.

Dr Warren: Any other questions? Yes?

(Inaudible question)

Warren: Ok. How do you stop negativity affecting you or draining your own power?

Shri Mataji: It won't. We will tell you the methods of protection. We have. That is the thing. First is Yoga, means union with the Divine. It doesn't mean standing on your head. It means union with the Divine. The second meaning of it is Yoga Koushalam, means the depths. You know how to handle this power. You should know how to protect and that is what we are going to tell you how to protect yourself. How to manoeuvre it. How to make others be protected. All that we will tell you. That is the thing you have to learn. And that's very, very simple. And for that even if you spend about a month, you will be there.

You will establish yourself and you will be like a big tree for others.

(Inaudible question)

Dr Warren: He said that there seems to be a tendency that as you increase your own strength you attract negative people and they drain you.

Shri Mataji: Are you a Sahaja yogi? Have you been in Sahaja Yoga?

Dr Warren: Have you had your Realization? Here.

Shri Mataji: No. Then try this. It is just the other way around. When you become a Realized soul the negative people run away. They don't like you somehow. They just run away. Even the mosquitoes I have seen.

But if you go to some nonsensical people and get some nonsensical things within yourselves there is a fraternity of these horrible negatives. They just follow you because they know you belong to them. That is why. But if you are a Realized soul, there are no ways. But of course, sometimes they try to be arrogant. That time you must know how to protect and you are always protected. Not only by your force but the love of God. Because you go beyond the cause and the effect, you go beyond cause and

effect. But still, I would say that you must spend at least a month about understanding it. And then it works out better.

Dr Warren: There is another gentleman.

(Inaudible question)

Dr Warren: What to do to get your Realization? How long does it take to get Realization? Three months or five years.

Shri Mataji: One second. Tatkshan is the word used by a great saint in India when he was asked 'how much does it take.' He said tatkshan, that moment. Kundalini raises that moment. But the problem is that the chakras are not all right. There is a problem in chakras. If the chakras are all right, just you get it. Like in Indian villages, I find that thousands of them get it. Once they get it, they settle down.

But in the West, it is very difficult. Sometimes you really will raise it, raise it and go on raising it. But still, I would say never six months. At the most, at the most twice or thrice you have to try. At the most.

You have to have little patience with yourself because we have harmed ourselves by too much thinking. You don't know, you will realize it very soon that you have really been thinking too much. It's all wasteful thinking. Wasted our time in wasteful thinking.

So, should we have it now?

All right, that is good. That is like all seekers should be.

Now what we can do is to know one thing that we have to take help of from this Mother Earth. We have to take out our shoes and put our feet on Mother Earth so that she sucks out all our problems easily. Both the feet on Mother Earth just like this straight. Put both the feet straight on the Mother Earth balanced not touching each other, keep them separate, parallel just keeping them separate. It is a very simple method, it is an extremely simple method. Now put your left hand towards me and also right hand like this. And as I said left hand represents the power of desire. So we keep the left hand all the time like this. And only use the right hand for the action. And you raise your own Kundalini. How you do it I will tell you. Because it will help you do it again and again to raise it. Because the experience has to be repeated again and again, otherwise it does not settle in the brain. It has to be repeated again and again so that you become a convinced experiencer first of all. So what you have to do is to put your left hand towards me, just you put a left hand. At the very outset, I have to tell you one thing which is a very common disease in the west is to feel guilty, all the time. Whatever I have said in my lecture, or whatever Warren must have said in his lecture, one thing is that you are not to think about it and feel guilty. You are not to feel guilty at all at all about anything. Because as I said that you are to be enlightened and you are the temple of God. God is the ocean of forgiveness. Really he is the ocean of forgiveness and you can not commit any mistake that he can not forgive. So you have to understand that you do not have to feel guilty. Don't debase yourself. Don't make yourself feel depressed about it. Be confident that God is the ocean of forgiveness and I am the temple of God and I have to just have my lights on. That's all.

So if you treat yourself with that respect and love, it will work out much faster. So just at the very outset, you tell yourself clearly three times closing your eyes that, 'I am not guilty. Mother, I am not guilty.' Three times, which you will have to repeat again at a point. Now I will tell you also the chakras that you will be touching. First of all, you will be touching your heart where resides the spirit. Then you will be touching the upper part of your abdomen, which is the centre of the principle of the master, principle of your guru here, which is created by all the gurus. Then you will be touching the lower part of the abdomen, which is the centre of the technique of divine love. Or we call it pure technique, the pure technique of pure knowledge. So that is one. Then you have to rise again in the upper part, then on the heart, then in the corner here where the neck and the shoulder make an angle and push down.

Here is where you catch when you say you are guilty. When you think you are guilty then you catch here. And that's very important for you people. And then we raise our hand here. This is the centre here of one side is Mahavira, Buddha and Christ in between. And here we say a mantra which I will tell you it is very simple.

Then back here and then on the top of your head, where fontanelle area is there which is a soft bone. You put your hand in such a way that the palm is on that area. You have to press it hard and move it clockwise yourself and then you have to take down the hand. And I will tell you what happens later. All right, this is very simple.

Now you have to close your eyes, take down your spectacles. If there is anything tight on your stomach or your neck you have to loosen it a little. Take out the spectacles. And because it helps the eyes also. So better try that. Whatever I say, just try to cooperate. Do not object it. Just try to cooperate to get your Realization. Just cooperate. Everybody must cooperate. Allow ask your mind to stop thinking for a while. Because this is the greatest thing you have to have. All right? You have come for this you better get it. Take out your spectacles, please. All of you and put it in you, not this pocket but somewhere else. Because we are going to use this part we are going to use this point as the heart. All right?

Now close your eyes. You are not to open your eyes. Because the things happen inside not outside. So please take your spectacles, glasses as they call them. I hope you followed what I said about the glasses. All right? Take them out.

Now put your right hand on your heart. And left hand toward me, all the time towards me, all the time. Right hand on your heart. And now close your eyes. Don't open your eyes till I tell you.

Now here on the heart, you have to say or you have to ask a question to me. It is an absolute question which you are asking and as a computer, you have to get an answer. So you ask a question, 'Mother or you can call me Shri Mataji, am I the spirit?' Ask the question three times. 'Am I the spirit?' Three times. 'Am I the spirit?'

Now as you have said, that are you the spirit or not, another question follows with this question. Is that if you are the Spirit, you must be your master also, your guru because you are your guide there.

So now put this right hand down on the upper part of the abdomen, upper part of the abdomen. The upper part of your stomach, here at this centre of the Guru. Now you have to ask a question, 'Mother am I, my own master? Am I my own Guru? Am I my own guide?' If you are the spirit you become, you become the 'budh'. Buddha, You become the Buddha. Have full confidence. Don't feel guilty. Please don't feel guilty. Have full confidence in yourself. You are the spirit no doubt.

Now you please have your right hand on your left-hand side lower part of your stomach, the lower part of your abdomen and press it. This is the centre through which you work out the true knowledge, the real one. Please do it everyone. Why not do it? Why not try?

Please don't look at others. You have to look at yourself. This is the time when you have to work it out. Now put the hand on the lower part of the abdomen. Press it. Now, this is the centre as I told you of the true knowledge, of the pure knowledge, of the technique of the divine love.

Here you have to say because I cannot cross your freedom you have to say yourself, 'Mother I want to have the true knowledge' or you have to say, 'Mother please give me the true knowledge'. You have to say this six times because this centre has got six petals. Please say it. In your freedom, you can ask for it. I cannot force it on you. You say, 'Mother please give me the pure knowledge'. Shudha Vidya, it is called in Sanskrit. Six times. This is the first initiation the kundalini receives from you.

Now without opening your eyes if you put your right hand again back on the upper part of your abdomen, in the upper part of your abdomen. Now the kundalini has started moving. The movement has started. You may not feel it. Some might feel it, some may not. Those, who have little obstruction may feel it. Those, who do not have may not feel it. Now put your right hand on your left-hand side of your upper part of the stomach. Now, this is again the principle of the master. So now as you have asked your kundalini to raise you to have to assert and create a place for her by telling her that, 'Mother I am my own master'. Say it ten times, because this centre has got ten petals.

'Mother I am my own master'. Just say that.

Press it hard, press it hard. And put your attention on the upper part of your fontanelle bone area on the top. Because some people are paying attention here and there. Better is to put your attention on the top of your head. And now say it ten times asserting fully with full confidence, 'Mother I am my own master'.

Dr. Warren: Mother tells them to put their attention, not their hand.

Shri Mataji: No not hands, but your attention I am saying. Put your hand on the upper part of your abdomen. Just pay your attention in a very simple manner, not turning your eyes or anything onto the top of your head on to the fontanelle bone area, which was a soft bone as a child. And now ten times you have to say, 'Mother I am my own guru'.

Now raise your right hand on your heart. Raise your right hand on your heart. At this point again with full confidence, now you

have to say at this chakra, 'Mother I am the spirit'. Just say with full confidence in you. You must have full confidence in you to say that. 'Mother I am the spirit'.

Better. 'I am the spirit. Mother, I am the spirit'. Please say it twelve times.

Aah better. As I told you that God is not only the ocean of love and compassion, but he is the ocean of forgiveness. So now you put your right hand on the shoulder, on the angle which is made by the neck and shoulder on the left-hand side. And press it hard. At this point, you have to say 'Mother I am not guilty'. Please say it sixteen times. Please say it sixteen times.

All right. Now please say it sixteen times with full confidence in his forgiveness in his power of forgiveness. Please say it from your heart. Please believe that you are not guilty. Please believe me you are not guilty. You are not guilty. It is better.

Now raise your right hand on your forehead across and press it on both the sides as you press it when you have a headache. At this point, you have to say 'Mother I forgive everyone'. Here you have to say 'Mother I forgive everyone'. Because some people think that forgiving is very difficult, I would like to say that whether you forgive or do not forgive it makes no difference. Because it is a myth. But if you do not forgive someone then you play into the hands of others. So you better say 'Mother I forgive everyone'. Buddha's thing is going. The right side is catching. Those who follow Buddha himself, he is angry with you. Because he is catching on the Buddha's chakras on the people. Please forgive everyone. 'Mother I forgive everyone'. Say it from the heart. How many times is not the point? Say it from your heart, is important.

Now take back your hand on the backside of your head where the optic lobe is. Hold it tight at the back. Tight and press it hard. Because you always feel guilty it is better to say to the Divine that 'if I have done anything wrong against the Divine, please forgive me. If I have done anything against the Divine, please forgive me'. Ask the forgiveness from the Divine.

You can say 'please forgive me oh! God almighty'. Whichever way you want to say. Because people they believe into something and then they think that is not good. So they believe into another thing. Then they say that is not good. So they believe into another thing. Everything is the same. There is no difference at all. It is our own mind that works it out. And then we think we are right. But we should see the people who are following any path, where have they reached? What have they achieved? Nothing. Everywhere there is same chaos. So they have not achieved anything. And we are following something again the same way. And we are going to achieve nothing ourselves which is our own property, which is our own wealth. We are denying ourselves. We are not kind to ourselves. Because if you have followed such a false path, or such a wrong path all the time without getting your self-realization, please ask for forgiveness. It is important. It is not only ignorance, but I think it is also stupidity. Not to take to reality is stupidity. Just stuck?

Aah! Better. Now put your right hand on top of your head, on top your head, where the fontanelle area is and push it little in and move it clockwise saying seven times something that is very important at this time, because again I cannot cross your freedom. So you have to say 'Mother give me my Realization. I want my Self-realization. Mother give me my Realization. I want my Self-realization'. Press it hard, press it hard, press it hard. Press the thing on the fontanelle bone area and move your scalp with your pressure seven times.

(Mother blowing seven times)

Now bring down your hand and slowly open your eyes. Don't think. You can't do that now. Just don't think. Bring your right hand down and just don't think. Just open your eyes without thinking. We have switched off the air conditioning for you to see. Now see on top of your head, if there is a cool breeze is coming out. Just see on top of your head if there is a cool breeze coming out. It is about 4-6 inches you move about. It is a subtle thing. Just see yourself if there is a cool breeze coming out. All right? Move it up and down. Yah? Little low. Are you feeling it? It is very subtle. You have to certify yourself. See with the left hand first of all. Now with the right hand. Some might feel a little heat coming out but later on, you will feel it. All right? Not sure?

Again, try with the left hand. Try with the left hand. You have to see for yourself. Nobody should give you a certificate. Now see with the right hand.

Mmm got it. It is there. You can raise your hands like this. Push back your head and ask a question 'Is this the all-pervading

power of God? Is this Brahma Shakti? Is this the Formless power?' Put down your hands and see if you feel the cool breeze better. All right? All those who are feeling the cool breeze raise your hands so I know how many are feeling. Raise your hands, both the hands. Yes? The one who asked the question on the Zen. Did you feel the cool breeze, Mr Zen? No? Not for you. All right, we will get it done for you. Most of you have felt. Thank you very much. You see this is the conditioning of the mind. Just we have to get out of it.

Now today, there is no zen, there is no Buddha. When Buddha was here, people questioned him. When Zen came, they questioned him.

Now I am before you, they are questioning me. Why not have it? I am before you. They are born. You like to live with the dead. Why? They are no more here. Why follow something that is dead? See? That is the point. Now see. Are you feeling the cool breeze? You must. All of them have felt it. Why not you?

All right? You have to feel it. We will get it done for you.

All right. Now I also tell you the same thing as the gentleman has asked for negativity what is to be done. To begin with, you are just newly born. So you have to be careful. So, first of all, we must know how to protect ourselves. That is important. That is what I am going to tell you how to do it. How to raise your kundalini. It is very simple.

Put your left hand towards me like this again and to protect your 7 chakras which have the auras around you, you have to give a protection to your auras. So now what you do is raise your right hand like this. All of you do it. This will help. Even those who haven't felt the cool breeze. One, again, two, try, all of you try, three, four, five, six and seven times. Because the power is flowing through your hands. And you are just giving protection to yourself.

Now how to raise kundalini is to be seen. You are sitting, the kundalini is here. I will show you standing up. Now the kundalini is here. You put your left hand like this sitting down and right hand in front like this on top like that move it like that. Let us move it. Watch the left hand, watch the left hand. Loosen your shoulder and now put it into a tie, one. Now the second one, now how do you do it? Same way. Start it from there. Now this hand will move much faster. Now put it back again and tie it like that, two. The third time you have to tie fast. Loosen your shoulders, now three times one, two and three. Now see, it will be better.

You didn't do anything? You didn't do? Why?

One of the audience: I am not well.

Shri Mataji: I know. Again the same 'I'. You have to get your Realization. You are not well. Better get your realization. You are not well at all. You know that.

Ha! Now better? Good. Children feel it much faster than anybody else. They are so simple. This 'I' is not going to help you much. Better get your realization. You are a seeker out and out. All right? Respect your seeking. Don't play with your 'I' and ego. It is not good. What are you going to give me? Nothing. Why don't you get your Realization?

All right? Be sensible. Be sensible about it. Don't waste your time.

That is the trouble, you people are so intelligent, educated and you don't understand simple things. Done.

May God bless you.

So we have a very nice centre here. You are all welcome to that centre. And come along and see them. But you have to telephone first of all see them. And it has to work out. If it has not worked out, it is all right. Doesn't matter. Must be something wrong with some centres, or something, which we have to correct and it will work out. But get it done. All right? You are all seekers. Respect yourselves. You don't know what you are missing. Please get your Realization. Everybody has got it. Why not you?

May God bless you.

1985-0304, Conversation

View [online](#).

4 March 1985

Conversation

Royal Oak Ashram, Auckland (New Zealand)

Talk Language: English | Transcript (English) – Draft

Informal Talk, Centre in Auckland, New Zealand 1985-03-04

[UNCLEAR] very close to Left Swadishthan, very close to Left Swadishthan.

See this [UNCLEAR N INAUDIBLE] - We've felt quite often we have our open right heart. - Right heart? Right heart will be those people, who came and killed many people This was a major center of colonizing [UNCLEAR] - the organizing for the colonizing of countries started from this. It was all... - Did they come here to the Spaniards or...? - The money was here, the banks were here, the organizers were here - Oh, I see, that's how.. - That sorted [UNCLEAR] - Oh, - and even when the government shifted to Wellington, it was still - it was still Auckland which ... - worked it out. - [UNCLEAR] I feel that, you see, all things, these things are of the past and we have a special category of human-beings born now-a-days. - Come to the Feet. - You can now use that one, if you want. - while they're decorating the Feet [UNCLEAR] - Now you can put it there in there, in that. - [UNCLEAR] - Yeah All the colors of My feet are there - yellow and the red.

What's that flower is? - It's [UNCLEAR] - Annh? - Beautiful, isn't it? - Yes. You don't get this in India. [UNCLEAR] they always [UNCLEAR] But the vibrations are like that. - This is Warren's idea. - What is his idea? [UNCLEAR - SAREE IS THE...?] - May God bless you!

Mother, it's a great privilege for us to have You here. - May God... Ladies can also [UNCLEAR] Such a great thing! I was just thinking - normally, I could never have thought of New Zealand being visited, but for you and for your efforts. Yes, you all have to go for it in a double way. - Warren wanted to be [UNCLEAR] - What is [UNCLEAR] - Probably, they got it in the same amount that they had - everything - so many; They'll show you all of them. - We decided to buy among those [UNCLEAR] for Mother, for the marriages in Sydney. We had enough left time to buy something to go with it for New Zealand [UNCLEAR]. - Mother, for presenting [UNCLEAR] - Alright - the price has to be removed. - Just take the tag out. - You have to double it, you have to double it This is a nice color.

What do you call this color? Is this we call it onion color - pyaji - Mushroom - Mushroom - Mushroom? Mushrooms have this color? - Yes, yes. - Do they? Alright. - The beauty, isn't it, Mother? - Very beautiful, I tell you, really. What a choice! - Yeah.

Is a beautiful sari. You see, we had gone for that bumper sale, where we got everything very cheap and then Warren had an idea, that he should buy something for every center that is beautiful. Alright. [UNCLEAR] now you double it. Yes, now take it around, back [UNCLEAR] - See, one of you come around here. Take it through - That's better. - Put it over, wrap it around Make it double. It's beautiful. I tell you, that color is so beautiful. Really, the most beautiful one you gave it to Auckland.

Yeah - [UNCLEAR] - Can you [UNCLEAR] it Mother? - [UNCLEAR] It's really beautiful! It's like a lotus - the color is. This thing is another; Just came as a by-product. [UNCLEAR] It's nice - isn't it? - This is beautiful; It's beautiful! - [UNCLEAR] - We can say it beautiful but also Mother, we are offering it to You, Shri Mataji - we didn't, we didn't choose it but we're very grateful that his choice - It's very delicate and nice, really - Everyone has seen it. - Seen it - alright. Thank you very much, thank you. May God bless you!

You like the design? Isn't it nice? [UNCLEAR - RARE STONE?] - We just have to buy, Mother, a nice little chain - That we'll buy; Mother can buy something also [UNCLEAR - THIS TYPE OR THIS TIME?] May God bless you! It's beautiful, this one is a beautiful

sari It's really beautiful! I wish people also become warm like this. I think, My eyes were closed when he took one for Me. You must take the whole - that's the way. That's the best.

Cheryl is a great photographer - I know she is. Yes, you did some very good ones even. This little Matthews is another one. I don't know how he gets it so spontaneously - beautiful photographs! [UNCLEAR CONVERSATION BETWEEN YOGIS] - [UNCLEAR] this is the one and another one just before this. - Yes - Is just, I tell you, so beautiful - There were three with the, with us - beautiful - Thank you. Om Twameva Saakshaat Shri Mahalaxmi, Maha Saraswati Maha Kali, Trigunatmika, Kundalini saakshaat, Shri Adishakti Mataji, Shri Nirmala Devi namo namah. Om Twameva Saakshaat Shri Kalki Saakshaat Shri Adishakti Mataji Shri Nirmala Devi namo namah Om Twameva Saakshaat Shri Kalki Saakshaat Shri Sahasrara Swamini Moksh Pradayini Mataji Shri Nirmala Devi namo namah Shri Nirmala Devi namo namah Shri Nirmala Devi namo namah Shri Nirmala Devi namo namah Bolo Shri Bhagwati Mataji Shri Nirmala Devi ki jai! May God bless you! - This is a camera or... - Video, video, Shri Mataji - I see - That shows there wrapped up in the lotus Yes It's very good.

Is this the same video or is a different? It's different - isn't it? It's coming out very well. Very good, very clear. [UNCLEAR - SO?] very clear. Brian's in the business - it should be. [SHRI MATAJI LAUGHS] First thing about using machinery and nothing about, nothing Like Me; I'm so bad, I'm very bad at it. See, machinery I just can't think of, really. Just don't know what is machinery is really because.... it's very good, it's coming out very well.

It has to be in an angle all the time? - No, so You can see it, Mother. - That's the thing is, yes. It's very good. It's so nice to be here again. I have to come again once more. I was telling him how we are going to manage that. - You have to get an around the world tour - You see, it is true. What you said Me that, "People are so conditioned and absolutely frozen into it," but we shouldn't worry about those people. They are not all - they are very few, actually, such people are.

The people who, they may be at the helm of affairs, they might be the controlling people and all that, on the whole, I think that, the general public, you see, has that feeling still - they can be brought around. I told you, fifty percent of Australia, I have a feeling, are seekers - - fifty percent are seekers - Hmm, that's tremendous. but they're lost. I'm not saying that they are all available to Sahaja Yoga but they're lost but they are. - They're like lost sheep - they are to be found. - We have to start a campaign - that's all. We have to really start a campaign. Can start a campaign; You can do it, no doubt. A message came through last night from [UNCLEAR] from Warren, saying that You had said that campaigning was necessary and that [UNCLEAR] to a certain extent actions today with the press - normally are very civilized, quite straightforward and they - [UNCLEAR CONVERSATION] - [UNCLEAR] indecent - today I [UNCLEAR] quite strong about, "Campaigning, campaigning in there?" so I was [UNCLEAR] But you have to get after them, the way they are, you see.

They are so much used to protests and so much used to very heavy blasting that they cannot stand, I mean, they cannot understand that there could be mild people, there are people who are trying to just go out in a very beautiful way but, I think, if the Truth is not accepted, you have to break many things, you have to break many things because it will manifest itself by breaking so many things - you'll better to warn them, better to warn them. Only shackles will be left out of them. If it has to come out it will come out and come out in a very big way and they'll be left untold. It's better to tell them openly; Better to tell them that this is what it is; Is the Last Judgment, no doubt. As it is so many things are happening like, now they are challenging Christ and His Immaculate birth, His about His miracles - everything is under challenge so what are they talking now? So they, after some time they'll have to make Mr. Paul as they will come out Pauleen religion. I don't know what's the meaning of Paul in Hebrew or in Roman language. - It's a Roman.. - Maybe, it's the one who's seen the light. Paul, cannot [UNCLEAR] because it was in his name before that - see in the light - not has been the light. - He was Soul of Tarsus.

He was what? - Soul of Tarsus. - What's that? - That's his name. - That's Turkey - Tarsus was Turkey and he was of the Greek He was a Greek, he was a Jew of the D'Aspro which means [UNCLEAR] of Judiah and he was really, what we call Turkey. - He was Turkish? - You know why, yes, that [UNCLEAR] - He belonged to Rome. He belonged to the Roman Empire as a citizen but also was a Greek because he was part of Turkey which was then owned by the Greek Empire. - He became Paul after his - Oh, I see - after the Buddha came, - Then he became Paul. after he hit his head on a stone, after he fell off a horse, after he top of a donkey, had a [UNCLEAR] changed one hallucination for another That's how he became Paul.

Paulo is an Italian name. - Paulo, means what? - It's folk. - Annh? - Folk, as we call it So, he called himself an Italian then. First he was Greek, then he became the Turk, then ... I tell you - He was a Greek Turk who was a Jew and a Roman citizen. - Luckily the Turks, the Turks are not so traditional people - why? - He's not very traditional, Mother. - but Greeks are.

Greeks are traditional, so how can he be Greek? [UNCLEAR] Must be something, you see, because what I'm saying, that see this Turk, Turkey might have been captured later on by Greek people might have, they might have extended but there's no similarity in their faces or in anything but very different people to look at. - The whole Empire extended there, the cultural in the Greeks there - the education, the language - Hmm - It seemed to override - but Turks do not speak Greek language - They used to, Mother, they used to. - Achcha, but not now. - After this Kemal Pasha they speak some other, it's a - We had Mahamadim, Mahalslama is the - Tonight [UNCLEAR] - Yes, that will be nice - Why don't you take this? - Alright. It's a beautiful sari actually - color is so nice - Wipe My feet, I think, with a towel. This is the towel you can wipe - [UNCLEAR] you can wash Them also - No, it's alright. Just wipe it fully [UNCLEAR] I can do it. Yes, yes, yes - They are very sturdy feet.

Very sturdy feet - [UNCLEAR] - They have worked very hard. Yesterday specially, see how that man I put all My feet and all that Isn't it a beautiful combination? Thank you. May God bless you! We were just planning that supposing we go, we take a tour like come to America and then travel with the Sun, you see, then come to Auckland, Australia back - will be better; He was saying, "Yes, that way." "You travel with the Sun - will be better," he was saying. I don't know, this year, I don't know what's going to happen. As it is, 250 people, you know what it was. - Terrible! - Tremendous, tremendous!

You came to Brahmapuri, Veedo? - you were not in them. Oh, that was the best part - that was the climax and then the second one came when we went to - Bordi, Bordi marriages. Who was there, one of you, any one of...? - David. David was our representative, who was there right through. - Oh, I see. - He's in England now. He's gone home to England to spend little time with his parents. - and he'll be back here in New Zealand in.. - He sent presents for you, your - Yes, we received almost beautiful [UNCLEAR] - he gave you for the Pujas and the things - beautiful, beautiful!

But you know they are so particular about customs and things the last time that when they came to Australia they brought everything and just walked through They came like traders, nobody asked them - but you people they don't ask. The, you see, the residents they don't ask much but they thought I was an Indian maybe I'm carrying narcotics or something. Rather unnerving Shri Mataji that New Zealand should be the one place, the first place where You're - asked to open Your luggage - Yes, because one becomes - the customs people search but they were really tired, you know, taking out everything, fixing up everything, they were tired. I said, "I'm sorry for the trouble you have to take - really don't know what to [UNCLEAR] How can they find a narcotic in, in searching a place like that? - they cannot. I don't know what they were looking out for - just can't understand. - They - I don't know what circumstances are. A diplomatic luggage is never - Never - but what were they looking out for? This is something I can't still understand because the way they saw, you see, here and there and just pushed their hands here and there - what can you get? if you have to carry narcotics, you have to go into the - isn't it?

Under a [UNCLEAR] they should see. - No answer. - I just don't know what were they looking for. See, the story about this is that, they wanted Me to buy a mangalsutra, you see, so we went - they're very expensive; This one is about fourteen thousand rupees, you see. so I said, "May get, may not get, I don't know," but they had a little small thing in that amount and that too silver and this. I said, "Why do you want to waste all this money I have already got one thing with the diamonds, so let's buy something else, you see." then suddenly I turned around that shop - all kind of junk was selling. So, suddenly I turned around and what I see, this little piece this form and next to that was another one, which is another very beautiful thing, which you will be surprised to see that it is made of the same, what you call that - coral - red coral; I was very amazed, I said, "This is here," - I had never seen anything made like this in India, so brought it and that one and this one and a mangalsutra - three put together is the price of that - that one little thing that and such a beautiful piece it - Warren - is he there? It's a kitchen, is it? It's a huge place.

Kitchen is very big; Is that the kitchen? - Kitchen is very big. - Sorry, Mother? - Kitchen is very big. Is it a kitchen or a dining-room? - Sort of very well planned and nice - Very nice! Now I was saying show them the coral thing you got from there - Yes I'm telling

them the story of mangalsutra - everything in coral; this is coral, that one in coral - just imagine! - And this was all in the same place? - Same place and that too was a Sunday, all the shops were closed only we had to go to Dadar to this shop and there we find this, you see, Sahaja - it is so Sahaja you can't imagine; We just can't believe it. And he was worrying, "Mother, it's Sunday, how will we.." We said, "Alright, I'll arrive at that point - let's see."

And there these things we got for the same price that we'd just have bought one mangalsutra. One better than the other - it's miracles after miracles [UNCLEAR] the art, you see. This is the mangalsutra see now, see, very nice with the coral. - This is the mangalsutra which we bought - [UNCLEAR] - [UNCLEAR] in gold - It's nice we bought yours - Yes, yes - Just let them see. [UNCLEAR] all the deities are very helpful to you, that's what I can say. It's very different from others - done well. - This is another - [UNCLEAR] - Oh! - Just look at that! - This is. - this goes with the mangalsutra.

Just look at that - in the same price - can you believe it? - Did You tell her, Mother, about we found a little mangalsutra like the one You're wearing - Yes, yes - quite as good as the one as She has Yes a very small, very small, much smaller than this and that too a silver thing and all that in, so - we were not very happy with it - just see that. It's a piece of art and they said that, "It's been with us for many days, many years and this we cannot make, we cannot make again, we cannot repeat it even if You want us to, we cannot repeat it." - [UNCLEAR] color of great gold. - This is 22 carat gold again - real gold - Now this is another story - This is all part of it the - [UNCLEAR] - of one piece - out of the one piece we got three pieces. It is, it is most auspicious that this should be a combination of gifts because both Australia and New Zealand - are part of the same energy in the Universal sense - That's what I'm saying - it is so. and also of coral means it's Ganesha's. the coral to find, see, in the shop there were no corals, nothing, suddenly, these three pieces came up. - [UNCLEAR CONVERSATION] - That's all, it's good. What's that?

That's some ginger [UNCLEAR - COOKIE?] Something sugary if you have [UNCLEAR] If you have any [UNCLEAR CONVERSATION] - So well done! - This is the - This is another miracle. - This is the gift that we're all getting from [UNCLEAR] - This is another miracle also, just see that - For Haiwatha - Silver pearl - queen of the Universe. Like [UNCLEAR] - Warren has a special gift, I must say. And I'm telling him, "Don't buy. Now, three you have bought, now don't buy this, I'm feeling shy." "This is but for birthday, Mother," I said, "Forget it." Isn't it, [UNCLEAR] in the same amount - can you imagine - a little thing like that - even a smaller than that - than what She's wearing - what I'm wearing - about three - much smaller - all these three things came in that amount. It was a coral day, I tell you.

So much beautiful! - Isn't it? See the workmanship. This is very beautiful, this one and every piece is different. - Just let the camera have a look at it. - Add the other pieces. - Let [UNCLEAR] And they said, "We can't make it for You any other. This is the only one we have. We cannot make it." - See this one - see the workmanship - The [UNCLEAR] - Yeah - It's just beautiful [UNCLEAR] !

Snuggle little look - Warren is very good. - Bring it [UNCLEAR] put it in front of the camera - just let it see. - He's luckier than Me; If I want to buy, I cannot get things. - Turn around. - I think this is made here - isn't it? - Yeah - Made from Australia, made here - Made in New Zealand. Haan, just see how did I know. - It is, it is actually painted by a relation of [NAME UNCLEAR] specially for You. - haan, I see - beautiful! - Very good paint - Her realization last year - these daisies are there - three daisies.

It's very beautiful! They don't make things like that, normally but in Australia, I found [UNCLEAR] like that - Who made those - now the ones you gave Me? - Cups, Mother? - Not cups, the plates. - Oh, Joe - Joe - Joe Robin Reeds, Mother - We have two [UNCLEAR] and two pujas as well - Oh, is it [UNCLEAR] - [UNCLEAR] - That's awesome! - She's very generous too. - She's so generous - Did you each of these pieces costs of, each of these pieces costs - lot of money is - It's pure gold - Pure gold? - and She gives them by the dozen - What is a beauty it is! She's given Me one like this. Yes, I have one.

It's beautiful, isn't it? It's beautiful! Beautiful, really beautiful. It's very hard to get that red in [UNCLEAR] too. This they will appreciate much more, anywhere, not the variety so much - it's beautiful! - Let us keep it for Puja - beautiful! - Nice [UNCLEAR] and this also one other, one other for gift - which can grow, which is this - but be careful. - He's [UNCLEAR] all about a potter. He's a sahayayogi in Perth, in sense. - In Perth?

In Perth - It's beautiful - and Very good, very good. This is very good. Even you see the different things are there like the light that's small - not really it shows Very well done! It is very lively because the light falls on that, you see, so it looks very lively. It's beautiful! - It's a lovely gift when it arrived. - It was a sheet, sheet of [UNCLEAR] photographs, isn't it Sheryll? - Sure, yes. - See, what they are. - She never saw the light herself, did she?

No. - No - How she took seven of them, it's very surprising - one after - it is guided, I think [LAUGHTER] It's very well done - beautiful! It's real gold. - It's color of pearls - And [UNCLEAR] and it's very, very delicate; See, it's so delicate, it's very delicate thing. - There is [UNCLEAR] gold, Shri Mataji - Annh? - There is [UNCLEAR] gold - Gold? - [UNCLEAR] gold. - No, it's real gold. Is 22 carat - it's real gold - Ah, I see. - 22 carat.

Not gold plated - it's all gold - yes. So very cheap, you just can't believe it! How did you like this piece? It's very good work, hain? This was in Jaipur he picked up. He, you see, he's very lucky, I must say - he's very lucky. You knew about the saris we went to buy for the Puja - went to the shop and they had it in the bundle. We asked them, "Have you got any pure zari saris?" "Yes," and eleven of them in a bundle - can you imagine? I don't know, I could not protest even the way it was done.

You see, they took it out and each sari could cost about six, seven thousand rupees - worth for 1600, so I kept quiet. I said, "What to do now, what can you say?" Being too much, really; The graciousness is so great. Beautiful these things are! Now, lots of new photographs have also come with lights and things. - This is from, from India? - Yes, this is bought in India. - [UNCLEAR] - Which one? No, no, I don't know - from all over, from all over. See the other way, the other side.

I'll tell you what - never even touched it and saw it. The beauty of this work is that, you don't get these things normally, you see. You see the work is on the other side, you see. - So well finished, you know! - [UNCLEAR] The back has... -Yes, the back is done with [UNCLEAR] A little bit. I didn't take My [UNCLEAR] there but I did have something on the people had brought for Me. - Bring the table around. It should be.. - Warren, you know who made this? Did you - No, I don't know - It's some thing different, isn't it? Is made by a sahaja yogini.

Really? - Hmm. [UNCLEAR] - It's very beautiful [UNCLEAR], Mother. - I could see that. I just said, "It is not made in - it's made somewhere here or in.. [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] I didn't want to buy, I didn't want to buy a particular thing but I told [UNCLEAR] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] [POOR AUDIO - VIDEO QUALITY] then we suddenly, as usual said [UNCLEAR] and they made very beautiful plated fifty percent [UNCLEAR] and bought such beautiful tea-set and very [UNCLEAR] [UNCLEAR AUDIO] - We spent a lot of time as well looking for it. - To no avail - To no avail and we went, this time, to see one, in Adelaide again, one exhibition just to see what they're making - absolutely primitive stuff. Surprised - absolutely primitive; Even the dresses were made, as if, you would look like a cave-man or something [UNCLEAR] girl selling cave-girl dresses [UNCLEAR] leather hanging on with a leather, you see - have you seen that sort of a thing - looking so funny. One lady traveled with us with that kind of a funny dress. Now-a-days, you see, they make this another style, this another style Only they can do something with their hair, I think, they can't do anything else - so. - New Zealand is famous for potters - Which one?

Number of of potters in this country doing quite enterprising work, quite rather primitive ones slab one [UNCLEAR] making slabs but there's also another potters doing very delicate work - Is it? - Yes, there's one doing quite creative channel birthday by our by a potter we have hopes of becoming a sahaja yogi some right [UNCLEAR] since - Oh, that's fine. Wow, it's Kundalini - Really? - Oh, it's done well. That's something, really - it's quite delicate and deep. - It's beautiful! Just see Warren. - Yes. Subtle colors - very good. - Like more tea?

No, thank you, no, thank you. It's alright. So, that's how it is. - Who is this one? What's the name of the potter? - Hainesly, Hainesly Niceon There're a number of, a number of potters who're working in fine work It should be, it should be, it should be like that. - We got one gift of fan - Hmm - and that had a Ganesh [UNCLEAR] - Really? Very free flying but very welcome, very beautiful - similar to this in color. But who's seeing all this in the Unconscious? [NAME UNCLEAR] She's, she's selling her work now in England and

and what she sells here for 15 and 16 \$, sell for 60 and 70 - in, in - Really?

In England? - hmm - She can sell as much as she can make. - Hmm That everything they are scientifically said, "[UNCLEAR] should be [UNCLEAR] should be [UNCLEAR]." It is so spontaneous that you cannot write it down exactly. The color should be such, what is good what is bad. You see, the ideas, which come to you after seeing something, should not be conditioned by somebody else. Even you cannot appreciate spontaneous art because you're already conditioned - you see through that hole. - Same with music as well - With music very much. - Heard somebody, the other day say that, "Within twenty years, just to open store, would be just too expensive." and therefore music will uphold a name by electronic means and so on and they can, even now, make music electronically which - Warren, why don't you try - it's very good.

Try one. We're just realizing that we're two hours ahead and wondering why we're not terribly hungry - It's actually only six O'clock out - Hmm - So, we'll have dinner at ten, something like that, Mother - is it alright? It's 8:15 now. - Alright - Or nine? When would You like? - Whatever time, I mean, I'm alright with you to have. Warren should be alright. - Alright, would you like to introduce everybody to Shri Mataji? - Alright. - [UNCLEAR - SWATI?]

Just let them be wherever they have be - [UNCLEAR - VINAY?] of course You know? - Of course, I know. I know her. She's doing very well. - She's growing very well. - This is [NAME UNCLEAR] - When did she get her realization? - Two years ago or four - Three years - Three years ago. She came across to Australia - I remember meeting her. - and was there for our [UNCLEAR] and - started develop her realization there, then came back to New Zealand - You came from New Zealand to Australia first?

So, you are a New Zelander. - Yes. Cheryll's sister - this Cheryll - [UNCLEAR] your sister, o, oh. They have a mother - different paths. - Keep a little back - Aitrow is quite new, in fact. She got her realization earlier this year I see, she's good, she's very good. - and within a matter of a week or two, she moved into the [UNCLEAR] - Really? - so she's starting to, starting to settle into sahaja. - You are a New Zelander too. - Yes.

All your life you've lived here? - Yes. - Hmm, good. That's it. We should get New Zealanders - is the main point because they are the essences which will then work out. Hmm. - So, what do you think of your age group people - are they open to sahaja yoga, will they be open? - [UNCLEAR] they are, Mother, they are - my age group. I have a feeling that this age group is very different. They are born with more vision, more compassion more understanding of a wider world but earlier, naturally, you see, the effects of these people, who came here, were called as Paki haq, as you said - so they, they had come with other intentions - they couldn't assimilate much of the thing Such a beautiful place - one should have a feeling.

Hmm, then? - [UNCLEAR] this is Wein, who's been - Wein? - Wein, who's been coming quite, quite regularly [UNCLEAR] is good, very [UNCLEAR] - Wein works in electronics - Is he? - So, he's somebody who will help into - organizing - [UNCLEAR] - Ours is also Divine electronics - isn't it? Works the same way - negative, positive. Jane, as mentioned, is, in fact, an artist. Jane has been to art school, has done - quite a deal, has exhibitions herself - Really? - and she has just recently finished her course at, at Teacher's Training College and now is established teacher at High School, just near here. - Support weight and all that - ah, good! - so she's teaching also the things like art itself and History about itself.

Ah, good! - She has an exhibition, some little time ago, - of a [UNCLEAR]. All the pictures were fox [UNCLEAR] pictures of a fox. They are the most amazing animals also. They can live for days together. You know, they have lived for years and ages that's when they are found; For ages they have lived - don't know, no one knows their life. Aitrow, Aitrow is like [NAME UNCLEAR]. She works in a, in a shop, in a boutique, You know. - Ah! Designing [UNCLEAR].

Designing or selling? - Selling. - Selling. - Hmm. - [UNCLEAR] - O,o,oh! - [UNCLEAR] see locket, inside it - locket - Hunh? - Inside the locket, Mother. - Oh, I see and a frog smiling. - Last time, I was telling him about a frog in a well - Last week - This was [UNCLEAR] came in my mind Frog in a well. You know the story, frog in a well?

Yes, it's a Chinese story. - Haan. It's Indian. There was a frog in a well and one frog jumped out of the well and told that he saw a very big animal. So, the frog in a well thought how can there be a bigger animal, bigger than himself because he was such a

ego-oriented fellow, you see. So, he said, "How big?" So, he said, "Very big," so he started puffing up himself; He just pushed some air into his body - just again started, you see, blowing inside and, "He's so big?" He said, "No, no much bigger," "So big?" went on and on and on till he just burst out You see, that's the story 'Frog in the Well' - This is, this is [NAME UNCLEAR - BRYAS?] Shri Mataji.

Of course, [UNCLEAR - BRYAS?] I know - He's also an artist, he was also - All artists here? - Yes a number of - He's - Great artists, annh? - It's like a Hamsa - Just see. Alright, put your head down, let's see. - That's it. - hmm So, all the artists have must Swadishthana - right Swadishthan - that has to happen and one has to work on that. Good, he's sucking vibrations. Good! Are you feeling?

He's got [UNCLEAR]... - It's tremendous, it's tremendous; They're all Saatvikaas - in the center. - He's with, he's with us in the house as well. - Is it? - In your ashram he is - Is he? All good. - So what do you paint? - Portraits. - Portraits, hmm. - Is that your profession or do you do another job too? - I [UNCLEAR] - That's good There are people here who appreciate art here in this country?

Yes, regularly held exhibitions. A number of exhibition buildings in the city which have regular, regularly display exhibitions - painting, photograph, pottery, wood carvings - and also ordinary interesting things - enamel works and so on. - Enamel? [UNCLEAR] But I think, in certain thing India is really - look at this piece that they have made also - this kind I don't think, we can do it here. You see, retail working Certain things we are still very good and these things can be taught to the artists there in India - that's My idea is. and you can teach them some things that; Like, I saw one thing was good, very good was, what you call, - etching - - Etching? - etching, that I have not seen in India; People don't do that. Also this pottery painting Indian art is fantastic but it is not so realistic like, your portraits are realistic and also other things, other styles are not there - impression is taken all the styles are not very much known to them. Is it very sharp difference, isn't it Shri Mataji, between the Indian, Indian painting which it sets out to to represent the figure in it's perfect form which seems to be in the paintings [UNCLEAR] of the Deities and so - that the job of the painter is not to express himself - hunn - but to be himself talented - He doesn't even write his name, you know, doesn't even that's not there. He doesn't want to express himself; He is trying to, I don't know, he's trying to express the Creator in his things, you see, that's why it's very different and if you see even the paintings, I gave you, these ordinary ones from Bihar - see every line is done with a very dainty, I mean delicate, pen - we cannot rub it off, you see every line is drawn, is drawn now - it's not rubbed off and they don't have any other tracing done or anything - just free hand and imagine, how many lines they do and this - no problem at all, I mean, nothing is destroyed, nothing is rubbed off - it's just the same they make at a stretch.

So one thing is, concentration is good and their deftness and the fingers are very steady, you see, shows their nerves very steady. Is they're peaceful people that's why they can do it. And also I saw this miniature painting - I haven't brought any to show you but I wish I'd brought to show you; Miniature paintings are so delicate, so delicate little, little things done so delicately with such artistry. I don't know how they do it in the villages - just done for no price at all. What about the present? Better get it. - We got a present for them. - Oh, that one, yes. It's nice and early to give it - now that's good. - [UNCLEAR] Adelaide [UNCLEAR] - Yes, I know but I enquired if you have it or not.

But for them art is not money, art is not anything else but enjoyment, just enjoyment, so they just indulge into it and they make a perfect job. Now see, this sari of Mine is, I must show you because I didn't realize it was so [UNCLEAR] it's all woven with hand - see See the details that are done - elephant and everything is all woven. What I'm saying, it's all done with hand all woven. So simple it is for them to - every bit of it, you see, so delicate; This is fine arts, absolutely fine arts. [UNCLEAR] had a famous [UNCLEAR] Yeah, this is Mahakali, Mahalaxmi, Mahasaraswati - They are No, it is Shri Krishna, I'm sorry. This is Shri Krishna and these are the gopis dancing - this is what they have shown - see - Just hold it up to the camera. - What's this? See now. [UNCLEAR] craft. You just sit down and do it.

But not one line you'll find is, sort of, wrong or anything is rubbed off - nothing; Just they take the paper, start doing it. There they're. The theme and everything is so spontaneous - just like somebody is sitting down and singing to you - it's like that. This time I couldn't get any - I was so disappointed. I said, "What's happening to this, why I didn't get anything?" I mean, normally I get about 100-200. Last time I got about 150. This time didn't get any; I went to Patna for that purpose. I hope next time I'll be able to

get some. So, that's it.

You see, he didn't give you the 'raas' - it gave all of them like this, I don't know why. I see them all of them on this there. - Just two, Mother, these... these two of this and then two [UNCLEAR] - You see, the theme is that they see Krishna everywhere, you see, standing with everyone and they're wondering what is this. you see, like this the expression is. It's just a village craft, absolutely and also His - stories about Him how He killed and what He did and - Always little bit miniature ones. - Haan, miniature ones - yes. See the shades and things they've done. - Berry, you've got a big enough wall? - [UNCLEAR] yes - There you can put it, yeah. You see the fineness of the work!

That's from your big brother. - Ah! It's beautiful - Such a lot of work, I tell you, such a lot of work. and this cloth looks like silk when they have done it. All His life stories on the sides they have done. God knows what sort of colors they are using - some sort of indigenous colors. Is there anything with the - this would be better for - same style; They're all the same style - yeah. - There's about little different here and there. - There's a difference there. - Hmm.

But the Raas is not there. - There's a little Raas in the photograph. I will show You. but that Raas one he didn't give us. Perhaps, you told him we don't want the - See it's just there. - It's giving very inside there, somewhere. If not, it's alright. [UNCLEAR] but one has to be careful. - I know it's just the fall - Yes, there's a difference - see. There's one house here and house there - there's no house there.

Only the Raas is there. - Raas is different style, you see, it's different. - This is another one. [UNCLEAR] - Whichever you like. I think, this is, this would be better for New Zealand. - Alright. I think, they can get this for [UNCLEAR] - And all their details. - It's nice, annh? - Beautiful! - Like it?

It's very beautiful art. - Whichever one you want is yours. And this one is better. I find that one it's more with the house and all that. See there are stories around, are there [UNCLEAR] and the ladies also. Here there are no - there are cows here. - It's quite interesting too. - Everything is, no doubt. - But there are so many ladies. - [UNCLEAR] beautiful!

Can I have My spectacles from there? - They look national - What is that national? - This site, national site - Is this is the one for New Zealand? - What is national - where? You see it. It is one of the eleven, what we call, Oh, this one now. When are they going to give back one, alright? Now, you've already got this one - it's too much. - This is [UNCLEAR] - Yeah, national work. So, there was no need for you to buy He bought it for Australia; This is out of the blue.

This is out of the blue. [UNCLEAR] work and kept in a pyjama - that's the best part of it. What a nice one it is - beautiful! But this you get next year - now not this year. - Hmm? - This will be next year now. - Can I have a glimpse at it, Mother? - Alright, let them have. you have no puja here - are we going to have any puja as such? Then you can You see, every nationality has to have one sari, so like that they have given eleven saris; It's a very beautiful piece, no doubt.

May God bless you! Just see that - see the workmanship. So, he included you, you see, in buying that, this is his he included you in one of the centers. - This is your program sari, I've called it. - huh - This is your country sari - National, yes, national sari because you are a nation - isn't it? - Isn't it? See the workmanship. - This is a gift from me, alright, - Alright. To you people but this is the one you bought for the birthday. [UNCLEAR] When you bought this national, why have one more?

So, this is the one we keep for when we have a puja? - Yes - It's a beauty [UNCLEAR] - Are you having a puja here? - I haven't planned Mother, I haven't planned, Mother, at all - Better have a puja there, if possible. - They have a little one today. - That's all? You keep it for next year, alright? - When you've got a hundred sahaja yogis - [UNCLEAR] - Keep it for next year. This is a very nice one. This is another miracle - tell them about it. - This is a London - we got, we found this in London.

Can you imagine, for half the price? Now You know why, Mother, I decided they have an extra twelfth sari for Australia because there has to be one for New Zealand. - You had to? I didn't follow still. - You know that lovely green one that we bought for You first day - Yes - I was looking for an excuse to get one more sari - hunh - and New Zealand didn't have a national sari, so they had

to - I see, so next year when they have the puja we'll have it - alright? for New Zealand, so keep it then with you. - Keep it nicely wrapped up - Warren has his ideas - That's [UNCLEAR] trousers [LAUGHTER] He loves to [UNCLEAR] with the dhobi - so he wrapped up - I was, I don't know whether it was [UNCLEAR] - I don't know what's the thing in bottle stuff, you see. Brandy [LAUGHTER] I'm not guilty. - It's a very beautiful thing. You turn around and see the workmanship on the other side.

Have a look at the palla. - The palla is so beautiful. So that you see the proper text and put it in relation to the other part. - It's all hand woven and that is pure gold, gold thread. - How much did you pay for it - 700 - Fifty-one pounds - Fifty-one pounds - can you imagine? - That's now fifty one dollars - Everything - no, no everything inclusive, all, everything inclusive. Everything inclusive - even the sari and petticoat, everything. Can you imagine? See the workmanship; This is what I am saying. This, what you have to learn when you come to India.

Isn't it - that's a something, that weaving that you don't do here - you can't. And a little lace like that also will really change the whole pattern, like your black, this thing, dress, if you can put a little bit of gold in that, will look nice - isn't it, something.. But we are, we are, you see, like you people only make koala bear, you also make only elephants, you see, like that. In India, whatever you may try, they'll have elephants, elephants, elephants and this also patterns, whatever are there, they do not change, they keep the same. If you tell them, why not just make borders, just make cloth without borders - they cannot. It's a very, you see, blinkers there are. - Nice. - This is some with this hand painting. They stretch it on a stretcher with a back in and put it plus gold frame and all, super plain gold frame and all that's nice; We've seen them stretch You see, they have done one thing good is to put something, a very transparent plastic thing on top, you see, so it doesn't get spoilt. - You didn't see that?

Where was that, Mother? - It was in Perth. - Oh, really? - Hmm. I asked them how is it kept so well - You mean, spray or a sheet? - No, a sheet. Absolutely a very, very thin sheet, you see - Tied [UNCLEAR] it? - No, no, no, no - just on the cloth - Just on top - Yes. Just like when you are framing this, with that they frame that, so it keeps very... because this is after all cloth, you see, it catches some dirt - but here there's no question. - There is also a spray you can use on the now, Mother, which has the same effect - It repels all the dust and it protects the actual fabric.

[UNCLEAR] saw it there - that will protect the cloth also. Shri Mataji, would You like to just quietly spend some time? - Oh, I - Just introduce the other people, Brian and before dinner Mother would just be at ease. - Peter You know from - You know Peter, Mother? - Of course. - Since how long has he been with you? - Not sure. - Since last few days - Last few days. Australians have wonderful vibrations, I tell you - New Zealand and Australians also - Tremendous! You can't find this with Americans; They think no end of themselves though.

May God bless you! - It's very good. - Elizabeth is - Peter's the one who has the health food chocolates, Sydney - Oh - and has certain propositions for sahaja yoga on those lines. - Achcha, good. - This is Elizabeth, Mother, who's been coming for the last few weeks. - How are you Elizabeth - let's see? Good, good! May God bless you! It's good - and [UNCLEAR] Robert - Hello! - Now - Unnh - Like me substantial - Is he Greek?

- Good! [UNCLEAR] good, excellent! - Are you Greek? - No, no Irish. - Irish, I see. - Looks like a Greek. - [UNCLEAR CONVERSATION] - Annh? - [UNCLEAR]. - Thank you. - But - Irish could be Greek, you see, possibly because so many Greeks spread that way - Irish, I mean, it's not pure Irish.

But that Robert and Elizabeth have been involved with Mahikari. - Beg your pardon? - But Robert and Elizabeth have been involved with Mahikari. Haan, that's another problem. But it has happened with everyone, I tell you. All those who have been even incarnations. Think of Christ - I mean, you cannot say Christ was not true but his disciples are like this. See, all those great people, who came on this earth, when their disciples came in, they were like that, so you can't blame anyone. - Actually, it was the daughter of this - Huh, she - she interrupted. He, he was a realized soul.

He was realized - But also he was just realized, he was just realized. - Sukyo Nisama was a realized soul but [UNCLEAR], his daughter was absolutely not a realized soul and she was manipulated by the money-makers and the organisation. That's very common, I tell you, very, very common that a person who's of a very great value comes on this earth, does nice good work and

then suddenly, son or maybe the disciple, they spoil it. Maybe You're saying that of the year of the originator of the Church in Houston, what You're talking about - I said that - He went to church there - he was a realized soul but think his followers - Oh, no not, no, no - Not [UNCLEAR] the one who started the church - The one who started the church - Yes, he was but this Sid is, you see is, I don't know what he's doing, I mean, they've compromised Yes, you see, they want to adjust themselves to unity, unity as funny people. They were supporting Rajneesh - now they don't know what to do with him because they were supporting Rajneesh - now Rajneesh has been found out to be a crook All the Rajneesh people have now gathered near him there and they were forced to come there and it was said that, "You all come along and then, now the whole world is going to end up, so we'll all look after," stupid people went there They sold all their things, assets and all that and everything was given there in Rajneesh's ashram and some of them were paid also money for these people to go there those who didn't have money but now they are working there like hard labor for them - they're doing all their farming, this, that and even if they want to come out, they cannot. So, they informed the government and then these people have got now guns and everything and they said that, "Anybody tries to come inside, then we'll shoot off these people," so they are in a mess there. Eric is a seeker from way back, Shri Mataji. He's been through a lot of the powers on the ways - this Eric. Hmm, that why the void is, left side - it's very simple. You can cure it.

I mean, if you are a seeker, you just go out from everything that is being done - forget it, it's finished. Because, you see, they appear to be very sensible sometimes, I don't know what they appear to be but in America, you know, they asked Me, "How many Rolls Royces She has?" Stupid people. And when they told them, She doesn't take any money, how will She have Rolls Royces? - So they said, "We're not interested in the person who has no Rolls Royces, who doesn't make money." - That was the Press. - And even a person who came to see Me in London, what was his name? - Oh yes, the B.B.C. man. - Haan, B.B.C.

man He said, "How can it be that You don't take any money then, you see, the Anglo- Saxon brain cannot understand it." - Anglo-Saxon brain is which, made of what? - [LAUGHTER] - It's the first question I asked here by the Press. "How much do you pay, how much do you pay?" First question, first, first question. - Meaning that they should pay? - No, no meaning that they want to know the price that this lady, who I am trying to interest them in, how much she charges us - What are the damages? - Yeah [LAUGHTER] that's always the first question, always. [UNCLEAR CONVERSATION] - Peter is, Shri Mataji, Peter is in broadcasting as well. He's a - Is he?

He's a Assistant Director - Oh I see [UNCLEAR] broadcasting [UNCLEAR] - Yes - Good - They're talking of BBC and here it is - He has asthma. - Hmm That we'll cure. Hold your breath thrice - for a while, for a while - not for long. Thrice. [UNCLEAR] there May God bless you! They cannot understand some body who could be just [UNCLEAR] can't understand, can't. Here I'm fighting this fellow, "Don't buy this I'm feeling shy, then I'll have to make amends, I'll have to buy things to give them presents - don't buy." They can't understand such a person - that's the trouble is. They just can't understand - beyond them. I don't know how they understand Christ.

[UNCLEAR] - They don't. - What do they say about His - I mean, they've all missed the point - haven't they? Such [UNCLEAR] like this fellow, your Archbishop of Canterbury - did I tell you about Him? He was asked by Robin Day, you see, Robin Day you know what Robin Day is. My granddaughter says, "He must have been a bull dog in his last life, you see." This Robin Day asking him a question - A very aggressive English individual. - I know - very bluntly asking a question, "Ah! Then what do you think of Holy Ghost?" So Archbishop says, "I'm agnostic." He said, "Then what are you doing here?"

Said, "I'm doing my job." Said, "Yes, yes. You're doing your job, I'm doing my job." [LAUGHTER] Finished. Mutual understanding. Probably, they were right because you're doing your job, I'm doing my job - paid for it - finished. "Yeah, I'm agnostic." I, you know My eyes popped off - C P was there - he took out his spectacles, he couldn't understand - then he put it. He said, "Archbishop?" I said, "Yes, this is the one."

[SHRI MATAJI LAUGHS] - This is [UNCLEAR] Shri Mataji. [UNCLEAR] who acts in the same shop as [UNCLEAR] - Hun huh and had many a comforts inside in the dressing room doing spare time about what sahaja is all about. - All those, that I work with, had their realization and they're all coming along to the program. - Good. Yes. May God bless you! - You make cotton dresses here, you sell? - It's all cotton, no polyester. - No polyester - that's good. - Good - You see, I was telling him that, "You must be getting some cotton here after all."

So he said - then somebody told Me, "They make cotton here in Australia." Australian cotton you have. Because no use having polyester. If not cotton, have silk but polyester is no good. Outside clothes may be that some of you have sweaters and things but I just can't, I mean, I can't wear it. I get funny feeling inside here. But how will people manage because they are used to these things and so many clothes, you see, one lady wants to have; So many clothes then how can she have cotton? Cotton must be expensive here. [UNCLEAR] polyester [UNCLEAR] [UNCLEAR] all these ladies come in and love, You know, [UNCLEAR] - This summer has been a lot of cotton, a lot of cotton ball. - Is it?

Pure cotton - a lot of Truly think is that it is the best expensive and the plastics are the least expensive. But in India the other way round. You see, polyester is, at least, four times more expensive than cotton, you see. - Silk is half the price of polyester. You know that, Warren? - Five times more expensive than stainless steel. Yeah, but now stainless steel, I must say, stainless steel is now very cheap in India but very expensive in Australia. - We went to the shop, I must tell you this one. Now that, let's meet all of you, then I'll tell you about it. - Cha Cha - She must have been coming at the last [UNCLEAR] - Put your hands under My feet - alright?

They are all very good, I must say. - Excellent! - He's a hard working seeker. - Annh? - A hard working seeker. - May God bless you! Alright? - I think, that's everybody. - Oh, who's she? - Come I'll [UNCLEAR] That's Ericsson.

That's everybody - should be. - So we.. - You may have a rest. - What's that? Now be done. Everything you've given me - Just another little present, another little one. - It's particularly about New Zealand. It's some pictures of New Zealand, really. - Hmm, thank you very much. - Thank you very much, thank you. Can I open it?

Yes. [UNCLEAR] - That seems to be [UNCLEAR] - You see, this I knew - Sarva Granthi Vibhedini [LAUGHTER] Granthi, I know. Now but the sticking things I don't know. - Knots You can do but not sticky things. - Yes. [UNCLEAR] this has been packed very well, so. - So they kept the flowers back? - Yes, they have. They said that they have [UNCLEAR] - All humbug. They wanted to have the flowers themselves.

Humbug - Absolutely. [UNCLEAR] - New Zeal Land - Land of new zeal. - New zeal Land of many dreams - but the dreams have to come true. This color scheme is nice. I must, you must see - Rommel's book has come out very well; You'll be happy to see his progress. - It's in the smaller case - if you can bring My... - O, You've got a copy here. - Yes, I have. - Is it in the top part or bottom part, Mother? - I think, top part. South Island in the country is nearly down in the West coast, which is a very famous tourist area It's a field land like in, in Norway - very steep sided mountains going right out very deep - I see.

The sea comes right after the valleys into the - huh - under a very tall mountains. - [UNCLEAR] my glasses are sitting there just there on .. - No, it's alright. It's beautiful! See the colors. Naturally they are so beautiful. This is, this is North of Auckland. - There's a lot of bush - I saw a painting like this on, in the airport. - swimming - yes - This is the sort of forest that this wood is grown, Shri Mataji. This is, this is Kauri - one of the, one of the - What is it called? - Kauri - k-a-u-r-i Kauri - Kauri - and it's one of the most famous of the New Zealand - What is the fruit like?

I don't know, I don't know what - Pine cone - Pine, it's Pine cones - Pine - is it Pine? Like the Pine cones - It's more curled - Huh huh - because we call kauri as something else that's why I wanted to know. - There's also an Australian tree called a Kauri - - - which is, but that is, that's quite a different tree - What are these lines? - they got the time exposure let the camera run while all the traffic is run through - so that these lights have - [UNCLEAR - ARE ON THE?] - been printed on the, on the negative. - It's like the camera's been opened for ten seconds or fifteen seconds - So what is this is? - They're cars - they're the lights of cars that are traffic. Here the lights of the car coming forth. Because you see in one of My, two of My photographs they've got things like that travelling, going, shooting off like that - lights - That's rather different type of - That's what I was - that's a different sort of light - That must be with the same kind of a - That's the Auckland bridge, here. I put them it wasn't wide enough.

Since I built it, it wasn't big enough, so I built two sections on either side and the Japanese - they employed Japanese firm to, to

put these extra pieces on the side of the bridge and they called them the nipons flipons. - Beautiful! - This is [UNCLEAR] offices; This is near where we are. - Hmm - This is the [INAUDIBLE] - This is Chinese style - Hmm - Color schemes are beautiful, beautiful! - That's the Bay of Islands. That is the most beautiful part of this country - lush and lovely! - Hmm - This is another famous tourist area - Red Rove, where there are [UNCLEAR] - and bowling mud pools and so on. The volcano, the volcanic is very near to the surface. - Hawk water pool it's called - [UNCLEAR] - That's also in Red Rove near In Japan also you have lots of things like that. Every 28 minutes in a plain city a spout - of thing comes out - every 28 minutes. - [UNCLEAR] saying there like they have - - but the timing is so correct - it's beautiful!

It's quite old? - That's Rotoroa again. - What style it is? - Quda. That King had too many wives - Here - That's his style of building. It was from that period but of course it's much more - mop. - This is the church? - No, I say it's a - It's a residence - it's a place for people to go to a spa, You know, to - Hmm - take the waters and there's a from a distance of quality to these, to these boiling mud-pools - these - Oh, I see - people got to take the waters into. Just swim in the hot waters and swim - See the nature! - Tremendous this is!

All of Rotoroa is like this with every backyard - this is little jets of hot steam - Yeah, where? - In this town of Rotoroa - in this, right in the center of the island - in the middle of the North Island. We're sitting on top of a volcano [UNCLEAR]? Like everybody, they say, that when the spurts of steam stop, then you get worried. - because as long as the steam is coming up, then probably there's a slighter - There's an outlet - it's nothing. - It's like, I think, this, this looks to Me like Japan, you see, - What? - New Zealand same on - altitudes - but it's all, all part of the great circle of geological circle round the Pacific. It goes up through the Andes, up through the Nawadas, up to the [UNCLEAR - SPOKES?] and so on - in California - [UNCLEAR] - [UNCLEAR], then right up through Canada through the Elysium Islands, down through Japan, down through the Philippines, down through New Guinea and round to New Zealand. It's all the same geographical red, big geological [UNCLEAR - BANDUNG?]

right round the Pacific but throughout the tempest of Mother Earth, the heat and the boiling and the boiling lava are quite near to the surface - all the way round there - all - [UNCLEAR] - yeah - This is a colonial hub - Yes, a number of them - Hmm, good. - [UNCLEAR] - Well, what's this printed here? Umm? - Written about [UNCLEAR] in Spain - [LAUGHTER] - Are you sure it was something like that? Because I've seen the coloring there - Spain or Switzerland - Spain That area is called Property Bay. Property Bay because Kelvin Captain Cook arrived here. He couldn't get on-shore to - to kill things for food and some - getting the name Property Bay Makes one down with most, who's most propitious for him so called it Bay of Plenty. [UNCLEAR] - That's a the mountains and - All kinds of views and things - Center of the Island - The variety is too much. - It's very much a pastoral land. There's no iron ore in this country at all.

No iron ore? - No iron, so there's no steel. All steel has to be imported. - Really? - So there's no heavy industry - All, all - Why don't you import from India we're having surplus? They are having a glut. - Steel is in glut there. - Bring together our Prime Minister with - Hmm but they won't go to India, I think. Well, Australia next door, of course, also has a surplus of, of iron ore This is another - this is the next, this is the Capital city of the country - this is Wellington, which is most beautiful city - hub all round. - a lovely - jungle of mountains - once you get outside that, it's round this beautiful harbor.

It's [UNCLEAR] - It's a capital city like Canberra is. They say about it that, "People who were blown into the harbor, never ever would get out of it." It's very windy. - Oh, I see. What's this one? - That's Wellington again. - This is nice. - This part - This is the old cathedral [UNCLEAR] - [UNCLEAR] Mother - [UNCLEAR] scenes are good. Beautiful - There are a number of lakes such are very popular with [UNCLEAR] in the center of the island also. - Hmm - [UNCLEAR] Just like a reflection it is.

This way one reflection, this way another. You see, the photographer is good. - Very good! - This is an area where there's skiing. Very steep - it's snow there, people A lot of, a lot of the literature - this is Christ Church which is a very English city. See, this is it's Cathedral. A lot of stories and legends about living in the mountains, living in the rock areas of New Zealand mastering straight forth basic jobs occupy quite a lot of literature in New Zealand literature. French chairs of fasios - Number of [UNCLEAR] comes up with stones - Umm? Comes up with the stones - the wood which is undermined. - Hillsides with bush are undermined and the bush falls in the sea and is then washed up - [UNCLEAR] - [UNCLEAR] - on the shores - Hmm.

They often become fossilized - very, very hard - [UNCLEAR] - There're lovely, lovely waterfalls. I believe the highest waterfall in the world stands in this - Is it? - [UNCLEAR] - South Island - South Island falls - Same thing - Highest meaning - longest flow of water. - Umm? - The single drop, I think - The biggest drop of water - [UNCLEAR] - This is New Zealand's biggest industry - ram and goat. - Yeah, I know. Quite often, one buys shawls in India made from pure New Zealand merino wool. - Yeah, yes, yes merino wool, merino wool - That's an [UNCLEAR - IMPORT?] Yes, I bought a suit length, this time of that Merino wool, yeah. It's lake Wakatipu which is one of the most famous of the, of the seven lakes.

Now it's very much a tourist area so - has hotels, motels and distractions and amusements for the visitors. - Hmm - Hunh - So this being one of them - this is like build this old farm - it's old - [UNCLEAR] about gold mine [UNCLEAR] - Umm - What about gold? No more available? - Still [UNCLEAR] still dig but it's not as it was before. - It's not a big industry as it was once before. - Hmm - There was a time when New Zealand took a, - was part of the International gold chain - Hmm - You know, the gold from California to - Australia - Yes, yes - to New Zealand. This is part of the Central Taigo where's a lot of fruit firm. This is - Beautiful! I've got a painting like this. - They had to, they crossed company so early they had to put a pox of oil they put pox of oil on the [UNCLEAR - LIGHT THEM?]

to keep the frost away from the blossom - because the first frosts come after the blossom [UNCLEAR] - I see - and then the light can keep them out? - Yeah - the heat is just strong enough to keep the frost away from the blossom. It is [UNCLEAR]. It's round about what uh.. it's timberish It's that the time when in terms like Alexander and so on - is an oily smell in the air - but a little bit lighter when the blossom starts to really appear. It's beautiful! [UNCLEAR]. - The picture of the first rain. - That's called Sand Fly Bay - Sand Fly bay? - Sand fly Bay. - This one is?

Hmm, this area - Sand fly Bay. - The Bay of Sand flies - Lot of pictures like that [UNCLEAR] - It looks like Bhairava to Me. Yeah, it does - see. Lot of those rocks have scone of, what you call, birds - Regular [UNCLEAR] - Is it in the sea - this one? Looks like Bhairava. This is Mount Cook, which is again, another a mega spot for tourists It's one of the highest places where you can really have a comfortable hotel; Really posh hotel way up a mountain. Of course, it's very expensive. - It's called the Southern Alps. - Let the sahaja yogis go there they'll get it cheaply as we managed it everywhere. It's all part of Mount Cook - the area.

Shri Mataji, they've made us another pot of tea. Would You like to have one? - I don't take so much tea [UNCLEAR] - Beautiful horses! - Hmm - They've grown here. There lots of - Yes, yes - You breed them? - New Zealand is quite famous for it's race horses. The Australians come across here regularly for their yearling sales and a lot of the Australian race horses come from New Zealand. So most of the effort in horse-breeding is for racing. - Very nice - one better than the other; One can't believe it's so great. - [UNCLEAR] - Annh, in such a small little place - all the beauty is [UNCLEAR] - There's quite a famous commercial for New Zealand which is [UNCLEAR] time which says, "The couple in a tourist place, in a tourist shop and they say, "All excursion group to Norway and you see shops of fields and so on, now let's go to Spain you see some rolling camps, let's go some," and all the places turn out to be New Zealand.

because New Zealand has a vast variety of country-side - You can see so clearly; See such a variety of things. - So, - Thank you very much [UNCLEAR] - it's like, in Australia, You know, You can travel for 200 miles and the country-side will look very much the same, You know - Boring, yeah - [UNCLEAR] here to come to have - Yes - five miles and the whole country-side changes Like Yangtze river, every five minutes the rocks change there - everything changes, the the trees, the style - everything changes. Five minutes you just go ahead, you'll see something else there - So interesting view the Yangtze river - that's the Tao - Tao - and I've done that travelling, luckily. - Now, this is what Rommel's is, this book is. - Ah! - It's called 'Ascent to the Divine' and this one here, he's tried to prove that whatever is written in the Puranas and all these things, we have the proof of that in the [UNCLEAR - NATIVE?] that's what he's tried to say. So, this one he took it there and this is My suggestion to put this photograph here. He's gone to Himalayas and he taken Kailash and Mansarovar. Kailash is - - See it makes like a four petal thing - Hmm - See - That's the steps - the structure of the land?

Yes, how it is - structured - and all centered on Kailash? - Beg your pardon? - Is that center on Mount Kailash? - Yes. All, is the center is the Mount Kailash. Center is the Mount Kailash where Sadashiva lives, you see, and one side is the Mansarovar, is the

Mansa - See this one; That's the, that's the emblem they have got for long that this is Kailasha - [UNCLEAR] - [UNCLEAR] It's all his scholarship you can see in this what he's done, - done it very well but this test you must see. - That's the most - This is he's done it with the Kundalini - Ahh! [UNCLEAR] how it is, where is Sadashiva, what is it? All these things - he's done it well - Is this a book for publication in the West? - Yeah - It's all sold - Ah!

Stars I don't know, from where he starts reading. This is it. - Beautiful! - Color blue, you see did it in Switzerland. Painting was done in Switzerland. See the women who live here - very innocent. It's different there from here - dancing and all that. You can see yourself; It's very interesting. [UNCLEAR] - What is that name? Man.. - It is Mansarovar - is the one is the Mahata Manasa - is the superego.

Ha! - This is the, you see, Kailasha is the center, then Mansarovar on one side and I told him, told him, there must be another, that's there, the lake, which is actually the ego - is the rakshas taal, they call it. - Ha! - And this one is always very peaceful; The other one is turbulent at the slightest move doing it. - You can see it. - You're talking about the two, the two lakes - Yes - and how the weather can be apparently be similar - Here, the interesting thing, I'll show you, what he's showed it you see, the few things that he's brought forth is, the river Ganges, you see, when it comes - see this thing that; These are their rituals. He dealt with the public there, what sort of people they are and then he dealt with the ... this is how they kill a big It's not a bull, it's a male buffalo with all the bhoots in it and all the public sitting there in the night. He took the picture in the night. So now, he goes on to this climbing and there he saw there. - Now it's further on - that's about the people.

Now, here he's shown Sadashiva, you see - and Nandi and this is Mansarovar and this is Sadashiva. - Ah! - See this is Kailasha. - That's Kailasha. And if you see Kailasha from there it looks like a human-being with Brahma Vishnu in it - you can see it clearly. This is how they went, you see. This is very difficult to go there, so went by that road that is being given. - Every, now this is it, see. - Ah! - This is Sadashiva and this is Brahma and Vishnu here - Ah!

And this is Mansarovar - That's, the hills the shape of the, of the Kailash temple at Ellora Yes, it's just like that - yes, he's shown that also. [UNCLEAR] This is how they sacrifice goats and things in the name of God but he's shown here, see, these things have given the shapes to the temple, you see. They have taken from here. He's tried to show this will also look like temples but these are not man-made. These are not man-made - at Kailash they are like this, so from there they have taken this idea; He's tried to depict it. This is the Rakshas taal. [UNCLEAR] Then, he comes in between with this two, three things, you see, like he's shown here how in the villages is depicted like this - the Kailasha. Now going up, there's one good thing he's shown - the Swayambhu of - see the color schemes - That's like Chinese paintings - Yes, and see this also - is the [UNCLEAR] - It's like the terrace is going up to the Himalayas - And this is the Kailash seen from this angle - these people are seeing that, he's showing. Now, this is a kind of a thing that happens sometimes that is a, this is the Devi's, uh.. Devi's mountain they say. This is the goddess.

Parwati's - What is the Panna? - Parwati's They've got different, different things and this is the valley of flowers; Is all natural in the jungle, they say - valley [UNCLEAR] You see, he's depicted in a way that how you have to go now to river Ganges [UNCLEAR] to river Ganges. See, how people are climbing [UNCLEAR]. See now, now this is Amarnath, Amarnath temple. See, this is the - this is the lady when she sees Amarnath; His photography is very good. Then, this is what they do for the dead. People who are dead, they give them food and this and that - that is what, is a ritual. Now, this is where they reach. See the [UNCLEAR] this is the place and this. It's so cold, so cold and this fellow is sitting without any clothes there.

And here it is where the guru Gita was taught to Parwati - this is the place, is here. Ah, this is where He says, "I would play the game - and I would teach You the things that you have taught Me." - Yeah, this is it. this is the place. Now, this is most wonderful is that, this Ganesha is made automatically, spontaneously. for a very short time. It lives for about three or four days. It has tremendous vibrations and that is [UNCLEAR] See how [UNCLEAR] - It's ice, is it? - It's ice. It's - comes down from one little hole there.

And this is made - only for two three days it stays, this Ganesha. And this is the famous Amarnath thing which is made on a particular day is completed. That's the Purnima Shivratri - that day it is complete. It, then it dissolves again. Then again it starts building up - then again it builds up to Shivratri day. Here he has shown, how the Pandavas, when they were in exile, they went

and worshiped Shiva instance - just a pilgrimage. He's done lot of work, no doubt. Then, now he's talking about the River Ganges - how the River Ganges has come and what, how it has come down He's taken a very - he's describing here, see, the River Ganges is flowing through this. Same way he will show there how it flows down. You see, this is Bhagirath, who prayed for Her coming, so he's praying here, in the, in the mythology.

And this is what seen, so he says this is the churning of the ocean which took place and Shiva is sitting there. The two oceans are, part of the oceans are there - one on this side, one on the other side. This is Mansarovar and this is the thing with which it was churned; See here they have shown the churning. - Ah, yeah. - See, this is - This is Krishna - This is Krishna, of course, Krishna was the one who did it but on top of him is, see, this one And all this came out of His - Ashwathama, this is Airawat; Fourteen things came out of it. Now, this is River Ganges he's tried to show, how the River Ganges comes into the [UNCLEAR - THING?] and see this man sitting there and worshiping. Now, it's said, the Airawata, the one the elephant that came out, bring out the [UNCLEAR] to pierce here through the mountain and this is the piercing point; But I don't know how Rommel has taken this because it is a very precarious point from there the river flows. Then, it's the same Ganges river is shown flowing down - this is another one This has references that side, then he goes down, how the river came in and how they worship, you see, all this is the River Ganges. Just see, the depiction is - mountains are shown this way - He's tried to - It's very, the parts of New Zealand are very, very similar - Yes, very similar, yes.

Now see, this is the Banaras - I think, this is Haridwar [UNCLEAR] like this. I mean, what he's tried to show, that whatever is described about the river, is absolutely so. this you can see the things thereas happening. Also, in the paintings how the river is described and this is again the Ganges again flowing; So all this he's described in the book what it is and his theory about it. - He's described his theory that is always [UNCLEAR] - Hmm, lovely book. - Shri Mother, would You like tea [UNCLEAR] dinner? - What is it? - Plain or fish? - Anything, I mean.. - [UNCLEAR] - Whatever you have. - Plain fish - Would You prefer fish?

Whatever you have. - I mean, fish you have or? - Fish and lamb. - Oh, I'll have lamb because I had fish - What, have you cooked it or not? - No, no I'm just going to. - Better cook fish then fish will be faster, alright. - Oh, it is quite - Is it? Alright, then put lamb - whatever suits you. - Would You like sour, a little sour - Yes, I'll have - [UNCLEAR CONVERSATION] - Put it [UNCLEAR] Anything is alright, you see, I don't understand much about food. I know how to cook But the theory is very great in there, the theory - the way he's worked it out.

The book's name is, 'Ascent to the Divine' and he's worked out through Kundalini also. This is relating everything through the Himalayas to progress for the Divine to the nature of Divinity - Kailash has been the center of that particular world and with the, with the ego and the superego, these two lakes on either side one... There're two lakes. One is called as the Mansarovar is the superego and the another is the ego is the called as, what you call that, Rakshas Taal. Rakshas Tall, which gets into turbulence. You mentioned in, in India, Shri Mataji, about various woods, asking about what would make [UNCLEAR]. - huh. - I collected a few pieces of wood, of New Zealand wood, see here - that is, that one is called Toteara - What is it? - Toteara - To-ta - Toteara. T-O-T-E-A-R-A Toteara - Toteara It's a very light wood, Toteara, isn't it?

Beautiful grains, though but very light, I feel. Hmm - So, that's Kaori - hunh? - That's Kaori - Kaori, I see. - That's what is the most popular wood in New Zealand for. - But you cannot make furniture out of it - Yes, furniture is made out of Kaori - Really! - And doors and things - Yes and plates of various soup - - that's an AUM - Oh, that's beautiful! [UNCLEAR] is this but is this a strong wood to [UNCLEAR]? It's quite a, yes, it's quite a resilient wood, it's quite a - Is it Brazilian? - No, it's a, it's a resilient wood. It needs a lot of working.

It's hard wood to work. - O, resilient. - You have to work very hard with it, is it? - There's another one which is even more so - You have to clean it much more, is it? - Yes, it has to be, it's, it's, it's - It's like Rosewood. You have to work hard to get - You can't work, you can't go ahead because it breaks off. - You have to be careful and [UNCLEAR] continue it - Breaks up fast - Hmm, this is a, this is a very, very difficult wood to work. - but it's, there's some of it which is even more [UNCLEAR], it's called [UNCLEAR] - Is it? [UNCLEAR] It's a, it has a very rich red flower and and it's known as the New Zealand Christmas tree because at Christmas time it comes out of these bright - beautiful red flower. - What greens annh?

What a beauty! - But that's a very, very difficult wood to work - But it's also oily - Would be good wood - this will be good like something nearer Rosewood, not so much but - That's, that's Remo - What's that? - That's Remo - Remo That's quite a popular wood for making plates and so on [UNCLEAR] - But what do they use for furniture here? This would be [UNCLEAR] - Kaori mostly [UNCLEAR], Remo - yes - [UNCLEAR] This would be - Tables and chairs - Pine - Yes the - Pine? - Pine - Is it strong? Is it? - It's very hard wood [UNCLEAR] strong - In India Pine is no good - there are a number, there are a number of Pines grown here - different sorts of Pines. Some are used for buildings, some are used for - furniture making, some are treated, some are specially treated - What's this one? - It's what? Fur - Fur Very nice!

This is the wood they have, all kinds - haven't seen one like this before, haven't seen. - That's, that's, that's - What do you call this? - [UNCLEAR - AHUTAKAWA?] - Ahuto - Ahutakawa - Kawa - It's all one word - Ahutakawa - Ahutakawa It's a very distinctive - I mean, at Christmas time, if You looked around here - stood outside and looked around, You'd see the Ahutakawa's in all directions. - Is it? - with these bright red flowers and when they fall, they fall like red needles - So nice - [UNCLEAR - THEMSELVES?] washed or red needles on the pavement - Like bottle-brush are they? Like bottle brush? - A little like that - yeah, needly, a needly flower - [UNCLEAR] pick You one - Hmm - and in case, it's going to be our Puja - [UNCLEAR] - Oh, that's also [UNCLEAR] - We'll see now what's the situation is like. Beautiful, it's very nicely done.

Yes, that's the same one? No, this is another wood, I think. - That's [UNCLEAR] - Same as that. This is alright for furniture, I think. - Hmm. - This would be. So they make here some furniture out of this wood, do they? - The, the - Very strong - There was a quick desire for furniture like Kaori and [UNCLEAR - REMO?] and so on - You'd to have a table and chairs made out of - Kaori, hmm - expensive tree - Hmm - Very good collection. You put them up somewhere you're able to see - it's nice.

Mother, there's, there's If you see them as a collection, then you see the beauty of these. - Yeah. We bought those since You are interested in eventual about making, making what ones were good for making plates are of, in India, so we wondered whether those - any of those woods You might like and we could - make plates - have plates made for You if You would like them - Plates So the thing is, plates if you make, then we eat anything in it, it can be spoilt because wood doesn't take water [UNCLEAR] - What they do here is, they - Lacquer it - In the country there's also a wax that they, that they use for sealing the wood. What is the best for doing anything here is the handles, the door handles of wood? Handles is very important. What I've seen that now, you see, we have taken to these other metals and all that - after some time these handles become very, very smooth so much so that the can't open them; You see, you go on pushing sometimes you get locked with them but if you have these handles with little working of brass or something on top they will look very nice, I think; Better for making handles than anything like that. For these handles for the say, this one for the knives and things, you see - artistic. To do something artistic work with them but if you start using them for plates they may be spoilt but in India we use lot of it for salads and for dahi. They make dahi, actually in the villages they make dahi only in the wooden - What is dahi? - Dahi is yogurt.

Annh, make it in wood? - Hmm - is the best, they say. - In this you try some dahi - is the best. - It keeps the heat, isn't it? - Very good. Apart from that, dahi can, you see, metal can be little bit absorbed in the yogurt but this is absolutely is, doesn't absorb any acid It's very good, so in India mostly they use for dahi - yogurt. Dahibada, dahi - anything they make out of dahi, they make it - That one is a very knotty wood, it's very twisted - Annh? - twisted, knotty that - That one is - that's why it's so difficult to - unnh, knotted one, unnh but anyone - this one can be used also - - India we have big, big, things like that, you see, made for this and then we also use it for so many things we use wooden things - like for, you know, when we make chappatis we have to knead aata - for that also we use the same thing - the wooden - Yes, I mean, in the villages even now they use it. - but cities have become so much plastic and stainless steel and all. I should tell you, we went to the shop, you see, to buy some things and there the most expensive things were made of plastic next to that was glass - really, and third was the moulded glass and the cheapest was the hand cut glass from Bohemia [LAUGHTER][UNCLEAR] - Topsy turvy - Really, it's so topsy turvy in one shop it was and people were buying all expensive things like glass and this and I bought this Bohemian glass.

I said, "This is cut glass. One piece is so expensive in London. Here why is it the the other way round people are there," - They are like Indians, I think. Like Indians would buy polyester than cotton sort of thing. So, they would buy plastic; Plastics are the most expensive some thing like this plastic was more expensive than the wood itself. [UNCLEAR] Warren didn't understand what was

the thing going on. There were two other sahaja yogis. They started looking at it. I said, "What is this - plastic so very expensive and hand-cut Bohemian glass is the cheapest?" What's happening to people?

Absolutely, I don't know, what's happening to them?" Haan, the best part was the cheapest were the silver-plated - that was the best part - 40% less. - Cheapest was the silver-plated, pure silver-plated. - Was this related just to the market? I mean, it wasn't sort of the thing that people pay. - this is the sort of money - This is something, I can't understand the mentality what's happening to them - It's like nylon saris. - It's nylon saris, something like that, same style but I mean, you are developed country, we are developing, so we are stupid. I can't understand why should you be that stupid as to have [UNCLEAR]! Best was the Bohemian glass. Then I said, "This is just ordinary glass - is more expensive than Bohemian hand-cut; It is really to be seen, I mean, you can't believe it such a thing happening.

And then, of all the things silver-plated means there's silver plated - such beautiful designs are 40% less. Just we couldn't understand. Now, the things would be like this one day will be the price of plastic is more than something made of gold. If you move in this direction, what is going to happen. Absurd, really absurd! There is a link presumably, Shri Mataji, between - knowing what is valuable and what is appropriate and what is auspicious. - Hmm Innate value - people know it's innate value. Now of course, the plastic is nice we wash it, put it what you like - I mean, it's nice you can throw it where you like, it's very practical, this, that, it has a practical value but still, compared to Bohemian glass, I mean, to buy plastic at an expensive price - more expensive - this I could not understand. - I just could not understand that. - It is so, it's mass produced so - So many [UNCLEAR] - but that should be cheaper?

If it is mass produced, it should be cheaper; It's the other way round. Bohemian glass, can you imagine, Bohemian tumblers? I mean, first I saw, then again I couldn't believe. - I called Warren, I said, "See, is it true?" - "Yes Mother, it is so." - So I don't know, where is Australia now, where is it going? Is it developed or developing or - Going backwards And on the other round in the exhibition they were wearing funny dresses like the cave-girls. I think, it's all conditioning of the mind. It's conditioning through the advertisement, this, that. The people know things in their mind something and then they see it, they want to buy that; It is more conditioning - they don't have their own personality now.

No perspective of their own to see things. They, whatever is told to them morning till evening see, just blasted into their heads everyday they see in the television this, that, so that's it; That must be the reason. - Things that were important here, have a special value. - No, it was, that's what I am telling - [UNCLEAR] see there, they think to be thought of better - All imported thing? That's everywhere but the Bohemian I'm saying, Bohemian glass was the cheapest of all. - with hand cut, you know. I was so surprised - I think, they would be very expensive here. - - Here? - The Bohemian glass will be very expensive here. - Here, so then New Zealanders are alright, then.

[LAUGHTER] I just couldn't understand it. Perhaps, you see, what I judged must be this way. That it's a Bohemian glass, then you have to be careful about it you have to keep it in the cupboard most of the time to see it and you don't use it much, may be that it will break but it is cheaper than plastic then what's the harm. German and Bohemian hand cut things they had, German, of course, was not so good. but Bohemian, I was surprised - so beautifully done. And the silver, the silver-plating was five years guarantee - such good and the cheapest of that was stainless steel - it was five times more expensive. Ask Warren. "Warren, just tell them about the shop where the stainless steel was five times more than the silver - wasn't it?" We were get it through all this. It was Edmund's of all things.

You know Edmund's chain of stores in Australia and well, we were just going through everything. We found all this beautiful silver and then we started pricing the other things and finally we got worked away through the various metals and we got to this stainless steel and stainless steel was about three times the price. But it's the other way around with glass too. Did Mother tell you? Bohemia Bohemian glass This hand-cut crystal was cheaper than [UNCLEAR] No, and the glass, ordinary glass was even more expensive than the pressed one

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The Reality Has To Work Within Ourselves

Public Program

Pioneer Women's Hall, Auckland (New Zealand)

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I bow to all the seekers of truth. This is for the first time I've come to New Zealand because there were some people who came down to India and got their self-realization, who said there are many seekers on this island and that I should visit this place.

I find there are many seekers, no doubt, but many are misguided, some are embedded in the conditioning of different religions, but some are still very much dissatisfied. I want to know what is the truth.

Now if you read any scripture, even Bible if you read, you will find out that Christ has said, "that you are to be born again". So people give them a certificate, we are born again. You cannot be self-opinionated. You cannot certify yourself that we are born again. It cannot be. If you are born again, then you must have certain powers. Supposing I say, I am the Prime Minister, then I have some powers. In the same way, if you are born again, then there has to be a complete transformation. And this kind of blind understanding, that if you brand yourself as something, you become different, is very outward like changing the clothes. Like some people think, that if they dance, scream and jump they will become heavenly something. If they take out their clothes they will become heavenly. It's Absurd. I cannot understand, what is happening to the brains of the modern people? That they should have sharp intelligence, pure intelligence to see, that outward change cannot bring in the inward change. We have to have a transformation of people. Unless until we transform human beings, we are not going to survive. This is the condition today. We are living in the age of complete shock and we are precariously placed, very precariously placed, which we are not aware of, that if we do not take to this self-realization, there is all possibility, that we may not be able to exist longer.

Now the self-realization part is very simple to understand. If you know that we have evolved from amoeba to this stage as human beings. We do not know why? But we have evolved through some internal force within us, that has worked it out, that we have human beings and if we have to become something more, the same internal force is going to do the job. We did not do anything about it.

That's why we say it is spontaneous, Sahaj. Sah means 'with', J means 'born'. It is born with you, the right to be the spirit is born with you, which you must have because you are a human being and you have to rise higher, higher into the state of a spirit. This is said by everyone. As Christ has said to Nicodemus, that you have to become the spirit and you have to be born again. So he asked, 'Does that mean I have to enter into the womb of my mother again?' He said No. whatever is born of the flesh is the flesh. So clearly, I mean he said it very clearly, you are to be born of the Holy Ghost. And the Holy Ghost is reflected in you as KUNDALINI. Of course in these four years of his time when he was with people, how much could he tell?

You'll be amazed, I was in London, for first four years I was struggling with seven hippies and I just didn't know whether I'll be able to give them realization in these four years. They were so difficult, very difficult people. They had good brains but no wisdom at all. Somehow or other it worked out. Now they are very good Sahaj yogis. They are very good Sahaj yogis and they are the foundations, I should say, in England for Sahaj yoga. Whatever it is, so in four years what could Christ, whatever possible, he spoke, he said, he prepared the grounds but the way Christians have gone are absolutely wrong ways. They are following Paul and not Christ. Now the challenge has come before you whether you accept Christ as a divine personality or Paul because Paul never accepted him as a divine personality. He never wanted him to be a divine personality. Paul was not a Christian by any chance, because he never knew Christ. I don't know how he was in the Bible. When I first saw the Bible, I was quite amazed why

this Mr. Paul is there. But it's not me only who is saying that Blake has said it and if you have read Khalil Jibran, he has written a complete chapter against him saying that, 'I can't understand this strange man Paul.'

Now the trouble is, now we are at a precipice of understanding, that Paul has put everything in jeopardy because he was born again as Augustin and he has solidified and frozen all that was Christianity. It's not true Christianity, that way of following. If it was, we would have been transformed, people. But you see Christian nations, how they have dominated other countries, how they have killed so many people. In this country how many people were killed by Christians themselves? In my country itself, how many people were killed by people who called themselves Christians, came there and killed them one after another. How can they be Christians? If they call, even Hitler called himself a Christian, you'll be surprised, how can they be Christians? The disciples of Christ, who gave his life, not only that, on his cross he forgave all those who crucified him. That emblem, that symbol of such forgiveness, how could be represented by this kind of Christians that we see around? And today what we find, there are thousand and one churches, they are all fighting among themselves. When I was born, I was born in a Christian family, as you know very well and I was amazed the way Christianity was pleased especially with the Protestants. I was even more amazed because it was so sophisticated, everything became so sophisticated, their fanaticism was so sophisticated, that I said they will never be able to break this web and it's true in India still I would say because the Christians are so stupid in India, that they believe that Christ was born in England, even now. They were poor people, uneducated simple people from villages were collected and they put some sort of meat or beef in water and said 'now you are all spoilt, you have all become Christians.' So they are so simple they believe that he was an Englishman and he was a 'saheb' you see as we call an Englishman, and that is what is Christ, even now, even now they believe like that. Such simple people were befooled by conversion and all those things, but you don't find anything good coming out of them except that we have a number of Christians here and a number of Christians there. Big big buildings what is the use? Where is Christianity? I don't find Christianity anywhere as it is about the fake gurus, as you will listen to my conversation with the interviewers, who took me for about one and a half hours today and they will tell you what I have to say about these fake gurus.

You must know, that it should happen in your evolutionary process that you have evolved to be a human being and you have to be a superhuman being. Look at Christ. We called him as a superhuman being. He could not be tempted by anything. He could not do anything wrong. He was so powerful. He was so compassionate. He had powers to emit such compassion, that people got cured with him. Anywhere near him, people are not. They say that there is a Holy Ghost coming from somewhere. They behave as if they are possessed, people. They are absolutely possessed. There is no transformation. They do all kinds of wrong things. They commit suicides, run away from life. They are not to be called Christians by any chance. In the same way, I would say there are so many fake gurus in this country, so many of them. They have come here just to make money, nothing else. Some of them have come directly from jail. I think your government should find out their bonafide. They will be surprised, that there might be some of them, coming from jails, wearing some dresses and trying to preach to you. It is impossible to understand, how you people have taken to all these false things so easily. You are also very intelligent but is it mechanical intelligence, that you cannot see the reality? The reality has to work within ourselves. It has to transform ourselves. It has to give us special powers because we have those powers within us. We have those powers. They are within us. They are being told by everyone. All the scriptures are saying.

Moreover, somebody starts saying, that this is the way. You can fly in the air. Now you start flying in the air. Why do you want to fly in the air? It's absurd. They pay six thousand pounds to fly in the air. This is absurd to pay, that much you can just do it without paying so much money, by aeroplanes. You can fly. But people are on the, what we call as the Rajsik people. Rajsik people are the people, who are right-sided. They are guided by their ego.' I like it'. If you like it then it's alright but the 'I' does not know, cannot discriminate and falls a trap to all such nonsensical ideas.

You must know, that whosoever talking to you, should traditionally talk about religion. He should integrate all religions. He should integrate all the incarnations, all the saints who have come on this Earth. All the truth of the world should be brought, like Tao should be there, Zen should be there, there should be Christ, there should be Mohammad and there should be Krishna and Rama. All of them are relations of each other. Christ has said clearly, 'Those who are not against me are with me.' Who are those? And what about what Christ had promised to John? John says, that you have to get a Comforter. What about that? Nobody is looking forward to that. All kinds of mythical organizations we have started in the name of God and why to blame God

for anything when you believe in something that is so mythical. It must happen within yourself. The transformation must take within you not of the flesh, but of the Holy Ghost is being said and that's what sometimes surprises me.

Throughout they ask me, 'How is it you expanded your Christianity? I was shocked. I was shocked.. Not only but my father who was a very learned man and of Sanskrit and all other scriptures and also of Hebrew. He translated Kuran-e-Sharif into Hindi. He knew fourteen languages, a very learned man. He told me, 'I don't understand, how to make these Christians understand Christ. They will never understand him because if they want to learn through Paul,

they will never understand' and that's what today is the position, as you know that we are between two ends. Whether to go to Paul's depiction or that of CHRIST.

Miracles of God are true. He is miraculous that's why he is God. He creates miracles. If you want to deny because you are a human being, then you do not know what God can do. God is capable of doing any miracle, that he wants to do. It can create any miracle. It can do whatever it likes. It won't, of course, create diamonds for you or bring some ashes from somewhere, but it will create a miracle, that will help you, support you, give you faith in the reality of God. But this kind of blind understanding of religion, of reading about it, understanding a science out of it, how will you know? God doesn't know how to read. He never went into any universities. Christ never went to any University. The knowledge that is true knowledge is within yourself. Unless until you get your enlightenment, you cannot understand what knowledge is.

Even in the Sanskrit language, we have a book called Vedas means Vid. Vid means the one that is known through your Central Nervous System on your nerves is the Vid. Then as Buddha has called it is Bodha. Bodha means the one that you know again on Central Nervous System. But what about the Buddhist? What about the Zen? Zen people also, I was surprised, I went and saw one Zen guru, who was now the Archbishop of Zen. He was very sick, so they called me to cure him. And he was not a realized soul. So I said how are you a Zen guru? You are not a realized soul and Zen realized soul is called as Kashyapas. So he said, we had only twenty-six Kashyapas so far up to the tenth century from six century and we don't have any God. So I said, then what are you doing here? He said I'm doing my job. The same thing I have heard myself on television, a horrible thing said by Archbishop of Canterbury. They asked Archbishop, that was Robin Dey if you know him, he is quite a heavy person. Robin Dey asked him, Sir, what is Holy Ghost? He says I m agnostic. He says I m agnostic .. So he asked, then what are you doing here? He says I am doing my job. So Robin Dey says, I am also doing my job. That's what exactly what happened. Many have seen this. So this is what it is. Not to know is alright but to believe into something that you do not.

We must expand ourselves to see, where is Christ in other scriptures. What is he doing there? When the missionaries came to India, they never knew what Christ was. You see the image of Christ was somebody, who was coming with a pistol. Indians did not understand who was Christ and Christ is very well described in Devi Mahatmyam as Maha Vishnu. He is described so clearly. Everything that he will be doing. That he is the 'Adhara', he is the support of the universe is all described there. But who will read that? We cannot read. We have blinkers here of Mr Paul. We cannot read it. But why read Paul also? Who was he? After all, why is he there? I would like to ask any Christian, who thinks the Bible is perfect. How was he there and why did he put his name and his own writings because he had never seen Christ? He had nothing to do with Christ. He was not a realized soul. You can see when you read him. You are amazed, he is going round and round the bush, and he is just trying to organize it.

So now we come down to reality, that before we fail Christ before we fail Christianity, let us understand that we have to get our self-realization, the self-actualization as Jung has called it.

Jung has called it and we have to see that it happens within ourselves. Now, because it happens, one should not doubt it. Its surprising people say then why are you doing Mother all this? Then why don't you do this? It's nice if you can do it. It's a nice thing because I am a very happily married woman and I have got very sweet children and grandchildren. But the thing is the job is mine. I have to do it. What can I do about it? So why ask such a question why not have it? And once you'll have it, you'll be surprised what you are. You have no idea, you are not aware, as to how tremendous you are.

This instrument is within you already to be enlightened. It's all there, but because of our ego, you don't want to accept it. You just

want to deny your self-realization. Just imagine, because you think, that why should I take it? It is your own right, you better take it. It's your own property that you have. It's within yourself, which you must get, you must get and this is what you cannot pay for. That's one thing hits at every root. You cannot pay for God's work. Anybody who takes money from you for God's work, you must know is not true. It's not a job. It's not a job.. It is sprouting of the seed, a living process of the living God. That if you have to give some money to this Mother Earth will she understand, that you sprout the seeds? She does it, that's her nature. What are you to give to that mother Earth, that she gives you all this? What can we give to her? Can we transform this one flower into fruit?

If some tree is dead, we make a platform, we think we have done a great job. It's dead from the dead. What else have we done? And the dead sits on our head also. We are used to the dead. Like we are used to a chair, we cannot sit on the ground. The chair sits on our head. We have to carry a chair all along with us wherever we go, otherwise, we cannot sit on the ground. Because the dead are sitting on us. That's what the matter is doing to us. But if you understand, that you have to become the spirit and the spirit is the living process. It has to work out in the same way as a seed sprout.

You cannot explain how a seed sprouts, but we can explain how the Kundalini rises. But how I work it out, is not possible to tell you. Neither you will be able to tell, though you will give realization to so many. For example, Dr. Warren Reeves was a very difficult case, to begin with, I must say. And, but he was alright and when he got his realization, he worked very hard. He has got thousands of people realized in Australia thousands, not only that, but they are very good Sahaj yogis. Because in Australia, I think has a special place. Especially your New Zealand has another very special place in the, in the Primordial Being.

Australia as I call it is the Mooladhara this one, and this side is New Zealand, which is auspiciousness. auspiciousness.. You stand for auspiciousness. Imagine. What a responsibility you have to be auspicious. Through you, auspiciousness is going to flow in the whole world. That's why I am here in this country. How am I to tell? How am I to explain, why I am here? You have to rise a little bit to that level to understand, why I am with you. It is the need of the hour. The whole humanity is on the verge of sinking down, but Reality people don't want. They want something unreal to stick on to that.

They told me there is an Anand Marg still here. The owner of that, the person who started this is dying in Calcutta. His wife and son came to me, got realization. They are my disciples and this fellow is still prospering teaching them violence. They killed twenty-eight people and the police were after him. They put him in jail. So there people started killing people all around. So they had to release him and he is out but under arrest. This is the situation. And thousands and thousands of Australians and New Zealanders were his disciples. Can you believe it. What charms you is something that is fake. Why? What is the reason? I cannot understand it. Only thing I can say, that they look more normal to you, perhaps because they know how to befool. They know how to tell things. But here you have to become. It's the question of becoming. It is not just by saying, that you get your realization, it will stop. No. You have to become and becoming is actualizing on your Central Nervous System.

You are all capable of it. You are all wonderful people. You are all seekers of ages. You are not seeking God today, you have been seeking it for ages & ages & ages. And today the time has come because modern times are the times when this has to happen.

I hope today in this Introductory lecture, I have been able to put it forward before you, that it is important, that you must think, that you must get your realization. It's your own. You cannot pay for it. There is no effort. Effortlessly you get it but then once it is sprouted out, you have to look after it. And you have to nurture it and know how to raise your Kundalini. How to keep it there, because there are problems on your chakras. There are obstructions, maybe with my force, it may just rise up, I know but then it may come down. So you have to look after this mother, who is your individual mother. Everyone has an individual mother and this mother is to be looked after because when she is up she has obstructions.

I have seen some people having a mother, who is just wounded. She is in a terrible mess. She doesn't know how to rise. She comes up to a point, again limply she falls down. Doesn't matter. You have to support and you have to look after her and I am sure all of you can become, every individual can become a great guru in New Zealand.

May God bless you all. It's a short lecture today because I would like to have some questions from you, but the questions should be relevant and sensible. There is no need to be aggressive. If you don't want your realization, you can go away. I cannot force on

you. If you don't want it, nobody can force you. It's your freedom. You have to get your ultimate freedom, for which I must respect your freedom, that you have to choose. If you want, you have your realization, well n good. If you don't want to have your realization you need not have, but you can ask me questions relevant with the subject. I'll be very happy to answer them.

The lady who came to interview me, she asked me, what is the response of the people? I said, depends on the person, not on me. It is a very good response in Australia. I don't know about New Zealand, I have to see. But I think it's a good response to have so many people here who are seekers, who are seeking truth and are willing to get to their realization into that state. Another thing she said was, that people are frightened of getting a transformation. I said they are not frightened of any kind of change. For example, these punks are painting their head. You know, by doing that what happens? You get blindness. I have got three cases in London, those who have become blind. Their eyes are blind. These dyes are very dangerous for the eyes. They spoil the optic lobe, I have seen. But they don't mind doing all those things. They are doing all kinds of things. Going into drugs, going into alcoholism. Going into all kinds of gurus without finding out what's the result. What are the disciples have got? What are the people who have gone to them, have got? But they just jump on to it and when they suffer, they come to me.

So I have to just tell you, that there is nothing to be frightened of. This is your mother. She takes all the burden. Your mother gave you birth, your physical mother. She took all the labour pains, she didn't give you any trouble. In the same way, this mother looks after you and you better ascend. It takes hardly a second, hardly a second, split of a second really. One great saint in India was asked, how much time does it take to get self-realization? He used the word in Sanskrit 'Tatshan'. That moment. That moment.. It's true. But for whom? For simple, very simple people, who are not so complicated.

We have bad health, we have been to other people. We have spoilt our chakras, we have done some harm to ourselves, then it takes little time. But not much. May God bless you. Have complete confidence in yourselves, that you are that, that you are the spirit and you have to just become that. May God bless you.

Question: She is very much aware of the self-realization is being possible, but do you have to put your hands on top of the head?

Shri Mataji: No. No. Nothing. I won't touch you. You see it's a, it's a headache to me, to touch somebody, I tell you. Sometimes such heat comes out of their head. No, not at all. I'll not touch you at all. I don't want to touch you. I don't want to touch anybody. It's the other way round. People want to touch me. I don't want to touch you at all. No, no, no, no. The other day, you'll be surprised, a lady came and touched my feet suddenly. In India, they try very hard and I just said, who was that suffering from cancer? And there was a lady, but she told me, that she got cured by touching me. I said, but still, you should have told me. Should have told me. Taken my permission. You shouldn't do like that. Could be, you could have been hit by me, my walking or something, and she is cured. So it's better that you don't touch me. I'll be very happy. Thankful to you. There is no need. Do we touch the sun?

Just a minute. There is a lady.

Question: What help can meditation be in the process? She has been participating in what is called a Self-transformation course in meditation.

Shri Mataji: I don't want to frighten you much my lady, but we shouldn't do all these things. You see it's not proper, because supposing I don't know anything, and I try to do something on my own. It's not proper. I spoil it. You see the telephone if it is not connected and you are trying to telephone, then the telephone gets spoilt. It's like that. But doesn't matter. We'll work it out, but sometimes I find, it becomes rather difficult if you have done anything like that because you do not know anything about the Chakras. And now please there is some gentleman asking. What that? What's he saying?

Question: I was explaining how the Agnya chakra, the ego can constrict the rising of the Kundalini. He was asking what about the superego? It's the same.

Shri Mataji: Yes both. But you see the ego and superego, some people who are left-sided, their superego actually invades the ego

like this and they are the people, who are like people who take to extremes and are massive type. They are the ones, who take a lot of burden upon themselves and become very unhappy and miserable, all that kind, conditioned people and the ego sometimes can press it down. Now because of this kind of movement of ego also, the Kundalini cannot rise. If it is in the centres properly balanced, if you have a balanced temperament, then only Kundalini rises. That is why it is important to have the balance in this portion (showing the subtle system chart) this is shown as green. It's the balance, that all the great Prophets told us, to have balance. The balance comes by ten valencies we have, which are actually expressed as Ten Commandments. And these are in every scripture are described as Ten and these ten must be balanced. If they are balanced, if you have not gone to extremes, then the ego and superego both of them are balanced. But if any one of them is in imbalance, we have to bring it to the balance and then raise the Kundalini.

Yogi: Then they both get sucked in, as a result of rising of Kundalini, passing that point they become progressively egoless.

Shri Mataji: It may become a vicious circle there sometimes because you see this Agnya is very constricted. This is the gate. It's a very constricted place and to pass through that, it has to have a wider, wider area. But it can get by too much pressure of ego or superego maybe, but with one rising it may not be sucking in. But it's all right. I'll tell you how to do it.

Question: inaudible

Shri Mataji: Good. As soon as I came here, I enquired about them, you'll be surprised. I said who were the originals, what did they call it and everything? I just wanted to know about all of them, because it's very important. You see and also I think they were killed, the way they were killed, they are hovering around. They are to be released. You see they should forgive. They must forgive now. Whatever has happened has happened. They can take their birth and get their realization. Why bother about the past? Forgot it. We must forgive everyone. That's important.

Yogi: He is now talking about peace and while talking about this he is supporting Yogananda and other masters on their path of self-realization.

Shri Mataji: Nothing. I don't think much of Yogananda now, because reading his book, of course, you don't know anything about self-realization, what he talks about. But when I went there, I found, I was surprised some people had their tongues wagging like that. I said, 'what's the matter with you? Why your tongues are wagging?' They said, he told us to do 'Khechari'. I said, Khechari for what? He said this is raj yoga, kriya yoga. Sahaj Yoga is 'akriya' no Kriya. Now Khechari is a thing that happens to you when Kundalini rises. What happens when Kundalini comes up to Vishuddhi Chakra, the tongue is a little bit pulled at the back which you don't feel anything. I mean it just happens automatically, because it's such a split of a second, that you don't feel anything. Like when your car starts, it starts moving the wheels and everything spontaneously automatically as a result of that happening. But if you start moving your wheel will you make the car start? It's the other way around. You see it's all absurd. Because to cut somebody's tongue like that, they cannot talk. Like dogs, they are moving about. It's so cruel I think. It's very cruel. They don't know anything about self-realization. You mean to say, people who will get realization, will be having their tongues like that? What are they going to tell people? What are they going to give others? All these people are really, I don't understand.

And I met the grandson of this Baba Lahiri, who came to me. I must tell you about him. He is a very interesting person. He came to me and he said, Mother. I was first because I was the grandson of Baba Lahiri, I learnt kriya yoga. I did everything that was possible in kriya yoga. Then I met, who was the other fellow? (Shri Mataji is asking the yogis) The one who talks too much. He is very old now. Bala's guru? They are all in Switzerland or America, nicely settled down, What's that? With all their money. What's the name? Na na na na na. This is another one. Who talks too much. He says there is no real. Krishnamurti. Now this Krishnamurti. He joined this Krishnamurti. He went to Krishnamurti. It's very interesting. And then he said I started talking like Krishnamurti and so Krishnamurti sent me round to talk like him. And then suddenly realized what's happening to me? I have not got self-realization. Because he is an Indian he knows what self-realization is you see. So he came to me. He said, Mother. Now can you transform me? It really took one full year for me. My hands were broken you see to break his Krishnamurti and to break his Yogananda stuff. Thank God he had no wagging tongue. What will I do with people with wagging tongues? Tell me? It's absurd. You see it's nice to read these books but there is nothing in it.

Now there is another one that started, which is very very, be careful about it. That's called as Shambala. That I met in Spain and these people are the Spanish people themselves, are organizing this Shambala business. Taking a lot of money and they were going to Shambala. I said, where is this? They said, Gobi Desert. I said, for what? For Nirvana. I said as it is, if you walk one mile in that Gobi Desert, you will be finished. But that's the best way and I am sure they must have been finished there and these people must have pocketed all the money. And they were (not clear) doesn't matter. We are going for our Nirvana. How can you go to any place and get Nirvana? It is within yourself. Everybody has said it is within yourself. It has to happen within.

Question: Inaudible

Shri Mataji: By what? What is he talking about? Seeker: Do you want me to speak louder? Shri Mataji: Yes I just, now tell me. You see because vibrations have to be alright for me to hear that's why I am asking you? and what is he saying? Did you follow? No. No. Alright. Let us talk after realization. Sit down. Let's see if it works out. Sit down. We'll talk about it later on. You have been to so many people, did you talk to them? Then it's alright. You better sit down. Sit down. It's alright because what I am saying, we are going to waste our time in all these people. You see, those who have been to universities, to the libraries, to the gurus this that, just leave them behind there. You better get your self here. Everybody else is in the brain, where is yourself? Even I would say, keep all the scriptures out. Now you be as human beings here, get your realization. That's the main point. As a mother I would say, get your realization. Nothing is more important to my children. That's the most important thing you have to have is your self-realization. All these things are of no avail, of no use. I am telling you the Truth. It's you who is important. It is yourself which is important. Your realization which is important. Nothing else. All this is blah. blah. blah. Believe me. Even whatever I have said and talked, forget it. Because then you will feel guilty. I don't want you to feel guilty about it at all. Know that you are the temple of God. Know that there is light within you. I don't want you to feel any way diffident, whatever I have said. Just don't feel because you might have been to some of these, you must have gone to some of these. Forget it. You must know, that God is the ocean of forgiveness. Is the ocean of forgiveness.. So first you have your realization, then only you can do good to yourself and to your fellowmen. I assure you, that's the only thing you should ask for. Alright. Let's have it.

I would request one thing more if you don't mind. We'll have to use the Mother Earth, so we have to put our shoes out and put our feet on Mother Earth because we have to get elements alright. Just humble down yourself and get your realization. Just get your realization, then we'll talk. If you get your realization well & good, otherwise we'll have to work it out tomorrow. Just get your realization. That is the most important thing.

Someone in the crowd: Take out socks also?

Shri Mataji: No. No. It's alright. Just put them. I mean if they are not absolutely rubber. Rubber socks may be difficult, but otherwise alright. Just put your feet on the Mother Earth. Just simple like this and you don't have to touch me. You have to just put your hands towards me. Like this. Now the left side as you know is the power of desire. And the right side is the power of action. Normally there is no need to do anything like that. Normally. In the Indian villages, I don't do all these things. But in the West, I think we better do it because you will raise your own Kundalini. I will not. You will raise your own Kundalini. That's the point.

Now let us put the left hand towards me, like this. Just left hand throughout. Another thing is, better to have your spectacles out because it helps the eyesight. Many people have got better eyesight. So you don't have to open your eyes at all. You have to close your eyes. You can take out your spectacles. That will help you. Definitely, it will help you. Now, not in the pocket because you'll have to put your hand there. So you can put somewhere else if you can easily. Yes. In the shoe, you can put it. Now, be in a very pleasant mood because we have to enter into the kingdom of God. We have to be in a very pleasant mood. Not to be guilty at all. This is a very big fashion in the West, that everybody feels guilty. Indians will never feel guilty, whatever they may do. They are in that state. They never feel guilty. And why are you feeling guilty, I don't understand, for anything at all? For little little things, you feel guilty all the time. And that's how you get a catch on this Chakra, which is very important and which gives lots of problems for you. So please do not feel guilty at all. Tell yourself before starting, 'Mother. I am not guilty. Positively you tell

yourself, I am not guilty for anything whatsoever. Just tell yourself. That is very important.

Now when you close your eyes, you'll have to put your hands in the different Chakras, which I'll tell you. Very easy. I hope you can see me. This is the heart. On the heart first of all for the Spirit. Then on the abdomen, everything on the left-hand side. Abdomen on the left-hand side, the upper part is the Guru principle. Then the lower part is here in the abdomen. In the lower part is the principle, by which we work out the divine laws. It is called as Shuddh Vidya is a Pure Knowledge. Then again we go back to the same centres, come up here and then we put our hand on your forehead. This is as you, that this is the centre of Christ and I'll tell you what is to be said. And then we put our hand at the back here in the optic lobe. As you can see it clearly optic lobe is here. Hold it there. And then this palm is to put on the fontanelle bone area, which is actually a soft bone in your childhood. Quite tight and you have to move it clockwise. It's a very simple method. One by one I'll tell you. We'll follow it. (Alright. Thank you.)

Now please put your left hand towards me like this. Right hand on your heart. You have to close your eyes. Now please don't open your eyes till I tell you, because the attention has to be inside. And if your attention is outside through your eyes the Kundalini may not rise. So please keep your eyes shut. That's all. Don't have to do anything else. Now on the heart when you put your hand, you have to ask me a question. Very fundamental question. You can call me Mother or you can call me Shri Mataji. Mother. Am I the Spirit? Please ask the question three times. Mother. Am I the Spirit? Put your right hand please on your heart, not left hand. Right hand on your heart which is on the left-hand side. Mother. Am I the Spirit?

Now don't pay attention to others. You have to pay attention to yourself. Ask this fundamental question, because you are like a computer. And when you get connected, you'll get the answers to it as vibrations. On your fingertips, you'll feel the cool breeze. This question makes you ask another question. If you are your spirit, you become automatically your own guide your own guru. So you put your right hand on your stomach, in the upper part on the left-hand side. You put your right hand, without opening your eyes, on the upper part of your stomach on the left-hand side. Here you press a little bit. This is the centre of the master. All the great masters have created this centre within you and if this is awakened, you become your own master.

So the second question that follows is this. Put left-hand parallel to the ground palm upwards. Now just now you put it on the stomach, right hand on the stomach. Now ask the question here. Mother. Am I my own Master? Mother. Am I my own guru? Mother. Am I my own guide? Ask this question with full confidence in yourself. Now do not think of all the things you call sin and all that. Three times, please. Three times ask the question. (Shri Mataji to Sahaj yogi: the other gentleman is not doing alright, there in the corner). Please do it. Please do it.. Yes. Mother. Am I my own Master? Please close your eyes. It will do you a lot of good. Mother. Am I my own Master?

Now take this right hand down on the lower part of your abdomen, which is the centre of Swadishthan. Which is responsible for the true knowledge technique, for the pure knowledge technique called as Shuddh Vidya. Now here I cannot thrust. I cannot take away your freedom. In your own freedom, you have to say, 'Mother. Please may I know pure knowledge, the true knowledge. You have to say that six times because this centre has got six petals. At this time the Kundalini starts moving when you say that, Mother. May I have the true knowledge, pure knowledge. Shuddh Vidya. You won't feel the movement. Some may some may not. If there is no obstruction, you may not feel it at all. Now, say it six times, raise your right hand higher again on the upper part of your stomach. This is again the centre of the master. Now you if the Kundalini is moving you assert. Assure her by saying, Mother. I am my own Master. Please say it ten times, as I told you there are ten balancing points of the Guru. So you have to say, Mother. I am my own Master. Believe in yourself. Have faith, faith in yourself. You are great because you are seekers. You are a special category of people. Have faith in yourself. Please say it ten times.

Now take your right hand on your heart. Here the petals are twelve. So you have to say twelve times with full assertion and understanding. Mother. I am the Spirit. Which you are. Mother. I am the Spirit. Which you are. Please say twelve times. Beautiful. Great people here. Beautiful people. Have faith in yourself. Wonderful people.

Now raise your right hand in the corner of your neck and the shoulders. Press it a little behind. Please don't open your eyes. Please don't. It should be a continuous process. Now pressing there you have to say, Mother. I am not guilty. From the front. Take it from the front. Not. It's easier to take it from the front. Across. Front across. Take it from the front across. Now here you

have to say, Mother. I am not guilty. Mother. I am not guilty.. Take it on the left-hand side please. Take it on the left-hand side.. From the front side is easier. Yes. Take it from the front side. That's it. Mother. I am not guilty. You have to say it sixteen times. Please say it again and again. Mother. I am not guilty. Those who think they are guilty, are sadly mistaken. As I told you, that God is the ocean of love and compassion, but above all, he is the ocean of forgiveness. Believe me. And what mistakes can you commit, that he cannot forgive? So have trust in his powers of forgiveness. And just forgive yourself by saying, Mother. I am not guilty. (Shri Mataji speaks in

a whisper: Right Swadishthan). Now. Sixteen times. But those who still think they are guilty can say it 108 times, just to punish themselves. That's why I said you should be pleasantly sitting here. Not to feel miserable in any way or to feel guilty, but know that you are the temple of God, that God has created especially. He wants you to enter into his kingdom.

Now raise your right hand on your forehead across and press it on both the sides. At this point, you have to say, Mother. I forgive everyone. That's a very common complaint of people. They say, Mother. It's very difficult. Actually, it's a myth. Whether you forgive or you do not forgive, you don't do anything. But the only question arises, when you do not forgive, you play into the hands of those, who want to harm you. So best is to say, Mother. I forgive everyone. (Shri Mataji speaks in a whisper: right Swadishthan..left hand...it's too much). This is not how many times, but it is from the heart you just say. As soon as the Chakra opens, I'll know.

Now take this hand back on the backside of your head, and hold your optic lobe in your hand. Tight. This is very important also for eyesight. So press it hard. Now here because you feel guilty all the time, it's better to say once for all-The Divine. or The Lord. If I have done anything against your glory, please forgive me. You must say that so that you feel completely rid of your guilt and if there are any so-called sins, you better say that.

Now take your right hand on top of your head. Left hand towards me. Top of your head on the fontanelle bone area. Press the palm and move it clockwise seven times. Seven times. Press it hard. No. Put the palm. Put the palm.. On top of your fontanelle bone area. It's rather hot but doesn't matter. And move it clockwise seven times. (Shri Mataji blowing into the microphone seven times).

Now please take down your right hand slowly. Slowly and put it on your lap. Now open your eyes very slowly. Please open your eyes. Now watch me without thinking. Lift your left hand about four inches above your head and see. Right hand towards me. See if there is a cool breeze coming out. Left hand. Right hand towards me like this and left hand on top of your head. See if there is a cool breeze coming in. Is it? It's very subtle. Little above. Move it there and see, if there is a cool breeze coming out. Alright, Madam. It's there. Now move your right hand and see if there is a cool breeze coming out. Left hand towards me. You see. Got it? Feeling it? No? Should have. You? I think you should. It's there. It's there.. Now you got it without touching me. Little higher. You all should get it.

Don't think about it. Don't think. Thinking will bring it down. Just see. He had got it. Now just see this thing. On the other hand. Try with another hand. Put both the hands, feet like that. Now you see. Yes. Now it will work out. Put your right hand towards me. Right hand. Now? It's there. The air conditioner has been turned out, so you don't have false ideas. And if you see, there is no thought in your mind. You can watch me without thinking. Just test it. Can you do that? Put your both the hands towards me and see can you do it?

There is one more thing if you try, will help you a lot. You put both your hands towards the sky and push back your head. And ask a question. Mother. Is this the cool breeze of the Holy Ghost? Mother, is this the Brahma? Is this the Rooh? Is this the all-pervading power of God? Ask the question. Now better. Now bring it down. See. See now. In the hands. Are you feeling it? Feeling in the hand? No. It will work out. Put your hand like this. Just it will work out. It has to work out.

I'll tell you now, how to raise your own Kundalini. Is very simple. You have to put your hand before your Kundalini while seated. Just put like this and you have to move the right hand like this to go up. But first of all, we have to give protection to our auras which are around. Sometimes these auras can be disturbed. So first you give protection by closing your hand because the

Kundalini is flowing through your hand. You may not be feeling it. You'll feel it after you have raised the Kundalini more. Because it's a very small v, just like a hair in the beginning. It rises and opens you out. But you'll feel it. If you feel like this, you can feel in the hand a sort of a sensation. Alright? Now do one thing, that you, first of all, put your left hand towards me and give yourself, what you call a BANDHAN meaning protection of the power that is flowing through the right hand.

How you do it? You take your left hand, a right hand like this and put it on the sides. One. Again it's two. Again is the three. Then again. Don't think. The four. Then again. It's five. You are feeling guilty. Six. Again, the seven. After doing this you can raise your Kundalini very easily. Now put the left hand like this before your Kundalini. This right hand you should move in this direction. Up, forward, downward, backward like that and let's move it. And put the attention to left hand and raise the left hand and let it move. Let's do it. Take it above on top of your head. Turn your hand, head like that, and twist it a little bit and give it a knot. One knot. Now some people are doing a wrongly little bit. Again. Try to see that you do it this way. Try. Now let us have it. Now push back your head, push back your shoulders. Now it is two. Third time three. That's all. You will raise your Kundalini yourself. See the hand is moving much faster now. Now just higher. It's one. It's two. It's three. Now see in the hands. You feel better. See now. like this. Better. I can see the smiles. Are u feeling? Who's feeling there? You are feeling there? Those who are feeling the cool breeze in the head or in the hands, please raise your both the hands. I'd like to see now, how many are.

So many.. Now, those who are not feeling, should not feel there is anything wrong. We'll work it out. And it can be worked out if you have time. Just see that those people who are not feeling. But those who are feeling it, can come and talk to me. But those who are not feeling these people, they are some Sahaja yogis, they will see them.

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6 March 1985

Our Own Intellect Can Destroy Us

Public Program

Pioneer Women's Hall, Auckland (New Zealand)

Talk Language: English | Transcript (English) – Draft

Public Program Day 2

I bow to all the seekers of truth.

What is truth we do not know. We have our own concept about truth. With our mental projections we think truth is that we are human beings, that we have to live on this earth, look after our children, look after the family, live well and die, that's all. We do not know the truth is that we are the Spirit. That we have experienced yesterday that you are the Spirit. But we do not know also one other thing - that God has created this universe and created you with very great care and with tremendous love. Truth is love because that's the fact: that because he loved us so much, he really loved us so much that he created us on this earth and evolved us to this state of a human being. We take him for granted, everything that he has done for us. We have no idea as to how much care he has taken to develop us out of the evolutionary process to this state of a human being which is the epitome of his Creation.

When Eve and Adam made a mistake they really gave a big trouble to the divine because if they had not made a mistake and had confidence and rectitude for the love of God they would have not committed such a mistake - is to know about the knowledge. The knowledge which they wanted to know is through their ego, knowledge they wanted to know through their efforts. Because of this simple mistake that they committed we had to undergo all the processes. That's how we had to go through the evolutionary process, come to this state and become human beings understanding that we have to become the Spirit. But at that state if you had listened and had faith in God's love we would have been much better off. There would have been no problem of evolution or anything because it is very easy for God to create you as whatever way he wants. But he had to make you pass through all this evolutionary process through your own projections, through your own misunderstandings, through your own trials and errors till you reached the state that is a human being. So now no more mistakes have to be committed. Now we have reached the state where we can become the Spirit. But here also, as the human nature is that we always try to do things which we are not supposed to do.

Moses came on this Earth to teach us that we should do not do these. Ten Commandments are not to be crossed over. He gave us the Commandments that we should lead a life of balance. But it seems that the balance that he tried to create within us is being completely flouted, challenged and absolutely given up by many human beings. They don't think it is necessary to have those Ten Commandments which were to maintain our balancing in our being so that we can ascend because without a balance we cannot ascend. That's a simple thing we must understand. We do not understand many things but we must understand one thing simple is that, that without a balance we cannot ascend. If you have an airplane if it has no balance it cannot ascend. In the same way you have to have that balance within you. Then people tried to teach in balance in various types of the incarnations, various type of their manifestations.

But whenever they tried to do something people just did the opposite of it. As I told you about Christ how they never listened to what he said and started a very organized religion paying no attention whatsoever to Self-actualization or Self-realization which we talked again and again. And those who tried to use that self-opinionated themselves and said that, "We are twice born." Like that we have been deceiving ourselves all the time because you must know this intellect has a capacity to cheat to itself, it can cheat, it can give you explanations - be careful about it. That it is so sharp that it can cheat you, it's like a computer which if it is overgrown it can destroy us. In the same way our own intellect can destroy us and give us wrong ideas by which we really try to

destroy ourselves day by day.

Under these circumstances one thing one has to remember: that God Almighty has loved us, in his love he has created us. He loves us, he is the Father who is the last word as far as the father's affections are concerned. He is the greatest of greatest compassionate father who wants you to enter into his kingdom and enjoy the bliss of his creation. He's not created you just to be wasted, to be frittered away, to be thrown away, to be in the hell all your lives. He has made you to respect you, to love you and to give you what you deserve.

The problem is we do not believe in ourselves, we do not love ourselves. How can we then love God who has created us? This is the biggest problem. And when we love ourselves we become really selfish. And when we become selfish we destroy ourselves more because that is like love-hate relationship as that you actually hate yourself to be selfish. Because selfishness one can never enjoy. It is a joyless pursuit. That's why one has to understand, that first and foremost understanding should come to us that God has created this Universe, the whole thing for us; and he has created this beautiful instrument within us to have our second birth to know him, to know his greatness, to know his powers and to be the master of those powers that we have.

Any father or mother is always happy when he can give away all that he has. So this is why we do rely on him, we rely upon ourselves. But as long as we rely on ourselves we live in the realm of cause and effect, we cannot get out of it, we cannot jump out of it. To jump out of the realm of cause and effect one must first of all know fully well that it is God's love - in any case he is going to save us, he is going to look after us, he is going to worry about us. Believe that he exists as a living God. It is very difficult for ego-oriented society to accept the concept that this God is still living; when science is there is no God.

What is the limitation of science? We do not know. I was myself studying medicine and I was surprised they had no idea about parasympathetic nervous system. They cannot explain many things, so many things they just cannot explain. Whatever they see they also cannot explain. We really cannot explain otherwise also anything. If I ask you how a flower is made, like a rose on a particular tree, can you explain? If I ask you how seeds sprout when you place it with the Mother Earth, can you explain? Can you explain any living thing like, we can say, a child who is an Australian will be born to an Australian? Who does all these different kinds of choices? Who works out all these things, thousands and thousands, millions and millions and billions and billions, every year, every time? What is that power? Let us open our heart to that great power that is the love of God.

We in our ego have become so small that we have denied his powers and we do not want to accept that he exists. This is a very wrong thing. Of course, to add to that as I said, there are so many fake people in the name of God; there are so many fake organizations; there are so many fake theories and ideologies and philosophies that a person gets really surprised that these people talk of such big things, about God's love while they are so selfish, so low, so narrow-minded. How can these fanatics be near God? So they should not malign the name of God because whatever is wrong is wrong. But they are using the name of God because that name is such that it is so pure. Anybody who wants to do something wrong always takes up a road of a very saintly person because then only he can hide that ugliness outside.

So we have to understand that the love of God within ourselves which works out beautiful things also works out this Realization. It is he who works out this Realization. It is not that we are working it out; it is going to be worked out by his power because he wants you to enter into the Kingdom of God. The Kingdom of God in our being is in the limbic area, as you see here on top of the Agnya Chakra. This is the Gate of Christ and beyond that is the Kingdom of God where we have to enter, this Kundalini has to enter there. And when she enters that through it it pierces and comes out into the subtle, gets connected to the subtle and then you start feeling the All-pervading power of God's love. That's the compassion, it is the love that is God, that is truth.

But you'll be amazed that this power has all the powers in it embedded. For example it has all the powers which we call vital powers or Prana Shakti which is on the right hand side, prana shakti, by which we exist, by which we act, by which we work out all our desires. And on the left hand is the power of desire, that is also in him. That's why when you become that power then what happens - your desires are automatically fulfilled. You don't have to desire even, without desiring you'll be surprised that you have to have something which comes before you. It can be explained if you see the lives of many great men. They lived with very little things but they were such satisfied souls and they never bothered about what is going to happen to them, how they are

going to be fulfilled, how things are going to work out. They never planned all these things, everything came their way and they did it. They knew what was going to happen, what was their purpose of life and what they had to achieve.

For incarnations like Christ he knew he was to be crucified, he knew he had to be dead because this narrow gate has to be crossed and that has to be crossed only by the energy itself which we call the energy of Pranava, the energy of Chaitanya, the energy of Logos, as they call it Ruh - is the energy which is just a sound, what we call as Omkara. That energy it was which came on this earth and that's why he could walk on the water, he could walk because he was just that energy and he could walk. He had no problem about walking on the water because he was just an energy forming a body. That is the reason also he could resurrect because he was just an energy, he was not matter. Because he was matter he could resurrect. And this is one thing, was said by Shri Krishna before Christ came onto this earth that this energy does not die, it cannot be killed, it cannot be perished, it is eternal. And this eternal life came on this earth as Christ as described by Shri Krishna.

Shri Krishna was another incarnation who did so much to our awareness that he developed this centre within us which we call as Vishuddhi chakra. I need not today tell you about all these incarnations, how they are related to each other and how they work it out because you'll find out from the books and other Sahaja Yogis all the details about how they worked out, how they are joined together, how they are one with each other, how they are in concord and they had no problem about it. And also about all other angels who reside within ourselves. Now for example on the right hand side you see the yellow line - this is where the angel we call Gabriel resides, he's called in Sanskrit as Hanumana, that is on the right hand side. The left hand side power is looked after by another angel who we call as Saint Michael and in Sanskrit he is called as Bhairava. All these exist there. Now if I say that somebody exists, say here - Vishuddhi, as Shri Krishna or if I say that Christ exists here, how are you to believe? We have to now prove it and you can now prove it by Kundalini action.

When the Kundalini rises you didn't feel the raising of the Kundalini because there was no obstruction. But now you will gradually find that Kundalini will again settle back and you'll start feeling your obstructions wherever you have. That's why at least a month is needed for you to release the energy in such a way that the Kundalini really gets fixed up and you get established. Now when the Kundalini raises then supposing it is stuck up here [Aghnya] then you to say the Lord's Prayer whether you are a Hindu, Muslim or a Christian, you have to say the Lord's Prayer for this Kundalini to go up. Supposing it is stuck here [Vishuddhi] then you have to take the name of Shri Krishna. But only a realized soul can do it. If a non-realized soul takes the name has no effect because you are not yet connected with those deities. So many people who just go and pray to God, "Oh, God, do this for me! Oh, God, do that for me!" always go on ordering God must know that God is not in your pocket, you have to enter into his Kingdom. Say now you are in the Kingdom of New Zealand, so your government is looking after you. In the same way when you enter into the Kingdom of God then only he is going to look after you. Only by praying to God or saying "do this" and "do that" why should he do it? Because you do not have not the connection with him. You haven't done the protocol of meeting the Divine within you. And when that works out, when that divinity starts working within you then you are amazed that how powerful you are, how many powers raise within you and how you become a great personality. And this is an actualization; this is a reality which must be established. It is not that you can just believe what I am saying or talking but you can see for yourself that it works, it works. It not only works but it establishes your complete faith in God and this faith in God is not a blind faith like people talk about God, God, God and there is nothing to be known about. Every word that I've said you can verify.

For example, if you put your hands towards me and ask a question, "Mother, is there God?" Ask the question three times, if you are a realized soul you'll get lots of vibrations, just like a computer. But supposing you ask a question about a person who is not good, who is not godly, "Is that person a saint?" you might even get a little blister on your hand. It's so much there that your hands feel it, start speaking. But you have to master the technique, you have to master the technique and which will take not more than a month as I said. It's not a course but it's a state of mind where you reach.

So a Self-realization takes place. What happens? First of all, you know about yourself, yourself means your centres; first of all, to begin with, that is you start feeling your own centres. You start understanding what's wrong with you. For example, if somebody says, "Mother, it's wrong here, something." That means the person has ego but he won't say that he has got ego. What he says, "Mother, my Aghnya chakra is catching." If he says, "My Aghnya chakra is catching." means his ego is overlapped so you have to turn the Aghnya chakra and the ego comes down. When we do not forgive others it is because we are adamant and we are in an

ego state. But supposing we forgive that person ego just drops down. Because we have a hurt ego, we are hurt by a person, our ego is hurt, it is bloated up and we cannot forgive because it is too much, you cannot bear it. But if you just forgive the whole thing drops out and you feel absolutely relaxed and you start feeling the vibrations, the cool breeze on your hands.

This is what is the first thing that happens to you as Dr Warren has told you that you become collectively conscious, means you become. Again to understand the word "become", means that on your central nervous [system] you start feeling the vibrations of another person. Now the person who is not a realized soul if you ask him to put his hand on your head he won't feel the cool breeze but a person who is a realized soul has developed that experiencing power on his hands, he can feel the real cool breeze. Maybe sometimes a person who is not realized is sensitive person, might be. But the amount of feeling, the person who has experienced the Self will have will not be discernible in a person who's not got Realization.

Now this feeling that we have of the vibrations is related to the truth. So now in the beginning, as I told you, I had seven hippies and one sensible man with me in England for four year and I was struggling with them. And this gentleman who was a sensible man was very much a doubting type, a doubting Thomas and he said to me Now he is a great Sahaja Yogi but at that time he said, "Alright, Mother, I want to know what's wrong with my father." So I told him, "It's very easy. You just put your hands like this and ask the question." He asked the question, "What's wrong with my father?" and he got a burning on this finger here [right index]. These are the centres of your father. [audio interruption] down very bad bronchitis, this was my synthesis. He telephones his father, the mother came on the phone and she said, "Your father is down with very bad bronchitis." He was amazed, he said, "Now what to do?" I said, "You can cure it, there is a way." So we have a way of giving vibrations to that centre of his father sitting down in London and the father was in Scotland. After half an hour the father got up from the bed and says, "I don't know what has happened. I am feeling perfectly alright." So he just laughed and that's made him understand that there is a telecommunication which we cannot see in the universe which works out things. But we have to be there to do it ...

[audio interruption]

.... things and we take it for granted. But if you show it to a villager he cannot believe it and when he'll see it he'll say, "It is fantastic. How it is happening?" But you have to put it to the mains otherwise you don't see it. In the same way you have to be put to the Energy mains and so that you start feeling, you starting getting the full answer to your questions. But the best part of it that if you see, say, a television - now you watch some television, some drama but you don't see the actors ... [audio interruption] ... and do something to you. But here when you just project your attention to anyone and give it a little protection, you'll be amazed that these vibrations act on that person as if the actors come out of the television and try to help you out. It's so wonderful as that and it has happened, it is worth trying, you have those powers.

You know that our powers that we know as human beings are so limited, are so little, like an iceberg which is a very wee bit comes out of it, the rest is immersed inside. In the same way our own powers are immersed. So the first - the power of collective consciousness, that one gets. And it is to be practised, to be understood in all its aspects and

[audio interruption]

You become part and parcel of the Primordial Being. If you become part and parcel if my hand, if supposing my finger is paining here - I rub it off and it is all right, I have no obligation to it, it's my own finger. When everybody is a part and parcel of your being who is the other? If you are helping somebody it's not, you are helping yourself because it's you who you are helping. So the idea of ego doesn't come that, "I have tried to help this man.", "I've tried to do for this man.", "I've done this for him.", none of these ideas. And the other one also doesn't feel that kind of a burden of obligation. So what will you pay? What will you pay to this finger if this hand rubs this? It's just automatic and just your own. That is the expansion of your being. That's the expansion of your heart, that's the expansion of your awareness, of your chitta as we call it - of your attention.

Attention becomes so much expanded. Like my granddaughter who was only about four years of age and we had taken her to the airport and she was very busy like this so we ask her, "What are you doing?", I said. Mother couldn't understand. She said, "I am trying to tie, tie up these people. They have very scattered brains. I'm trying to tie up their brains, it's very scattered brains, all

of them, running up and down." Which is a fact and she was so busy and nobody could talk to her because she said, "I am busy just now. Don't talk to me, I am very busy." And a child like that age could say all those things and the truth is so evident in their minds. Another grandchild of mine who is another realized soul, all my four grandchildren are born realized and tremendous people, so she went to Ladakh once and there was one lama fellow. These lamas are another hawk and he was sitting there with a big dress. Everybody was touching his feet and because, after all, everybody is touching the feet my daughter and son-in-law felt embarrassed they also went and touched the feet. She couldn't bear it. She couldn't bear that. She went and stood before him with her both hands, she locked them at the back and she stood and she said, "What do you mean? Because you are wearing this big dress - we call it choga, is a big dress - and because you have shaved your head you think you are a realized soul? You are not. You have no business to ask people to touch your feet." Such a little girl like that stood up.

And once I remember another time we had a big program in India where there is master who died. I think you must have heard his name also, Raman Maharshi, and on his death they invited me as a chief guest, I was to speak. But we had other horrible people also there - somebody from Rama Krishna ashram and this and that, they were sitting. So one fellow with the Rama Krishna ashram was wearing a red robe and sitting there. So one of my son-in-law and other people were in the group, they were sitting on the first row - the grandchildren, and suddenly one of them got up and he said, "Grandmother, please ask this man in the maxi to get out. He is giving all heat to us." And everybody smiled and laughed because they were many Sahaja Yogis there who came and they just stand next to me, that get rid of this fellow with the maxi out because he is too much of heat. And this fellow thought no end of himself, you see. He thought he was a great man because he was wearing a maxi in that colour and he was giving a big lecture without understanding what he was talking. Just he was going round and round the bush without knowing that he is not even a realized soul and he has no business to talk about God.

So the children who are realized souls are today born in every country, I know in Inver I saw the other day going through the market many children who are born realized. But if the parents are not realized souls they will never understand their children or their grandchildren and it may be that you may really destroy their sensitivity. So it is important that the elders must have a full understanding of their children, the next generation which is going to be very powerful. You will see these children when they'll grow they will understand Sahaja Yoga and Kundalini so well that you'll be amazed. For example a child puts his finger or a thumb in the mouth people say it's something to do with sex as Mr. Freud who was nothing but a sex point. He was a human beings even also, I think. So it's not the case. The child, if it is a realized soul, is pointing it out to the chakras. If a child comes here, he is a realized soul, and if somebody's suffering from a particular trouble, he'd immediately put that particular finger in the mouth. Even if you have ten children and tie up their eyes and ask them, "What's wrong with this fellow?" they'll put out one finger or two fingers, whatever are burning. Because it is such actual experience of that's person's chakras and they will immediately say these two are burning or these three are burning and all of them will say the same thing. So it is the knowledge of your own central nervous system.

It is not a knowledge which is given to you in your brain or just to be pushed into your ideas, it's a fact, factual thing that you know. Like you all know this is wood, all know this is wood, made of wood. In the same way you will know the truth because you become absolutely the absolute, the absolute. You know the absolute, there is no more any relative world left, you don't live in the relative world. This may be good and that may be good. This could be alright or that could be alright. That doesn't come. Whatever is good is good, whatever is bad is bad.

You don't have to even think of temptations, your temptations drop out very fast. All your habits drop out very fast. For example, Bryan himself who spoke first of here was a smoker and used to smoke a lot and he had a very bad trouble with the smoking. And next day he dropped the smoking, next day - you won't believe, he dropped his smoking. He had other problem that he had clutches and that he just could not walk even an inch without the crutches, handing onto the crutches like that, only with the crutches, he could not move his legs at all. Today he is standing on his legs and you see he is walking. This I did not do anything. It just works through the power of your Self. Your Self itself cures you and gives you powers to cure others. But in the beginning you don't have faith in yourself. Even if I say that you can cure other you will not cure. This is a big problem that one doesn't assume the powers that they have, doesn't believe in them.

Once I was travelling by a ship and there was the captain who got his Realization and they told me that there is one fellow who

has got pneumonia because he entered into the freezing room, they have a freezer, just like a room. And he entered into it suddenly so he got pneumonia and he was gasping and they had to send SOS to get some doctor. So I told the captain I can go and cure him. He said, "No, Mother, why should you go?" After all, you see, I was the wife of this, the owners and all that so they found it was too much for me to go down four - five stories to the freezing room to save this fellow. So I said, "Alright. Captain, you are a realized soul, why don't you do it? A simple thing, simple method I'll tell you and he'll be alright." He said, "How can I? I am not ... I am just ... Yesterday only I got my Realization, how can I?" I said, "Alright. Now he is going to die if you don't do it. So please try, if it doesn't work out I'll come down." So he went down, out of that compassion he went down. And he came up laughing, "Mother, I've cured him. He's alright." I said, "Now, please believe that you are now a yogi, you are a realized soul."

We do not believe in ourselves. We doubt ourselves more than anybody else. And this is the biggest problem that we want to have a guru because we think, "Alright. We'll believe in this person. He goes to hell, we go to hell with him." If he goes to heaven we'll go to heaven with him. Pay some money and have somebody on whom we can rely. But now rely upon yourself. Stand on your own feet because you are the enlightened ones, you are the Buddhas - you are the ones who have achieved enlightenment. Don't depend on anybody else, there is no guru needed, you yourself can know through vibrations what has to be done.

Like one gentleman who got his Realization, he had no job. He said, "Mother, what should I do?"

I said, "Why don't you become an interior decorator?"

He was quite surprised, he said, "Mother, I've done economics but I've never done this. I don't know a wood from another wood. What am I to do?"

I said, "Just see vibrations and do it." And he became a very rich man, he'll be coming now to Australia to join us in Sydney.

But this is what happens that once you have vibrations immediately you know what is to be done, what will create the right thing for you. This is absolutely easy to do if you assume your powers. But if you are diffident, "Oh, how can I do it? It's better Mother does it or somebody else does it." then it doesn't work out. But if you say, "Alright. I am a yogi and I can do it."

You see these gurus are not even realized souls. Some of them are coming from jinx, they have no bona fides, they are horrid people and imagine what organizations they have had built, thousands and thousands of people, just like this. A servant coming out of some place becomes a big guru in Germany or somewhere, owns 59 Rolls-Royces. What do you say to such a thing? Because they are bumptious.

You are not to be bumptious but believe that now you have got your powers. And when you have your powers use them because that's the greatest joy. I mean, you see your compassion working it out when you see people get their Realization. Every Realization you feel as if you have made one flower into a fruit. And you feel so surprised first at yourself and then at the divine Grace that he has made you so great and you have been not aware of it, that you can do living work.

These vibrations when given to the plants, supposing a plant is dying - like in Geneva we have a very beautiful ashram where they had a tree which was dying and they were about to cut it out. They said, "Let's try the vibrations on it." And when I went there the tree was lush, beautiful but best was they had such huge big, big cherries for me to eat. And this was the first time, they said, when we give vibrations and such big cherries came and so many that there were at least five hundred people all together - we all ate and ate and ate and it would not finish. And I like cherries and they said, "Mother, you better take it with you to England." I said, "That's too much now." They said, "Still they are not going to finish so better take some of them with you to England." Especially Switzerland is a place where they don't grow very big cherries but such big big cherries, you see, and some cherries that I'll say that I've never seen such nice and tasty cherries. I've told you if you give these vibrations to anything - like a vegetable, plant or any crop, the crops multiply in its product. Not only that but the crops are not hybrid crops, without giving any fertilizer or using the hybrid thing, you can use just the ordinary seeds and can work it out. Now what has happened: by the use of these ordinary seeds, the seeds have become weak and that's why we have to have hybrid things, artificially strengthened seeds. But when you give vibrations to these crops what happens - that these crops get the vital energy within themselves and they become

like original ones. And they start producing tremendous amount of greens.

There is a university in Rahuri where people have experimented in the agriculture field. I was told that New Zealand is an agricultural land. We have not to play into the hands of any big organizations who are selling us these hybrid seeds which cannot be used if the plant even gives you any amount of seeds we cannot use them for replanting. But the seeds which are natural if you vibrate them and put them in the soil you'll be surprised you'll get sometimes the results are at least ten times more. One gentleman in Austria has experimented with that and he has shown pictures and photographs and we have sent them to India.

India is a better country to understand Sahaja Yoga because even the government understands, even the public understands and everybody is helping us very much. In Delhi university we have got a PhD, after doing MBBS they have to do PhD - a doctorate in Sahaja Yoga. Even in London we have got in Cambridge a subject called a PSD in Sahaja Yoga. There is one also, thanks to some Americans - they've first spread in American universities, they have also accepted in New York. So you can imagine how far it has gone in some places as far the scientific understanding of Sahaja Yoga is concerned. But the basics have to be first understood. If you understand the basics that it is the compassion of God that works it out and that we have to be compassionate people.

I will tell you as you've seen today Dr Reeves, he was a very influential man, he's done his PhDs in three subjects and he is also a Doctor and he was a diplomat, and this and that, and when he came to me he was riding a very high horse but after Realization he is so changed, he's become such a beautiful person. He is so changed, all his temperament, everything changed, he is such a nice person now that people can't believe he is the same. You change in such a way that you become a personality which is magnetic and loving, and affectionate, patient, tolerant and peaceful personality.

Now also we are having some schools, even in Australia we have a school for children, and the report of the school was thus that the children are extremely peaceful, extremely obedient and very disciplined. They will not take to drugs, they will not take to wrong things, they will not do [UNCLEAR39:29], we don't have to tell them, they have no temptations, they are satisfied souls, they are not going to nag you, they are not going to bother you. They are going to look after you and they are going to respect. This is what comes out of Sahaja Yoga schools. We are having schools even in Switzerland and everywhere we have schools for such children and it is amazing how the children are. They are beautiful children, extremely beautiful. As the human beings become beautiful in their own glory they raise the children also and children really are remarkable, remarkable people. If you see them you'll be amazed - everyone you'll find is the same and talks like some great saint like Kabira o Nanaka, they talk so great. We cannot understand how these little, little things have so much of [UNCLEAR].

For example, one more thing I'll tell you about my grandchild which was the youngest, she was about three years of age and she told her mother, "Mother, you are now practising homoeopathy, you were born in allopathy, then you're practising homoeopathy, then you'll practice jumbopathy, then will be cambopathy. But I will never do all these things because I was born in God and God will cure me and I live in God." The mother said, "Why not, you may also change." She said, "How can I? Because God never changes." What a fundamental understanding about life and this is what happens. And even an ordinary fisherman you meet who is a realized soul, if you meet an ordinary bullock cart driver Once I was going with a bullock cart, you all know a bullock cart, and he was talking I felt this is some great Markandeya or some great William Blake is talking to me, such beautiful things he was saying. So I said, "How do you know all these things? You've never been to any university." He said, "Why? I know because I know God, because it is all in my brain, it all comes to me."

So all the subtler things that are in your brain come to light and you become really a very subtle personality but first of all you must assume the power. So you become collectively conscious, your attention becomes collectively conscious. Then you become the truth. Because you know the truth you become the truth. You cannot tolerate anything that is not the truth. All falsehood drops out, all corruption drops out, all kinds of funny things we do out of insecurity drop out, our health improves. So what happens to us: that we become a personality who has got the truth within but we are very humble. We are extremely humble, we do not want to push people into it, we do not want to force them anything. But we see the truth clearly, as a witness we know this is the truth and nothing, nothing can disturb us.

As in the life of Christ, you see, he saw a prostitute being stoned. Now Christ - a saint, a great divine personality, had nothing to

do with a prostitute, they've nothing to do. But when he saw a prostitute being stoned he stood up with the truth, in his strength he stands up and he says, "Those who have not sinned can throw a stone at me." and nobody did that. Because he knew the truth they could see the strength of truth.

All great men of the world have used this strength of truth in their lives. Most of them have been realized souls. I can tell you so many names: like Abraham Lincoln was a realized soul, Mozart was a realized soul, so many people you can know that they were a realized soul though we do not know that they were realized souls. Like our Lord Mountbatten was a realized soul, Barbara Cartland is a realized soul. All these people are realized souls, they know they are realized souls but they don't want to talk about it because they think that if we say anything people will think we are trying to push our ways onto them. They enjoy their Realization.

But Realization is no more a private thing, it is no more a private thing, it is a public thing. It has to go to the society, it has to do good to others, it has to help others; it has not to just stick onto your goodness that now you have a good place to live in, you have got beautiful children and a wife so now you be comfortable. No, you will not.

Like the lady today interviewed asked me, "You have such a nice house, such a nice husband, you are so comfortable so why the travelling?" I said, "First of all, my husband has no objection. He thinks that this is the only way the world can be transformed. Though he is so highly placed in life he is convinced no use having organizations in the name of United Nations and all that, they are not united." But unless and until the Spirit dawns upon you, you cannot be united. And this is what he has realized and he says that, "It's alright if you have to travel I have nothing to say." because he himself travels so much. He has no objection to do that, he understands me because he has seen the transformation taking place so well. When I was just married he said, "I believe, I know that you are something very different - we call it Auliya to a realized soul - you are an Auliya and you are not bothered about anything because you are like that. But I can't believe that you can transform others to your state, you cannot." But now he says, "I cannot be dishonest anymore, I see the transformation. People have given up all their bad habits, have become such beautiful people."

If you see their faces, they're shining like lotuses. You see them at the airport, they stand out by their beautiful behaviour, the decorum, the decency that they have. It is such a beautiful life they are leading. I want all of you to lead that beautiful life. But do not keep it for your private use, do not keep it only for your relations, for your own family but give it to others. Unless and until you gave it has no meaning.

Now the third thing that happens to a human being as Self-realization comes in: that he becomes the enjoyer of joy. You have no idea of joy. To us if our ego is pampered, if somebody is nice to us, they give us nice things or something, our ego is pampered if it is happening. If somebody insults us we feel unhappy. But the state of joy has no duality. When you do all these things you are either on the ego or on the superego, moving from one to another. But when you are in joy you are just witnessing the whole, the whole thing just works as a formless joy. But that formless joy has a feeling within yourself also, you get a feeling of that joy and that feeling sometimes I describe it as if something very soothing comes over you like Grace and you are filled with that soothing. The whole being becomes soothed, you feel extremely joyous.

You cannot explain a feeling. Kabira said, "Now I've become intoxicated with joy, what can I talk, how can I talk!" You see a person who cannot talk when he is eating the nectar of love, how can you talk about it. You better eat and enjoy because you must taste it. How can I tell you what is this taste unless and until you have this taste. Supposing I talk to you about something you have never seen, how will you know? So better see it yourself. In the same way everybody who experiences it will know that it is a thing of joy which cannot be explained. You become a peaceful person, you become a joyous person and for the first time you start enjoying another personality in its pure form. Normally we enjoy another personality - we think we enjoy - but we are happy with another person because we have some lust or greed, or some sort of a relationship to that person, or some sort of a thought, that you do not feel the inner being of that person. But when you feel that subtle being you are so full of joy that you do not know what is happening, how you are feeling. But for that you have to develop that sensitivity.

Once I was in Calcutta and we had gone and stayed in a hotel; and normally I don't like to stay in a hotel but the owner was a

Sahaja Yogi so I stayed there. And the owner came to see me and he was just touching my feet because in India the custom is that you must touch the feet of a saint and of your guru. So he touched my feet and there were three, four other Sahaja Yogis staying in other rooms. They suddenly felt tremendous joy on their Sahasrara and they started off to my room, all of them from different rooms. They just came rushing, "What's happening, Mother?"

I said, "Why?"

"We felt tremendous joy."

I said, "See this one." So they put their hands to him, "Aaahh" as if some great fragrance of beauty is coming on them and different, "Aaaahhaaa, what is happening?"

I said, "Look at that, you are also the same type." And then they starting enjoying themselves.

So there is no quarrel, there is no fighting, there is no harsh words, nothing. You even don't talk much but you are enjoying each other in pure love, not with any lust, greed or any relationship, these funny relationships that we have developed. Two persons cannot genuinely love, that all finishes off. Thousands of them love each other in such a way that it is really impossible to believe how things happen.

There is a Muslim boy who was in Algeria. And in Algeria the fundamentalists started taking over and the boy's got very much worried and they all become communists because they thought this God business is horrible, these fundamentalists are ruining Iran, Iraq and we'll be also ruined. So they became all communists, about five hundred of them, educated boys. And this one was an engineer, aeronautical engineer, very intelligent. He came to London and [UNCLEAR 49:49] he came to Sahaja Yoga. He got his Realization and then he went and told them that no, there is God, no doubt, we have to find him within ourselves. He gave Realization to all five hundred of them and now in Algeria which is a Muslim country we have many Sahaja Yogis, even some barristers are Sahaja Yogis, so many are there because they are people of very sharp intelligence. I find they have that pure intelligence in their heads to see the point, that this is what it is. And now this boy when he went and told them about this they were amazed because they said that this is within ourselves and a one boy can do that for five hundred so why not we go across and do it to others. And that's how they are spreading Sahaja Yoga everywhere.

So like one seed which is enlightened can know and give a big tree, in the same way one person can give Realization to many people, thousands. And you all have to only know your own powers. Do not limit it to yourself, to your family, to your surroundings but limit it to others. When it comes to others it works out faster so you become the joy, the source of joy. Wherever you go people will like you, they'll enjoy your company. They'll say, "This person is so much changed, he is such a beautiful person. How is it he's become so nice?" Everybody enjoys it.

This boy, particular boy, Muslim boy, he once, his mother wanted to go to Mecca. He said, "Alright. the Mecca is now in London, let's go there." He brought his mother to Mecca, that was London, and he brought her to me. And she said, "Really, I never felt such joy before going to Mecca, the amount of joy I'm feeling here." So he said, "That's it. I told you that if you have to have the joy better come to the Mecca which is real today."

That's what it is, is that you have to feel that subtle, that beautiful awareness that is within us, just yet to be unfolding itself which gives us the sensation, the experience of feeling the joy. This is what has to happen, has happened to all of you but please remember that you have to establish yourself. Do not fritter it away, it's a very precious thing. You must respect your Self-realization. Because you don't pay for it, because you have not worked for it you do not respect it also. It's a very sad thing. But you must know whatever you are today, whatever your being is, has come to there without doing any work, without paying for it and it is so important. In the same way your Self-realization is very important.

Tomorrow I'll be leaving for Australia. It's very sad every time I leave the place I feel very concerned. And a concern of a mother is like an ocean that just tries to bubble out the tears and I don't know what to say. But I leave it to you that you look after

yourselves. I'll try to come again next year to New Zealand. By that time I hope you'll have many more new people here who are seekers being saved and whom you'll give Realization yourself.

May God bless you all.

So now we have to just again feel the experience. For about ten minutes it will work out and then I hope you will meet [UNCLEAR53:33] to go to our centre - we have a centre here, very beautiful centre, and we have a person like Bryan who is a very good Sahaja Yogi, very well equipped, very learned and who will help you in every way. We'll give you the address of the gentleman and you all try to do the [UNCLEAR].

You must know that Sahaja Yoga is not for useless, frivolous people, it's not, it's meant for special people. It's a special thing meant for special and not for people who are cheap, who are frivolous, who are good for nothing. So you, those who get Realization, know that you are special people chosen by God - his gift has come to you and try to develop it. It's not like any other nonsensical thing that you know of, like paying so much money you become a member and all that. You have to become yourself a Sahaja Yogi, it is within yourself but it is a state which you have to achieve. Unless and until you achieve your state you cannot just become Mother's disciples or you can wear some dress. No, it is something that happens to you within yourself.

So first, that has happened to you yesterday, that you've become thoughtlessly aware. This is called as Nirvichar Samadhi. This happens when the Kundalini rests above the Agnya chakra. You did feel the thoughtless awareness yesterday. Now the second state will be, is called as the doubtless awareness which is called as a Nirvikalpa Samadhi. This is all written down in all the scriptures everywhere that these things happen. Those who also talk of yoga must know that Patanjali who wrote the all of Yoga from which they've taken a wee bit and doing all these practices, has at length, he has described what happens to you when you get into the samadhi state: the first is the thoughtless awareness and the second one is a doubtless awareness. Now this doubtless awareness is not mental that you have no doubts, that's not the point. At the doubtless awareness point you start giving Realization to others, you start curing people, you start knowing the knowledge by yourself and that is the state one must achieve. Once you achieve that state then you are perfected. Like a little seed which has sprouted is very delicate. And this seed which has sprouted has to be looked after and that seed has to be taken in such a way that it requires all the attention, all the respect. And then when it is grows into a proper tree you don't have to worry. Then you become the tree of love and compassion and so many come and sit under this tree to enjoy that beauty that you are.

So today again we'll have the same experience we had to establish our Realization.

Now I have to make one humble request again that we have to take out our shoes to touch the Mother Earth, it's important just to touch our Mother Earth we must take out our shoes, if possible, it will be a good idea.

57:21

Now you have to just put your both the hands towards me, to begin with, just both the hands towards me. Now this hand represents the left side and this represents the right side, means this represents your desire and the right is your action. So it is you who has to raise your Kundalini. I am not going to raise it. It is you who must learn how to raise your own Kundalini and manoeuvre the power yourself.

So the first thing is to put the left hand towards me like this, just like this. You have to put the hand towards me like this, on your lap. Sit comfortably putting the left hand on your left lap towards me like this. With the right hand you have to move, you have to move your different centres which is very simple. First of all you'll have to put the right hand on your heart where resides the Spirit. Then you'll have to put - I'll tell you later on one by one - on the upper part of the stomach where resides the principle of mastery and then in the lower part of the abdomen where resides the technique, the knowledge of the technique of manoeuvring this power. Because, as I told you yesterday, yoga means union with the Divine and another thing yoga means - the trick, or the yukti as they call it, deftness to handle the power that flows through you, to understand how to protect yourself, how to raise your Kundalini, how to work it out. That part is called as pure knowledge and that, the centre it resides in the lower part of your

abdomen on the left-hand side.

For information, in the Universe it is your country - New Zealand that works it out. Can you imagine that you stand for auspiciousness, this country stands for auspiciousness, it emits auspiciousness for the whole universe. It's such a great country you are living here that emits auspiciousness.

So now you put your right hand on your heart, as I said, then on the abdomen lower and then you go back again and then you put your right hand on your neck, on the corner of the neck and the shoulder, a little backward like this because this is very important. Some people do it from this side - do it from this side, in front you should bring it and press it hard, this is very important. This centre is mostly spoiled in the West because people have a habit of feeling guilty. I don't know why they feel so guilty. So at the very outset I tell everybody that you tell yourself you are not guilty because you are the temple of God and you must have full confidence in you. Not to feel guilty at all, it's very important. You have to sit with a very pleasant disposition that you are going to enter into the Kingdom of God.

Then the hand goes here, upon the forehead, then goes at the back here and then this palm has to be pressed on the fontanel bone area where you had a soft bone as a child and you have to press it clockwise like this.

Now I'll just tell you in a very simple way but you have to keep your eyes shut. Please take out your spectacles also because this helps the eyesight. So please take out your spectacles, don't put it in the pockets because you have to put the hand on the heart.

So please close your eyes now just, and don't open your eyes. At any cost you should not open your eyes because this is Antar Yoga, it is an inner happening that takes place. For that if you open your eyes then the attention goes out so please keep your eyes shut till you have achieved your Realization. I'll tell you when to open your eyes.

Now put your right hand on your heart, right hand on your heart and left hand towards me. Everyone should do it, pay attention to yourself, don't worry anybody or anybody else. Just now think of yourself. Put your right hand on your heart. Here resides the Spirit. So first you ask me a question, a very fundamental question - you can call me "Mother" or you can call me "Shri Mataji", whatever suits you, "Shri Mataji, am I the Spirit?", ask a question three times. Inside your heart ask a question, "Shri Mataji, am I the Spirit? Mother, am I the Spirit?"

This question relates to another thing, that if you are your Spirit you are your master, you are your guide, you are your guru. So now you put this right hand in the upper part of the abdomen on the left-hand side and press it. Here is the centre of the Guru. So now here you ask a question, "Mother, am I my own guru? Mother, am I my own master? Mother, am I my own guide?", ask the question ten times, anyone that you want to ask. Ten times because as I told you there are ten valences and once you have awakened those ten valences you've become the master, the guru. Please ask three times.

Now take this right hand in the lower part of your abdomen, on the left hand side; low part of your left hand side stomach. Please put this hand and press it little bit. At this centre resides, as I told you, is the technique, is the knowledge, the true knowledge. But I cannot cross your freedom so you have to say, you have to say it that you want the true knowledge. I cannot force on you so please say, "Mother, I want true knowledge.", Shuddha Vidya. "I want pure knowledge. Mother, please give me, please give me pure knowledge". You have to say it six times. This is the way you actually awaken the Kundalini to begin with. "Please give me pure knowledge." Put both the feet on the ground in a parallel way, don't touch each other and please touch the Mother Earth. Sit very comfortably. Now say it six times as a request because I cannot force it on you, you have to ask for it.

Now raise this right hand again back onto the upper part of the abdomen. As the Kundalini has started moving now you have to assert yourself with full confidence. At this point you have to say ten times, "Mother, I am my own master. Mother, I am my own guru. Mother, I am my guide." Say it ten times. Assert with full confidence. Put the hand on the right hand side of your stomach on the left hand side. You put your right hand on the left-hand side of your stomach, on the upper part, that is the centre for the Guru. So here you have to say ten times with full confidence, "Mother, I am my own master. I am my own guru."

Now raise your right hand to your heart again. Now at the point of heart you have to again assert and accept with confidence and say, "Mother, I am the Spirit." Say it twelve times, "Mother, I am the Spirit." which you are, just you must assert. You must accept, "I am the Spirit." Have full confidence in yourself, you are not to feel guilty at all and you have to say that, "Mother, I am the Spirit." So the Kundalini rises with that assertion.

Now put the right hand on the shoulder near the neck, press it hard. From the front, as I said, not from the backside, from the front. And now press it hard, this is a very important centre because, as I told you, people who feel guilty have this problem and the Kundalini doesn't raise. So please say sixteen times, "Mother, I am not guilty at all." We have to know that God is the ocean of love and is the ocean of compassion but above all he is the ocean of forgiveness, he is the ocean. And whatever we may do he is quite capable and powerful to forgive us. We must learn to forgive ourselves first of all, we don't know how to forgive ourselves. So please forgive yourself and say sixteen times, "Mother, I am not guilty at all." Because, as I said, you are the temple of God, how can you be guilty? Sixteen times. Still there, still there, please go on saying with full understanding. From your heart please say it. Because if you have this centre catching it will be difficult for me, for you, to get your Realization. So please say it from your heart, from your heart. Those who still think they are guilty should punish themselves by saying it 108 times, that would be a better idea. Be pleasant about it, be pleasant about yourself. Why do you want to condemn yourself for nothing at all? God has not created you to condemn yourself.

Now raise your right hand to your forehead across and press it from both the ends as if when we have a headache we press it. Just press it and here you have to say, "Mother, I forgive everyone." As soon as it works out I will know that you have said it. How many times is not the point. Press it hard. "Mother, I forgive everyone." Now many people feel that to forgive.... Yesterday everybody who did not get Realization had not forgiven people. I told you that it's a myth - you do not do anything when you forgive or when you don't forgive. Only thing when you don't forgive you play into the hands of the people who are trying to do you wrong. So why do you want to play into the hands of the wrong people? Just say, "I forgive." and you'll be clearly out of it. It's only you who is maintaining that by not forgiving. It's a myth, it's absolutely a myth. But just say it that, "Mother, I forgive everyone." Nothing is difficult because you are not doing about it, just by saying what do you do? Yesterday it happened with everybody, I found this was the difficulty so I hope this time you'll make my task easier by really genuinely saying in your heart, "I forgive everyone.", please. Yesterday, as you know all of you, I had to work very hard for people who could not feel their vibrations because they have not forgiven. Only by saying it, "I forgive everyone." they got it. Full confidence in you. Please say it that, "I forgive everyone." because the Spirit is in the nature of forgiveness.

Now you take your hand on the backside of your head where the optic lobe is, hold it tight. Here you press it hard. Here now you have to say that, "Oh Lord, Oh Divine, if we have done any mistakes, please forgive me." But don't feel guilty, you have to just say it because if anything you've left in your mind will get out of your mind if you say so. Just say, "If I have done anything wrong, in the glory of God, please forgive me." Press it hard on both the sides, both ends. Don't feel guilty with this. Again you are coming down by feeling guilty, please don't feel guilty. Please don't feel guilty. It's paining me. Please don't feel guilty. Just say...

Now raise your hand to your head on the fontanel bone area, on top of your head and there you press it with your palm and move it clockwise by pressing it seven times. Here you have to say that you want the Realization. Again, I cannot force upon you so you have to say you want the Realization, "Mother, please give me my Self-realization." You have to ask for it, I cannot force it on you. Please ask for it, "Mother, please give me my Realization."

Now please take down your hand on your lap and open your eyes. Feel the silence within you. Just please put your right hand on the lap. Now look at me without thinking. Just without thinking you can do it or not, just look at me without thinking. Now slowly place the left hand on top of your head about 4 to 6 inches and see if there is a cool breeze coming, just move up and down, with the left hand. Not with the right, with the left hand first. Right hand towards me like this and left hand. Right hand like this and left hand, the left hand you see if there is a cool breeze coming in. Now change the hands and see if a cool breeze is coming with the right. It's there.

Now how to establish it? I'll tell you. Put your hands down, please, and now watch me without thinking. One thing one has to do -

is to give a protection to your aura, that's a very important thing which Dr Warren will show you, how to give protection to your aura. All of you please do it now and then also how to again and again raise your Kundalini. This is a very small action which you must know. Every time you are going out anywhere, if you want to talk to someone you can give this protection to yourself. Also if you want to talk to someone and you find the person may not be helpful, just write his name on your hand and just move it like this three times, you can say, "Mataji, Mataji, Mataji", if you like and then you will be surprised that that man will be a changed person. The situation will change, he will come in your compassion. Alright. This is the power of compassion and love which we have never used. What we have used is the power of hatred. Now first time because you are in doubt of it, you can use it.

Now see how we have to do it. Put the left hands towards me as he has put it. Now take the right hand just on top of your head like this, once. Now again do it from the first. Seven times: one, two, three, four, five, six and seven. This is you've given yourself a bondage or a protection through your powers that are flowing in your hands.

Alright. Now the another thing you have to do is to know to raise your Kundalini, this is done three times. Put the left hand towards the Kundalini which is - he will show you where the Kundalini is, on the sacrum bone. Now you move the hand in this way that it is up, forward, downward, like that clockwise. And the left hand is to be raised straight. Now let's start. It's to be done once only we'll do, one. Second time, push back your head, twist it and give it a second knot. Now third time we have to give three knots, let's see: one, two and three.

Now push back your hands and your head and ask a question, "Is this the power of Brahma? Is this the power of Divine Love of God? Is this the power of Holy Ghost?" Now put down your hands please and see on your hands also now you'll feel a cool breeze and you are silent, it's complete peace. Now you are feeling that All-pervading power about which I've told you. This is Self-realization, this is the Ascend for which you cannot pay anything, you cannot work it out.

Now those who have felt the cool breeze on the head or on the hands please raise your hands, both the hands. I would like to see how many have had it. Those who have come for the first time may not have felt it, doesn't matter, we will work it out again. So those who have come for first time.... Those who came for the second time and have not felt the breeze, please raise your hands.

You didn't feel it yesterday? Not feeling? Alright. You are again thinking, please forgive, please forgive.

What about you? You are again not...? Yesterday did you feel? [a Sahaja Yogi: He's had electric shock.] Oh, you are the one, I know. No, there is a problem with you. Alright, we have to solve that problem. Alright? It's alright. I now see you clearly, alright, that there is a problem, we have to solve that. It's alright, doesn't matter.

All the rest of them have felt it. So those who have come for the first time, have not felt - doesn't matter. I think I can try again on them. They will, should, feel. So those who have felt can go through the book and see for yourself what is it, you have understood it very well. And if you have any questions you can ask these people are here, you can talk to them slowly and those who have not felt can come to me. I would like to see what's the matter with them. And those who, once they are feeling it, then I will see the people who have Or should we have the other way around? [exchange with a Sahaja Yogi.] Alright, he says those who have got it should come first and then the people who haven't got it.

Because see, only twice they have been and all of them have felt it. But doesn't matter, you'll feel it also. But you will have to go to the centre and establish it.

1985-0309, Workshop

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9 March 1985

Workshop

Norman Park, Brisbane (Australia)

Talk Language: English | Transcript (English) – Draft

Workshop, 1985-0308, Norman Park, Brisbane, Australia

I'm very happy to see so many people coming down in Brisbane. Because that is the first time they have started a centre here and to start anything that is real is the most difficulty. All great saints, great incarnations whenever they tried to talk of real things have suffered a lot. Only the artificial ones are successful very fast. Because you can produce many artificial flowers very easily, plastic flowers, but to produce real flowers it takes time. Not only that but it takes real people also to become that. Now Dr. Varon has told you so many things, I don't know what I'm supposed to tell you. But only thing is that you must remember that now you have become yogis. Yogi means you have united with the all-pervading power of God. That doesn't mean that you have just united and there is no effect. The first effect comes that you go beyond the realm of cause and effect. I don't know if he has told you anything about the effect and about the certain miracles that have taken place.

Warren: No, please you tell.

So how the miracles take place in your life is very interesting and that you will see everyone will notice now that without any understanding, without doing anything you will find suddenly you are helped out of situations. Suddenly you get things which you never expect them normally to get. I'll give you an example which he has not told you. There are many examples, thousand and one. But I give you a very [?] one. Example of a girl who was travelling by car in an autobahn, as you know it's a very big road in Germany and she was travelling with another Sahaja yogini and suddenly her brakes fail. If the brakes fail that's the cause and the effect was that she had thought now she's going to die because she could not control her brakes. So just she closes her eyes and she says now Mother you better look after. Meaning the Kundalini has to look after. When she opened her eyes to her amazement she found that her car had gone to one side of the corner of the road and she was very nicely planted there and her brakes were all right.

It is unbelievable for anyone but it will happen to you in a tremendous way like it's happened to Dr Warren himself, which I don't know if he's told you. But he should tell you later on about it. But another one I'll tell you we had a trustee with us, who died very recently at the age of 82 or 83. He was with us and once he told me that during the discussion that he has to go to attain some case in the court. And while talking, you see we had so many problems that he got lost and he forgot about the timing. So the next day his morning, his client rang him up to find what has happened. He said: "I don't know what has happened, I'll have to go and find out". So when he went to the court he found that the people were all congratulating him. He said: "what has happened?". He said he has won the case yesterday. He said: "won the case! I was not there. How is it?". Then he went and saw there a course and it was written that Mr. Pradhan, his name was Pradhan, CJ Pradhan, has contested the case very brilliantly and he brought out such points that would not have been possible for anybody to do. He was amazed looking at it, the sign of the magistrate and it could not believe his eyes. He telephoned to me: Mother was I not sitting with you the whole the in situ where.

And that's what it is. How you are helped, how in so many ways so many miraculous ways you are helped. There are people who are even just enter into Sahaja Yoga are given so many miracles that they have to understand that this is just the blessing of God. The other day there was a doctor in Rahat, he is a realised soul and he wanted to go to Abha, because he thought Abha would be a better place for Sahaj Yoga, and he was very desired, too. And he thought he should write to me about it. He tried and tried and he could not do it. So he telephoned to me but he couldn't get me on the phone, so he wrote a letter. He says the next day when I wrote the letter, the next day! I did not even receive the letter, he got the job. Suddenly he got the job. So, so many things on material level or physical level or emotional level, so many people just get cured, just get cured. They don't know how. They just give up their bad habits they don't know how. They cannot, "somehow" it is that what they say "somehow". What happens that you enter into the realm where there is no cause left. When there is no cause there is no effect. That is what God's blessing is. So believe that now you have become yogis. You've got these vibrations. You have got a new dimension but know with this new dimension you must learn to use them. Like we have got eyes we use them. As we have got hearing power we use

them. In the same way, you must learn how to use your powers. If you don't use it then it's a waste. So try to practice it more and more using it for anything. Like there was, in the beginning, an Englishman, who came to me and he was rather, as the same rather doubting about Sahaj Yog. So he said Mother how do you say we have Divine communication? I said we have, it's a big huge organization of telecommunication everything there. He could not believe it how could that be. I mean people say God is great but they don't know how great He is. So I said all right, what do you want to know? He said I want to know if my father is ill or what's the matter because he has not talked to me since long, now I'm worried about him, he is in Scotland. I said all right, what you do is to put...

Varon: Mother I just told them this.

Shri Mataji: Is it?

Dr.Varon: Please tell it again Mother.

Shri Mataji: No, no. He has told. It's all right. So this is what happens. So there is telecommunication that your attention becomes enlighten. So that first thing that happens your attention becomes enlighten. It is so enlightening that if you pay attention to someone you know about that person and if you know the technic, the expertize of it then you can help that person sitting down here. This is what happens to your attention. Immediately in the attention you know this is this, this is this.

Actually, we have attention which is guided either by our ego or superego, so we cannot make out what is right, what is wrong. But when it is guided by the Absolute, by the Absolute then only you know what exactly absolute is. Exactly what it is. Because we live in the relative world and that how in our attention we know exactly what is the truth, what is not the truth. That's one thing happens to us immediately. But then we become very powerful within ourselves, we have compassion for ourselves, we don't do anything that destroys us like any bad habits anything like that. Just finishes off. Of course, the diseases get cured, you(Varon) must have told them that the diseases get cured by your attention just reaching there. Just reaching the point where the problem is, the Kundalini goes there with your attention and you get cured. Now the thing is so far as we are concerned, whatever we know is relative truth. It may be true, it may not be true. But you actually know the truth. The truth about the small thing, the big thing and the subtle thing. like now some people might say there is no God! There are many who thinks there is no God. How to convince that there is God? So you have to ask a question "Is there God?". Ask a question. If you ask a question you will find in your hands, will find tremendous vibrations flowing. Three times you ask a question "Is there God?" and you'll have tremendous vibrations flowing in your hands.

But supposing now you ask about something else, somebody else, about whom, you are not sure. Is that a person good? Is that person hypocrite? If he is a liar immediately you get a catch on your fingers. You start feeling that catch of the person, not only that but immediately you know that he is not all right because sometimes you might get heat, sometimes you might not get any vibration and sometimes a little blister might come for a short time, just to indicate that, that person is not all right. So that you will know who is a real guru, who is not a real guru. Who is a real man, who is not a real man? Like that in every matter. Yes, my child?

Seeker: what do you feel when the person is all right?

Varon: Just let Mother finish speaking what she is saying then ask the question.

Shri Mataji: What is she saying?

Varon: "What do you feel when the person is all right?"

Shri Mataji: you feel the tremendous cool breeze in the hands. When you see that person like, you see, supposing I say that Christ was the son of God. He was the son of God, now these new theories have started against him you know very well that they are to [inflout?] him. Now was He the son of God? Get the vibrations. Now we can say Nanak Sahib, was he the primordial master? Ask a question and you will be surprised you get a lot of cool breeze. He was, He was the primordial master. Because of disciples or maybe people have ruined their names by following wrong meters, that doesn't mean the incarnations were wrong. And that's how you can find out about all of them. Because you get tremendous vibration when you ask the question as yes. But this diffidence has to grow within you. This what you call the true knowledge, the Shuddha Vidya. This purity of discrimination has to grow, for that you will take some time and then will be amazed at how you can find out about all these things. It is surprising how you become an expert with these things. Little children are very good, they are so quick. They can immediately tell you anybody who comes here. Like a little boy of three years, I think he was. He received the phone, he said: "Hello". Then he said: " No yogi", puts it down! They are so good. Like I must tell you my four grandchildren are also realised, souls. Not my children were not, but my grandchildren are. So, the eldest one is very good, everyone is very good but the youngest one is very outspoken and she talks as if some great saint is talking. She doesn't talk like a small little child, you see. So, one day she was telling her mother: you were born in [allopathy?], then you follow homoeopathy, then you do another pathy, then another pathy, go on like this". So, she

said: "why? What about you?". She said: "I was born in God and I believe in God and God looks after me and I'll always believe in God." So she said: "but you may believe in something else". She said: " No". "Why?". "Because God never changes". Little girl, very little girl. But another girl, another granddaughter she was hardly about five years of age and they had gone to Ladakh, where there was a fellow sitting with a big maxi and with big, what you call that, we call it Choga, is a big dress like that, you know that yellow dress that they wear, big thing. And she went and saw him and she was looking at him very perplexed, then all of them went and touched his feet and then when the parents also, you see they felt a little embarrassed, they also went and touched his feet, then she couldn't bear it. She went and stood before him, put her hand back like this, looked at him she said: what do you mean?! You are wearing this Choga, means this big dress, and you shaved your hair, it doesn't mean that you have become a saint, that doesn't mean that you are a realised soul. You have no business to ask anyone to touch your feet. These parents were so embarrassed they didn't know what to do. And the third one was, we had one program of Raman Maharshi who was a realised soul. They had invited me for the program as the chief guest and there were other, you see, Sanyasis and all of them sitting there. Big big people of Ram Krishna ashram, this ashram, that ashram. They were not realised soul at all. So, another granddaughter of mine, sitting in front she couldn't bear it. She got up, she said: "Grandmother, this man with the maxi, you see, please ask him to get out. He is giving lot of heat to us." immediately, you see, because they couldn't bear it. So you see, children are so simple, so straightforward and they understand it so well and immediately say that this is what it is.

And we must understand that all the great saints have said that we have to become a realised soul. Every one of them. Buddha said it but he didn't talk of God. Many talked only about this formless God. Because the reason was if you talk of anything else, people take to that first! So they thought that first let them get their realisation, first let them putting their attention only on the realisation and then we'll tell them all about it. So this is how you will be surprised at what you are. Because you are fantastic people, really fantastic. Like a television set, you see, it is all built in. It is all built in within you, everything is there now you are put to the mains, it starts working. Same in the village if you take a television set and tell them that this is a fantastic thing, people may not believe. But once you put it to the mains they'll be amazed how it works. In the same way, you are built in. Everything is there, everything is within you and you manifest it so beautifully. So I have to tell you one thing that I'm so very happy to see so many people have become yogis but now establish yourself. That's the first thing you have to do to establish yourself and once you established yourself you'll be amazed how you'll be growing more and more in your thoughtless awareness and like that in the awareness of Divine understanding. Have you any question you ask me because we also have to caught the plane, so now ask the questions.

Seeker: [unclear]

Shri Mataji: Because of what?

Varon: Overactive, hyperactive child.

Seeker: He can't sit in a place for one minute and if teachers teaching him something he won't listen.

Shri Mataji: have you got realisation yesterday.

Seeker: Yes.

Shri Mataji: Alright. It's very simple to put this child into a normal activity. What you have to do is to, did you go to any guru or anyone?

Seeker: No. [unclear]

Varon: Did you go to any guru in past time? During the earlier part of your life. Do you go to a guru yourself?

Seeker: I did. When I was in CJ.

Shri Mataji: That's how he's got it something in him. You see, if you go to the wrong type of gurus you get this problem. That's why the child is suffering from this. He's got it from you. Now for that, we have to take it out. What we have to do is to put him on proper treatment. How to get rid of it just now they will tell you. Do you understand the Hindi language?

Seeker: Yes.

Shri Mataji speaks in Hindi.

Varon: Nandi. Nandi is a city in CJ.

Shri Mataji: No, no. But before that from India? From where?

Seeker: Madras.

Shri Mataji: Madras! We have a very big centre in Madras also. But doesn't matter you just try this, it will be all right. Which guru you were going to before?

Seeker: [unclear]

Shri Mataji: But you don't know the name?

Seeker: No.

Shri Mataji: You find out the name of guru also, all right? It will help you a lot.

Shri Mataji speaks in Hindi.

Now, what else is? From where? You are from what country? From here only?

Seeker: Holland.

Shri Mataji: you come from Holland! Oh! I see. We have a centre in Holland also, but not so yet developed. I have to this time go there. I've not been to Holland for this work but I'll be going very soon.

Seeker: I would like Mataji if you have some exercise for us?

Shri Mataji: No, no exercise. Actually, you see when the Kundalini moves, you see, it moves through various Chakras and you have seen, then if it is obstructed anywhere, anywhere if it is an obstruction on a particular Chakra then only that Chakra is to be cleared out through some exercise. But we do not believe in indiscriminate exercise. Because supposing there is a problem here(throat) then you do the stomach exercise! You will get more problem there(throat). There are gender rules about exercise also, like a person who is suffering from the right side should not bend back. The one who is suffering from the left side should not bend forward. There are certain general instructions that they will tell you. Everything they know very well, they'll tell you what is to be done. But exercise is not very important in Sahaja Yoga. Automatically you keep your health perfectly all right.

Seeker: Are you in close contact with Saibaba? Do you love Saibaba?

Shri Mataji: Which one? Shirdi Sainath?

Seeker: From Bangalore.

Shri Mataji: No, no, no. Not that. We don't do all that.

Seeker: But Puja pathy do you know?

Shri Mataji: Of course I know and I tell you it's all wrong. I don't think it's good to do all these tricks of getting diamonds and all that. This is not done here. You see, Indians know this is not the truth. This is not the truth.

Seeker: I love to do that.

Shri Mataji: This is not we believe. We don't believe in all these things. We have to get to God and not to these mundane things.

Seeker: No. Before I didn't know Saibaba, he came in the meditation and I know...

Shri Mataji: But what's the use? You never got realisation! What use of talking about him? What does it do to anybody? I've known many people who are downed with all kinds of diseases. There is no transformation, they are cheats, they are horrible people. They do all kinds of things and they are his disciples! That's not the way. You must have a transformation, isn't it? If you have a guru, if he is a good guru then you must become a good person. How can you be doing all kinds of black marketing and killing and everything and call him that you belong to a guru!

Seeker: He's not doing that. I'm sorry.

Shri Mataji: What she said?

Varon: She said he's not doing that. I've been to him and I know what he's doing.

Shri Mataji: He's doing nothing, you see, now just see. Just listen to me. You have been asking too many questions I'll tell you one thing. What good has he done to anyone? I know of people who have been doing all kinds of wrong in this country call him a guru. What's use such a guru?! Simple thing! There is no transformation, nothing! What's he doing? Getting diamonds! You see, getting diamonds to the brother of mine say, who is a rich man. What's the use of giving him diamonds? If you want him to solve our problems is it solved? And people get heart attacks! How can you get heart attacks if you are following a guru?! And they come to me for treatments. So I tell them now either you follow that fellow or follow your own spirit. There should be some evidence of something good being done to people. He's only worried about rich people!

Seeker: Not every guru understand him.

Shri Mataji: I understand him much better than you understand. I can tell you and you will understand...

Seeker: [unclear]

Varon: Please don't argue.

Shri Mataji: No, no. By understanding him what did you get?

Varon: Other people want to enjoy.

Shri Mataji: Varon just let me ask her. By understanding what did you get? Nothing?! What did you get? Ask. Look at Varon and look at yourself.

Seeker: Oh! I got so much.

Seeker2: So why did you come here?

Shri Mataji: That's the question.

Seeker: You do! I love everyone.

Shri Mataji: No, no. You cannot love me. You cannot love something that is bad and something that is good.

Seeker: I love you! I love you very much!

Shri Mataji: No, no. You cannot love me.

Seeker: I do, I do.

Shri Mataji: You are on the hallucination.

Seeker: I do. I love everyone.

Shri Mataji: No, no. You cannot love the devil and you cannot love God.

Seeker: But you are a creation of God.

Shri Mataji: No, no. But if somebody is a devil how can you love a devil and love God?

Seeker2: Listen, Mataji got very little time, there are so many questions.

Shri Mataji: Yes, you should give some chance to others. You go to the same guru that would be better.

Seeker: I will shut up.

Shri Mataji: No, no. Will you please go?

Seeker: I will, but I cannot love you.

Varon: If not leave, just be quiet.

Shri Mataji: If you really love me then keep quiet.

Seeker: I will. I will.

This is, you see, the thing is we must understand if you have a guru, I mean I don't believe in much of thing like that but supposing there is a guru, then he takes your attention to something higher, always he talks of higher things. He doesn't talk of something of a lower value. Moreover, if you follow a guru, you are always looked after by God, if he is a Sadguru. They say what called Sadguru, means a guru who is a real guru. So be careful that there are people who get enamoured by some [?] like that and I'll be surprised, Indians are sometimes enamoured, modern Indians not the traditional Indians. Traditional Indians don't follow this man at all. Because they know traditionally no incarnation has done such nonsensical thing, no incarnation believe into these, on the contrary, Nanak Sahib and [Kabira?] have flouted all these siddhis. Absolutely flouted this nonsense. Just to impress other people to do all these things, absolutely. But what if you have to do is to see that you become the reality. Don't run after something that is not real. Then what is the gain? What do you gain out of it? Be I would say selfish about it. Let see what do you gain out of anything whatever we do?! Do we get any transformation? Do you get any power of compassion and love? Do you get what is promised in all the traditional treatises, in all the scriptures that you become a saint? Do you become a saint with that? If not just discard it. That's a simple thing. Straightforward thing thing to look at everything. I'm a mother and I must tell you whatever is the truth, is the truth. Whatever is not the truth, is not the truth. Whatever you may say I'm not going to accept it. I'm not going to support anything that is wrong and I know what harm people have done to others. I'm the only one from 1970 I've been talking about them, about every person, what they have been, what they have been doing in the previous lives, what they are up to. So many people after getting harm now coming to me! What's the use? Why do you go to a thing which is so superficial? Can't you think?! Use your brain! God has given you brains to understand whatever people have told you. You have an example of Christ. You have an example of Shri Rama. You have the example of Shri Krishna. Who did all these tricks and trickeries?! Nobody. It did last hundred years all these things have come to our country. It has no traditional support, nothing. Because everything has grown in an evolutionary process. Like first you have the tree, then you have the leaves, then you have the flowers and now the fruits. You cannot just hang from somewhere a fruit! That means it's plastic stuff. It must evolve the way. Everything has evolved. like here you can see that these are the seven Chakras. They don't know anything about anything! They have a guru that's all. They are mad after the guru. They don't know anything that is all these within us. They have no idea, no knowledge of any kind.

In this one, now the first Chakra is when you were a Carbon. Is within you when you are just a matter, the first Chakra. The second Chakra is when you are a part and parcel of the universe, the universe was created. And then the third Chakra is the one when you become evolved into the human level and then the seeking starts. Seeking starts at that third Chakra. Then you are protected by the Mother Goddess (fourth Chakra). Then you rise above here. Here (fifth Chakra) you are directed to learn your discrimination. And then you go to the Agnya Chakra. Here whereby which the Kundalini when riches, it sucks in both the things

called the ego and superego. And that's how you pierce through the fontanel bone area. It's happening which is an actual happening, it's an actual happening. It is not some sort of a lecture or some sort of a trickery! Or some sort of an action that you have to do. Reality is actualization which you have felt yesterday and you have felt in your hands and this, you should be a master of it. No use living in some world of imagination. You should know what you are. You should know what it is that flowing through you. Should know what you are doing, how to do it. I don't know why people want to live like that, that they have no ideas of what is happening. Just say that I'm like this, I'm like that. Better get to know it what is it that is troublesome within you, that is not giving you the ascent. That is not giving the ascent to others. And then only you'll be amazed that you, yourself you are the source of joy. [Shri Mataji says something in Sanskrit]

Is the Atma that gives you satisfaction. Your own Atma, your own spirit gives you satisfaction. You don't have to go here and there. You don't have to ask for joy. Joy is within yourself. Joy is in your own being which emits that sense of joy which is [above?] the two things called happiness and unhappiness. Beyond that, you rise, ascend into that.

Seeker: How I test myself to know I don't delude myself?

Varon: How he can test himself to know that he is not deluding himself?

Shri Mataji: All right. See now, it's a very simple thing is that you should... There are two complications always arrives. When you see the vibrations yourself, you see, then you might delude yourself by thinking these are mine or of the other person? Am I feeling the Chakras of the other person or my Chakras? Now supposing you want to know about another person. What you have to do give a Bandhan to that person and see the Chakras, what Chakras are catching? All right? Now supposing say this Chakra (right index finger) is catching. You ask that person: are you suffering from throat trouble? He'll tell yes. So you will know this is what he's suffering from. Now relatively you have to understand also whether your vibrations are correct or not. For example now you... A question "is there God?" which is a fundamental question. Supposing you ask a question: Is there a God? Then you get the vibrations, all right? But suppose you ask about somebody: Is this a good man? You don't get a good vibration. Then you are not deluded because you see there is an absolute fact you have known. And that's the relative is not so.

Like you go somewhere now somebody might say that this statue is made by the realised soul. Now how will you make it out? Whether it made by realised soul or not by a realised soul. You put your hands towards the photograph, all right? And ask the question is it made by a realised soul? Maybe without asking the question if you are sensitive enough the vibrations flow start flowing into you. Now the thing you must know that delusion and all these only come when we have some greed about it or some lust about it. If there is no lust and greed it is just pure feeling of cool breeze is coming from somewhere, then you cannot be deluded. But the feeling of these cool breeze to feel on your fingers you have to develop a little more sensitivity because it is a subtle feeling, while we are rising from the gross to the subtle. When that subtleness grows in us nicely then you'll be sure that you have got it. So the first thing is you must grow into a state where there is no delusion left. That's why the first one I said, in the state of Nirvichara. Where it is there is no thought and when you go beyond that is the state of Nirvikalpa, where there are no doubts. You are sure about it. There is no delusion any more. You know because so many times you have used it. You are so much perfect in experiencing it that you know. Experience has to be awakened within us in such a way that he always gives you the right answer. But in the beginning will be a problem, I agree with you. Because you will think these are my vibrations or her vibrations. But some people don't even have that, I've seen it. Some people don't have any delusions. Immediately, like little children immediately they will say this person has got this catching, that is catching, this is that. But with others, it has a little problem in the beginning. No doubt, isn't it?

Varon: It is.

Shri Mataji: It has. So must accept that and in that case, you have to just be serious about it, respect your realisation, grow to it. Your delusion will go away and gradually you'll become yourself a master.

Varon: Quite often your delusion is nothing more than your ego as it was with me anyway. I had lots of doubts.

Shri Mataji: Doubts!

Varon: And the same things. And the only thing that proved to me that it was absolutely true was two things. One, I become a different person myself and secondly, I started to see that joy expressed to other people face and started to enjoy that. It actually was two months I wasn't fully feeling that cool breeze.

Shri Mataji: It was not so good than yesterday you all felt it. Because... Yes, yes! It's a fact, I must say it. He was terrible and very hot-tempered. But you see, he's so changed now. He's so much changed now and how much he knows about everything. He's a doctor, he has done PhDs, this, that. He was a diplomat but all that knowledge becomes Avidya, becomes nonknowledge. This knowledge is true knowledge. But one thing about him also I will say that he was a seeker out and out. He has been everything through. He has been to this and that as he said: I've been to him, I've been to him. He'd been to everyone and he discovered that

all these things led him nowhere, no knowledge, nothing. Just pay so much money or do this Mantra or do this! That's all! Finish! Nothing he does and then once he started knowing himself he was amazed that it's his own knowledge. But you must have faith in yourself, first of all. If you don't have faith in yourself then, there danger. But try to understand that Mother has said that we are the temple of God, so we better have faith in ourselves, to begin with. Yes? What is it you want?

Seeker: Mataji you say talking of realization in this word, but still remains the world of delusion, of Maya.

Shri Mataji: No, that's Maya goes away. That's the thing is. This is the breaking of Maya. Of course, the Maya remains at a point that you may not recognize me fully, I can say that. That Maya may remain. But doesn't matter, there is no need to recognize me too much because can be quite frightening for you. So is better to recognize me as much as you can recognize. Don't worry on that point.

Varon: You go beyond Maya, actually.

Shri Mataji: Quite a lot, but I would say still Maya remains. What she says is true, remains a little bit, doesn't matter. It's all right.

Little: bit has to remain because it can be quite dangerous to know.

Seeker: To live comfortable in this world we have to live in a little Maya.

Shri Mataji: No, not that. You are very comfortable with Sahaja Yoga. Because what's happening most of your problems get solved. You become so dynamic and, I mean you live in another world of a witness, of the Sakshi. You stay seeing the drama that is playing. But Maya is a very wide world and the deep world, you see. Now supposing if there is, supposing Shri Rama is before you. How far can you recognize him?! He's Shri Rama, he's this, his powers are this like. The more you go into it, you will see that Markandeya knows so much about the Goddess, you see. But how far he can go? He goes up to a point and then he says now I give up. All right? Even when they ask Brahmadeva he said I give up at this point. That's a thing one should not bother about. Just now we should seek the first step, all right? We should not jump like Markandeya. Just now we do not become Markandeya, are we?

Seeker: Mother what does one do about sadness?

Shri Mataji: Sadness! You see sadness comes from the left side. Is come from the left side. So what you have to do is give a balance to the left side, from right to the left. The right side is the will power and the left side is the desired power. So when the desire is a little bit low down or the action that we take is wrong or something you get sad, or then what happens? You rise the right side and put it to the left. When these two things are balanced nicely then Kundalini moves very much better. It moves well up. And it's something that you see clearly that you are in balance. You are watching, you are witnessing but we are neither sad nor happy, but you are in joy. It's like, you see the thought rises and then falls off. We are on the cusp of the thoughts, sometimes in the past, sometimes in the future. Sometimes happy, sometimes unhappy. Now, what happens that when the Kundalini rises there is a gap between the two, and when the gap between the two increases we stand in the present. Where we see both the thing just like a witness and we are not at all disturbed by anything. Like a witness you see the drama or a play, you are not disturbed. But some people, you see, who are identifying themselves with a Napoleon become extremely aggressive. Those who become one with Romeo start [frying?] It happens like that but when it is over, you understand it's a drama, all right?

Seeker: Why negative pain develop in my finger?

Shri Mataji: Left finger? Left Agnya? So have you been to any guru yourself?

Seeker: No.

Shri Mataji: Have you been reading some books like that? On seeking?

Seeker: Oh, yeah!

Shri Mataji: That's it. You see this is the thing you are catching here on the left Agnya. They'll tell you. That's what. Now see, exactly it has happened to you. You are denoting this is a problem you have and it is to be attended to, and is very simple to attend to it, all right? See just now it has happened to you. It's grown in you. It's grown in you. You all can feel it. Just now put your hands, see yourself. You put your right hand on the Mother Earth it will take away. It depends on what sort. If your right hand is giving more vibrations and less on the left, then put your lefts towards me and right like that(on the Mother Erath). The one which does give less or no vibration put towards me.

Varon: It's been gone.

Shri Mataji: It's been gone. See! Gone. Finished. The Mother Erath has taken it. Are you feeling in both the hands? Good.

Are you all right now? Good.

She is the one who is sad I think, I know. Now put your left towards me and right like that(on the Mother Erath) it will go away.

Seeker: If any Chakra are [unclear]

Varon: If anyone Chakra is predominantly cutup is there any way you can moderate it?

Shri Mataji: Yes, yes. You see, we have Deities on every Chakra and whatever Chakra is cough up, they tell you about the Deities and a particular Mantra fixed in a form, you see, you have to say that Mantra three times and you are all right. They'll tell you how to cure these particular Chakras. Everything they will tell you. It will take a little time but you have to come here. When you will have the program again?

Sahaja Yogi: Sunday afternoon at 4:30.

Shri Mataji: Is it all right for you Sunday afternoon at 4:30? For all of you? So you do come here, you become masters. Just masters. That's what. It's not very difficult. It's very simple. It's raining know, I think. You see, they told me that Brisbane is very very warm. I said all right, let see. And the day I was coming it became cool and nature is such it helps you. It's just so blissful, so blissful it is. I went to Perth it was very very hot. They said nobody came to the program Mother, they were 30 people only, it was very hot, this and that. I said all right, doesn't matter. Don't you worry, it will work out? And how it worked out? That I came and I was said I'm tired and I sleep off. But the time it about said 4 O'clock it was cool down by 20 degrees. Nobody knows how because there was no clouds, no rains, nothing. So now?

Seeker: I've been following a guru now I feel confused.

Varon: She's been following a guru and now she feels confused.

Shri Mataji: Yes, yes. I know your guru. I know your guru who he is. I know that. That's not the correct way. I've known him. It's not good. That's all I will say. I know that.

Seeker: [unclear]

Shri Mataji: No! He is not all right. The catch...

Seeker: [unclear]

Shri Mataji: No, no. I know it is somebody else who is in the stomach, you can feel it, you see, just know you can feel in the stomach something going on. You see the Void. It starts wobbling. When your guru is not all right there's something wobbling inside, all right? If you have a guru then one thing is that you must know all these things! You should be a master. What's the use of keeping a guru! Supposing you have a teacher, you have got some knowledge, isn't it? At least something.

Seeker: We learned all about the Chakras.

Shri Mataji: Haa?

Varon: They learned about Chakras?

Shri Mataji: Chakras nothing. But how to manage Kundalini, that so many knows. Because when I went to America in 1973 they said you better get it sort of copyright. Did I say why? They said they will publish everything. In 70 I gave a lecture they started that. I said let them publish, what's the use? I don't mind. It's a good thing that they should know. But what about raising the Kundalini? What's the use about knowing the Chakras when you don't know how to raise the Kundalini?! Simple thing. Nothing to be confused. Better get to your realisation, finish. That's all. Forget it. Why are you blind to anything? Why are you obsessed by anything? Just get the reality, finished. That's the trouble with gurus they make you confused. Yes. If you come from the real person you never be confused, you see. Because the reality is one. They speak the same language. We have some real people in India also but they're hiding. They don't want to come out. They say people don't understand you, work for some 12 years. Now 12 years have passed, nobody is come down. They are all hiding in the Himalayas and this and that place.

VARON: [unclear]

Shri Mataji: They cannot. Poor things they are fed-up. Yes. I sent one fellow to America, he stayed there for 3 days and run back. He said nothing doing, I can't manage these people.

He started marketing. Must know the first point. Hit on that point. Satyananda is your guru, is he? I know. See, how do I know?! He's a typical man. I know him. I know him very well. That lady, Mrs says, what's her name is? She calls herself Shaktima. She was supposed to be her disciple, then there was a fight, he had another some, lots of things about him! He came to my house actually, this fellow, in India. He's not even a realised soul.

Seeker: Mataji there was the first world war, then the second world war. Do you think we'll expect the third world war?

Shri Mataji: You should not. You should not expect. Because if you become Sahaja yogis there won't be any war. But if there are people who are not going to follow, a particular number of people should be Sahaja yogis, then there won't be any war. It depends on the human being. If you want war you have war or you can enter into the Kingdom of God.

Seeker: No, we don't want.

Shri Mataji: You won't be affected. Take it from me. None of you will be affected, you are the selected ones now.

Varon: [...?] and give it to the others.

Shri Mataji: Yes, make that number [?] so we can save this world. We have to get to that number. That's the point is, you see, if you really don't want any war we must work it out.

(Shri Mataji speaks in the Hindi language)

Seeker: Mother it seems to me this Brisbane has an especial function, something that can do to the world.

Shri Mataji: Yes, of course. Auspiciousness as I said for Newzealand and innocence for Australia.

(Shri Mataji speaks in the Hindi language)

Better now? She's better.

If you have got it I'll vibrate it. Those who have got. Now the sugar and salt are to be vibrated and mix it up with your sugar and salt at home. And what you have to do not to use your fingers when you are taking it out. Use spoon. Just stir it and keep it and you go on adding to it when it is finishing. You will be amazed this will help you a lot. Whenever you are using the sugar and salt use this one. Can you open it for me, please?

Now mix it up with your sugar and salt at home and keep it in a separate container and when the thing is over then you put more. But not to allow it to finish and use a spoon to stir it. All right? It's a good idea. Is also good if you find any patient, sick or anything you can give but first of all you learn everything about it when you start treating others. First, you must be perfect and then. And also we have got here in the ashram for you sugar and salt and water which you can take. Better mix it with white sugar, white sugar is better. This is more heat giving. Fore people who suffer from liver, they have to take sugar. But this is very heat giving, more heat giving than the white, all right? So mix it up.

Varon: The reason why She is giving you this as Mother has to go I'll explain to you later. Sugar is for treating right side problems, the liver problem in particular. The salt is for treating left side problems. Vibrated salt and vibrated sugar in the household add improvements to vibrations.

Shri Mataji: So I take your leave. I hope to see you. You can also come to India, we have such tours, maybe next year. They will tell you all about it. You can come to India for a nice tour there. But first of all, you all become great yogis, experts. You must know this is a school of Divine understanding. So, you have to know. You have to understand. It's you have to certify. It's you have to do it, you see, it is your doing. It is not that what these people are going to say about you. They will not tell you what's wrong with you. You have to say. Like he said I'm suffering from this, I'm suffering from that. Because it is better than you tell and they'll tell you why it is, isn't it? Instead of they tell you this is wrong with you. Then you may feel hurt, this is the point! It's better you tell and get yourself corrected.

May God bless you all.

1985-0310, Devi Puja: How To Ascend Into Nirvikalpa

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10 March 1985

How To Ascend Into Nirvikalpa

Devi Puja

Sydney (Australia)

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Devi Puja, "How to ascend into nirvikalpa" Sydney (Australia), 10 March 1985.

Breeze will blow, now you won't have problems.

It is such a joy to see so many Sahaj Yogis of such high evolution. I am sure all the gods and goddesses and the God Almighty himself must be overjoyed to see this achievement, no doubt about it.

But I was told that you want to know higher ways, or higher things, by which you would like to ascend higher and higher.

In the samadhi state, first is the thoughtless awareness, as you know, called the nirvichar samadhi. And then into the other state, which is called as nirvikalpa samadhi, where it is doubtless awareness, is two stages: savikalpa and nirvikalpa. Most of the Sahaj Yogis now are on the savikalpa, not yet at the nirvikalpa. And to rise up to the nirvikalpa, we must understand that we have to do little more about it.

So far we had our physical problems which are solved — physical needs, comforts cannot dominate us anymore. We can live in any conditions, like Brahmपुरi. We enjoy all that, that shows that we have now risen above the conditions that are laid down by the material life or the matter. That's a good state where we have reached, which is also very difficult for people. Normally, people are extremely fussy; they are worried about worldly things, worldly possessions, worldly material problems. So many of them would come and tell me, "I haven't got this job, I haven't got that job. This is to be done, that is to be done."

Then the second subtler attachment is to our emotional side, like, "My mother," like "My brother, my sister, my wife, my children." And we go on bothering Sahaj Yoga for that, that, "My friend should be cured, my brother should be cured, my sister should be cured."

That's a very subtle thing we do not understand that, in the realm of God those who enter can only benefit [from] it, not those who do not enter into that. For example, if you have a relation living in India, you cannot send him the benefits of an Australian citizen. So first of all we must know that they have to be the citizen of God's Realm. So unless and until we give them Realisation, take them to that level, they are not entitled. So we should not have any obstinacy about it, no obstinacy. Many of you have overcome that part: that you are not attached to a particular type of a relationship who are not in Sahaj Yoga. Many of you have got out of it.

But then how to overcome higher attachments? Like there are attachments that, "I should write a book on Sahaj Yog," or "I should paint something for Sahaj Yog," "I must earn for Sahaj Yoga," "I must do this for Sahaj Yoga." This is also, in a very subtle way, is ego that, "I should be the leader of Sahaj Yoga." Then there are jealousies.

If Mother says, "This is not good," you feel hurt. If Mother says, "This is good," you feel happy. That means you are still at a very subtler state of ego, where you think that whatever you say should be approved by me. That is something [which] is very subtle, and we do not understand that if Mother is not approving of it, there must be a basic Divine reason, otherwise why should I not approve of it?

So when you have such subtler attachments also, of a higher level, we should say, you must know that it's all the work of God and we are just channels in the hands of God.

Now we have a very good example, as I have told you many a times, of the little cell at the tip of the root of a tree: how it is so wise to avoid whatever is hard and to take to whatever is soft and to embed the tree into the soil. It has that innate wisdom with which we also are endowed. And we have to work it out in such a way that we do not get involved into anything which is extremely hard. Like, I would say, some people wanted to go to Tasmania. By my hint I told them, "Don't go. It won't work out." Tasmania is not a place where you can achieve anything! I knew it was impossible. But they thought they are going to do Sahaj Yoga a great job, so they went there. They came back all possessed in a bad shape, and then I had to get them all right.

So now you people don't misunderstand me so much, as you used to. But still you do things which should not be done. To understand that, whatever I tell you is for your ascent, you need a kind of a state of mind, a state of mind which is a detached mind.

And the detachment is visible, very clear-cut in a person, that he's neither very emotionally attached, nor very physically attached, but he sees that the progress of himself and of the society is the point. Like the cell knows it has to progress for the betterment of the tree, but it has innate wisdom to do it in such a way, that it never harms himself, and does not harm the tree.

So the progress of a mind which wants to develop has to be such that you should move with a balance, with a witness state, and see for yourself how far you should go and how far you should not go.

Going to extremes is not Sahaj Yoga style, ascent is.

So even if you find somewhere you go and find that there is no response, then you must know that, it is nothing wrong with Sahaj Yoga, nothing wrong with you, but perhaps you have not approached the right place or you have not approached the right way; you have not done the way it should have been. So change your style. In Sahaj Yoga, we have to go on changing our directions according to the need of the hour. You are not a fixed quantity, rigid quantity. Most of the people think that we are so rigid that we cannot move this side or that side.

The mobility of our movement is so great — I say three hundred and sixty degrees — because you are stationed in the centre in your Spirit. You can move any way you like as long as you are centred in your Spirit. But this is an important point which we miss: that we are centred in our Spirit and whatever movement we do, as long as we are centred in the Spirit, is necessary for our growth and for the growth of the collective.

Now let us see certain emotional sides we have, how we can conquer, it's very simple is. You are very fortunate, I should say, in a way, than any other seekers so far, because you have before [you] me, myself sitting. I am sitting before myself and I see myself as a good example of following. When you have someone like that, it's very simple to see.

People didn't have any such people or some leaders or somebody who was an ideal. So, it was all right that they went wrong. But [for] those who have something before them it's very simple. The secret is like this.

Now when you are subtly attached to something, to say an emotional side of something, or you always like to be on the negative side, or too much of a positive side — in the sense that you aggress others — then you must discriminate. If it is an aggressiveness that you see in yourself, witness within yourself; then you aggress yourself. That is the best way to get rid of it.

If you are a hot-tempered person, better get angry with yourself at least ten times and then you will see that your temper will mellow down. Because all that is coming out will be directed towards yourself. Now this is the discrimination you have to use. And be honest about it.

The another side could be that you are very left-sided, emotional, extremely emotional about things and you cannot get over [them], then that's the best: divert your emotions to me, put your emotions to me, but do not aggress me. This is the discretion you have to use.

When you have aggression, you aggress yourself and when you have emotional attachments, direct it. It's very simple to do. What pleases Mother? Very simple things! What does it please her? Very simple things pleases her, like flowers.

Now people say that, "We were going in the garden, Mother. We found these flowers for you," is a good idea, but how much attention you have put to it that we have to give a flower to Mother? Now, what flowers she likes? She likes fragrant flowers. All right, from where should we get the fragrant flower? It's very simple. It's a shop. When you are going around, be on the look-out. There must be some shop with fragrant flowers. In those months what flowers come in? What flower am I going to give to Mother?

The whole direction changes, you see. You become so beautifully attached to me, and I have to gain nothing out of it but by attaching yourself to me, you gain something. Like the River Ganges flows, and if you dip in the River Ganges the poor River Ganges doesn't get anything, but you get the blessings of River Ganges. In the same way you have to think that if we have to attach ourselves to Mother, we must put our attention completely, entirely, to it.

Little, little things you [should] do: "What should I do for my Mother? How should I please?" It's not what you give me [which] is important, it is how much heart you put into it.

You know the story of Shabari. She was a very simple woman, an old lady with very few teeth. When Rama was coming she said: "What should I give to Shri Ram?" All right, she went round and round. There were, in the forest, some small little, what we call berries, ber, and she thought, "It may not be sweet for my Ram. How will I give Him?" So she picked them up. She used to test them with her teeth. One tooth she used to pierce in it and see if it is sweet. And then she would collect those and those which were bad she threw away. When Shri Ram came she said, "Shri Ram, I couldn't get anything but this for You. Will you have it?" Now Shri Rama, being an incarnation, knew the depth of the love of this lady. He took it up in His hand. He knew that this is given by a great love of a great heart. So she says, "This I have tested each one of them. Don't have any doubts. I have tested in every one of them. They are all very sweet. You can have them!" So he puts it in the mouth, tells his wife, "I have never eaten such beautiful fruits, such great fruits before." I mean, it's such a simple fruit, you see. Sitaji, his wife, being an incarnation herself, she said, "You must give me some. After all, I am your ardhangi." Is the half, better half. But Lakshmana was getting angry. He said, "Who is this old woman sitting here and giving such [things]?" We don't eat things, you see, eaten by others; we call it 'uthistha', the one who has eaten something is never given; and to Rama! So he was very angry, fuming with temper. So she takes it in her hand and she tells her brother-in-law, "Oh, this is the best I've had, oh my brother-in-law. I've never had such beautiful fruits!" Now he gets tempted and he says, "Really? Can I have some?" She said, "No it's only for me and my husband! You better ask her." So he asks Shabari, "Can you give me some, please?" The whole temper fizzles out and then he sees the beauty of that fruit because it is done with love.

So this is what it is. Love which you have should be expanded. And [it's] very simple: if you are attached to me I am a person who is so much spread out, all over, it goes into the whole, it goes into the nature, it permeates everywhere. Whatever love you give me, is not like a drop in an ocean, but is this ocean in a drop, and that is what we must understand — how to love Mother.

But when you love me, you won't feel bad if I tell you something, "This is not good for you, you should all not have done it!" Because if you want to be all right, you would say, "All right, Mother, this was wrong. All right, I am sorry. I'll never do this again." This is a very simple way. But it is a very difficult thing for a human being. It's so simple. I asked Warren that, "Are they prepared to take up what I say?"

Then you will be surprised, when we are in love with someone, we don't mind how we cross the roads, how we go there, how we have to cross floods, this, that — that force of love takes us there. In the same way, the force of love for water, for the whole tree,

takes that little root — that innate wisdom is nothing but the love he has for the whole tree — that he goes to the water, sucks it in for that great tree. It's not that it is important for the tree. If there's not one root, it doesn't matter. But it is the wholesomeness of existence that one feels when we become one with the whole. And this wholesomeness is to be felt and that's the greatest enjoyment. The wholesomeness is to be felt within yourself: is the greatest enjoyment, and that is how we progress higher and higher.

So the savikalpa is this: that we are still busy with our relationships; we notice that Mother has married us, given us good husbands, good wives. We are very happily married and we are enjoying our married life and we are looking forward to greater marriages and better marriages. But that's not the end of it, not at all, this is just the beginning, just the start. And after this has happened, if you get attached too much to it, then you have lost the point, you've lost the point.

The marriage has taken place like an electricity, you see, if you plug it to the mains, it is not for getting attached to oneself, but it is for the use of that instrument. So the marriage is an instrument which is to be used, which is to be completely understood, for the purpose of enlightening others.

So first thing is that Sahaj Yoga is our aim, is our dharma, is our being. That is the main thing. All the rest of the things come later. Supposing then, you find your wife or your husband are getting materialistic, better to depart. Tell them, "No, we cannot. See, for me this is important!" Marriage was just a means to an end. But the end is different. So we can give up this means, we'll have another means. And this is to be understood in its true colour: if your marriage doesn't give you progress in your spiritual life, better to give it up. And that's what I have been telling everyone about it, how to get over your emotional problem.

Some people have aggressiveness in them. Now when they are aggressive then what happens that some people...

I told you you'll get breeze, you are getting the breeze all right. And look at the shade, you see? How the nature acts! How the nature helps! Just look at the nature, how subservient it is. It enjoys that way. You must have heard about what happened in Perth, what happened everywhere. The nature is so subservient. Why? What is the need? Because it gets the blessings. It gets the beauty of wholesomeness of doing something for the whole. This is the wholesomeness. The wholesomeness of the whole job is to be understood and when it is understood, then only you realise the beauty of your being Sahaj Yogis. Otherwise you just — for a limited thing, "I got married, I am much better, I got rid of my bad habits." That's not sufficient!

The quality of wholesomeness, when [it] is experienced within ourselves, then only that joy comes in.

So we go up to a point and then we recede. Like the sea, it goes up to a point and then recedes. It does not go beyond a certain point; it has its own maryadas; it knows how far to go. But what does it do? It ascends as clouds. It purifies itself, ascends as clouds and then meets the Himalayas and then you get the rain for the benefit [of] all the others. It's a big circle that is made and the wholesomeness of that circle is realised by the sea.

In the same way, you must know that you are in that Great Circle of Nature where you have to play your own part in a full way, and once you realise that mentally, you should put it in your heart, the way I have said it. Because to put it in the heart for some people is very difficult. Like, they'll do my puja, all right, mechanically. But some people may not even do any puja, they sit before the photograph and talk to me heart to heart, without saying anything. And even in puja, when I see people doing puja, I know how far they are dedicated because the way they do it with caution, with care, with awe, with understanding — everything is so beautiful. But if somebody is doing just a ritual thing, I get a fright. I just don't understand. Now next time you might hit my foot or something like that.

So one has to be all the time ascending. Ascent has to be achieved. And that ascent is only possible when we start giving up all these ties and tags that we have. These ties and tags keep us down. So get over the ties and tags.

The other day I was telling Warren that, "You see, men and women after forty-five or fifty still go on thinking of marriages, it is too much!" It's all right, after forty also one should be all right, but at least forty-five, fifty. But even at sixty years somebody comes

and says, "Mother, get me married!" Then I really get fed up! As if my job is to get you married, like a clergyman. So this is not the way. What is in a marriage? Some people are seeking their husbands all their lives. When are you going to seek the real one that is your Spirit?

So that category of people have to come up and work it out in that manner, then only our family, our relationships, our society will have some meaning in the Realm of God. Otherwise, it has no meaning.

We have to be meaningful to Him, not that He should be meaningful to us. We should change our attitude towards Him, that, "What has God done for us? Let's see." We should say, "What have we done for God? What have we done for God?" Then you will get ideas what is to be done, how to spread out, how to go ahead, how to work it out.

But still there are limitations, I know, some people have limitations. They have limitations because they have a background. Some of them come from countries which has a background. And also the other one is that the problem of these people delimiting others. When they come in contact with you, they try to delimit, by their talks, by their, I should say, talks without understanding what they mean: some sort of frivolous, sarcastic things. And people get impressed by such people. And if you get impressed, then you should know you are not a Sahaj Yogi.

A Sahaj Yogi is to be known by his character, by his righteousness, by his behaviour. The behaviour of a Sahaj Yogi should be extremely a peaceful behaviour, peaceful. Sahaj Yogis who are just rushing up and down, upset, are not Sahaj Yogis. Peaceful.

Now how do you get your peace? Peace comes from your Spirit. Because you know you are in your Spirit, you know that you are one with the God Almighty, what is there to hurry? Where is He going and where are you going? You are together. Whatever is there, you are there. So what is there to hurry? What is there to just hasten something or get upset? A peaceful personality comes when you say, "No, not this." When the haste start, then you should say, "Not this, not this, not this."

Another could be that when you see somebody whom you don't like or who has been harsh to you, who has been cruel to you, you get annoyed and then again you get disturbed. At that time [you should say], "I forgive. I forgive. I forgive." The main thing is, you have to be peaceful. Not that some people say that, "Mother, I try to forgive. It's difficult to forgive." It's all mythical. You know that very well. But what you have to say, "I forgive. I forgive. I forgive," if there's disturbance.

Mine is another case. Supposing I see somebody who is a rakshasa, then a kind of a thing builds in me, which I don't know what you should call in human words, but we can say anti-forces against that person, like tremendous vibrations, and when they are released they engulf that rakshasa and he goes down in his own estimation, in the estimation of others. Somehow or the other, he gets destroyed in a modern way. He is not killed, but in a way he is killed. So this is what happens but that may not be with you.

So, what you have to do when you start feeling any anger against, say, some very devilish guru, supposing, then you build it up in yourself and that built-up anger within you will neutralise that fellow. You need not say it out. You need not talk about it, but that built-up anger will little bit trouble you also because it has a little reaction, but when it is released, it will have an effect and such a person cannot stand a Sahaj Yogi.

There are so many things that happen, automatically they'll happen. As you know that I had told people that, "Don't bring Rajneesh people to me," but they wouldn't listen to me. They brought three people in a programme and three of them collapsed, collapsed just like a big boulder, and they didn't know what to do with them. So they were really, literally taken off as you would take out a big stone! So, in that case I didn't get angry. I didn't do anything. But as soon as they came, the built-up force within me, just froze them completely. I didn't do anything. On the contrary, it was disturbing our programme, but the built-up force could not wait, it just froze them.

So this is what is the other side of it, that even if you hate any guru, you don't like him, because he has been so unkind, build up that force. For that you need strength because it's painful, little bit. Build up that strength within you to hold that sword in your

hand. Then you get the sword and then you cut him off without doing anything, he's just cut off. So going to that limit where we find that some people are so sinful, so horrid, so devilish that they should be punished, no doubt, but for that you don't punish him, let the Divine do it. But your force built-in within yourself can do it. You should try all these things within yourself and see [how] it works out.

Now, for meditating, many people think that, "Four o'clock, get up, do this, this, that," and it's very difficult, in the beginning. There's no need for you to get up four o'clock otherwise, but in the beginning it is necessary. Because why I say, get up four o'clock? You are such slaves to your sleep, because you sleep such a lot. Early in the morning you sleep such a lot. So just to overcome that habit of yours of sleeping, of sloth, you should be able to get up anytime that you have to get up because we are on war. We are on warpath. Which time is free for us? Any time, whether I sleep or I am awake, I am fighting. I don't find even a single minute that I am not working.

So this is what it is. You have to get up in the morning because you have to train your body, "Better behave yourself!" Supposing your body cannot sleep on the ground, make your body sleep — let's see what happens. This is a tapasya, this is the penance, through which the Sahaj Yogis have to go, that they make their body their slaves, in the sense that they can use their body. That doesn't mean tomorrow I want you to be sitting on the bed of thorns! Again I have to always take the extreme side to which you people go. But if your body tries to be funny, better tell the body, "You behave yourself! What do you mean? Why can't you do this? Why can't you do that?"

There are so many habits we have which we should watch. Some people have habits of coming forward too much all the time, to be in the public, to be there all the time, this, that. Tell yourself, "There's no need! If you are called, you'd better go." Detach yourself from yourself and see for yourself. As I said, I see myself, sitting before myself. In the same way, you see yourself sitting before you and you tell yourself very clearly, "Now, this is not the way it is to be done! This is not the way. This is not Sahaj! Why are you going forward all the time? Why are you trying to show off?" Better rebuke yourself!

This is what I said — aggression to yourself. And tell yourself that you have to be like a Sahaj Yogi. Sometimes I find people laugh at wrong times, they cry at wrong times, they do things at wrong times. If it's done, it's done — don't worry about that. But next time, "Why did I do it? All right, next time I am not going to do this one. This I did because I wanted to show off or I was emotionally disturbed at the wrong time."

But the expression of love is very spontaneous. But [for] that spontaneity to come you must get rid of your habits. Otherwise you can never become spontaneous; a person who has got habits cannot. The other day I was giving a lecture and one fellow got up and went out, while just meditating, because he wanted to smoke. So you can imagine, because of habits how we sacrifice something that is so important, something so auspicious! You can realise it that your habits within yourself are built-in, because there was no tradition of dharma also. If there's a tradition of dharma then, what happens — as I told the other day, explained to them — [is] that the fat cells in our stomach get the experimenter, charmed with the sense of virtue, righteousness, of goodness, of innocence. But if that is not so, it's like a dead, another cell, going in the head, and experienced in dirty things, in doing dirty things, in doing something that is destructive. All these modern methods are destructive. And then you get only the sensation from that because it's a dead stuff, it needs a sensation all the time, and they start doing all these things.

But now, with the Kundalini awakening, your dharma is built in, your cells are charmed by that, so you use that power to enlighten your brain which surrounds, actually, as auras, over the heart. It's such a mutual understanding between the two, but you have to establish that mutual understanding.

Our idea is that, by God's grace we are so many, and if you want, we can transform the world: we can bring peace, joy and bliss to this world. We could be blissful if you count our blessings, and we'll be joyous, if you get rid of your tags. We'll have to fly, then only we can be joyous.

And for this we have to have our balance, our ascent and then the desire to fly into the whole universe. How to do it? You can find out yourself, it's not difficult: "How can I do it?" Face yourself, find out about yourself. Don't justify yourself. Don't be miserable.

Some people identify themselves with miseries and like to enjoy their miseries. Stupid things these are, absolutely! Such miserable looking people have nothing to do with Sahaj Yog.

So, you have to be joyous, happy, balanced, well-behaved, sober. Outwardly it will show, whatever is inward. All your dignity will express, if there's dignity. You see, if you just have a dignity outside, it will drop out in no time.

So all these things can be built from inside out, not outside in. And once they are built outside also, then they are best. But outside, what we have to do is to put ourselves outside, that's all. "Now Nirmala is sitting there. I'm sitting here. Now Nirmala tells me, then I tell Nirmala." Let's work it out that way. And when we work it out, then things will be very easy because now you have a state where you are separated from yourself.

So that is the state of nirvikalpa, where you are not attached to anything. You don't have any habits, you are not attached to anything: you have no diseases, you have no troubles, you are above everything. You do not try to complicate things for me, you do not try to say things more than me. You just take it, a hint [is] sufficient, "Mother said so, all right."

But some people have another bad habit, "Mother said so. So this is so." Use your discretion! "How can Mother say?" If She has said something, there must be something in it, you must understand. Like Warren asked me, "Mother, should I marry?" I was stunned, you know! I was stunned! But I didn't know how to tell him out. I said, "As long as you think you will be happy, it's all right." I mean any person, at that time who was not so mad, could have seen the point, but that time he wouldn't understand. In the same way, with everyone it happens, that when I tell you something, you don't understand. Most of the marriages have failed where you have said, "I want to marry someone," ninety-nine point nine [percent].

When I have said, "You marry someone because you have been living with that person, something", such marriages also have failed, I have seen. But mostly the marriages we have chosen do not fail because there's a Divine hand, it's all planned out.

May God bless you all.

There's one more thing, is a good news for all of you which I must tell you: is this that, now I feel that you all are at such a state that, when I say something, it acts on you; you are raised higher. If I am talking about something higher, it becomes. Just now it has happened to you, no doubt, but then you again, sometimes, come down. So only you prop up yourself and that's it. Just now it is at that state you are sitting, no doubt. It's something good. I could not do that with people who were not Realised or just Realised, but with people of your level I can do it. And many must have felt that way that we are there, absolutely there. But again it falls down. So be careful on that point.

So, it's not a serious matter; it's a thing to be very pleasant and happy that we can all of us do it. It's very great. You don't know, already whatever we have done is very great and we have to do greater and greater things and that's what is very encouraging.

Just I'll have some more water.

(Puja begins)

Small children can come up.

Yogi: Small children please come up.

Shri Mataji: But not very small!

Yogi: About six years, seven years.

Shri Mataji: Not very small. Not babies.

1985-0310, You have risen above the rest of the creation of God to seek something beyond

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10 March 1985

You Have Risen Above The Rest Of The Creation Of God To Seek Something Beyond

Public Program

Sydney Masonic Center, Sydney (Australia)

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I bow to all the seekers of truth. I bow to you because you are the epitome of the evolution, because you have risen above the rest of the creation of God to seek something beyond. Maybe there have been mistakes. Makes no difference. But you are the people who are the special categories described by William Blake as "men of God" who will become prophets and will have powers to make other prophets. That's your capacity. That's what you are. But unfortunately we have no faith in our seeking. So many who have committed mistakes have been misguided, taking to wrong paths. By their naive ness have really frustrated so much that sometimes I weep with the idea that these great souls who became human beings they became seekers, for ages they have been seeking, many lives they have been seeking and now they are lost to themselves.

It is My ardent desire that all of them should be saved. But we have to understand what is against us, why there is a barrier within us. I took so many years to start My work because I studied human beings with closed quarters, I studied them in a very subtle way, a method that I have, and I found out through their permutations and combinations of problems that there are human beings, as Shri Krishna has said, of three varieties. One variety is a person who is a left sided person. People who are left sided stick on to something that is wrong, destructive. They believe in their self-destruction and following them till they destroy themselves completely. One of the examples we can say of Jews. Jews did not believe in Christ because Christ said that: "I've died for your sins. You don't have to suffer anymore." But they wanted to suffer. They would not accept that. They did not accept Christ because He said: "You don't have to suffer anymore. I have suffered for you." As a result they got Hitler and they are destroyed to such an extent. You asked for it, that you did not want to suffer. That is the reason you denied Christ.

We do not want to accept something that is beneficial, help us, which is benevolent, which will give us something that is so great. That's one of the barriers we have if we are left sided people. We like things, which are destructive. The other day doctor Warren was telling Me that: "If any guru comes to this place, Mother, people have to mortgage their houses, they have to mortgage their cars, they have to remove their children from school, they have to pay such a lot of money and thousands follow them. What is the reason?" When I say you don't have to pay anything, you can't pay for God, you can't pay for your Self Realization, what can you pay? It's a living process. Then there are not so many people. But there are many people who would like to go to a guru who will completely destroy them. Because innately they are left sided people who want that they should be somehow rather destroyed. It's a common trend of mind when you develop yourself; you become affluent, like the three countries I've seen, specially Sweden, Norway and Switzerland which are the most affluent countries. There is a competition going on among young people how to commit suicide. So you can imagine in such affluent countries where one person has sometimes three cars, five houses, no restrictions, no income tax, there, people are trying to commit suicide. For what? They are planning to commit suicide all the time to find out ways and methods how they can commit suicide. This shows that there are people who want their destruction because they are so frustrated, they are so unhappy. They think life is not worth living. And they can go to any extend to achieve that destruction and if anybody suggests or thinks of that destruction, condemns them, says that: "You are good for nothing. You have to do this, you have to pay this much, you have to destroy yourself", they accept it. It's a very serious thing, and this is one of the reasons so many of them are destroyed.

Then we have another type of people, which are the people who are very right sided, meaning the people who are futuristic, who plan too much, who are aggressive people. These are the people who do not know what is right and wrong. I would say in the East we have more people who are left sided but in the West, in the Western culture we have people who are more right sided.

Right-sided people are the people who have no sense of right and wrong. They have no discrimination of right and wrong. They do not understand what is right and what is wrong. For example, in England now, I had some young people coming to Me. They had colored, their hair red, they had put some sort of funny pins and things in the cheeks. I was quite amazed at them why did they do it. I asked them: "Why do you do like this?" So they said: "What's wrong?" They don't think it is wrong. But you don't know if you put these dyes and go against the nature and do all these unnatural things then you get blind. Your eye side becomes weak. The nature takes its respite through our physical, emotional, and mental being. We have seen people who are fighting for their freedom from men and women like that. They don't know what is right and wrong in relationships between husband and wife, between woman and man. As a result of that we have disturbed families. Children get disturbed, upset. We think: "What's wrong?" You don't know. It has a tremendous effect on the children. Children get so disturbed. There is no peace in their hearts and I have seen in the West, whenever we have program, you can't have ten children sitting quietly. They'll all run about, they'll do all kinds of noises, they won't be able to sit comfortably, they will looking here and there. They'll never be peaceful. The reason is that they are so disturbed and so upset in that childhood, which is the most important part of her life, we disturb them. We have no right. You are their parents. You have no right to disturb them, to upset them for our lust and our greed.

But now you know that Christ was crucified only for a little greed of one of His disciples. How far we can go with our greed, we have no idea. We have killed so many people in the name of greed. We have dominated so many people in the name of greed. In the name of lust so called love, we have hurt so many people emotionally. We have played such emotional as they call emotional blackmail on people, just to enjoy a fleeting moments of so-called fleeting pleasures. This happens when you become right sided, because you play under the guidance of ego, which doesn't understand another person's feelings, emotions or the touching points where you hurt another human being. It is we talk of love, we talk of something very beautiful but we do cruel things in the name of love. Because we have no sense of right and wrong. Ego never gives that.

The extreme case of the ego was Hitler. He thought whatever he did was absolutely correct, whatever he preached was absolutely correct and whatever he did was absolutely correct. And still I find some of them believe that it was just a mistake otherwise he would have been successful as if he's being successful was something very noble, very great, that is what we should ask for.

This is the problem, is with the left and right-sided people. But the seekers are the central type, called satwikas, the people who keep to the central path of balance. They immediately realize that they are going to extremes, turn their mind from the extreme to the center and keep the balance and once this balance is established in a seeker he starts seeking beyond. So we say that from Lakshmi to Mahalakshmi he goes. He starts thinking that there must be something beyond, there must be something higher, and this is the beginning of the seeking that starts within us. Then we start seeking in religions. When we go to religions, there also we find very disappointing picture. I know, I Myself was born in a Christian family and I was shocked to see what Christianity was and what Christ was.

I felt they have failed Christ completely by following Paul. Paul, I said, was no where there near Christ. He was an epileptic fellow, what we call the supraconscious. He saw some cross and he became a big leader. He took full advantage of that and just to show off he become the leader. He had nothing to do with Christ. And today you know we have a challenge between Christ and Paul. Paul never said in a proper way that Christ was really an Incarnation of the Son of God, that He was a divine personality, that He was miraculous and all His miracles were correct. Because he himself was just an intellectual, he was not a realized soul. While Christ disciples did say but Paul must have changed some parts of it, I don't know, but when I saw Paul I said : "Who is this gentleman, strange fellow sitting in the Bible?" And that is what one should ask a question that: "Why has he not talked about Christ?" It shocks many people.

I met some people from Argentina who believed in Christ to be so great. They can't bear it, they just can't bear it to hear the way Christ is discussed on intellectual level. You cannot discuss Him on intellectual level. You cannot understand Him. He is beyond your intellect. He has made your intellect. How can you discuss Him? Like this instrument, which you have made, cannot discuss you, in the same way you cannot discuss Him. But the arrogance, the ego of man has made it so that he not only discusses but he organizes. He organizes God, he thinks he can call God whatever he likes, he can order God whatever he likes, he can just command Him, he can ask Him to do whatever he wants to do. These are the effects of our ego.

God is what He is. We cannot make Him. He is that He has to be and we have to see Him as He is. The beauty lies in seeing Him in his own beautiful ways, not by putting ideas onto Him, by discussing Him, arguing Him and finding faults with Him. In ego also we found that we might be the topmost people and there is no God. There are people who just don't believe in God. They think there is no God. I can understand that if you do not know anything about anything is better not to believe in it blindly. But to deny it shows dishonesty. How can you deny something when you have not seen something? Just deny it for denial sake is a sign of again ego. That's how we have the another big barrier within us which is ego, which is very subtle. We do not see it but it creates problem through giving funny ideas into our head. Beyond that is the realm of super consciousness. The super consciousness is beyond and there [WHEN, WHERE] you reach you will find that God is not only great but in every way He is love, He's compassion, He's forgiveness. He is so great. To understand Him we don't have our brains so developed, so better develop our heart, enlarge our heart to feel Him how He looks after us. See how beautifully He has made us. He has made us from a little ameba to this stage and now why has He made us like this? We should ask a question. We take it for granted ourselves as human beings. But why? Why did He make us human beings? What was His purpose to make us human beings? Why did He want us to be with these eyes, nose, this hands and feet? Mohammad Saab has said that: "At the time of Resurrection your hands will speak." What does that mean? No Muslim wants to think about it. He doesn't want to understand what namas means. Namas is nothing but raising of the Kundalini. We don't want to understand when Christ said that: "You should pray to God in the Lord's Prayer". Even I've seen people discussing that. Everything they want to discuss with this limited brain. Why not get your Realization? As Christ has said that: "I say unto you that you are to be born again".

Now, I've known people who can certify themselves: "All right. Now we are Christians, we are born again". This is all self-opinioned behavior. If you are born again, then as you have seen doctor Warren was telling you, you see his knowledge. From where did he get it? He got it from himself only. It's all within himself. Most of it, of course, I have told him, but he had tallied it and tried to find out whatever I said is true or not. And he has found out that this is the fact. This is what it is within us. We can find out if there's God or not, if there is Christ or not. Whether Christ is on the Agnya chakra or not, how will you know? How will you believe it? When the Kundalini rises, She comes up to this point, up to the point where there is optical chiasm. That's the cross. At that point, when it stops you have to take the name of Christ. But not the person who is not realized. If he takes the name has no meaning because he has no connection with God. You are to be connected with God. Is a simple thing Christ has said that: "You are to be connected with God", which people misunderstand. They think artificially we can do something like that baptism. It is not only among Christians, it is very much more among Hindus, Sikhs, Muslims, everyone that they believe into something that is not really actual. Nanak Saab himself has said that unless and until you know yourself, you will not get rid of your delusion and illusions about life. Everyone has said the same thing. In essence everyone has been the same. Maybe the shapes are different. Like Buddha has said that: "First of all you get your Realization, Self, before everything." Because if you start talking about God then it becomes a talk. Then some people say: "I'm God, I'm this, I'm that." Or: "I know the God" or some takes the statues and worship them. So he said: "Better talk to them first about Self Realization. Let them have." So much so that people say that He was [ANISHWARAWADI], means atheist, He did not believe in God. It's not so. But He thought that was not the time to talk about this thing, because in India in those days people had become idol worshipers and used to worship all kinds of idols and do all kinds of tantric work and would play into the hand of satanic forces. So he thought: "Best is to tell them 'First get your Self Realization'. And that is most important.

In modern times I find the world is full of tribulations, problems, tensions and a shock that any day we all may be finished. This of course is very dangerous, no doubt, but also it creates an emergency within us and at the time of emergency person starts thinking about deep, about his life, much more deeply. And in depth he finds that there must be some solution. After all God has not created us to be destroyed by some person just pushing a button in America or in Russia to finish us off. There must be some solution. And the solution is that you have to achieve your eternal life. The time is such. Today the time is such. The time as I call is the blossom time. On the tree of life there were three, four flowers in the beginning. Today there are thousands of flowers who are to be transformed into fruit. They are to be done because the time has come, they are ripped enough, they have got everything. Just it is to be triggered. Once it happens to you, you can do this to other. For example, in Australia, I came much later. Before Me came doctor Warren. And he gave Realization to so many people, so many people, that I was amazed how he could manage. Because in the country like India, where traditionally we understand what is Self Realization, we understand what

is Kundalini, where we understand that Self Realization it can be only achieved through Kundalini awakening, all these things, it is very easy to achieve such results. But he did it. He achieved these result without any difficulty because people were just ready to get it.

So it is your own. The whole thing belongs to you. You have to get your own, your own property, your own wealth. Whatever you know about you is a wee bit. Now you have to know the whole and is very simple, you are all ready for it. You don't have to doubt yourself, that's all. You'll all get it. I'm sure you are all looking as if you are all great seekers and you are all going to get that eternal life which is within you. Believe Me, it is within you. In these modern times to talk about God also is forbidden. People don't like that you talk about God. But He is there, He exists, not only that exists but He permeates into every atom, into every molecule, into every being and He works out. To see His wonderful working, to see His wonderful understanding of us is so remarkable and so fantastic that is no use describing it. You better open your eyes to that wider horizon where is the domain of God. I would request you to take your Realization first.

In the modern times I thought of one thing and I knew that was My job, is to give en masse Realization. If you give Realization to one person then it is of no use because you can be crucified, that person can be crucified, nobody would understand. Moreover the time has come that it should be en masse. Anything that is discovered, for example, electricity was discovered by say one person, he had to give it to the society, to the public. It cannot be his private own enterprise. He had to give it to others. In the same way, though Realization, was once upon a time, was a very secret process done by very evolved people for very few of them, which was the living process of the living God, but was limited to very few people. Today had to be for thousands and thousands and millions and millions and billions and billions of people. So this is a special time, the time of Last Judgment. This is the time of Last Judgment. You are going to be judged by your Self. Nobody is going to judge you. Your own Kundalini going to rise and you are going to know about your Self. I'm not going to say anything. Your Self is going to be your Guru, is going to be your guide. He is going to lead you to that wonderful path of eternity. All that was promised by all the prophets and Incarnation has to be fulfilled. They are all to be proved and all the scriptures are to be explained but you have to have that state of mind.

Now, what I have done is to think of a method by which I don't have to first cleanse you, cleanse your chakras, do this, do that. Just first enlighten. Best is to enlighten everyone. Put even a little light in a person. He starts seeing the lamp where is the dirt, where is the filth. Let him see his own problems, let him find out what's wrong with him. When he finds out that this is the problem, this is what I've got. Say for example, on My sari there's a spot. If I can see it and if I know how to clean it, I will do it. In the same way, when this light comes into you, this light of God's love, then you develop that love for your Self and you don't want to have any kind of tags, any kind of problems adhering to you. Just you get rid of it in no time. The love is so powerful, the love is so great that you just give up may things for which you have been trying to give up, to get rid of you could not; diseases, habits, bad tempers. So many things you just drop out and you come out as beautiful lotuses come out of the mud and fill the whole pond with such beautiful fragrance. That's what is your destine for.

But we have to see how many will stick on. And that is the difficult part about which I'll tell you tomorrow. I hope today you all get your first inkling of Self Realization and then we have to establish it properly. May God bless you.

There is always a little problem about people who are in the West that they always want to ask questions about things, which is a good thing. But I would say because we get into a mood of Realization will not disturb others. What you can do is to write your questions and give it to Me. I'll answer them tomorrow in My lectures. We'll always answer, there's nothing to be kept secret. Everything is to be known by everyone. So you should not think that I'm keeping back anything from you. Everything that you want to know I will tell you. So please write your questions and I will answer them. But there's no need to be aggressive, because I've not come here to take anything from you. I have come here to give what is yours, not even to give something of My own, but whatever is yours. So you should verily accept it and enjoy it.

This sets Me a little, if you don't mind, to see you all who are sitting here. You all see Me but I should also see you, isn't it? Is important. All right.

Now, very simple things are to be done. As I said it is effortless. You cannot pay for it, is effortless, is a living process. Just like a

seed being sprouted by the Mother Earth your Kundalini gets sprouted. You don't have to do anything about it, but a little help is to be rendered because as I said, there are certain problems in people. Now for that one thing we have to take help as far as possible from the different elements. One of them the most important is the Mother element, Mother that is this Mother Earth, and we have to take help from Her. You'll be surprised that the sacrum bone which is the abode of the Kundalini is made from the essences of the Mother Earth. So that is of great help to us that we should take the full help of those essences. For that we have to take out our shoes, we need not to take out our socks, but shoes, and put your feet on the Mother Earth. Just to take out your shoes. All of you should do it. Please, it's very simple, and put your feet on the Mother Earth. All these will take hardly ten to fifteen minutes. But please don't move away at that time because everybody will be disturbed. Nothing is going to go wrong, nobody is going to be harmed, there is going to be no trouble for you at all. You have to be little patient with yourself and also have respect for yourself. It will just work out without any difficulty, I assure you. Only thing is that little bit cooperate and don't get up in the middle with your ego suddenly standing up or something because you'll disturb others. It's not civil. It is uncivil to disturb people who are meditating. You are now in the mood of entering into the Kingdom of God. So keep that respect and that protocol that we have to do as we are entering in the Kingdom of God. Another request is that if you have anything tied, here or here, just loosen it because it does make a little discomfort to you. If there is any discomfort felt, then, otherwise it's all right. If you are comfortable, I've nothing to say. Because if... you should be comfortable your attention should not be drawn to any discomfort. You can take out your coats if you find it hot or in any way uncomfortable. You better be prepared for that. That there should be nothing that should distract your mind outside.

Thirdly, to keep your attention not so much outside you have to keep your eyes shut. Because whatever happens is within. So you have to keep your eyes completely shut. You know in mesmerism they make you see the person. But in Sahaja Yoga you have to close your eyes because your attention is drawn inside and for that you must give full support to the attention that it is not outside. So if you can close your eyes it will help a lot. Close your eyes for the whole time till I tell you to open the eyes. Moreover, one more request is if you are wearing glasses you can take them out because you are not going to see anything. So please close your eyes without the glasses because eyesight is also helped through Kundalini rising. Will help your eyesight very much. Many people have got better eyesight after Realization.

Now we have to know this is for our own benefit. We have to benefit out of it. Nobody else is going to be benefited. So our attention should be towards ourselves and not on others. We should not worry about others what they are doing, what they are looking at, but we should worry about ourselves and get the full advantage of ourselves.

Now as I told you that you will raise your own Kundalini. I will tell you how to do it. Is very simple that you have to put the left hand towards Me because left hand is symbolic of your desire to get Realization. Is the power of desire. So put your left hand towards Me throughout, like this, like this the hand is all the time on your lap. You have to be comfortable, so on your lap. And the right hand has to be moved up and down first on the heart. I'll tell you one by one, but just now you see where it is to be, heart, then on the upper part of your abdomen, then in the lower part of the abdomen, then in the upper part of the abdomen, then on the heart again, then here. This is the place where is the left Vishuddhi, as we call it, where the shoulder and the neck make an angle. On that angle, you have to put this hand little bit behind, pressing it, and then you have to put your hand here and at the back here, and then on top of your head with your palm on top of your fontanel bone area, where you had a soft bone in your childhood. You put your hand there and you have to press it hard and move it clockwise like this. Is a very simple thing you have to do which I'll tell you one by one. I also tell you what are these chakras are and what you have to say on all these chakras to initiate your own Kundalini. You do, you are doing yourself, you can do it at home and again raise your Kundalini.

Now, please take out your spectacles. Please do what I tell you otherwise your Kundalini won't rise and then you will say: "Mother, why [IT] did not try?" Moreover, if you are wearing any mala or anything from any guru or anything, please take it out. Anything like that, ordinary things are all right, light things. But if there's anything heavy also you take it out. Please. There should be no identification with anything like that. These are all tags, which we have to give up if we really want our Realization.

Now put your left hand towards Me. I find left Vishuddhi catching very much. That means that people feel guilty. On the very outset I have to request you not to feel guilty. Not to feel guilty at all. You are not guilty at all. So don't feel guilty. Even in My lecture or in the lecture of doctor Warren you might have heard something, which might have given you a hint that you have done

something wrong. Forget the lecture. But don't feel guilty. That is one of the things is very obstructing. So just say that: "I am not guilty" within yourself. Not only that, but you are the Temple of God. Only the light has to be put there. What guilt can you have that cannot be engulfed by His love? So just do not have any guilt within yourself. Please do not have any guilt. So now we start off.

Please put your right hand on your heart, close your eyes. Left hand towards Me. Left hand like this. Now keep your eyes shut. Please keep your eyes shut. Put your hand on your heart. In the heart is reflected, is the Spirit, is the Spirit. So here you have to say or I would say it's a question to Me. You may call Me Shri Mataji or Mother, whatever suits you. To ask a question, a very fundamental question you have to ask, because you are like a computer and the computer must get the answer to a fundamental question. The question is: "Mother, am I the Spirit?" Ask this question three times. "Mother, am I the Spirit?" "Mother, am I the Spirit?" With full confidence, within yourself. With full confidence, within yourself, ask a question: "Mother, am I the Spirit?" Put the hand on the left hand side, the heart is on the left hand side.

Now, with this question another question follows after that. If you are the Spirit, you are your master, you are your guru, you are your guide. Now you put the second question when you put your hand on the upper part of your abdomen, on the left hand side. You are working on the left hand side. The upper part of your stomach, on the left hand side. Please press it hard. Keep the left hand all the time towards Me. At this time you ask another question: "Mother, am I my own guru?" "Mother, am I my own master?" "Mother, am I my own guide?" Now this center is the center of the principle of a guru, which is built by many great saints, of very higher systems and that is within us to be enlightened. So you ask this fundamental question: "Mother, am I my own guru? Am I my own master? Am I my own guide?" Three times.

Now please take this right hand, down on the lower part of your abdomen, on the left hand side. This is the most important center because it works the technique of the divine, of the divine love. It works the mechanism of Kundalini. So you have to have the pure knowledge, the true knowledge. So you have to ask: "Mother, please, give me true knowledge" [HINDI TALK] Please keep your eyes shut. "Mother, please, give me true knowledge". You have to ask Me. I cannot force it on you. You are free to have it or you are free to deny it. It's your freedom. I have to respect. So please say: "Mother, I want true knowledge, I want pure knowledge". "Mother, please, give me pure knowledge". Say this six times. "Mother, please, give me pure knowledge". Please, say this six times because this center has got six petals. With your heart in it, believing in yourself. With full confidence. (This side).

Left hand towards Me and right hand on the left hand side of your stomach. This is the first information going to the Kundalini. Now She is moving within you but you have to give her assurance. So you lift your hand, lift your hand and put it in the upper part of the left side of your stomach, of your stomach, to the same point which is the principle of your Master, your mastery. So put your hand there. Now here with full confidence you have to say: "Mother, I am my own master". You have to say this ten times to assure Kundalini that she can rise now. "Mother, I am my own master". Put your right hand on the upper part of the stomach and left hand towards Me. "Mother, I am my own master". Please say it with full confidence. [YOU] Should not have any diffidence about yourself. Please say it with full confidence. (It's Left Vishuddhi, it's too much. Left Agnya, left Vishuddhi. A, better.) One should not think that: "I've done this wrong or that wrong, how can I say?" And should not think that: "I'm this age, that age". Nothing matters as long as you are a seeker. On a seeker Kundalini will rise. So just say: "Mother, I am my own master", "Mother, I am my own guru", "Mother, I am my own guide". Ten times. (Aaa... Better?)

Don't feel guilty. This is the trouble with all of you that you are feeling guilty for nothing at all. Why are you feeling guilty? Please keep your eyes shut and don't feel guilty. You have to face yourself. There's nothing wrong with you, I'm telling you, believe Me. (Oh, better.)

Now, please raise this hand, right hand, on your heart again, on your heart. And put your left hand towards Me. Keep your eyes shut. Here, with full faith in yourself, with full confidence in yourself, now you have to say twelve times: "Mother, I am the Spirit". "Mother, I am the Spirit". "Mother, I am the Spirit". Say it twelve times with full confidence. Don't hesitate. You are not to hesitate there, please, please. Good. Twelve times.

Now, as I've told you that God is the ocean of love, ocean of compassion, but above all, He is the ocean of forgiveness. Trust in

His powers of forgiveness. Don't feel guilty and please lift your hand, right hand and put it in the corner of the shoulder and your neck, on the left hand side. Press it hard. Press it hard. This is a very, very precarious chakra I find in the West, because we have a funny habit of all the time feeling guilty for nonsensical things. Now, here you have to say: "Mother, I'm not guilty". You have to say it sixteen times, believing in yourself, fully, with full confidence. Please say: "Mother, I'm not guilty". Please say it from your heart. Please say it from your heart. I tell you, you are not at all guilty in the eyes of God. How can a guilty person enter into the holy land of God's domain? Please tell yourself: "Mother, I'm not guilty".

Now those who still want to feel that they are guilty must know that it is the most pleasant thing to enter into the Kingdom of God. Is the most pleasant thing. There cannot be greater joy than that. So, now, if you still want to be miserable and guilty, I think better punish yourself by saying it hundred and eight times: "Mother, I'm not guilty". That will relax your tension a little bit. Please say it hundred and eight times if you think you are still guilty. I can't understand what's this madness is going on. Why should you feel guilty? For what are you feeling guilty so much? Just absolutely waste of time, joyless pursuit, destroying ourselves for nothing at all. You get spondylitis with it and you get angina, all kinds of diseases with this kind of a nonsensical mythical guilt. What do you gain out of it? Nothing. All right. Better.

Now another thing which is mythical for which you have to put your hand on top of your head where the Christ chakra is on your forehead. I mean not on top but on the forehead across. On the forehead, across please put your hand and press on both the sides. As you press when we have headaches. Now, at this point we have to say that: "Mother, I forgive everyone". Now this is another myth. Some people tell Me: "Mother, very difficult. I'm trying to forgive". But it is mythical that you don't forgive anything. You don't do anything when you don't forgive anything also. So both ways is mythical, but when the first myth is there that you cannot forgive others, you play into the hands of another person. So, why mythically you should play into the hands of another person? Please say that you forgive. It's the easiest thing to say. "I forgive everyone." I think that's the most difficult people, things for people and I really feel like laughing, it's childish, really childish to say: "I cannot forgive".

Sitting down here what are you doing by not forgiving? You are punishing yourself. You just say: "I forgive everyone. Everyone I forgive". Just say that. Is such a myth, you'll see, it will drop down from your head, you'll feel very much better, all your tensions will drop now. Just say: "I forgive". This is the mantra for this chakra. This is the chanting you have to use, ha. Better.

In any case, if you cannot reconcile to this or to your being not guilty is better once for all, you put your hand on the back side of your head. Now, from your heart, back side of your head, where's the optic lobe. Just catch hold of it. From your heart you have to say: "O Lord or O Divine Power, if I've done anything wrong in your glory, please forgive me". Just once for all, but say it from your heart so that you do not have anymore guilt left in your head. (So much, so serious, it's just here. What a catch!) Hm, better.

Hm, now put your hand on top of your head, where I told you it was a soft bone in your childhood, is called as the fontanel bone area. Press the palm on that area and move it clockwise, seven times, seven times, move it, seven times. It will help you a lot and the Kundalini will breakthrough here. Seven times. At this point I cannot cross again your freedom. So you have to ask for Self Realization. I cannot force on anyone who doesn't want it. So you have to say: "Mother, please, give me my Self Realization. Mother, give me my second birth. Mother, give me my actual baptism". Just press your own hand there.

Now please take down your hand, slowly. Open your eyes very slowly and watch Me without thinking. Watch Me without thinking. It's very hot. The whole heat has come out. Now, watch Me without thinking. Watch Me without thinking. Now you just raise your left hand about four inches or six inches above and see for yourself if there's a cool breeze coming or not. Go with this peace in your heart, sleep tonight, tomorrow you come back, I'll try to reestablish it again. But the main problem is that sprouting is easy but to maintain it and to make it into a tree you have to work it out. And for that you should be dedicated. It takes hardly a month to do that. Hardly a month. But you must come. We have very beautiful centers, five centers in Sydney. So you are very lucky people. They must be somewhere near your place, where you can come. They have got workshops for you. Do come, all of you and become that. Those who haven't got yet today, doesn't matter. They'll get it tomorrow. Sometimes it takes some time. Maybe some problems, maybe something there. So doesn't matter. Forgive yourself, come again and get it. Thank you very much. May God bless you.

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Enter Into The State Of Absolute

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I bow to all the seekers of Truth. I explained to you yesterday that seekers are a special category of human beings, and they have to first seek their Self. They are to be blessed first and then the rest of the world will follow them. Dr. Warren has explained to you at length the connection between the gross and the subtle, how the different centers are related to different plexuses, very clearly. When I did my medicine the names of these plexuses were different. Now they are different, and every day it is changing because they are finding new and new things. But when you get your Self Realization, when you become the Self, then you don't live in any relative world. Today the problem of religions who are fighting among themselves, like Christians have so many cults, Hindus have so many cults, Muslims have so many divisions, this is only because they are understanding God through their mental projections, because they are not on absolute state. When it comes to mental projection one can go on interpreting the same thing in hundred ways.

Like Bible can be interpreted this way or that way, intellectually. When you are in the absolute, then absolute is only one. You cannot have many cults, many interpretations. There cannot be many. So when you become the Self, the first thing that happens to you that you enter into the state of absolute. Your hands start speaking, on your fingertips you start feeling it. It doesn't think, it just gives you the indications. Supposing you want to find out, is there God? You have to just put your hands like this, and ask the question 3 times: "Is there God?", from your heart. And you'll be amazed the vibrations will be very strong on your hands.

This is the proof that there is God. The time has come to prove the existence of God, prove the existence of all-pervading Power. You turn around to all-pervading Power, put your hands towards it and ask, "Is there the power of God which is all-pervading, which is doing all the living work? You start getting cool breeze in your hand tremendously. This is the power for the first time you feel when you get your Self Realization. This is the power that does all the living works, these flowers, they become fruits, the buds become the flowers, the trees grow. You have parasympathetic working in you which is, they call it, autonomous. But what is auto, who is the auto? That's the Spirit. They don't know what to call it.

They have got a name for it, Exactly the same as it should be, is the auto. But by giving a name you do not explain what it is. It is the Spirit. The Spirit does all the autonomous work within ourselves. That is the one that works out our parasympathetic. But still as long as your Spirit is not in your awareness, as long as it has not come in your attention, it is just a witness, it is just witnessing what you are doing. It is looking at. We have that reflection in your heart. People who get heart attacks are of two types one who have lethargic heart and another one who are active heart. Those who suffer from active hearts, are the people who are very futuristic, right sided, who think too much about the future.

And other ones, the ones who have a lethargic heart, are the people who are left sided, who are very much conditioned, who are worried about the past, who live with their ideas of sufferings. But once the Spirit is awakened within you, it looks after you. It takes over, and you become a person who is guided by your Spirit, which is absolute. And that's why it explains why in religion there are so many complications. Whatever you want to decide through your ego, through your mental projections, is linear, It moves in a linear direction and it recoils back. That's why you have seen, all human enterprises have ended up into trouble. We tried with science, we became the creators of atom bomb which destroys. We try with anything, even with emotional side we start. What we find we get bound to it, get miseries and troubles in our emotional endeavors also. So one reaches a point where one realizes that we have not reached that completion, that epitome, that highest state where we become knowledgeable to the

absolute, absolute knowledge of everything.

At a human level we know so many things, at absolute level. Like we know this is a wood. A dog may not know about it. We know about this, but we do not know whether this wood has been touched by some saint or not. We are not sure about it. We cannot say that is this a holy wood or not? We cannot make it out. Somebody might say, "This is the one who was touched by somebody", somebody might say "No, how can you say that?" There's no way of deciding what is the truth because you are not at the state of absolute. All your theories that are prevalent like you say capitalism, communism, all these "-ism" that we talk of, are also relative. For example, if I say "I am the greatest capitalist".

Supposing I have all the powers, then I am the greatest capitalist. But I am the greatest communist because I cannot live with them, I have to share with all of you, I have to move about, I have to travel and travel and travel, that I should share with all of you. I cannot enjoy it alone, so I'm the greatest communist as well. All the theories that we have in your minds have come out of the unconscious to create that gross part of it. Like people talk of United Nations. United Nations seems to be a myth, if you face it. You can't understand this kind of a United Nations where everybody's pulling each other's legs, There's a problem on how many jobs should be given to whom, how much pay, and everything dealing on very gross levels. But you see that when you become a realized soul - there are 14 nations now, were representing, were represented in India, and all of them if you have seen, very happy people, extremely joyous, such friendship, such enjoyment and a little bit of fun, of ragging each other sometimes, pulling each other's legs, and then again enjoying and mirth real enjoyment. No quarreling, no fighting, no question of race, nothing of the kind. This kind of the new race has to be evolved out of the people.

So this is what happens to you, that you reach the state of absolute. So there cannot be cults in Sahaja Yoga, there cannot be a division of ideas, there cannot be any interpretations, because it is so much within you. Now the subjective and objective, we call it in a way, funny way. For us, objective is whatever is gross outside and subjective is something arbitrary. But once you become a realized soul, you become really the subjective. You really become the subjective, in the sense your subject acts, but which is an absolute subject. So everybody has that absolute within themselves. Self is the universal being within yourself Is the universal being and that is in everyone. It relates to the same, it's an universal truth. So you cannot have two opinions about it.

There's no question of having opinions because it is so, it's a fact. And whatever is the fact, that you accept. So the Spirit is the truth. There's no other way to find out the truth. Anything you want to find out, you have to find out through your vibrations, which is the blessing of your Self Realization. Without Self Realization, there is diversity. You find people are so diverse. They are contradictive, they fight each other, they have such problems, that have no solutions. They live like parallel lines where they never meet. But suddenly you find all these parallel lines meet at the South Pole or the North Pole.

In the same way, they meet at the same point, what we call the Spirit. At that times you have no problems, solving your problems, because there is no problem left, you are beyond it. Truth is something that exists, that is there. You cannot challenge it, it is so. Supposing a person is a devil, and you are following a devil as a guru, for example. Now you may argue out with Me, whatever you may do, but devil is a devil. You cannot get good vibrations from such a person. But supposing he's a human being half backed, just little bit lost or something, such a person definitely, has a chance of transformation. But the one who is a hard boiled, horrible fellow like Hitler, how can you change him? He cannot be changed.

So forget about him, just forget about him. He doesn't exist for us. You are not to bother about such hard boiled people. But you develop a kind of a discreet wisdom, as it is in the little cell, at the tip of a root. How it penetrates to its own source and keeps to it following slowly through the soft parts of the earth and how it reaches the source. In the same way, you too develop that kind of a beautiful, innocent wisdom. Innocence is the source of wisdom, that's the source of wisdom. If you have innocence, you become extremely wise. You have discretion, you have sense of direction, even gross direction. A person whose innocence is intact, he can immediately tell you what is right, what is wrong.

Not only that, but he can tell you what is east, west, north and south. Because he acts like a magnet, there's a magnet in that person and he becomes a magnetic personality because of his innocence. You see, a child attracts the whole crowd, a child is such a beautiful thing because it is innocent. But the devilish part of it that nowadays we are busy attacking even that, the child's

innocence. So be careful that we preserve our innocence and respect the innocence outside.

This Spirit when it manifests, it also gives you a state which we call as collective consciousness. Is the state by which you become you, again I say become - it's actualization, it is not just talking - you become conscious collectively, means you become conscious of another person's centers on your fingertips. You also become Self aware, you know about yourself, what centers are catching, where are we going. Like a person who becomes mentally upset, he doesn't know till he becomes mad, goes to lunatic asylum and dies, he does not know. But in Sahaja Yoga, immediately you can find out that there's something going wrong with your mental side. If a person gets into cancer, he might get into the state of galloping cancer, about to die, then he may discover that he has got cancer. But in Sahaja Yoga, if there's a little imbalance, immediately it shows on your fingertips, and if you know how to do it, how to correct it, then every problem is solved.

So as I told you yesterday, yoga has double meaning. Yoga means union with the Divine, that's one. and the second one is the expertise, the depthness, what we call in Sanskrit 'kaushalam'. You must have the depthness how to handle this All-pervading Power that is flowing through us, how to understand ourselves, how to understand others, that's an important part of Sahaja Yoga.

First of all, a little light is enlightened. You get the experience of the Spirit to begin with. It's an actualization. But then you must make it grow. Christ has given beautiful parables explaining this, the sprouting of the seeds, which were thrown on the rocks, some were thrown in the good soil and some were neglected. And we find that everyday happening. Thousands come to My program and then I find some of them are lost in the rocks, some of them are wasted, but some of them become huge big trees to give shade, joy and support to others. We have to change this world. How are we going to change this world, this horrible world which is just under precipices of destruction? The only way is that we have to change ourselves. That's the transformation just waiting to happen. It's nothing that I am doing about you, I really tell you, I don't do anything. I don't do anything, I'm just waiting to get it. You just catch upon it and you get it.

I'm maybe just triggering it, but you can trigger it also. So, one has to understand that you have to be honest to yourself, you have to be fair to yourself. You have to understand your value, you must know your worth, that you are a human being created out of small things like amoeba, from carbon, and today you are sitting here as human beings, you must be something very special. And this special thing has to become that thing which will make you understand what you are. Only thing you are not yet connected. Only thing is that you have not yet felt that divinity within you. We are all potentially divine. We have to just feel that divinity within us. But as a result of that, you are such a powerful personality, power of love. We have never used the power of love, We have only used the power of hatred so far. Power of love is much above power of hatred. It can angle all hatred, it can just suck in everything that is hatred. It's very simple. Very simple methods are to be put, only you must have desire to get transformed.

Now the third thing that happens with Self-realization is that you get a state of peace, of bliss and of joy. When the Kundalini rises above this Agnya chakra you become thoughtlessly aware. It's called as Nirvichara Samadhi. Thoughtlessly aware, when there is no thought in your mind. If you want, you can think. If you want you can think, but if you don't want, you can be in that state where you don't think.

Actually, it's maddening sometimes the way man is thinking morning till evening, yarns after yarns, useless things, a joyless pursuit. But when this thinking stops, you are above the thoughts. I would say, to give it a simile, that the waves of thought come and go away. Another thought comes and goes away. We are jumping on the cusp of the thought all the time. Supposing we can just get in the center of the thought, that is the present. If we could stop at the present moment, then we are not worried about the thoughts. Like the waves of water, if you are in the waves, you are frightened of that. But supposing you are in a boat, then you can see the waves and enjoy them. In the same way, what happens to you that you jump up to a higher state of existence through which you see the thoughts if you want, you don't want to see you can, you need not see. Now the thoughts that you see also, are very wide and deeper where you get inspirations. That's why, as Dr. Warren has told you, that your creativity improves.

You can become tremendously dynamic. Because your time is not wasted in wasteful things. You just know this is it. This is the

exact thing. This is what we have to do. And that's how people get rid of many of their problems of mental tensions. There's no tension at all. You don't have any worries. You just see the thing like the witness. You become the witness of the whole drama. When you are in the drama, you think you are a part and parcel of the drama sometimes you weep with it and cry with it. But when the drama is over, you realize it was just a drama. "I was not there". In the same way it happens to you, that you achieve a witness state. It happens to you. Even if you want to get involved, you cannot. You just cannot get in. That's how you can solve the problems better because you are away from the problems. You can see what the problem is, but when you are in it, you are upset, full of tension, worries, and sometimes people get so upset with it that they commit suicides, when they find no solution. But if you are away from it, then you can definitely solve the problem.

Now this witness state has to grow within you gradually, with little understanding and with little meditation, which is very simple, which you can do very easily. Nothing has to be done about it. But first thing you must know, it is actualization, it is not your mental projection that is going to do anything. Like we may say, "we are all brothers and sisters". We say so. But when it comes to wars, we become enemies. Even in a family there are brothers and sisters, when it comes to property, they fight. Not in Sahaja Yoga. You really become part and parcel of each other. You feel the another person within yourself.

That's how the collective consciousness just comes into your central nervous system. That's what it is, you have to feel it on your central nervous system. This is the word used by Buddha, which he calls as Bodha. Bodha means that you feel on your central nervous system. Even Vedas means "Vidh". "Vidh" means on the central nervous system. It is not in your brain because whatever you know in your brain is so limited, and can be changed, converted, brought to another view. but whatever you have known through your central nervous system, is the actual thing, is the actual fact, which you cannot contradict, you cannot diversify and you cannot challenge it. It is so, so it is. So one has to accept when you become the Spirit, that you are the Spirit.

That's one of the things people cannot accept easily. They cannot assume. I've seen so many yogis who become yogis but they are so humble, so simple. Some of these gurus are so fake, horrible, they don't know anything about God, anything about Spirit. They are nowhere near it, they are just money-oriented enterprisers, come down and big, talk so big, create such huge big organizations. As Dr. Warren was telling Me, "Mother, people have to sell their mortgages, put everything into mortgages, sell of everything to become the disciples of these gurus." All these absurd things they do without knowing anything about God, without knowing anything about the Spirit. All that is done and why you are a yogi now. You are the one who has achieved that state of yoga and still you do not feel that way. You become absolutely humble. You do not feel that you are a yogi, you are a great person, because it becomes your nature.

When it is your nature, you do not assume anything, it is there, it's not a false assumption but it's a fact. So there's nothing to be proud of, there's nothing to be thinking that you are doing something good to others, It is something that you are doing out of your own nature, nothing so special. As some people thank Me very much sometimes, I'm surprised, because I'm doing nothing I know. I do nothing. It's just flowing through Me, I'm just watching it working out, but I'm doing nothing, I'm not working out anything. It's just working out by itself. So when you achieve that state, you become a humble personality, extremely humble, because you see that others are still blind, they haven't seen the light, they are suffering so much. You are filled with such compassion and understanding. Sometimes they try to be very harsh with you, sometimes they try to bash you, trouble you, do everything. But the compassion is so great because you know they are children, they are stupid, they cannot see, doesn't matter.

Let us work it out. And that's how you work it in such a compassionate, affectionate and kindly way And temper you do not get into, what you get into is a compassion. Sometimes, of course, you have to make a drama of a temper, just to make people all right, but just a drama. Inside you are all peaceful. There's complete peace within yourself. Because your Spirit is the source of peace. We talk of peace outside, we organize big, big organizations to have seminars on peace, have conferences of peace, representatives of peace, all fighting within themselves and without. We are all the time fighting with ourselves. We like something physically, then the mind says "No", then the stomach says "Yes". There's a fight going on between ourselves. But when you become a Realized soul, the fight outside and inside is finished, Because inside you get completely integrated.

The last center is the center of Sahasrara, they call it, because there are thousand petals. Thousand petals because there are thousand nerves which get enlightened. And the light from the flame as you see in a candle, in the same way it appears like

tongues of flames, beautiful tongues of flames of various colors, you see them opening out. First, you don't see, first you become the light and then you can see it also that it opens out as a beautiful lotus, of flames of beautiful colors. And you stand in between to see that you are there watching all these within yourself. This center has a specialty, that all the centers you have seen the six centers, are placed in the head. This is what we call the station of the centers or the Pithas. The centers are working there but actually their guarding forces are in the head. And when the Kundalini comes up and she integrates you and enlightens the brain, all these centers also get enlightened. And you feel that you are completely integrated. Your mind, your body, your soul, all work together, there's no fight.

You are extremely restful, you are peaceful and the bliss you feel actually, actually as physical manifestation. For example, if you want to see something very beautiful, you see something very beautiful and you like it. Like Mona Lisa's painting, now many people go to see that. They don't know what they like about it, but I know what it is. When you watch that, there's no thought, there's no thought. When there is no thought, the creation of the artist in that photograph or in that painting or in any beautiful scene or anything that you see, the whole thing is reflected within you, as if it's a rippleless ocean, or a rippleless lake in which all the surroundings are reflected completely. And then you feel actually physically as if the joy and the peace is flowing down you like peaceful happening. You feel that relaxation just coming on you.

Physically also you feel it and you feel extremely charmed by that. But this feeling is only evident when you are a realized soul. Before that it hasn't effect, that's why you have seen all such things which are of eternal beauty are all those who give you vibrations. There have been many great people, artists who have been realized souls. I would say Mozart was a realized soul. There are many artists, we can say Sistine Chapel done by Michelangelo - Michelangelo himself was a realized soul. The way he has put Christ there - Christ was like that, a huge, big personality like an Australian you can say, huge, big personality standing there, bestrewn people to the right and the left. And the whole Sistine Chapel is nothing but the Kundalini. And He is standing at the Agnya. If you see it clear, it is so.

And is strewn people on this side and that side with that mighty body of His. He has to be a man of a mighty body and of a very healthy appearance. While just below the Sistine Chapel, I saw a miserable looking, bony Christ, just like a TB patient put there on the table, by this pope. I was just amazed. Ask these popes to carry the cross. Even for two minutes they cannot carry it. With that kind of a miserable body can you carry a cross? I don't know what is the sadism behind it, to show Christ in that miserable state. Just to show that we have to be miserable like Christ. When we talk of Christ we must know He said that, you are not to suffer anymore.

Still there are many people they say: "Oh, we must suffer because Christ has suffered". What can you suffer from Him? The amount of sufferings He had, you cannot suffer any more. He has suffered for you. Now it is for you to enjoy. He suffered for you so that He resides in Agnya chakra and He sucks in your ego and superego, He sucks in all your karmas and sins whatever are there, so you enter into the Kingdom of God to enjoy the citizenship, to enjoy the benevolence, to enjoy the blessings of God almighty. I must say the Divine is so anxious that you should enter into it. In these modern times even to talk about God is an impossibility. But we can prove the existence of God now within ourselves and we can show the All-pervading Power that exists. It is for us to turn round a little, to stop making everything mechanical, to know that there exists, the greatest power of greatest that we cannot handle.

We cannot do any living work. That living work which is done by this all-pervading Power, which is called in Sanskrit as Ritambhara PrAgnya. In the Patanjali's Yoga Shastra, he has called it as Ritambhara PrAgnya. There are different names in different religions, like in Islam they call it Ruh, Chaitanya, Logas, all kinds of names they have given to this. But they were aware of this great power that surrounds us and does all the living work. So we also become in charge of that, we become experts on that. I give you a simple example, that as you have in the car a break and an accelerator, we have the left and the right side. We make mistakes when we are learning how to drive. We sometimes put the accelerator, sometimes a break, then gradually we master it, and we become an expert. Then we'll start doing it automatically.

That's how we become the driver. But Self Realization is the thing where you become the master. The master is sitting behind and watching the driver, the left and the right, the break and the accelerator in himself and managing it nicely without doing

anything. That's what is Self-Realization and that has to happen. Then there is a balance automatically achieved, you don't have to do anything about it. In the beginning also you may have to work. I wouldn't say, but many people I have seen, they just get Realization and are there. So this is the first state where you reach what we call the thoughtless awareness. And then the second is Nirvikalpa, where you become doubtlessly aware, you become an expert. You don't have to even talk about it, it can work out.

That's what is the state we have to achieve. So you become the source of joy. Joy is a thing beyond happiness and unhappiness. When the ego is pampered we feel happy, when it is disturbed we feel unhappy. Joy is beyond happiness and unhappiness. It has no duality. It's a state where you are in a joyous state. You watch everything in a joyous state. Like I went to France and they said, "Mother, you look so joyous and happy and the French are not going to be happy about it". I said "Why?" "Because they think you are ignorant, you don't understand. It's a shocking state we are in and how can you be joyous?" They are "the very miserable people", so I called them "Les Misérables", as Victor Hugo has described them.

But look at these miserable people, they have got every fourth house is a brothel, every tenth house is a pub and every twelfth house there's a divorce case. How can you be happy? You have made all arrangements to be unhappy. And then you want to take pride in that unhappiness? You have arranged everything to destroy yourself and now you are identified with your destruction and happy with it. But now France is changing, I must tell you. We have had very good response in France also. Surprisingly the people in France who were just waiting for some catastrophe to fall on them, so that they are all perished now once for all - that's the last of it they have been asking for - are so much changed. Even the people in Switzerland, Sweden and Norway where they are so affluent and planning to commit suicides, morning till evening, they have changed. Everywhere there's a big change I find.

But the best country that I find in the Western world, or the westernized world, is your country, Australia. Australia is the great country where the Ayers Rock is there which represents this center. Now when I say that, you are not to believe Me also. When you get your Realization, you can ask the question: "Is Australia the Mooladhara? Is this the support of the roots? Is it the one?" And you'll be amazed that you'll get tremendous vibrations, that's a fact. Whatever you may try, whatever you may do, you are that and that's why I bow to you all. Today is the last day I'm here. It's a short time I've been here. But hope to see you again on Wednesday.

They want to have some sort of a workshop for you. I've made it a point, to stay back on Wednesday, to see you all there. Whatever problems you have, I will deal with it. Now somebody has asked a question, "Are we primitive still as when the floods were there?" So we are not. We are very conscious, we are conscious of our society, conscious of our world, and once you become the light, you change the whole world because Sahaja Yoga is not an individual thing. It is a collective happening, it's a collective happening. and it is facing towards the society, facing towards the world, the universe, at large. So to say that we are at the same state is not true, because whatever we have achieved through science, is also of great use. For example, now if this was not available I could not have talked to you all, in such a big way. If there was no television - on the television I can give Realization to people if they give me a chance.

I can give to thousands of them Realization, if they give me a chance. But it's rather difficult to get there. Now these photographs also have got vibrations, most surprising. I've seen that there are some photographs where people have taken, photographs, which they could not see the light coming on My head, the light coming through My hands, light coming through My feet, all those things they have taken photographs. So your camera is also showing it. Television is the best way we can spread Sahaja Yoga, if they help out us a little bit, have some faith in Sahaja Yoga. I'm sure it will grow one day and we'll be able to work out through television. So nothing is going to be wasted, least of all the human beings. But we must know their purpose. The life has no purpose without Self Realization.

After Self Realization it is so purposeful, full of love enjoyment, full of love giving and you know your worth and value after that. The question was, second one was rather patterning to Yogananda. I'd better not say much about this gentleman because I'm really angry with him. He cut the tongues of people and there are many people you find in Los Angeles who cannot talk. They have bagging tongues, like dogs they are moving. This horrible fellow Yogananda, I don't know what is he up to. And he said that you have to do the kechari, is a kind of a thing where you pull your tongue back here and that's how he said the Kundalini will rise. It's

absurd! Because when the Kundalini rises by itself, as a result of that some things happen within you. After all rising of the Kundalini takes place, something living thing has to happen like a digestive juices are poured when you take something to be digestive.

In the same way, when the Kundalini rises, there are bandhans, means the things to hold the Kundalini, to push it forward and then also this is a little bit sucked in, no doubt, but you don't feel anything. Is an automatic happening. Like a car starts, starts moving, the wheels also move, but if you take out the wheel and start moving it, will the car move? And this absolutely an absurd thing called Kriya Yoga. Sahaja Yoga is a-kriya. There's nothing to be done, effortless. Automatically the living process takes place. Supposing you have to sprout a seed and you take out the primule and pull it out, will it sprout? It's a living process, let it happen spontaneously, Sahaja. So this kind of a thing that is preached, is absolutely nonsensical.

This horrible thing he has done is to take out the tongues of people. They still exist. They still exist these people, they cannot talk, their tongues are bagging. He's made a big money, that another lady of his has made big money. She has made big money. So it has nothing to do with God. It's horrible. It's something, [sadist thing]. Some people make you suffer so much, they make you give a food like somebody told Me, they paid six thousand pounds to go to Switzerland, to fly in the air, six thousands pounds! And they were given for 6 days the water in which they had boiled potatoes, six days!

And the seventh day the rind of the potatoes for six thousand pounds. And the last day they gave them the potatoes. The people became so weak, so possessed. I've seen some of them, they are even afraid of looking at a garlic, can you believe it? They are afraid of garlicks, they are afraid of lemons. Such people, such recluses have been created! How can that be anything to do with God? For a while, of course, you get possessed so you get more excited, little bit happens to you. But that's not a permanent affair. If you go and see, those disciples after 5-6 years will be lost.

You cannot find them. Where are they, these doctors and these great people? They are mostly in the lunatic asylum, or they are suffering from epilepsy. I've seen people of that kind. In Scotland there was a Flying Academy, where the people were sent. The owner of that academy, his wife and his child the wife was the granddaughter of a duke, the gentleman was a diamond merchant all of them became bankrupt, they came to Me with epilepsy of a very serious type. very serious type. They got cured, but the fellow became bankrupt, so he had to go back to South Africa, The wife is there, she is now in India and the child is all right. This is the situation. How can you become epileptic, how can you have problems, going to God?

You have to improve, your condition must improve. But still people stick on, because there's a kind of mesmerism I think, or a kind of a conditioning on their heads or they think, "We have paid the money so let us go through it!" Better not, better be considerate, kind to yourself. This body, this mind, this human frame, all this is made with great difficulty. Please do not waste it, please respect it, understand that no use identifying yourself with something which is false, fake, injurious and troublesome. Better get to something that is your own! I would say, be selfish. In Sanskrit it is called the word swarth, You see the Sanskrit's callers were very clever. So selfishness is called as swarth meaning the, swarth means the meaning of the swa. Swa means the Self. You find out the meaning of the Self is the selfishness.

That's the best, is to find out the meaning of the Self. So if you become selfish, you better become the Self. That's the best way to look at it. I'm sorry, so many of these Indian horrible people, came here and have exploited you. I really am sorry but you are so naive. They could not do anything in India, because people traditionally know. That's why they are here, they could not be fool us, they could not. We know them very well, we know all this kind very well. So they had to come down here to exploit you and trouble you. So I'm sorry for that, I'm very sorry, but now at least you take to right thinking and understanding, that you cannot pay for it, you cannot putting any effort, it's a living process of your evolution.

Just understand that and it will work out. I am sure it will work out. I hope you'll make it convenient to come to the workshop they are going to have, where I'll deal with you personally. The other question was about Yoga. What about Yoga? The Yoga you know is a wee bit of exercises, is not Yoga. Yoga means union with the Divine. And they use to do this thousands of years back, in a very different system. But now we too do certain exercises but according to the Kundalini rising. Even in Patanjali Yoga if you read the whole book which people do not read.

They get it from some third, forth hand knowledge. If you read it, it is, yoga means not the exercises, but when the Kundalini is rising and whatever is the chakra catching, if there's a physical problem, then you have to do a particular asanas or a particular type of an exercise which is related, which is absolutely particular to that particular chakras. So just to do indiscriminate asanas is very dangerous especially for heart, is a very dangerous thing to do indiscriminate asanas, because one can get troubles of the heart. So it is better to understand the whole science behind it There's a big science of mantras also, science of these asanas. Without doing it you are taking the medicine indiscriminately, of the whole of the medicine box. It's like that without understanding. So be careful, respect your body, respect your being! That's what I have to say as a Mother. May God bless you all! So now if there are any more questions, you can write them down and give it to them.

Next time when I have the, S.M. : Wednesday we are having. SY: I've told them. S.M. : Yes, then I will answer these questions in person. But as I told you it's not a mental projection, it's a happening. It's a happening, it should happen to all of you but there's no guarantee. Most of you get it, some of you may not, doesn't matter. If not today, tomorrow everyone gets it, that's the point. Some people have some problems, some barriers, something wrong, but very few of them.

Most of them get Realization. So you should not get disappointed. To start with, we have to understand that these centers are made of different elements, the essences of the elements, as we call them, the causal, the causal of the elements. And now as I told you that the triangular bone is made out of the earth element. we have to take the advantage of the earth element, we have to take the advantage of all the elements. And that you will learn gradually how you take advantage of that. When these elements are in proper proportions and in proper balance you never have any problem. But when they get disturbed and upset, then only you start getting the problem. He has already told you how things are caused in trouble. I will only explain to you how cancer is caused because that's very important.

Also AIDS, AIDS and things which are very incurable and people are frightened of them. It's very simple to understand that supposing this is a center and this is the left side and this is the right side, I hope all of you can see this very clearly. Now what happens that when there is too much activity on the left side or the right side. even right side when a person is very futuristic and all that. Then what happens that you become vulnerable to cancer, you become vulnerable. But the triggering as the doctor say, takes place by some proteins they call as protein 58, protein 52. That's just like doctors, when they don't know the names they just give them numbers like criminals, number 52, 58. But these they say so, clearly, that come from the areas, built within us since our creation. So it is the collective subconscious which exists on the left hand side, beyond the subconscious mind, beyond the subconscious mind. Now from this you will realize that this subconscious mind is placed next to this blue line and then the collective subconscious.

On the right hand side, the supraconscious mind and then the collective supraconscious mind. So the people who die, with conditioning and all that, and still wanting to exist as spirits, can exist in that area. Whatever has gone out of the circulation of our evolution, rests in that area which is built within us since our creation. So viruses are caused by the plants or we can say microscopic animals which are thrown out of the circulation of our evolution. In the same way there are spirits - as Christians we know Christ took out the spirits and put them in the pigs - so the spirits that are the dead spirits of people, who have not yet accepted that they are to leave this world, and are still busy hanging around, such people are there. And these are the people used by most of these gurus when they mesmerize you. Once they mesmerize you, you are drawn more towards the left side, towards the left collective subconscious. And when you go to the collective subconscious, that's the area from where this triggering takes place. So too much of activity already it is sort of getting dislocated. So the relationship with the whole is not there.

When the relationship of the whole is just precariously placed, this trigger out and you just move out. Then in this area all the cells, on this area maybe, all the cells that are there become on their own, means that they become arbitrary, they start attacking each other, we call it they become malignant. This is how cancer is settling. Now what happens to the Kundalini? When Kundalini rises, she tries to bring them together. Now here she awakens the deity there, by which the flow starts and it is kept intact. Apart from that she gets you connected with the source, so all the time that energy is flowing within you, so you do not get any

diseases of that kind. Same thing with AIDS. At the lower, lowest one. This one, with the, it is combined with some other chakra, this thing takes place.

I've seen as commonly done by this chakra, on the left hand side. When by some means, you do something very perverted, and go to the left side, go to the left side too much, then you get attacked by these things. So AIDS can be cured very easily through Sahaja Yoga. But after curing you, if you go to the same thing and do it again and again, then again you get back to the same state. By bringing you in the center, you get cured. But if you try to go back again, to the same side, on the left hand side, you get it. The right side diseases, as he has described to you, are like the liver trouble, which is active liver, you can get cirrhoses of liver, jaundice, you can get with that right sidedness what you call, the diabetes, also the hectic life gives you what we call the blood cancer. If the mother is hectic, father is hectic, if the family is hectic by temperament, the child can get blood cancer. These all can be cured through Sahaja Yoga, in a proper state. But if it is absolutely a gone case, we do not bother about it, but we think let the person be born again so that we can give him Realization properly.

So the object of Sahaja Yoga is not to fight the diseases, but to create doctors to create people who are healthy, who can give light to others. It's common sense. The lamp which is going to give no light, we do not repair it. In the same way the personality that is not going to give any more light is not repaired. And that's why you have to learn that you get cured because you have to give the light. This is very important and I have seen wherever it has failed, people have again gone back to their own same diseases. This is what is Sahaja Yoga. It's so simple and so benevolent. So now, to have the experience of the Spirit, I will request you to take out your shoes, to touch the Mother Earth, first of all. It will take about 10 minutes for you to get your Realization, not more than that.

What's the matter with this gentleman? What is he talking? P: I said, why You divert God's word? What is he saying? SY: We don't need this. SY: Just don't, don't respond him.

Shri Mataji: Better take him out. Look at that now! He must be belonging to some church or something else.

SY: Please ask him to go!

Shri Mataji: He must be drunk, must be drunk. Don't be harsh, don't be harsh! He must be drunk, just forget it! Perhaps you see so many of them on the street also, like that talking. But they disturb, they disturb, that's the main point is. Don't get disturb with it! I don't know what he was talking about, but there's no need to be aggressive, I mean I don't know. I didn't say anything. Let us settle down with our peace. We have to all get our Realization.

We are sensible, wise people. Put your feet please on the Mother Earth. There is very least to be done, very least. We don't want you to give up anything before Sahaja Yoga, because you just - we are not told, "Don't do this, don't do that". It just works out within you, you become that, you become a personality of virtues, of righteousness. I don't have to tell you. We didn't have to tell Christ not to do bad things, isn't it? Because He was a realized soul, He was a great soul. In the same way when you become that you are not to be told "Don't do this, don't do that". But you have to be a Realized Soul, that's important.

So it's very little to be done, not much is to be done about it, it's very simple. Only thing I would request you, to take out your spectacles because it improves your eyesight also. Just it's a very little thing to do. Now put your both hands in this way, on your lap, in a very simple way. Both the hands like this on your lap. Just like this, on your lap, comfortable. There's one more thing, if there's anything uncomfortable, you feel uncomfortable with, you better remove it. Some people might be wearing coats or something, feeling uncomfortable, please remove it. Now please put both hands like this, just like this. SY: On your lap, on the lap.

And there's nothing to be serious, of course nothing frivolous also. But it is something you must know of serenity, of joy and of pleasant temperament. You have to be pleasantly posted towards it. Because you are going to enter into the Kingdom of God. You are going to enter there. So it's a very pleasant thing which you have being seeking for ages, which is going to happen to you, so you must have that expectation and that joy or that kind of a temperament, very pleasant, as if you are now on your way to your salvation. So put your left hand towards Me that means this is the desire that you have, that you want to get your Realization. And the right hand on your heart. Because in the heart as I told you resides the Spirit. Now only I'll show you

beforehand, before you close your eyes what are the chakras we are going to tackle and how you are going to raise your Kundalini, awaken your Kundalini, not Me.

So I'm going to tell you what is to be done and later on we'll do it. But just now I'll just show you, that first on the heart, then in the upper part of the abdomen, on the left hand side, everything on the left hand side. Then in the lower part of the abdomen, then you go back to the upper part of the abdomen, then you go to the heart again, then you go here on the corner of the neck and the shoulder, then you go on top of your head here across like this or say, on your forehead. And then you go at the back, here, on the optic lobe, holding the optic lobe, then here your palm going on top of your fontanelle bone area, which was a soft bone on top of your head and you have to move it seven times which I'll tell you clearly later on. Now, please close your eyes. At the very outset, I have to make a very, very humble request to you, "Do not feel guilty!" Please do not feel guilty! If you feel guilty then it is difficult to achieve Realization. After all, as I told you, you are a special category. Forgive yourself, you have done nothing wrong and God is the ocean of forgiveness.

He is the one who can forgive everything. So please, first of all forgive yourself and say in your heart that you are not at all guilty. Because that is the biggest hurdle, in the West countries I've seen. Westernized people, they have a fashion to feel guilty for every small, every big, every sort of a nonsense thing. So not to feel guilty at all. So in a pleasant mood we sit down, forgiving ourselves, not thinking bad about ourselves. Becoming miserable, "Les Misérables" we need, need not be. So now with the left hand towards Me what we do, that we put our right hand on the heart. Now keep your eyes shut. You are not to open your eyes till I tell you, because whatever happens is inside.

The attention has to be inside and if your eyes are open, the attention goes outside. So please don't open your eyes. Put your right hand on your heart. Now, in the heart resides your Spirit. Please put. Close your eyes, please close your eyes! Here you have to ask Me a question, from your heart. You can call Me, Shri Mataji, or you can call Me, Mother, whatever you like. "Mother, am I the Spirit?" Ask the question three times. "Mother, am I the Spirit?" Ask the question three times.

Those who got Realization yesterday, should also ask again. Is the simple way to reawaken the Kundalini, to reestablish it properly. The other question that follows with it, that if you are the Spirit, you are your own guide, you are your own guru, you are your own master. So you put your right hand on this center which is on the left hand side, in the upper part of your stomach, in the upper part of your abdomen. Please put your right hand there and left hand towards Me. Now this is a center of mastery. So here you have to ask a question to Me, "Mother, am I my own master?" "Am I my own Guru?" , "Am I my own guide?" Ask a question, please, here, three times. Now take down this right hand, on the left hand side of your stomach, in the lower region, on the lower region and press it. Now this is a very-very... Face them. This is a very-very important center because through this center, we achieve the divine technique, we work out the divine technique.

That's the true knowledge, that's the pure knowledge in Sanskrit called Shudha Vidya, that's the true knowledge, the technique, the expertise. So for that I cannot force upon you this knowledge. You have to say you want it. So please say: "Mother, may I have the pure knowledge?" "Mother, may I have the true knowledge?" Please ask for it. I cannot force it on you, I cannot. So please ask for it: "Mother, may I have the pure knowledge, the true knowledge?" Six times, because this center has got six petals.

SY: It's good. It is coming.

Shri Mataji: Very Good.

SY: It is coming.

Hold the light for the left hand. Please ask six times. There's a tension. Good? Now some people are laughing or... Please don't do that. Because it won't work out in you if you do that. It's not a sign of wisdom. It's not a sign. Please do not do that way.

Is uncivil to other people. Try to control. Please try to control. Now raise the right hand again onto the upper part of the abdomen, on the left hand side, upper part. This is the center of the master, the guru. Here please say with full assertion, with full

confidence within yourself, That is very important that you must now show your confidence for the Kundalini to rise, because the movement in the Kundalini has started which you will know very soon. So what you have to say, "Mother, I am my own master". Say with full confidence. "Mother, I am my own master." Ten times, because this center has got ten petals, say it ten times. "Mother, I am my own master." Please don't disturb others when they are meditating.

Be civil! Can wait for ten minutes. Just wait for ten minutes. Don't disturb others. There's something wrong that you cannot do it, so please keep quiet. At least keep quiet! Please say ten times, "Mother, I am my own guru, I am my own guide, I am my own master", with full confidence in yourself. Ten times. It's too much on the left, too much of conditioning I think. Now.

Please raise your hand now to your heart. Now here on this center with all confidence in yourself, from your heart, you have to assert and say, "Mother, I am the Spirit". Please say that! Twelve times. "Mother, I am the Spirit", without any hesitation. "Mother, I am the Spirit." Twelve times. "Mother, I am the Spirit." Believe Me, you are! We have to just assert for the Kundalini to raise. Just assert, "Mother, I am the Spirit". Please do it.

It's very simple, it is. You have to have faith in yourself. Good, it's rising very well. Good! Raise this right hand now in the corner of the shoulder and the neck on the left hand side, from the front. Yes, just hold it tight. This is a very important center, which gets spoilt when you feel guilty for nothing at all. You get diseases like spondylitis, like arthritis, like angina, all kinds of funny diseases due to lethargic behavior come here So please, say it from your heart, believing in yourself, "Mother, I am not guilty." As I have told you before, believe Me, God is the ocean of love. He is the ocean of compassion. But above all, He is the ocean of forgiveness, He's the ocean of forgiveness.

So please don't condemn yourself at all, saying that "I am guilty" and this and that. This is the biggest hurdle one has to cross through. Please believe Me, you are not guilty at all! You are the temple of God and you have to become the light, that's all. The light has to be put in that temple. So please do not condemn yourself. Forgive yourself! Say it please sixteen times. There are sixteen petals. But if you still think you are very guilty, then you have a punishment of saying it for 108 times, is better, so that at least you get rid of the guilt, which is absolutely false and wrong.

It doesn't exist, it's mythical. Now better? Much better. Much better? SY: Cool, right too. The right is cool. Right side. But for that we don't need light anymore. No more light then. We'll do with the water.

Now, all right, they are clear. Now put the right hand on top of your forehead, across forehead, pushing it on both sides as we do it when we have headaches. Just put your hand there. Now at this point, we have to say, "Mother, I forgive everyone." Now the explanation could be, some may say "It's very difficult". Many say like that "I'll try". But it is mythical. Whether you forgive or you don't forgive, is all mythical. You don't do anything about it, but when you don't forgive, then you play into the hands of those who want to harm you. So don't become weak like that. Just say, "I forgive" and you'll feel the tension will go away.

Say it from your heart! How many times is not the point. Say it from your heart. Just from your heart, "I forgive everyone". The best way is to forgive everyone to get rid of all the problems. That's the greatest weapon Christ has given us. We should use it. "Mother, I forgive everyone". Now take this hand on the back side of your head and hold your optic globe, the back side. Hold it tight, it's very good for the eyesight, this center.

Now the other side of it is, that the way you feel guilty, the way you cannot forgive is better that you ask God to forgive you, once for all. You say, "Oh, Lord, oh, Divine" - anything you want to address Him like - "if I have done anything wrong in the glory of Your name, please forgive me!" Now take this hand on top of your head, on the fontanel bone area. Now you are going to give yourself the baptism. I'm not touching you there. Just put your palm, pressed on this center, where you had the soft bone in your childhood, called the fontanel bone area. Now press it hard, seven times move it. At this point again I cannot force you. You have to ask for your Self Realization. So you have to say, "Mother, I want my Self Realization, please give me Self Realization", seven times because as I told you there are seven chakras, all in the brain. So please say it.

Now please take down your hand on your lap, carefully. Open your eyes very slowly and don't think about it. You can do it now.

You have reached that state where you do not think. Now, take your left hand and see for yourself if there's a cool breeze coming out of your head, on top, here, on the fontanel bone area about four inches, six inches above like that. Move it up and down. You'll find a cool breeze. In front, in front. Little in front, not so much at the back. Here, it is here.

It is here, here you feel. You can bend down your head if you like, and see for yourself. Pay attention here. Now with other hand. Put the left hand towards Me, please, and see with the right hand. It's very subtle, it's very subtle. Those who came yesterday, will definitely feel it. Even today they can, with little understanding. Again the other hand, please! The left hand on top and right hand towards Me, please!

Is there? [Almost] there? Again see. See it's coming out of your head, this is the real miracle, that you cannot do it otherwise. This is what one should expect. If they tell you to jump, scream, that's anybody can do; change your clothes, anybody can do it. But see the cool breeze coming out of your head. Now, again, the other hand. Once more. Now, to feel it in the hands, the all-pervading Power best way is to put up your hands like this, in the sky, loosely, and put back your head, and spread out the hands and ask, "Is this the All-pervading Power of God's love?"

Is this the Brahma Shakti?" Three times ask, "Is this the power of the Holy Ghost?" "Is this the cool breeze of the Holy Ghost?" Now bring it down. Now feel it in your hands. Feeling very relaxed? Very relaxed. Feel it in your hands. See now, if you are feeling the cool breeze in your hand. All right? It's good. Now the last thing I want to tell you how to protect your auras, very important.

And how to raise your Kundalini. This will take about 5 minutes, but you should do it before going to sleep. It's very simple. But you must do it to protect yourself. It's very important to protect your auras. You know, when the disciples of Christ got their Realization through the Holy Ghost, they started using their hands in such a way that people thought they were mad and were using the language, that people did not understand. That was the language of the chakras and the hands were used to use the power. Now the left hand is towards Me. This is the end of it. Now put the right hand as... You just don't face that, because they cannot see.

So face that side, it's all right. Now this one is to be taken like that, on top of your head. So we'll start it. One, to seven chakras we have to do seven times. Yes, two. It's very simple. This is you are giving. Three. Is four. Is five.

Six. And seven. Now to increase your vibrations, you must know how to raise your Kundalini. To increase your vibrations is best to know, everyone should know, how to raise the Kundalini, which is a very simple thing to do again. With the left hand towards the Kundalini to be kept and to be watched all the time and the right hand is to be taken up, front, low, back like that a clockwise. So we have to move it upper on our head. Let's do it! Move it upward. Push back your head, push back your hands and give it a twist. Give it a twist and now give it a knot.. Once more.

Again, do it thrice. Again we do it once more. Now it goes faster. Now give it a twist and give it a knot! In the third state we have to give three knots. Let's do it once more! That's all. Now see how it moves faster. Now push back your head! Give it one twist, give it another twist, and give it the third one.

That's how you tie your Kundalini up there. Now feel the cool breeze in your hands. Better? All right? It's better now? Some of you have not felt, doesn't matter. Most of you have felt it. Let's see how many have felt either in the head or in the hands or both. Just lift your hands like this, I would like to see. [Look at that], Australians, I bow to you all.

So don't discuss about it, don't talk about it. Give yourself a bandhan, as we said the protection, and the raising of the Kundalini before sleeping. Put your attention here and I hope you'll come Wednesday, for the workshop, where we'll tell you more about it, and you will learn it very fast. Thank you very much! Where is the program? SY: For those who came in a little late, the program on Wednesday night, is at the Lancaster room, at the Hyatt Kingsgate Hotel, seven o'clock. The Lancaster room, Hyatt Kingsgate Hotel Wednesday night, at 7:00 PM.

1985-0311, Talk to Sahaja Yogis: A New Age

View [online](#).

11 March 1985

Talk to Sahaja Yogis

Burwood Ashram, Sydney (Australia)

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

H.H. Shri Mataji Nirmala Devi talking to the Sahaja yogis at Burwood ashram after the public program. Sydney, Australia.

[a Sahaja yogi reads Gyaneshwara's Pasayadan in Marathi, and Shri Mataji comments on it in English]

[Marathi]

Shri Mataji and Sahaja Yogis: Aranava, forest, jungle..

Shri Mataji: Gyaneshwara. He describes Sahaja Yogis like this, beautifully. He first says, he's requesting the God Almighty.

[Marathi]

Ata, he says, let the Spirit of the Universe be contented. He says now let it be contented. I have done my writing as the yagnya of my power of speaking

[Marathi]

And now with that.

[Marathi]

satisfaction, I mean, I mean God doesn't have satisfaction but what you mean that now you are Prasanna, satisfied, then please give us the Pasaydan and Pasaydan, it means these vibrations, the blessings of the nectar of the milk of your joy, you give us that, that's what he asks for, but the way he described the Sahaja Yogis, what will happen, you see the, what it will happen.

[Marathi]

So he says "So let's walk, let's go together. He describes you as the trees, the forest of the trees of fulfilling desires, you are the trees of fulfilling desires. Let us get together and march.

[Marathi]

Arava is the forest.

[Marathi]

Aranava, the oceans, you are the oceans, of talking ambrosia, of talking ambrosia, you are the oceans of ambrosia talking, or let us all move together, now we have the God, the Pasaydan, let's give it to others. Such a tremendous thing he had said about Pasaydan. I haven't got the full of it with me but I think it was translated in one of the Nirmala Yoga's articles. You see, he's already described you that you are so great, that whatever you desire you are like the tree that fulfills the tree of desires.

[Marathi]

but you are the jungles, you are the great forest, so many trees together, let's walk together, let's march on. Tsala means let's march on. He described all that. He's already, has seen it he was such a seer, that's what it is. So you were all stunned today, very happy and joyous. We have done it. But I bend down to the sea, to thank the sea as well.

And I have to show some miracles to these people, which Warren will tell you, now come along Warren here. I have been talking. Thank you.

Warren: We went to the Opera House, and looking out across the harbour towards the heads, there was the moon, just doing the namaskar to Shri Mataji because she is just slightly in the receding moon. And then we saw the reflection of the moon coming towards us. Then Mataji said "Just watch". And she walked about 25-30 metres down and the rays of the light from the moon followed Her. They didn't stay with us. She came back, She walked up the other way, the rays followed Her, they didnt stay with us.

Shri Mataji: And a boat came in.

Warren: A boat came in. Red lights were there, lights on the Opera House, Lunar Park, all of them were just converging on Her, wherever She was. The Lights followed Her. It is incredible. It's just miraculous.

Shri Mataji: But the greatest miracle is the collectivity. The teamwork shown by Sydney people. Congratulations to you. It's James (Warren: tremendous), it's Chris, it's all of you who have worked together with such enthusiasm, and in such weight. It has worked out. I did nothing, I really promise you, I did nothing. It is all your doing. It is all your working, it is all your desire. That's what you are. But that's what one must know, that you have to march on. It is a crusade, of what we call a campaign, a big campaign of Divine work, we have to do. And it has been shown here, in Sydney, where it is done with full heart, how it achieves results. So we've got now Sydney, ... a New Age has started, absolutely a New Age. The people were so positive today. The fellow was shouting, everybody ready to: "Shut up!". Nobody listening to him, I think poor fellow was paid by someone to shout there and he must have gone back with his pay. So it was all very sweet and beautiful. It all worked out very well. I wouldn't say, that, it was only the Divine, it cannot work without you. You are the channels of Divine, you must know and when you work it out, it is so purposeful, for you, so joyous for you and so fulfilling for the Divine. The Divine wants to bless you again and again for this tremendous work you have done. I am very happy today. May God bless you.

Let's have the song which they have prepared.

Warren: The Hymn of the Extollation of the Devi. Could you. All of the ones who know it, come forward.

Shri Mataji: Mm. Oh!

Warren: It is Ok.

Shri Mataji: Something has fallen off.

Warren: Yes, just the.

Shri Mataji: I hope you are not hurt.

Warren: No, No.

Could you just make some space here at the front, please.

[Not very clear or inaudible while preparing before the Extollation of the Devi is sung.]

1985-0312, Dinner with and cooked by Shri Mataji

View [online](#).

12 March 1985

Visit

Burwood Ashram, Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Dinner with and cooked by Shri Mataji, Burwood Ashram, Sydney, March 12, 1985

[Throughout the dinner, Shri Mataji and Sahaja Yogis are speaking in English, Marathi and Hindi. Shri Mataji repeats some statements in more than one language].

Shri Mataji: Warren, nine o'clock come? We can go to the room? Warren?

Warren: Mother, we have spoken to the neighbours and some of them [UNCLEAR].

Shri Mataji: All right. Be seated. Now today I am not going to give a lecture. I have already done the cooking part.

All of them are here? You mean the hundred and forty are here?

Not yet?

Warren: [UNCLEAR] gone to Melbourne.

Shri Mataji: Still, I have cooked for at least a hundred and forty people. So we can leave tomorrow.

Warren: Maybe they are all inside. Maybe they are all inside, Shri Mataji. There are a lot of people inside.

Shri Mataji: Is it?

Sahaja Yogi: Will you have some water, Shri Mataji? Some water?

Shri Mataji: Give Me the towel.

Sahaja Yogi: Will you have some water?

Shri Mataji: I will take this (a cold drink)...properly. It is all right.

Everything else is done. Please get that now. And sing.

Play that music now. Play it.

Sahaja Yogi: This is [UNCLEAR/album name] from Kabirdas.

[Song plays].

Shri Mataji: This I have heard.

Sahaja Yogi: This is [UNCLEAR/Satyajeet].

Shri Mataji: I know. I had only sent him.

[Song plays - "Kabira bole jab hum paida huen, Jag hase hum roye].

Shri Mataji: He is saying, when I was born, the whole world used to, the whole world used to cry and I was laughing.

Kabir is saying. He said, "We should do such good things in life that when we die, the whole world should cry. The whole world should cry. The whole world laughed and I cried when I was born. [UNCLEAR]. Do such work that when you die, [UNCLEAR/ the world cries].

(To a Sahaja Yogi): Amazing. Despite all the sweat, such a radiance has come on the face.

[Kabir's Rang De Jhini Jhini plays. Shri Mataji is explaining the meaning of the song as it plays and also conversing with Sahaja Yogis].

He is describing the Being. This is "Jhini, Jhini". I am, I have knit this sheet. This being is a sheet. Because he was a weaver.

Where is My shawl?

Sahaja Yogi: Shall I hold it?

Shri Mataji: And he is soaked in the name of Shri Rama. Look at My face. I am coming from the kitchen. Can you believe it?

Sahaja Yogi: It is beautiful, Mother. Beautiful.

Shri Mataji: Just thinking what is the matter. This is Mother's love shining through.

Ask Manjeet to see the second rice also.

Sahaja Yogi: He's done it.

Shri Mataji: All right. Look at that - how all the colour is over there.

Sahaja Yogi: It feels like daylight.

Shri Mataji: Eight chakras were used and five elements were used.

Charkha is what we use to take out the thread from the cotton.

Nine to ten days it took to weave the [UNCLEAR]. Ten months. Nine to ten months. And stupid people have spoilt it.

When my sheet was made and came to the house, was given to the person - "rangrezz" is the person who colours it; is the guru. Was given to a guru.

Seeking is a tradition in India.

So, are both the (types of) rice cooked?

Sahaja Yogi: Please see them. This is the first one and this is the second one.

Shri Mataji: This one is too soft. This other one came out well. First, serve this and then we will give the other one.

This one was soaked a little more. That is why it has broken.

Sahaja Yogi: This is the first one, Shri Mataji.

Shri Mataji: Yes, this is the first one. That is why it is not soaked for too long. This one was soaked more. That is why it has broken. I did not come to know. No issue. When taking it out, if you use a saucer, then it will not break. First, you give this one.

He says that after wearing that sheet which is coloured, you should not doubt your guru.

"Shanka" means doubt. The guru has given you for a short time. So don't try to doubt the guru.

Stupid people have no discrimination. "Murakh" means stupid. They go on making it dirty and dirty and dirty. Everyday.

Even after realisation. After the guru has coloured it, stupid people do not take to it and go on dirtying it and dirtying it.

Dhruva, Prahlad and Sudama, the great saints have worn the same thing.

He is changing the raga; is desh raga.

[Singer is rendering the line in different ragas].

This is desh raga, melody.

Kedara; this is another melody.

Melody of Malkauns now.

"Chadariya" is the sheet. Sudama is the saint, the friend of Shri Krishna.

This is the right time for Malkauns. Right time.

Your rice will get cold. Yes? Please lay out the rice.

First, serve a little to Me and then start.

How has the photo gotten the red colour? I can't imagine.

Let (the rice) be right there. Take it out from there in a saucer in portions into a big one.

Take it there, all right. Let them take it out from there.

It would have stayed hot, that is why I - all right, let it be. Take one there and let the other one remain.

No, the other one you can take it later on. Let it be hot.

This is the Holi as you know. Holi. This is the style, hori.

Basant is the spring; spring melody.

The fragrance is very good - rice.

Lalit. No, no, no this is bhairavi. I misheard. This is bhairavi.

Let them all take it. It will all become cold.

Warren: The girls are serving them.

Shri Mataji: In the plates?

Warren: Yes, they are distributing them.

Shri Mataji: He is mixing up. He is singing another bhajan. "Now I am leaving my mother's house". Means it is death time.

Should not get cold, that is the main point.

Warren: They are serving it quickly Mother. Yours is being served now.

Shri Mataji: Let them go and take it quickly, one by one.

Warren: They want to serve your first. They want to serve yours first.

Shri Mataji: Can you move out a little? Thank you.

Warren: Just let Mother see the picture.

Shri Mataji: Look at My colour. Can you believe it? After cooking, this is shameful.

Warren: Open the door slightly.

Shri Mataji: I think this is Mother's love showing.

[Dinner is offered to Shri Mataji].

First of all to Me? This is the limit. I am the first. May God Bless You.

Sahaja Yogis: Bolo Shri Bhagwati Sakshat Shri Adishakti Mataji Shri Nirmala Devi Ki Jai.

Shri Mataji: Is this the first rice or the second?

Sahaja Yogi: The first.

Shri Mataji: Then how is it breaking? The first one you gave was not broken.

Sahaja Yogi: While serving it out...

Shri Mataji: No, no, not like that. That is the thing. That is where it has gone wrong. Take it out with a saucer, like this (showing a wide scooping gesture).

That is how they have done. Ruined it. Broke it all.

Has more of it broken? Was it all stirred?

Sahaja Yogi: No, not all.

Shri Mataji: Not all. Scoop it out with a saucer. Otherwise, the whole thing will be finished.

Warren: Take a little bit of pickle now.

Shri Mataji: It is not like rice now. It is broken. All broken.

I told him. Modi's advice may not be working out.
It is done well. But the rice should be complete. You see, I...

Warren: They may not be experts.

Shri Mataji: You see, but the service, they must understand. Otherwise, the whole thing work is finished with that, you know.

[Shri Mataji takes the rice].

Good, well done.

Sahaja Yogis: Bolo Shri Mataji Nirmala Devi Ki Jai.

Shri Mataji: Now you all go and get it.

It is done well.

It should be taken out carefully, Modi. It should not break. Should not break.

[Sahaja Yogi brings another plate of rice].

Shri Mataji: Yes, now it is not broken? I am fine with this (rice already served). For others.

Sahaja Yogi: Please have some.

Shri Mataji: Give Me some. A little. Do it [UNCLEAR/like this]. Otherwise, it is useless. All right, now just serve it in the proper way. You are a clever man.

Now the rice is whole. The rice should be complete. All right.

Three or four more people should go to serve. At least three or four more people. For so many people, three or four, or more should go to serve.

Warren: Modi's being so careful with the serving now, Mother. It is taking time.

Shri Mataji: It looks so beautiful now. Just see. Just see. Very beautiful.

Warren: Wonderful.

Shri Mataji: Warren, it is not at all hot. So you have to take some chillies if you want to feel (heat).

Warren: I was the one that said, "Put more in", Mother.

Shri Mataji: Little bit of what you call black pepper is there. That you people don't mind. Little black pepper is there.

Warren: You mean, we need more?

Shri Mataji: No, no. Just try, first of all.

[Dinner plates are served out to Sahaja Yogis].

As I was saying, let them serve, but two and three should go and get it. The thing is, by that time she's brought it and gone back - why don't you go? Robert, you go. Just see.

Beautiful. Good? James, you didn't tell Me.

James: It is wonderful, Mother.

Sahaja Yogi: This really is something Mother. It is a totally different flavour to anything I have ever tasted.

Shri Mataji: The flavour is hidden in it. But I didn't do anything. I just told you how to do it.

The chillies are not there, but it is what you call garam masala. Is it hot for you?

Sahaja Yogi: No, no. Not at all. It is very flavoursome. It is not at all oil either. Not heavy.

Sahaja Yogi: Got your [UNCLEAR/programs], Mother. It is a triumph, Mother. A triumph.

Shri Mataji: Triumph.

Sahaja Yogi: Shall I take the mike back?

Shri Mataji: Yes. Have you eaten? Then you should have dinner. Have the food. These are all those who are the cooks.

Come on, have dinner. Go and eat.

Sahaja Yogi: What is the problem?

Shri Mataji: No, he said the mike is coming (in the way). I said, "You are the cook. Why don't you eat something?". He was one of the cooks.

You add some chillies to it. Add some chillies for yourself. It is not at all spicy.

Sahaja Yogi: You have eaten?

Shri Mataji: I eat very little.

That is good. Dahi (curd) is good.

Sahaja Yogi: It is very tasty. It is sweet.

Shri Mataji: Yes, I put some honey. That kills the - we had used the cream, sour, for the throat also.

Sahaja Yogi: It is really something.

Shri Mataji: I will see how much you eat. Then I will believe it.

Dina has worked very hard. All the girls have worked very hard.

In one of the names, where Markandeya described Me, he has said - Warren? Markandeya, he has said that Mother is fond of fried rice, fried rice - pulao. He has described as that.

Sahaja Yogi: [UNCLEAR/Mike].

Shri Mataji: No, no let it be. I am just talking to you.

You didn't have anything, the little thing. First, give it to the little baby first.

Sahaja Yogi: They are the ones to be served first.

Shri Mataji: They are so sweet and quiet visitors.

Career Sahaja Yoginis.

The first one is over?

Sahaja Yogi: Must be. I never, I never, had seconds but today I think I will.

Shri Mataji: You should.

Is it hot for children? Little. Little hot. Not hot?

You must take out the black pepper. Then you won't feel it. If there is.

For children, I was telling.

Why didn't you have, Robert?

Robert: It is coming.

Shri Mataji: And the meat is very good too. You must thank Manjeet very much. For getting everything. Such an asset he is.

Now you have learnt how to make this pulao; next time you must make it.

Sahaja Yogi: This is the way to do it. This is the way to eat. Just sit back and help yourself.

Shri Mataji: I know one thing; is cooking. Go, bring some more for Warren.

Have you given Modi or not?

Sahaja Yogini: I am serving him.

Shri Mataji: Tell him to take the rice without the meat.

The meat was very good. Very good meat.

(To Sahaja Yogis): How are you? All happy with this?

Sahaja Yogini: Beautiful. Thank You, Mother.

Sahaja Yogi: Be careful with the mike.

Shri Mataji: Every good mother must know how to cook, isn't it? That is one of the motherly qualities.

Everyone has got it (dinner)?

Warren, have some.

Warren: It is coming Mother. It is coming.

Shri Mataji: Manjeet, you please have it.

Warren: There is another piece on my plate.

Shri Mataji: This Manjeet has worked very hard. Micheal and everyone but, the way he has selected good things, you know - the meat was very good.

How is it, Modi? Good. You (Manjeet) should have it at least. It is your hard work.

What is it?

Sahaja Yogi: Too hot for him, Mother.

Shri Mataji: What is?

Other Sahaja Yogi: No, not too hot, [UNCLEAR].

Shri Mataji: Everybody is enjoying.

Won't you eat something? You have something to eat. These girls are serving now. Those who have finished should go and help. They should help.

James should have some more.

(To a Sahaja Yogini who is serving): Yes, very nice. Get some for James and then you also have some. Now they can serve themselves, you set it in a plate.

Today no dieting.

Sahaja Yogini: It was very good [UNCLEAR/to cook].

Shri Mataji: Now you have learned how to cook it, no?

Sahaja Yogini: Yes.

Shri Mataji: Have some more. Now those girls who are serving should take it first. Then others will take it.

How is Bill? Good? You have helped a lot also.

[Manjeet offers more rice].

Shri Mataji: Arre baba. I never eat too much rice. You eat, son. You have not eaten yet.

You ate? Tasted it? No, you taste it, that is it. Eat now. Relax and eat.

Take this (plate). I don't want it.

No, no, Modi. It is not possible for Me, not possible. You know that I never eat so much rice.

No, no, not at all possible. Impossible.

Everything has spilled, also in yours. I dropped everything. All right.

All right. How is the rice?

Warren: I never had a second course.

Shri Mataji: No, no, this Warren, this rice no, it looks so simple. It is not so simple. It makes you hungry.

(To Manjeet): You better eat. You have cooked, you are eating, eat first. Sit and eat. Take this ras (gravy). It is hot. Take this hot one. His (serving) has become cold. So you eat. No, enough.

I never eat so much rice; not in all My life - ate it today.

To a little girl: You found it hot?

Little girl: No.

Shri Mataji: No? You found it hot?

Little boy: A little.

Shri Mataji: Hot in what? The rice?

Little boy: Yes.

Shri Mataji: [UNCLEAR/So see], you just remove the black one in that and then it won't be.

All right? It is the black chillies. Black pepper. You remove and then it will not be hot.

Then it is all right.

For Indians this chutney is good. You have it. Please take it. Vijay.

For Indians. You have it. You have it. It has a lot of chillies. How is it?

Come, come, have a little. It is good.

How is the pulao?

[Camera is panning over the Sahaja Yogis having dinner].

Shri Mataji: You must move the light with that. Otherwise, nothing is seen.

Sahaja Yogi: Would you do the panning again, with the light?

Shri Mataji: It is looking like a royal meal. I tell you.

Was it sufficient? It was not short?

Sahaja Yogi: There is a lot still, Mataji, quite a lot.

The second pot is still nearly full.

Shri Mataji: Please have some more. A little bit; you can wait and go.

Just go and have. Please, please, please, all of you.

Warren: You can go and get your own now. Go and get your own.

Shri Mataji: Go on, go on. That's nice boys. There is such a lot there.

See I have cooked for two hundred and forty and twenty have gone away.

So please will you have now?

No, no, no, no. First of all - what about Jenny, you didn't have anything. She didn't eat. Now make her.

Who are the people who have not taken anything at all? Better go and have. You have been doing everything. Come along.

Now, you and Bina. She too. Did you eat anything?

Go. You and, you and, go. You should have it again. Jo, go.

Mathur's daughter; she is also all the time serving. Now go and have.

You are having second help; now go and have. Please, those who are serving, first have.

Nobody should feel shy. Go and get it. A little bit more. We can manage.

Good, good, that's a good girl.

Is it good?

Sahaja Yogi: It is wonderful, Mataji.

Shri Mataji: It has come out well. Now you should make it. You people have understood it.

One should know the judgment of it, of making it.

Sahaja Yogi: We got the measure of it.

Shri Mataji: Yes, that is the thing.

Warren, please see those girls who were serving, please see they have the food first.

Warren: Yes, Shri Mataji.

Shri Mataji: Please see those who were serving.

Warren: I am seeing to now, Mother.

Any of the ladies who haven't eaten, please make sure you get some yourself.

Any ladies still not eaten? Please come and get your food.

Mathur's daughter, have you taken?

Warren: Yes she's got it, Mother.

Shri Mataji: Take a lot.

Warren: Service, cooks everybody.

Shri Mataji: You didn't take everything. Dahi, dahi have you taken?

Sahaja Yogini: Yes.

Warren: Yes, they have got everything.

Mother, may I take your plate?

Shri Mataji: Yes, please. Thank you.

How is it? Good?

The first one was better because the rice broke in this one. That was the only thing, nothing else. The rice was soaked. I thought the rice was added. Don't soak it. I had said that when the water starts boiling, it should be washed at that time. That is its principle.

The estimate of water is slightly less than double.

Sahaja Yogi: Yes.

Shri Mataji: Slightly less. And even then, if you have the judgment, and the water falls short, you can still cook it. It is a matter of judgment. Now there was so much water taken out of it, even then it is cooked properly.

[Unclear comment by Sahaja Yogi].

Shri Mataji: Please, please.

Good?

It was quite timely, I think. It got done in time.

Sahaja Yogi: Yes, Mataji.

Shri Mataji: Were the vegetables sufficient? They did not fall short?

Was the curry sufficient?

Sahaja Yogi: Yes, Shri Mataji. There is still some more.

Shri Mataji: It is there?

Sahaja Yogi: Yes. Seconds.

Shri Mataji: If you keep it in the freezer, then it can be eaten in the morning also. It is very nice. Kept overnight, it will be even better when heated.

Sahaja Yogi: More than half the pot is left. There is more than half in the pot.

Shri Mataji: They are still eating. So let it be. We will keep it. It can be taken out in a small pot and we can keep it in the freezer. Only in the freezer. In the fridge.

Warren (to cameraman): Can you walk that way?

Shri Mataji: Very good. The film has come out very well.

Sahaja Yogi: Beautiful, Shri Mataji. It is a lovely setting here.

Shri Mataji: Somehow the whole thing is looking very nice. Show all these. It is very nice.

[Camera pans over the overhanging bushes and trees covering the garden and patio].

Outside would have been difficult.

(To a Sahaja Yogini): You are just chewing through it very slowly. Eat quickly.

(To another Sahaja Yogini): Have some more.

Sahaja Yogini: Thank You.

Shri Mataji: Please have some more. Ben, you liked it?

Ben: Very good, Mother.

Shri Mataji: Next time, I will make some kebabs for you. Melbourne I can make something nice.

[UNCLEAR comment by Sahaja Yogi].

Shri Mataji: How was that?

Sahaja Yogi: Thank you for cooking for us, Mother.

Shri Mataji (to someone carrying the plates): Don't take it all at once.

Warren: There is one flower there, Mother. It only blooms once a year.

(To a Sahaja Yogi): Bring it down.

It only blooms in spring, Mother.

Shri Mataji: Really?

Warren (to Sahaja Yogi): No, no not all of it. Just a little bit.

Shri Mataji: What is that?

Warren: It is some sort of South American trumpet flower. South American Mexican trumpet flower.

[Sahaja Yogi presents the flower to Shri Mataji].

Shri Mataji: It only blooms in the?

Sahaja Yogi: Only in the spring Mother. It only ever blooms in the spring.

Shri Mataji: It is there. Beautiful.

Sahaja Yogi: Spring has, spring has arrived today.

Shri Mataji: Nature understands better.

But the best part is the camera, I think. I look as if I have painted My face. With some colour. Isn't it? As if I have really put some big make-up on My face. I am coming from the kitchen directly. I can't understand.

Sahaja Yogi: [UNCLEAR] in Mother's face.

Shri Mataji: Go and have some more. Please have some more. Come along. Kate. You have eaten very little. Go, you worked so hard. You all have worked very hard. Come along.

Sahaja Yogi: Mother it's Your face.

Shri Mataji: Look at that. Can you believe it?

Sahaja Yogi: Beautiful. Beautiful.

[Shri Mataji looks intensely at the photo and smiles].

Shri Mataji: It's too much. Can't believe it. Feel shy, the way it is. I can't understand. I have not washed My face, nothing. It's all red showing all over. From where do I get it? I just don't know.

Isn't it surprising? It is the Mother's love you know. Kind of a light. She is feeding you so She feeling happy, I think.

That's the love showing on My face. Just I can't understand.

This we call it as "abha" (aura, lustre). Abha.

[Sounds of taal (hand cymbals) used in Abhangas start in the background].

Shri Mataji: Who is doing that?

Sahaja Yogi: It is from Maharashtra.

[Music player is playing a Marathi bhajan chant "Ram Krishna Hari", commonly played in village temples. Camera zooms on Manjeet].

Shri Mataji: Get Manjeet also. Those who worked today, get them in the photo. Modi, come here. Yes. Come.

All those who worked today, very hard, come here. Sumi(?) and where is she? Bina, Bina, I have not seen you eating. Did you eat?

Sahaja Yogini: Yes.

Shri Mataji: True? How was it? Come sit, sit.

[Sahaja Yogis come and sit near Shri Mataji's feet].

I enjoyed today. I am feeling content today. Did you see My face?

Modi: [UNCLEAR]. I was standing behind and watching. Such wonderful colours. There is an extraordinary lustre.

Shri Mataji: The shine? I cannot understand.

Modi: These colours will never go from memory.

Shri Mataji: Manjeet. Take Manjeet and take these people. All of them have worked very hard.

Warren: He is too shy, Mother. He won't move.

Sahaja Yogini: Mother, Warren's worked very hard. Warren should be here. He's worked very hard.

Shri Mataji: Warren's, we have taken his photograph. And all others you see. Also, where is Michael gone? He's worked very hard. And Bill? Where is Michael?

Modi: Which Michael? Which Michael, I said.

Manjeet: Michael's name is Michael Sweet.

Shri Mataji: Michael Sweet. All right. Where is he gone?

Did you eat anything, Michael?

Michael: Yes, I did.

Shri Mataji: How was My cooking?

Michael: [UNCLEAR].

Shri Mataji: Come here. Sit there. How was that?

Michael: Beautiful, Mother.

Shri Mataji: Really? So I am also a chef.

[Sahaja Yogis laugh and clap].

Yes, I can teach you many things. One by one. If you want.

[Looking at the flower]. This is exactly like the Kundalini.

Modi: Exactly. Flowering outside and [UNCLEAR/umbrella] inside.

Sahaja Yogi: Shri Mataji, Thelma's been working hard in flowers too.

Shri Mataji: Where is she? Thelma? Come along.

Did you eat well?

Thelma: Yes Mother.

Shri Mataji: How was that? Have you done something?

Sahaja Yogi: Look at this all [UNCLEAR].

Shri Mataji: Was good?

Vijay worked hard.

Sahaja Yogi: Vijay worked very hard. Where is Vijay? Vijay.

Shri Mataji: Now, how they are playing it. I was teaching you how to do it.

Come along. Did you eat at all or have you been doing that? Sit down, sit down.

Have you eaten? Everybody has had because if everybody was helping, it would have been spoilt.

They can't manage to do it in our style (Indian taal with hands). This method is not easy for them. In that taal.

Sahaja Yogi: Even at our place, not everyone is able to do it. Not everyone can manage to do it. It has to be arranged for them.

Shri Mataji: It is easy work.

I today feel very satisfied, because I could cook for you and that you liked the food.

Feel very happy. Tushti (content) today. Tushti.

Modi: Not just tushti, pushti (confirmation) also. After tushti, pushti also.

Shri Mataji: What is it? Which song is it?

Modi: It is a bhajan. It is not our Sahaja Yoga bhajan; another one a commercial one.

Shri Mataji (to Sahaja Yoginis): What, are you eating or nibbling? Eat properly. You are eating like sparrows.

(To another Sahaja Yogini): Did you finish eating?

Sahaja Yogini: I was there [UNCLEAR].

Shri Mataji: You were eating and you left it and came? Go and finish it. I feel it looking at your face. Go. Finish eating and come. Go, go, get up. Go. Her face had that look, that is why I asked.

She didn't eat complete, you see. So I could see from her face, she has not had.

[Sahaja Yogini has brought her plate].

Bring it hot. Bring it hot. Go and bring something hot.

Modi: The masalas should be put in within a "potli" (knotted bundle) - even we did not know that.

Shri Mataji: You can use it again. If you keep the potli in a fridge or a freezer, you can use it again. That potli, that thing we have made - you can keep it in the freezer, again you can use it.

To boil it in water. The rice can be put in with it again. Now it will not be as good, but there will still be something in it.

[A Sahaja Yogi clicks a picture from behind the group].

Sahaja Yogi: Man, I didn't know you were taking the photograph.

Shri Mataji: You are caught there.

Sahaja Yogi: You are on TV.

Shri Mataji (to Sahaja Yoginis): Go, go, go and eat a little more. Go.

You are eating just like a sparrow.

All right, go. Go and have some more. Come along.

Give some more to Manjeet. Manjeet, a little more. Just a little.

Go and get some, Modi. Vijay, you get some. Give it to Vijay.

No, sit. He is the younger brother, he will bring it.

[Bhajan plays].

Shri Mataji: Who is this one?

Modi: (Anup) Jalota's tapes. This one, Vijay has brought them.

Shri Mataji: This is Jalota's son.

Did you eat well? Did you eat sufficient? Really? I have tired you out completely, I think. You are looking tired with that work.

How is it? Coming up well?

[UNCLEAR response by Sahaja Yogini].

Shri Mataji: Worked out.

Sahaja Yogini: [UNCLEAR] worked out. There is something that I want to show you.

Modi: When we were doing programs at Nath temple in Khar, he was just this little.

Shri Mataji: Who?

Modi: This Anup Jalota. This father has performed before us.

Shri Mataji: He not only sang, but I also sent these two. No, no, I sent these two there. There, to Africa. They went only because of Me and both of them earned a name. For free. And by getting paid as well.

Did you take it? Have some more. Is it finished?

Vijay? The rice I was saying, you can keep it in the fridge. Tomorrow, you can eat it. It is quite good.

Sahaja Yogi: It will be beautiful tomorrow, Mother. Excuse me, Mother, I better [UNCLEAR].

Shri Mataji: It is better to eat the next day.

Modi: It would not have been a problem to give it to the people who have come here to pack and take it away.

Shri Mataji: They are all here.

Modi: They are here, but they can still take some home. Packed boxes.

Shri Mataji: They will come and eat tomorrow. There won't be so much.

We did not get "mukhwas" (after dinner mints).

Modi: It is there here.

Shri Mataji: It is?

Modi: [UNCLEAR] is giving out.

Shri Mataji: All right.

Modi: I will see and get it.

Shri Mataji: For you, one day I will make kebabs. Kebab. Here. Sham-e-kebab and sheekh-kabab, I make both of them very well.

Sahaja Yogi: Yes.

Shri Mataji: Don't know where now; Melbourne perhaps.

I make very good kheema. Very easily too. Many things, all things in fact. Such as dahi vada is there, chhole is there, biryani is there.

(Listening to the music): Our Baba has this record. He had given it to play in our car. My own brother, he had given this tape.

Sahaja Yogi: I will give a copy of this to Warren, for everyone. If they would like to listen to it sometime.

Shri Mataji: All right.

[Shri Mataji looks intently at the camera].

Shri Mataji: Does this zoom at the distance also? Does it go nearer the distance? This thing?

Does it go closer to the person? Does it?

[Camera zooms into Shri Mataji's close up].

Shri Mataji (smiling): Yes. Very much so. Yes. That is what I was wondering.

Comes very close I must say.

[Camera zooms to Manjeet who is eating, seated near Shri Mataji].

Shri Mataji: You are blushing. He is feeling shy.

[Camera zooms to Sahaja Yogini next to Manjeet[]].

So what is it? You have taken too [UNCLEAR].

Such nice, holy feelings of brothers and sisters. It's beautiful.

Sahaja Yogi: Yes, Mother. We are learning that [UNCLEAR].

Shri Mataji: You just don't have that anymore left. So innocent, so beautiful.

Sahaja Yogi: It is lacking in the West so much, Mother.

Shri Mataji: But it is working out through you people, I tell you.

Have somebody written to this newspaper fellow also? No?

Sahaja Yogi: [UNCLEAR]. They are doing it.

Shri Mataji (to Manjeet): Eat it somehow. Finish it. He is trying. No problem at all. Relax and eat. Finish it.

He is finding it difficult. [UNCLEAR/pushing it down].

Manjeet: It has come out very well.

Shri Mataji: It has come out well. It is very well done, I say. You can eat it. This rice you can eat a lot because it is not very heavy. It is not very heavy and it has a taste which makes you feel more hungry, I think.

You can eat quite a lot of it. Two plates, easily.

In My house, in My father's house, we had such a big thing (showing with arms spread). I used to make it. We had a big thing. You see, the whole traditional family; that we picked up such a big thing. The first day everybody would have their food and the next day everybody would send their tiffin carriers - to have the remaining.

One should learn real Mughlai cooking in all this. The one that we eat in U.P. (Uttar Pradesh state); that is the one eaten particularly.

And the second thing; the prawns that you had made. The curry of prawns; I will tell you that also; I will have it written down - how to make it; an excellent one.

And it is about how well masala is roasted; that is all. The masala must be roasted well. That is the special thing in our Indian cooking - the masala should be roasted; it should not be raw.

You see, Indian cooking has only one problem. You must know how to fry the masala. There should be no raw feeling as you saw that. There's raw (masala); then it is finished. It is that, really, that's (a) very important part.

[UNCLEAR comment by Sahaja Yogi].

Shri Mataji: Here we did it, yes.

Modi: It should become "khamang" (aromatic flavour of spices).

Shri Mataji: Yes, khamang. Moreover, certain things we use like hal di (turmeric). So you see, hal di has to be done very well. Before anything else. Otherwise, it can make the food quite bitter.

See all these things are - this is to be learnt; that's what it is, Indian food is.

Even if I give you the recipe, it may not come out - unless and until I show you how to do it. Because you see, Western cooking is very systematic, I think. There is not much of a - I mean you do not go on much of, seeing, smelling.

Sahaja Yogi: [UNCLEAR].

Shri Mataji: Yes, it is not so much, yes. Simple.

My daughters picked up Chinese very well. They picked up Western food very well. But certain things like pulao they say, "Mother, we can't make like you". Then kebab. They say, "I can't make". Many things they say they just can't - kheema. Another thing. Her husband is very fond of minced meat I make. So she says, "I can't make like my Mother". Even chholes. See, certain things you - like karele (bitter gourd), this and that. Bhindi (okra), dudhi (bottle gourd), all these things. It becomes a habit through cooking again and again.

I was always very fond of cooking. So see, when you are fond of cooking, you do all kinds of experiments also. See, whatever is there in the house, you have to cook. So today we could not get the black jeera (cumin). That is important, but we never missed it. Never missed it in this.

So whatever is in the house, you must know how to cook. That is how you experiment and you get good results. But you must actually have the full judgement about the taste of a particular thing. How much will it be?

Now, this say, we had this dahi, what you call yoghurt. Now we wanted to put some thick cream. We did not have so we put some sour cream. So it was a little sour. So we put some honey. Then honey was all right. But I felt there is (a) little bit of not up to the point. So I said, "Have you got cashew nuts?". "No". I said, "Have you got anything else?". They said, what did you have?

Sahaja Yogini: Walnuts.

Shri Mataji: Walnuts. So we just powdered it a little bit and put it. It tastes very well. It just kills that sourness. It is very simple.

But you must know what is needed in this and that. But in English food, it is not like that. It is so precise. If you have to make the cake, you weigh it, put it so much; the cake is there. But I think the finest cakes, the best-known cakes - they must be done by some individuals only. They must be having those secrets with them.

Because it is all right to make a general cake like that. But to make a very fine quality cake; I am sure there must be a very individual thing. Isn't it?

Sahaja Yogi: In a lot of European food, they make the dish and then they taste it. If it is fine.

Shri Mataji: That is how it is. At least for salt, we have to taste. Because everywhere I find salt is very different. Indian salt I find is very different from English salt. English chillies are very hot, surprisingly, very hot. And the salt is no good. Go on pouring salt. God knows what it is.

I don't know why Indian salt - maybe, I don't know, maybe - the sea is not very happy with them. I don't know. Salt is absolutely without - there is no salt in it. God knows what happens to the salt in England. This is better salt you have.

And the chillies in England are so sharp chillies. Here they are not so. I put twenty chillies - each pot, twenty chillies. But twenty chillies for ten, ten kilos. But the chillies were dissolved. You never saw them anywhere.

But didn't feel that much. Twenty chillies for ten kilos.

At home when I cook, I don't have so many people to help Me. Only one servant or two servants; I do most of it. Myself. But you see, they are experts now. So they do everything, everything ready and I have to go and (do) a little bit.

But despite the fact that the water was falling off and the pots were a little small - see when you cook in two places, it happens like that. It is all right. Everybody enjoyed.

So thank you very much. All of you. May God Bless You.

Today I am really feeling satisfied.

Whenever I have a chance to cook, you must allow Me to. I am very happy to cook.

[Applause].

I actually love to cook. Really, I love it. Enjoy it very much.

And I have no tension, nothing. I just do it with great pleasure.

You must have seen that I have great pleasure. There is no tension at all.

(To a Sahaja Yogi): Ready to go?

I will take your leave, Warren. May God Bless You.

Warren: Thank You, Mother, for coming. It is a beautiful day and what more could we ask for.

Shri Mataji: You gave Me a lot of rest today.

[Shri Mataji gets up to leave].

(To everyone): All right, good night.

Sahaja Yogis: Good night.

[Shri Mataji departs from the garden. Sahaja Yogis are still at the venue].

[End of recording].

1985-0313, Kundalini is your mother anxiously waiting to give you your second birth

View [online](#).

13 March 1985

Kundalini Is Your Mother Anxiously Waiting To Give You Your Second Birth

Public Program

Park Hyatt Sydney Hotel, Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Public Program and Workshop

So today i bow to all those who are seekers of truth and those who have found it... may god bless you.

It is such a great pleasure to see so many people coming back to know about themselves. All that [UNCLEAR warren] has been telling you as i told you is what you are within yourself, and what happens to you is the awakening of the kundalini which is three and a half coiled energy with in our sacrum bone. Now just imagine sacrum word was given to it by the Greeks that means Greeks knew that there is something sacred about it. That's how they called it a sacrum bone, now this kundalini is the one is the pure desire within ourselves... Is the pure desire within ourselves. All other desires that we have... all other desires are not pure, if they were pure we would have been satisfied by them. But as you know the law of economics is such that in general ones are not [UNCLEAR sacure] that means what wants we have can never be satisfied. So what is the want really we have we should know, the real true desire with in us is one that we should be one with the divine power. This is the true desire we may play it with we may came of [UNCLEAR] we may go in other directions, make so difference, but ultimately you all come to this conclusion that unless and until you become the truth, the joy, the bliss and the peace, the spirit you do not feel satisfied and none of the worldly thing or emotional things can give you that. So what is that which gives you is the spirit with in your heart. Now this spirit is the reflection of god almighty with in and the holy ghost is the power of god almighty which we call as the mother's energy. She exists with in all of you as kundalini, she is your individual mother, everybody has their individual mother and she is like, I should say, a tape recorder which tapes all that you have gone through in your past. She knows you very well and she is anxiously waiting for the moment when she could raise, and this is what within ourselves.

Now to you it is a new knowledge maybe to some of you maybe you might have read some books and to my amazement some books I have read in English so thick as that were all nonsensical because they did not know also where the kundalini was. Secondly the point was that they gave such horrible report about the kundalini that one should understand the kundalini which is your mother anxiously waiting to give you your second birth how can she be injurious or troublesome to you? So something wrong there those people who have had funny experiences or have had some sort of a funny thing happening out of it... there must have been something wrong definitely there. Now you have seen that it just happens spontaneously... it just happens spontaneously as happened to you. Now you are empowered, you are empowered when you have got the cool breeze in your hand, you are empowered to raise the kundalini, you can do it.

But say for example I don't know what Australian money is, I get the money and i don't know what it is... I better spend it, so I will know what it is. In the same way when you got that in your hands try to give it to others, learn how to do it, that's what it is the second meaning of yoga meaning the expertise. It's very simple to do it. You just try to raise the kundalini of other people and you will immediately know where the problem is, where the kundalini is stopping, what you should do all these things you will know very easily. It's the easiest way to know and you can help everyone. Now we must understand we are living under shocking conditions in this world today... shocking conditions. Any day we all can be destroyed any day the destruction may come from within and take us over like horrible diseases that are showing. Recently I heard that in America there is another disease that has started that people become insane at a very early age about say 40 years or so... they become insane. So all such things are just awaiting us because of the ignorance we have about ourselves.

What is good for us, what is benevolent for us, what is going to give our evolution we are ignorant about. And that's why the

problems are there but whatever are the problems doesn't matter we must know how to go above the problems and that simple thing is the kundalini, to go beyond the cause and the effect. It's very simple it works out because that realm that subtle realm exists everywhere, this universe is filled with that it is in every atom it pulsates, in every molecule it exists but it is only intelligible to you the ones who are the realized souls, its not intelligible to them that's the only difference is. Now this power has to be harnessed to be understood to be practical... to be practical about it and that is the only thing you have to do in the next one month is to be an expert a real yogi. You become the real yogi the real guru of yourself. You don't need any other guru any more. You are the guru you have to look after yourself. You will know how to guide yourself and the whole life transforms why because you raise above... above the water level of your thoughts and you can see everything clearly you become a witness as I told you before.

Now between the effect and the cause we are struggling, we see something happening we try to cure the cause when we cannot cure the cause so we go to the effect that is typically our style. But kundalini what she does she takes you into a realm where there is no cause at all. I will give you a simple example which will look miraculous but it is not, to my mind it is not, now this is all reported in the newspapers whatever I am telling you. There was a lady she was suffering from a disease in which she would not go out of the house she had such fears that she had not gone out of her house for eight years and I went to a place called Middlesboro in England where the newspaper people came and said if there is somebody who cannot come to you how will you cure? I said have you got a photograph of the person or the name of the person they gave me the name, address, the photograph. I said all right forget about it I know her problem, then I just closed my eyes. They said how long will it take to be alright, I said for one week you don't disturb her. But they could not resist, next day they went to see the lady and she was out in the [UNCLEAR] with her husband for a walk. They were all amazed to see, they published it in the newspaper about it.

Another one I will tell you how it works out, because I am telling you about the power which has all telecommunications, all that you have in such a subtle and extremely efficient way that it does not miss the point at all. Just works out where we say the angels are helping, god is helping. It is actually everything works out because we enter into the kingdom of god now you are in the... you are Australian's all right, so Australian government looks after you but if you become the citizen of god's kingdom then god looks after you and look at his powers the way he looks after believe me he looks after you everywhere.

There was one girl who was a Sahaja yogini and she was going by a car, and the car failed on the way which was a Autobahn means a huge big road with so many cars and buses and big trolleys everything going along. She thought now she is going to die she has another Sahaja yogini with her so she just closed her eyes she says mother now I am going to die better look after me that's all she said. Now this is addressed to her kundalini she closed her eyes and when she opened her eyes she found her car was on one side nicely coming down but to her amazement even her brake was all right which was broken. Now who did this? See after all this is the source of all the medicines of all the mechanism everything and it just worked, believe me it works.

But there was another thing reported in the newspapers in England, you know English journalist have a difficult people so one day one fellow was a young boy about say may be 16 he was going by a bike, I was that time addressing a huge big audience very big in the town hall. I started what 7 o'clock and this happened about say 8 o'clock, this boy fell down from a bridge about 16 to 18 feet down. While falling down see people thought now the way he has fallen he is finished so they telephoned to the ambulance and hospital, the ambulance came in. By the time the ambulance came in this boy nicely walked up so they were surprised to look at him and say what has happened he is like a balloon went down and coming back nicely walking up we thought he must be finished. So when he came up they asked what happened, he said no I will go to the... I am all right but I will go to the police station and I will tell them. So they took him to the police station and then they took him to the hospital and he told them believe me there was a lady wearing a white saree, an Indian lady, she came and cure me. She touched me and she cured me she came in a white Mercedes car, which I have. Now my car was standing in the place where I was giving a lecture and nobody saw the car coming they said how can it be we never saw any car coming nothing of the kind how do you say that. So he said I did believe me I did see her coming she did touch me and she is the one who cured me and she said now there is a little tip that's not alright she [UNCLEAR] see mother about it. So he said now who is this mother, it's the same lady, next day he saw my photograph in the newspaper so he went and told the police this is the lady who came. They were surprised they wrote to some of the people in London they said this is happening of course in India many a times but I am surprised it is happening here we cannot believe it.

So this is exactly what happens you can't see many things that are happening like one day I was giving a lecture in a very remote village there is no possibility having any equipments any cameras nothing. And just at that time I knew there was some light falling on my head just coming on my head so I was playing with it and then I laughed and I stopped it. I knew but the camera caught it clearly so many times it has caught so many lights how? How is that the camera is catching? It was an ordinary camera by a person who doesn't know how to handle the camera. So this is what it is, one has to understand that you have to go beyond the realm of the cause and the effect. Now you have to go when I say then we will think that how are we to go. You have to just raise your kundalini, if you raise your kundalini you enter into the kingdom of god and then you go beyond that when you pierce through this (Sahasrara). If your attention is here (Sahasrara) your attention becomes collectively conscious I told you become collectively conscious.

And so many examples we have you will be surprised like one day somebody said mother what is going to happen to America? I said Nixon is in trouble he said how... how do you know mother. I said you put your hands and ask the question how is Nixon and all the hands will [UNCLEAR] and he was in trouble. Of course it came out much later but I told them he was in trouble.

So the all the telecommunications that you see in this world all kinds of cameras you see all these things all these machineries and all that have come out of from the unconscious dictation but they are living already in that atmosphere and they all work out they help you. You don't have to think you don't have to adjust... it is all adjusted for you... you don't have to worry it just works out believe me... believe me that you are fantastic people, human beings are the epitome of evolution they have to just get to their realization and specially for Australians have told you what special things you have in you is the innocence that there is innocence lurking all the time in an Australian and that is going to work out great in this country. And may be one day in the whole western world, may be it will start from Australia this movement of real spirituality. I am sure about it now, the way I have seen the way Americans are their quality is in their seeking the way they are beautifully made for this special thing I am sure that this movement will start moving faster from this country also the reason is it is the first center and the most important first center of innocence in this being as shown and god made us in his image and if it is the image of god then we are [UNCLEAR] in Australia. So it is a very important place where you are born I am very thankful that you have kept to the grounds you have kept to the mother earth that you have got this beautiful vibrations and beautiful ascent. I have given at least three thousand lectures I told you in English language and I don't know how many thousand in Marathi and Hindi and despite that every time I say something people feel that I am saying something new I don't know I would say that Sahaja Yoga has to relate to you first of all then it has to relate to others then it has to relate to the whole society then to your country then to other countries. It must relate to all these things otherwise it has no meaning like the light has to give light otherwise there is no question of enlightenment.

So it is not for you in the room to sit down and meditate nothing of the kind, you must come to the centers you must meet every one very fine people they are very happy people, blissful people, they will tell you what's wrong with you... what's good with you... how you can work it out. Just be little social and humble that's all there is nothing more joyful to know that you are part and parcel of the whole that this whole has got [UNCLEAR] and we are there and that we are now aware that we are part and parcel of the whole. So actually you will feel that you do anything because who is the other? If you are helping someone you are really not helping... it is just flows and it just works out because you are doing nothing about it... it just flows because you are the awakened soul and you have become the part and parcel of the whole so the... if this finger (Little finger) is held by this hand of mine it is not obliged to this hand because [UNCLEAR] it has to help because it pains if you do not help. So this is how it is but of course you just record what happens to others immediately you know what happens on your finger tips as I told you and then you can help others. Unless and until you help others your light will not grow that's one thing for sure, it never grows individually I have seen people whom I have cured now for example they came they were cured with this Sahaja Yoga... many were cured and when they were cured they just said thought o now it's alright we will sit at home meditate [UNCLEAR]. Again they got some other sickness they got some other problems, so it's a collective happening today, we have to be collective and collectivity is not just a talking... talking... talking... but actuality that you feel the collectivity within yourself and this is what we have to realize that we are all collective being. So we talk we are brother sisters that becomes just a talk but it becomes actuality and you really enjoy it... you really enjoy, you forget your past forget all your nonsensical ideas about the future and you just enjoy every moment of your life because present is so dynamic it's so dynamic to remain in present is very difficult but with realization you are in

present you are just watching, there is no worry nothing... no tension because you are in the present... present. If you are upset about the past, if you are worried about the future then the tension raises but if you are in the center you have seen here... if you are in the left you go that side and put a pressure on your brain... if are on the right side you go that way and put a pressure on the brain but if you are in the center there is no pressure its opened out like that and you feel absolutely relaxed you at least come down 20 years in your age you feel extremely active nobody has died in Sahaja Yoga before 70 years.

Some people were told by astrologers they will die at 35 they are still going strong all right all these 12 years nothing goes wrong with them. So your life everything changes your horoscope has no meaning the stars have no effect on you, you go beyond time and space. You just remain in a place where you are just helped, looked after and given joy happiness and bliss. The whole world has to get this i want the whole world to get it but you know how difficult it is, it's only you people who have got it have to give it to others.

So at the very outset i have to tell you you have got realization you feel very happy on top of the world [UNCLEAR] very nice. But please do not give up coming to the centers, they don't charge you any money on the contrary they might give you a cup of tea they might give you something to eat free, they won't ask you. Later on you can contribute some money to have a bigger hall that's your [UNCLEAR call] better i don't want any money and the hall has to be paid not for spiritual work, it is if the hall is hired all right you collect some money and hire the hall. In the begging i used to hire the hall i used to pay for everything now of course there are more people so don't like it that i should pay for their salvation so they pay for the hall little bit that's all. So you don't have to worry about payment and things, it is such a joyous thing to enjoy each other that's what you have come to... may god bless you...

I am so very happy i hope you will keep my word that next time when i come every one of you can give realization to thousands but everybody must try some few and have confidence in yourself, know that you are Yogis greater than all these fake gurus, much much greater than them, they are nothing they are minus people so remember that and please i hope you will do the needful that is needed for the expansion of your own growth. May god bless you...

Now if there are any sensible questions if they have asked i would like to answer, sensible, not like the other day that fellow got just i don't know what happened to him.

Question: There is a very good question Shri Mataji, on realization you claim that the spirits sees what you are doing what does this mean? Does it mean that you can do no wrong? What you decide is correct, what i mean is does the spirit take control of you total life?

Shri Mataji: Ya, of course, it does. See the light of the spirit is such as i told you before that if you have a snake in your hand and if you see the light in the snake you just throw away. In the same way the right and the wrong which is a confusion for us just vanishes in the thin air because you know what is right, how, through vibrations. See you meet somebody immediately you will know that what sort of a person it is. If he is a tangible, sensible or could be managed you can just look at him the eyes have that laugh that compassion that will melt him down he will be all right, he will be very kind, he will be nice. Supposing he is a horrid person you will immediately know you will say all right we will meet tomorrow. That's how you will behave like the tip of the root, how it moves, it avoids all the hard things goes to the soft things and manages to use that hard thing to hold the tree. All discretion and all sensible things you know but what happens is that when you are enlightened first of all we do wrong things because the brain does not know what is right and wrong. But as i don't know if i have told you but in the Swadishthana chakra is the second chakra transforms the fact of the stomach to ascent for the use of the brain because we are using brain cells every time and they are thrown out dead cells... now they are replaced by the fat cells which comes from the stomach go there and replace them. Now what happens that when the dharma what you call the righteousness the goodness all that is stored in the scriptures the ten commandments the centers are in the stomach now when you are realized means the kundalini awakens you, when the kundalini awakens you in the stomach then what happens that these cells get the experienter of the joy of virtue, experienter awakens in them. So they become virtuous because those same cells go in your brain and they displace all the horrible cells that are there which has no experiences... you see to enjoy the virtue that you have to enjoy the righteousness is not there that's why we do wrong things, actually we think we enjoy something that is wrong... it's not so... what we enjoy that is

right and that's how the whole brain system changes into an enlightened brain which always does good like Christ you don't have to tell him not to do this... in the same way you become a holy person... you become holy... you become auspicious... you become really a pious person... you become a person whose even to look at such a person one feels peaceful and nice. You become that kind of a personality which is described wonderful people... compassionate because the cells that are your brain are now enlightened by kundalini and have taken a new form, so you just get transformed. So kundalini works its way and then the light of the spirit falls on those cells because what is in these seven chakras are there as you see all these represented in the brain, they are called the pethas, the, you can say the seeds of the seven chakras are in the brain. Now this seeds of the seven chakras get the light from the heart because there are seven auras of these chakras on the heart, as soon as your brain changes the auras change and on top of that you get the light... beautiful light... of the spirit which makes the whole thing so beautiful. See virtue no more becomes the horrible stuff... like a person may be virtuous probably he is virtuous but people don't like him because he is so virtuous they say goody goody fellow something like that. But this goody goody fellow also becomes a beautiful person very attractive very nice very gentle very kind very compassionate very discrete very wise, so all these combination start working in a person, naturally a person sees he was here he has gone there how? How has he changed? The very character of that person which has changed catches the eye of others and they start transforming. That's what you are... the lights of today will become tomorrow the beacons of the world i know that, I waiting for that day to happen. May god bless you...

Now what is the second question?

Question: Another question was that after Monday night's meditation i experienced muscular spasm in my left forehand... forearm... is this related to the raising of the kundalini?

Shri Mataji: Very much, you see it is in this area or in this area... you see here is the left vishuddhi... if you are a person who always try to be guilty you will get pain here... a little bit... but if you get it here then left Swadishthana is there... if you get it here then left Swadishthana that means you have been to a person who is not authorized by god... you have bowed before a person who has not by authorized or you have been to other [UNCLEAR] what are they called that [UNCLEAR] and this and that all those things... see you have been to this black magic business... so that's how you get this portion... so it's all right doesn't matter... it comes and goes away... it will all clear out... so doesn't matter

Now questions are not [UNCLEAR] now i will ask him

Question: Is it acceptable and beneficial to give realization to people and leave it to their own kundalinis to work it out to their own rate?

Shri Mataji: Yes it is beneficial, you are not to force anybody to do this or that but in the collective way when you meet you will know yourself where is wrong because you do not know everything just now... you do not know what chakras are catching, how to correct it... you do not know... just now I would say the like the new babies you are and you have to look after this realization. So you have to know about it you just can't leave them alone, supposing your sprout a seed and you leave it alone then what will happen...no... on the contrary it will be waste.

Question: But I think implied in that is also the question that whether they can do it on their own... Perhaps in that question

Shri Mataji: No, they can do it on their own but they have to learn about it first of all you see just don't do something without knowing all right... otherwise you will say Mother this happened... that happened... Nothing will go wrong but you will lose your vibration that's all... You will lose your realization

Question: That's the point may be you have to explain... I didn't explain it though...

Shri Mataji: You see the realization that you have got is a [UNCLEAR weed] it's just like a hair you see the kundalini has [UNCLEAR] and there just like a rope with so many threads so it's a very little bit opens out and just relaxes and then again many raise... you have to establish it... as long as you have not established it the kundalini will be always drawn down back below to

correct other things. So its best is to establish yourself properly and then you will know how to do it... there's nothing to worry about it... but first you must establish.

Question: In which part of the body does one cure a nervous disorder?

Shri Mataji: It is on the, nervous system is always affected in brain or on the what you call the back bone in these things... so now what you have to do when you raise the kundalini the nervous disorders could be... this is a symptom it's not a diseases it's a symptom... so we have to see from what disease it is coming. But actually Sahaja yogis we do not... we do not see the disease as such we see the chakras which chakra is out... is it the left or the right... whatever chakras are out that to be cured that's all... we are not to worry even about the diseases we have to see what chakras are catching. We don't even worry to see to derive from the chakras what is catching what's the disease, we don't ask them what diseases you have... he need not tell us any diseases. Immediately you will know where it is catching what chakras are catching... as soon as you correct the chakras you are all fine. So we don't have to worry about the diseases about the symptoms of it... there is no need to but sometimes they might ask like one fellow he came to me why is it everybody is asking me what is your relationship with your father... I said do you suffer from asthma... he said yes... that's why... I said asthma is caused by people whose center of the father, right heart we call it, either as a father or his father is dead or that there is something you see missing on the father side you develop asthma... it's curable absolutely 100% curable, but we have to ask the question... what is the relationship with your child, what is the relationship with your father... it's the fatherhood there is something wrong.

Question: I can feel the cool breeze but do not experience the joy you described... although twice I have dreamed of you and experienced the joy at that time

Shri Mataji: ya correct, that the correct way because when you are conscious you see in the western mind thinks all the time... it is true or not. When you dream you are in the susubdi state, you are in a state where you are tranquil you are not thinking about anything. But now always I have seen is the other way round in India... they feel the joy first and then they start thinking... so many of them say we don't want to think about anything we are in joy. So because here everybody thinks... thinks... thinks... the brain is so much used to think... to want to analyze... find out every one... they go to the tree they find the vibrations they will look at a doggy and find out the vibrations... what's the matter these that analyze it... so the joy is no more there... but you leave it alone it will work out... alright that's the reason because the brains are more open not the heart... but there the heart is more open and the brain is less but you become very sensitive... those who have brain opened out have more sensitive and those who have got their heart open out are more joy... so one of the two you get it first.

Question: Again implied in that perhaps mother does it take some time before you feel the joy?

Shri Mataji: For some of you do... him too...[that's true the rational mind stops it]. Yes, the rational mind see rationality, analysis everything you analyze like what i was saying that he wants to buy something... i said buy... finished... no he said, then but by this it will be cheaper... i said forget it now if you like it buy it... finished. Why do you want to analyze... i will go mad analyzing everything.

Question: When you were blowing into the mike this is when he had his palm on the top of his head and it felt as if it was going to explode. How do you explain this feeling?

Shri Mataji: Now this you should find out about me later on... see what i am...what why it happens when i do something you feel it... if i blow in my hands you will feel it... anything you will feel it in your hands too... why it happens because i have been very very this time careful. Christ said that i am the path i am the light ... he was no doubt but they crucified him... I don't want to get crucified. I have to get the what job done. so i won't tell you what i am, what i am doing... you better find out about me and then it's easy to talk because it is very difficult, you see, to say something and look at this gentlemen yesterday how he started shouting at me... and that newspaper gave half of it's verdict as if he was a Oracle of Delphi or something... right to him he was really i was surprised... i have never had such an experience like some possessed man coming up and saying something. So and just imagine paying so much attention to a man who has no bona fide nothing... he has achieved nothing... you better write to

them that what are they doing... why did you give so much importance to such a person... very bad journalism i think... i mean somebody stands up and start shouting and this fundamentalist that they are saying i have to say one thing... who crucified Christ... the fundamentalist jews... who tortured Muhammad saw... it was the fundamentalist... who tortured all the saints in India... fundamentalist... all these fundamentalist because they have no fundamentals... they are sticky people they stick to something and they want to hit everybody else... so it's nothing surprising they cannot crucify me of course... but still you see that is what they are ... they are fundamentalist now see fundamentalist is [UNCLEAR] he thinks he is very great [UNCLEAR] used to think he is great because fundamentalist then we have another one there... you know so many Gaddafi and these... their fundamentalist like all other fundamentalist in every religion... there is no difference what so ever because they are Muslim that why they are bad or Christians they are good... i tell you at least Muslims are grossly fanatic... you can make them out as fanatics... but Christians are very sophisticatedly fanatics... you see they talk big big things... they make [UNCLEAR signs] out of it... they will never accept and Hindus are no less... everyone who becomes fanatic is mad i will tell you... real mad... so just forget about them.

Question: Do you need a mantra to meditate properly?

Shri Mataji: You may, if there is a center something wrong with you but you will know all about, see when you have some center say the center of Christ is not working well there is something wrong then you have to say lords pray. They will tell you about it, it's very simple it's not difficult so they will tell you what is the mantra to set for, if you have a problem on your center then.

Question: And how do you cure your eyesight problems?

Shri Mataji: See this is again eyesight is again a symptom, depends on how you got your eyesight bad mostly the eyesight is because of the heaviness on the [UNCLEAR opticflow] mostly not always because supposing you have diabetes also you might get very weak eyesight because the diabetes is caused by the same Swadishthana which actually has got its seat here and that oppresses on the [UNCLEAR opticflow] that's how also you will get a your bad eyesight, may be with age also you get a little eyesight weak, it's alright. So what I am saying that we have to know the chakras not the symptoms it can be with many dimensions you get it, I have seen people who paint their hair color their hair, these days what you call punks you see they always have very bad eyesight they come to me, they have you see imagine they don't know what they are in for or the ladies who put these glues in their head. I have seen you see like there was one gentlemen who was a hair dresser one day he said mother I want to do your hair dressing, I said what this madness you are doing I don't want to have your hair dressing I don't do any dressing at all. He said no no this is for mad people, you don't know these are mad people [UNCLEAR] why are they mad because this is glue and we glue they will lose all their hair, their eyesight will go bad and they will come and wear wigs, this is a enterprise going on to create wigs for people. Just imagine this hair dresser was so he was [UNCLEAR]

Question: This is a question the lady says that she is sorry if this question is out of order but I met [UNCLEAR] Buddhist and our method of going outside time and space is to chant a certain mantra much you what you said is identical to us.

Shir Mataji: No No No No, not yet all, not yet all it's very different I will tell you what happens. When you say a mantra like that without the connection, any mantra, without the connection with the god see we have two sides as I told you the subconscious and the supra conscious side we have the collective subconscious beyond that and a collective supra conscious beyond this. So when you start chanting a mantra without having any connection, supposing you say the name of Rama Rama Rama, what will happen you will move to the left side or to the right side if there is any spirit who is dead with the name Rama will just catch hold of you. It's just possession, now the supra conscious side you see you start feeling you are going in the space moving like this doing like this, I had a very very funny experience long time back when some American scientist came to see me and they said that we want to fly in the air, I said for what you are already flying now why do you want to fly, no no we want to go through our minds. So I said why, why do you want to do it, that time they were doing a para phycology business you see. They said because the Russians are doing, I think Russians I told them Russians are doing it to destroy themselves, you will also destroy yourself and they will get possessed and you will also get possessed because these are the spirits that do it. They won't listen to me, they said no no still we want to do it but I said you will be dominated by them, you want the spirits to carry your spirit like that. But they won't listen to me and they said yes yes we don't mind but we want that. I said I am not for it, but who told you, they said one

fellow called patanjali, his name was patanjali, he was a journalist. I said this is the fellow who is suffering from this disease I cured him, he is telling that I am going to put the disease in you. Like that it is, but you know these things, doing all these things has created big problems. I must tell you a very big problem now because if you start doing all these you call the spirits, the spirits get quite busy then, they are busy bodies and I have seen people calling the spirit of the mother and this and that and children die in their bed, they cannot return back. Don't try all these tricks which you do not know, you are not master of it, you must know what you are doing you must know exactly what you are doing how you are working it out. You must know mentally you should not just go like a mad saying mantras mantras mantras, that will spoil your chakras and the first thing you will get, first thing you are vulnerable to diseases like cancer, myelitis all kind of incurable diseases. I am telling you today tomorrow it happens to you don't come to me.

Question: This is a topical question perhaps you would like to deal with this after the program mother privately. I have cancer in the throat, on Sunday and Monday I experience to unusual excreting pain in the area was this caused by the movement of the kundalini. I certainly felt the cool breeze.

Shri Mataji: Alright, you will be alright now no problem you come and see us we will tell you what is to be done how to create a balance that means you are cured already if you have felt the cool breeze because in the throat in the hands you will never feel the cool breeze. Did you feel in the hands is the point, if you feel in the hands that means your cervical plexus are all right, you are cured. That's it congratulation.

Another thing I must tell you about these Lamas, you see these Lamas are another horrible thing I was talking to gentlemen who was interviewing me about Lamas. These Lamas are terrible personalities, you see they are all supra conscious things they give you all these ideas about this they have lynched actually lynched all the Tibetans. I went to China I was surprised you see they had shown their all the things they got from Tibet they could not read [UNCLEAR Nepali] but I could it and I saw these were golden big big jars and golden plates and golden bear mugs and golden wine mugs and all that. All that was used by these Lamas from these poor Tibetans, can you imagine such people how they call themselves godly and they have wrinkles which you can count one by one. Such people call themselves godly, now they have started another thing I must warn you about it, it is Shambhala, see their in Spain they have started this nonsense of Buddhist called Shambhala, in that they say that you will get your Nirvana if you go to Gobi desert and parties after parties are going from Spain, and the queen of Spain told me about this... this horrible... I said in any way if you go to Gobi desert you will get Nirvana forever, you walk even one mile it's sufficient. So this is what they are doing, just imagine what a dangerous thing to do, so don't go near them all these things are nonsensical absolutely these are all facts they call them as people of god of Buddha and take money live on that drink do all kinds of things, how can it be, taking gold from these poor people, i mean your heart bleeds to see that.

Question: Perhaps we will have these will be the two questions. This one is you say that you are born with the power of realization and that your illnesses will be cured with the power of realization. Does that include birth defects, spasticity, loneliness and starvation?

Shri Mataji: It has helped everyone, all these characters, but specially loneliness and all these and starvation also has helped. You will be surprised in London we have so many unemployed but not a single Sahaja Yogi is unemployed, you see because the Lakshmi Tatva the principle of Lakshmi the wellbeing is awaken. But you do not become greedy, you become satisfied to have sufficient it's such a sense of satisfaction you live with, you do not ask for more all the time but you get sufficient it's a blessing of god so all that is solved yes, no doubt, I have not come across any Sahaja Yogi who starves even in India or any place they are all well placed happily living but they are not very rich because they become mad then. Neither they are very poor, they are in the center enjoying life, everybody is very happy.

Question: The last question mother is the subject to many of your lectures but may be you would like to say one sentence about it, will you please explain the unconscious?

Shri Mataji: It's a, unconscious is a vague terminology given to us by [UNCLEAR] though he has got his realization late in life and his idea of unconscious was very different from the reality, I think because I don't blame him because he just got realization

there was no one to explain to him. The first mistake he has committed that according to him we lie in layers like the unconscious which can little bit can express itself, so he must be meaning unconscious means the kundalini, the physic is the left side I think from I mean they are so half baked remarks [UNCLEAR] that really I just don't know what they mean. But actually unconscious according to [UNCLEAR] is the unconscious which is the kundalini perhaps and that part of it opens out comes into thing, then he says on top of it is the collective subconscious then he says is the subconscious then is the conscious mind so he puts you in layers like this. Now see now, when I have to come you have kept a place for me to come, I mean, in the same way if the kundalini has to move god is not going to put you on layers I mean supposing you have to go to the airport and if you have to climb up over some cargos and then on some people and then go there you cannot reach and god is the most sensible organizer, he is not stupid to do that way isn't it. So what he has done he has placed them in a parallel way, your central path is left open this was a big mistake [UNCLEAR] has done, I addressed the meeting of the [UNCLEAR] in America, the chairman of the [UNCLEAR] society was surprised at it, I said only I saw I have not read [UNCLEAR] much but only I saw one diagram and I knew what mistake he had committed. So doesn't matter but he was a realized soul he talked of so many things so unconscious according to him is kundalini, according to him is kundalini but unconscious is not whatever is not conscious in mind is unconscious, you are not conscious of the all pervading power so it is unconscious but if you become conscious of it... it is no more, so it changes the form alright. May god bless you... But the unconscious is the one is the all pervading power of god which like he saw me in dreams many things happen like that. So that is all done by that all pervading power which resides in every atom, every molecule, every element, every place. So that is the one which works out all these things, so to be conscious of that is only possible after self realization and then the unconscious become a conscious thing like for a blind person colors are in the unconscious he is not conscious but his eyes are open they become in the conscious mind alright.

I think the time has come for you to experience the realization again... suggest you slip you shoes off and be comfortable loosen any belts and take you specs off

Now as I told you it's all pervading... all pervading... you have to put your left hand towards me on your lap. One thing in Sahaja yoga, when you meet these people who are little bit more knowledgeable about Sahaja Yog don't ask too many questions, try to see what they are saying and then you see if it works because if you say, no I will not, some people don't even want to take shoes you see it's so difficult, such [UNCLEAR] people [UNCLEAR] so just know that they know little more than you if they tell you anything just try it, if it does not work you can tell them this does not work alright but try, trying is important otherwise you see there will be just an argument and argument and it will... they will give up. So best is to say whatever they are saying you just listen to them everything has an explanation, everything is intelligible, everything you are going to know, everything. But little bit whatever they say just like a teacher if tells you you must listen do it and then you get the experience alright. But nothing blindly following, you will see yourself the results, results will show you immediately. Now you put your left hand towards me like this on the lap don't have to raise it... just keep it comfortably because you have to be comfortable that's one thing is very important and the right had you put it towards to mother earth let's see towards the mother earth first of all towards the mother earth. As I said this Australian mother earth Australia is a great country of innocence so let's take the help. Now close your eyes... close your eyes please and don't open them till I tell you... now see if you are getting cool breeze in the left hand... see if you are getting cool breeze on the left hand... better, it's working here also. Now please put the right hand towards me on your lap and left hand towards the sky... not very high... not very high... just very comfortably bending your shoulder and elbow just to put their with the palm back side... now see on the right hand side if you get now this way, bend your elbow towards the shoulder bend your elbow like this... show them... yes simple not exerting anything it's very simple I am trying this because this works in India... it should work here also, keep your eyes shut don't open your eyes... don't open your eyes just see right side... while doing this forgive... say I forgive every one... say that I forgive everyone in your heart by doing this. Now do you feel in the right hand cool breeze... are you feeling... now let us put right hand on our heart and left hand towards me throughout. Now here you ask me a question... mother am I the spirit ask the question three times please, mother am I the spirit, don't feel guilty please you are again feeling guilty that's the problem with you [UNCLEAR] all the time you feel guilty, why are you feeling guilty, please don't feel guilty. You should be in a pleasant mood, you are entering into the kingdom of god. Now that's the first question, mother am I the spirit let the second question comes in now. Don't feel for heaven sake don't feel guilty it's terrible it's painful, just don't feel guilty. The second question is simple as such is that you put your right hand on the upper part of your abdomen on the left hand side, we are working on the left hand side. Right hand, move it down and now here you say, ask another question, mother am I my own master, am I my own guru. Three times please, don't feel guilty, please forgive yourself first of all and then ask a question. Now,

please take this hand now on the left hand side of your stomach, in the lower region left hand towards me take the right hand on the lower region of your stomach and press it, here is the center as I told you of the divine technique. So now you have to say again as I told you yesterday I cannot do it without your permission, mother please give me pure knowledge of this divine technique, six times please. Now raise the right hand up to your upper part of the stomach, please have confidence in yourself, please have confidence, now upper part of the stomach you press your hand there and say ten times with full confidence assert yourself because kundalini has started moving, mother I am my own master I am my own guru, please say it. Now please raise this right hand on your heart again, here again with full confidence in yourself with all the love and forgiveness towards yourself please say with full assertion, mother I am the spirit, say it twelve times, mother I am the spirit believe me you are, please say that. Spirit which is the source of bliss, joy, collective consciousness, is the truth itself. Now, it's so joyous that you can't help even laughing it's so much but control it a little bit because some people are still not there, so just control, it's too much. Now raise your right hand on to the corner of your neck and the shoulder on the left hand side please, now this is the center is catching very much in all of you because you are all feeling so much guilty and I am getting the pain here for you. Please please forgive yourself... please forgive yourself... please forgive yourself, now as I told you before that god is not only the ocean of compassion, love and joy but he is the ocean of forgiveness, so please forgive, please forgive yourself that's very important. Now, please say I am not guilty, please say this sixteen times please say I am not guilty because you are in a very bad shape there, you see it's a very very interesting thing that in the best people become so guilty I can't understand why they become so guilty. For little little things we learn to become guilty and that's how we develop this problem and as I told you yesterday the center causes all kinds of problems, physical mental emotional every sort and the spiritual because the kundalini doesn't raise please say it sixteen times have faith in yourself... have faith in yourself... you are human beings created after amoeba not to feel guilty at the last minute when you are to enter into the kingdom of god be pleasant be happy be joyous alright. Now raise your hand to your forehead and press it on both the sides please press it on both the sides, at this point now you have to forgive others... forgive others and don't feel guilty about it again please forgive others, please forgive others, mother I forgive everyone, from your heart, you see not how many times but from your heart, just say mother I forgive everyone you will feel so relaxed you don't know... just say that. What is there not to forgive, what do we do when we don't forgive, alright, now take this hand on the back side of your head. Now, here you have to say once for all because you all feel guilty and this and that, that O lord if I have done anything wrong in your glory please forgive me... just say it from your heart that's all... once for all so don't feel guilty now anymore. God is not angry with you in anyway, why are you all the time feeling that way... so just tell him that please don't be angry with us and forgive us if you have done any mistakes...alright. Now, raise your right hand on top of your head where the fontanel bone area is, press it with your palm, move it seven times... move it seven times please, on the clock wise way press it hard and clock wise... clock wise

At this point you just say mother, please give me the experience of the spirit, you have to ask for it, I cannot force on you, give me self realization... mother please give me self realization, say it seven times.

Now take the hand down please, open the eyes slowly... now see if there is a cool breeze on top of your head with the right hand towards me or the left hand towards me whichever way you like [UNCLEAR] try... alright... I see lots of smiles.

Pay attention here, here, here about four inches or six inches you have to certify yourself... little high... like this move it... ohh it's coming up that big... it comes very high sometimes also. Some of you who got realization might be feeling it much higher. Good... now put the right hand towards me see with the left hand let's see... if you don't get it or you are feeling hot then say I forgive... say that I forgive... that's it... better... alright. Now raise your hands let's see... mother is this the power of Brahma, is this the power of the holy ghost, is this the all pervading power of god's love, put back your head... ask the question three times please... is this the power of the holy ghost... now put down your hands... now see if [UNCLEAR]... raise your hands a little bit... see are you feeling it. Watch me without thinking... watch me without thinking...It's a very subtle thing as they call it sukshma and for some times you feel very little when the nerves open out you feel more... that's the fact.

Now, I am sorry, I will be leaving you I am going to Melbourne then I will be going back go London. I hope to see you again very soon, you all can come to India if you want, I will be missing you all a lot.

One thing after realization I hope they have arranged another program for you to meet them there are we have centers

everywhere you please make it a point to go and see them at least for four weeks. Take your photographs, one photograph they will send it over to me with your name address so that I will know who are the people, please take your photograph to them they will give you other books other things to know.

But in Sahaja Yoga the truth is revealed slowly, first you have to be able to bear the truth also, so first of all you have to become something then the greater truths are revealed to you that you verify it. So it is for you to grow gradually and then see for yourself, don't deny just see [UNCLEAR] there is a proof of everything... authentic... it's all authentic. I am leaving you and you know how a mother feels [UNCLEAR] and every time I leave a place my heart is filled with such pain and such concerned... tremendous concern I hope you will not lose your vibrations... look after yourselves... look after your body, mind everything... you are now empowered to do that... May god bless you...

You can also get my tapes and things from them everything is available, Sydney is a very well organized Sahaja Yoga center here, so I don't have worry but still I am worried about you because you start thinking about putting some [UNCLEAR] about it, you cannot think that's one you have to just develop in thoughtless awareness... if you become thoughtful it will come down so in thoughtless awareness it will grow and you will see the result of it. May god bless you...

(Talk ends here)

Sahaja Yogi:

I will just announce about the program Shri Mataji

Shri Mataji will be going but we really want you to come back and to develop this, for this week the programs announced on the sheet will not be taking place Thursday and Friday, they will be delayed until Monday, so we want you to come to all our centers and [UNCLEAR] on any night you choose feel free to come any time but for Thursday and Friday of this week there will be no programs, we all be in Melbourne actually with Shri Mataji. Then every Sunday in other words on Sunday week commencing we will have program during the afternoon, so in the evenings of Monday, Tuesday, Wednesday, Thursday, Friday from next week and then on Sunday week we will be having a program and those Sunday programs the venue will be announced at the public program. At the programs [UNCLEAR] will tell you where the Sunday programs is to be, we will have to hire a big hall like this. It's going to be impossible to handle it in our centers and that's a good problem. Thank you very much, look forward to seeing you so many so many of you, please leave your name and address of the back on little cards they have got they want to be able to inform you where the meetings are any changes, leave your address and telephone, there are hundreds of little cards back there, please leave your name and address and telephone number.

We all have an expression which we utter which the Sahaja Yogis will hear and then you can all do it together.

Bolo Shri Bhagwathi Mataji Shri Niramala Devi Ki Jai

Now everybody can join in...

Bolo Shri Bhagwathi Mataji Shri Niramala Devi Ki Jai

Good

1985-0313, Bhajans after Hyatt Workshop

View [online](#).

13 March 1985

Evening Program

Burwood Ashram, Sydney (Australia)

Talk Language: English | Transcript (English) – Draft

Bhajans after Hyatt Workshop

(Shri Mataji is reading a translation, by a local yogini, of 'Ami Bhigadalo')

She has made some little mistakes here. See: Raga - 'Ra -Ga' doesn't mean anger. But it means the melody. You see it is a pun on the words throughout. 'Bhi gadalo' means: 'the seed has sprouted.' Also it means 'I am ruined' - a pun on the words, you see? He says even the Raga, the melody, is spoilt.

'how I become ... my religion ('dharma') is spoilt. She has put 'enlightened' but it is 'spoilt'. I have become Vishwa Dharma.

A pun on the word Bhigadalo which means: my seed has sprouted. Also it means: I am spoilt. Bhi gadarmi - so he plays on that word. So my dharma is also spoilt - I become Vishva Dharma. That is the pun. That is the poetic style. Then he says "All the people are also spoilt." What has happened - they became pure. They become Nirmal, see, this is it.

5:09 yogis sing bhajan

13:15

Have you been able to tape it? that's beautiful, beautiful, because it is even more melodious, you see, than when we heard it in India, because you see, in India some people were going a little bit here and there from other countries. (loud yogi laughter).

It was not such a proper melody there but now it is absolutely melodious: beautiful, beautiful.

Shri Mataji comments that the musician plays well and asks where did she learn then comments on the harmonium "It is a very difficult one" and looks at the next translation

"you are the Spring in the Autumn season."

Yogis sing "He Adi Ma'

21:43

This is the whole complete description of the kundalini rising.

23:04

"Ami Matajincha chari nasiyalo"

(Shri Mataji is bending over playing the harmonium while the yogis sing)

32:58

To sit down at a table or to sit in the ground is better, not bending - that is why my hands shake a little, now come ... the notes you play are very simple (white notes) We normally play on this one (black note scale) but that is too high for you people, I think.

(Shri Mataji plays a few bars.)

I am quite out of practice.

Now which one are you going to play. (a new sheet of music is given)

This is an Englishman's style.

(Yogini comments: It is an Italian tune Shri Mataji.)

(people are trying to bring a table forward and are waved away by Shri Mataji who explains)

This music is where they have mixed it up - it's more Italian

35:26

Oh, let her play. I can't play Italian music. This is a musical tune - Italian, based on the way they have built it up.

(yogis sing the mantras in western harmonies)

42:54

May God bless you. Beautiful. all the mantras - they are tremendous, aren't they? the words are nicely built into the tune. and you all sing so clearly. That's the main thing. I hope these are sent abroad to all the other centres. They are mantras, absolutely. But

the tune vibrates you know. Beautiful movement.

(Yogis sing "Shri Ganesha; Jai Jagdambe Mata Bhavani; The Lord's my Shepherd; O Ma, I Bow to Thee.)

Divine waterfall. So spontaneous.

I must thank you all for doing such good work here. We are all working for God who has created us. Who has given us all the things that are necessary to a human being. Also now that you have your realisation you have to be thankful to Him. You have to be thankful to him for everything. But I must thank you all for really working so very hard, working it out, getting so many people who are seekers so enlightened now. I saw the joy bubbling over in the hall. It is great work you are doing. The greatest thing is to give realisation to one. Some-one! Here you have given realisation to so many.

So many people have got it because you are ardently working from your heart. As you are saved, so you want to save them. The great salvation you have given them. Tonight I was so overwhelmed by your great work. Thank you all. May God bless you. May God bless you. Nothing can exceed that. I thank you people in Sydney who have worked very hard.

(Yogi is presenting something 'small' - a vase - to remember us)

I am not going to forget it. (yogi laughter)

It is too much. This should not have been given to me. No! - Warren - it is too much!

(Warren says I am not guilty, Mother) (laughter)

Shri Mataji: I say you are responsible. (more laughter)

Did you see the lamps I gave to you? This is too much. But it is so beautiful. What is small? What is great? I know what it is. I know all about it. Too much. The English will have me arrested for this. (more laughter) Another gift?

(yogi says we can never repay you, Mother)

No question of 'repay' - what is 're-pay'? I've not paid anything. What are you going to repay?

(a purse is given)

It is beautiful. It is too good, though, too fashionable.(laughter)

Is it locked? (someone opens it) Oh, that's it now. thank you. Good once it is closed it cannot open (laughter)I'll have to learn how to handle it. I think only Australians can close it. One thing I must tell you - I would never have bought such an expensive purse for myself.

(Each ashram gives gifts- a jewel box with semi precious stones from Kashmir)

Pearls you should have kept for your wife.

(reading a card) You say: 'only to thank you for what you have given us' - then why should you do that, eh?

(some rare shells in a box from a Marathi- speaking yogini)

Warren, this is how my luggage is increasing.(general laughter)

(Chatswood ashram present is being opened)

I know what it is (laughter) and I know that you know that.(more laughter)

(Holding a hand-painted platter)

Now, Warren, don't be jealous.

(a French crystal vase from Bondi ashram - Shri Mataji is pointing to the flowers on top)

This is the sahasrara (points to the bowl underneath) this is the balance. I wish the French had that brain, that balance.

(some Portuguese linen from Annandale ashram.

A gift of a red cardigan 'from the all the ladies of Sydney)

The colour of Australia - Ganesha's colour..

(coasters and mats from all the men. A landscape painting of Uluru by John Henshaw is presented by his children)

Ah! He (Ganesha) is coming out of the deep blue, or you can say the remote blue. He is coming out of the left side - you see?

(yogis say the three great mantras and all bow)

Perfect kundalini. All of you have. Keep it. Keep it up. and you have to balance other's kundalini like that. I think Burwood ashram, all Sydney is like that. Very well equipped for Sahaja Yoga. Thank you very much. Enjoy yourselves. That's all I want. I want you to enjoy.

(gesturing to the presents)because you enjoy giving me these, I don't say anything. But don't waste your money. You need it very much now, for so many things you have to do for Sahaja, right? May God bless you.

Shri Mataji leaves and then the yogis start singing 'You have given us more than we could ask for' for another few minutes - until the tape stops

1985-0314, Radio Interview

View [online](#).

14 March 1985

Interview

Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Interview

Interviewer: Right we're going to talk about a kind of yoga, Sahaja Yoga if I've pronounced it correctly. And we're going to talk to a lady called Shri Mataji. Hope I've got that right too. Sahaja Yoga is now a recognised religion and it's catching on at a great rate here in Australia. In fact, the religion has just been granted permission to open a school here in Victoria and that school is situated at Kew. It's been established to comply with the extremely high moral and educational standards set by Shri Mataji. The basic objective of this school is to instil non-aggression peace and harmony here. Here, I think we all agree with that. Shri Mataji is in Australia for a whistle-stop tour and She's a brief visit us here in Mulba (?) Studio. And we'll have to put those headphones on because I forgot it's got the microphone attached to it. So, if you don't put those on, we won't be able to hear you. So, if you just hold that up there and speak into it, I think we would be able to hear you okay. Welcome to Australia first of all.

Shri Mataji: Thank you very much.

Interviewer: Actually you've just stepped off the plane, I believe.

Shri Mataji: Yes, (?)

Interviewer: Are you suffering from jetlag?

Shri Mataji: No, no. I don't much (?)

Interviewer: How do you avoid things like jetlag?

Shri Mataji: I think if you are at a state where you can witness everything, you don't suffer from that.

Interviewer: How do you mean? What do you mean by, cause everybody's love by (?) sure would want to know how to get over jetlag.

Shri Mataji: It is a state of your being when you just become the spirit. When you become the spirit, then you start seeing everything like a witness, like a drama (?). And you have not involved in that. When you are involved in it, then you (?). You can say that you enter into a realm where the effect and the cause do not exist.

Interviewer: So you become sort of separate from your body to that.

Shri Mataji: Well no, you are beyond it. You are in the body itself. In the body only, you achieve a state where you see everything as if you are witnessing a job.

Interviewer: Right and then how do you overcome, because I know that many branches of yoga, of course, are very much involved with the body and the mind and how the mind can control the body which is quite complex to me.

Shri Mataji: Here, we don't have to control anything. You have a force within you called Kundalini, which is situated in the bone

called sacrum, which is sprouted spontaneously here. The living process as the epitome of your evolutionary process and you become the spirit. So there's nothing to be achieved in it. You just become. Becoming is the point.

Interviewer: Many branches of yoga I know are involved in trying to raise this energy if you like called the Kundalini and it's done through meditation in lots of areas. Is that how you do it? Do you meditate it?

Shri Mataji: No, no meditation. Nothing. You see it is a spontaneous thing. I would say that to sprout the seat, you don't meditate. It sprouts by itself.

Interviewer: How do you do it then?

Shri Mataji: It is a living process like the Mother Earth has the power to sprout, you see. In the same way, supposing somebody is enlightened, he can sprout (?) and once you are sprouting, you can also help others. So simple as that.

Interviewer: So could you could raise this energy in me, for example?

Shri Mataji: Of course! Why not? I did for many interviewers who came to me.

Interviewer: How would you do it?

Shri Mataji: Just talking to me, you might get it.

Interviewer: Just by being here?

Shri Mataji: Yes.

Interviewer: What would it feel like if I get it?

Shri Mataji: You will feel the cool breeze coming out of your hands. You will feel the cool breeze coming out of your fontanel bone area on top of your head. It's an actualization of baptism. Actualization, not artificial like somebody puts the hands and baptises you but actually, you feel the cool breeze of the Holy Ghost coming out of here.

Interviewer: I doubt we will feel it at the moment.

Shri Mataji: You will. Very soon.

Interviewer: Well, right now, I'm holding your hand. So I'll just wait and see if it happens. What's the advantage of this? I mean you say that you can use it to help other people. How can you do that?

Shri Mataji: You see because this is the force which connects the all-pervading power of God. And this power does all that is why (?). All that is (?). All that is living. So once you get to that power, when you connect with it, you can manoeuvre that power and use it to help others who are sick because this power is a little bit exhausted (?) or some other problems are there. All of them can be cured if you can just use this power, know how to manoeuvre it and leave it to that. And once they get connected, they are permanently all right.

Interviewer: You said before that you mentioned the Holy Spirit. Now that's really a sort of Christian term and you really espouse all kinds of religion, don't you, not just ...?

Shri Mataji: Christians are like that you see. They want to apportion everything to themselves. Christ was not born for only Christians, nor only Holy Ghost is only for Christians. Holy Ghost is a very, very old understanding in the Universe. It's called Adi

Shakti and there will be presented, the presentation of Holy Ghost is in the triangular bone which is the Kundalini. But Christ was not allowed to speak that. He had only four years and they crucified Him. So you can imagine what cost (?) has been the same. How can you live for four years through suffering? I mean it took me years to (?)

Interviewer: So you think, that, would you agree then there is not only one way to achieve union with God or knowledge about God that there all different kinds of Gods.

Shri Mataji: Only one way. Because there's only one way you can sprout the seed. By the pure reason (?) the same way, there's only one thing which is lying as the Kundalini. I don't know of any other force that can act (?) more like that. That's the one kept there for this purpose only.

Interviewer: Does that mean that somebody can only inherit this power by, through somebody like You or can they do it by themselves?

Shri Mataji: By themselves, you cannot because a light which is enlightened can enlighten another candle. By itself, the candle cannot get.

Interviewer: So in other words, you have to have a guru.

Shri Mataji: But a good guru, gurus who know the job. The one who takes you to God and not takes your money.

Interviewer: You have a saying (?) that there are a lot of gurus around...

Shri Mataji: That's all it marketing thing, you see. It's a Bryce (?)

Interviewer: So, how do you find the right guru? The one who won't take your money? You never take any money, do you?

Shri Mataji: No, no no. You see, how can you pay? What will you pay? I just don't understand. How much do we pay for our breathing? You see. In the same way, what can we pay about? But quieter (?) guru is now, this, very difficult because I know, those, there are some good ones, they don't want to come out. They're having this. Best is, you become the guru as soon as you get your Kundalini awakened in Sahaja Yoga, you become your own guru. You don't need anyone. Because you become your spirit and the spirit is look (?).

Interviewer: Let's talk about your schools for a moment and as I mentioned here in the introduction, you are going to start up a school here in Victoria. How do they differ from the usual schools?

Shri Mataji: Very much different, you see because first of all, we see that the children become the spirit. They are born also sometimes as realised children. They are very sensitive to people and to the (?) and they are a very different type, very high moral children. And they can't bear something nonsensical.

Interviewer: How would...?

Shri Mataji: Because of modern times, force them into things they don't like. All such children, they will be agitated at school by being (?) them as realised souls, gradually they understand that they are very much appreciated, wanted. Not only that but they take very easily to morals. You don't have to tell them. They become moral inside (?). They become moral. They know what is right and they're not forced into (?) I say and the education also, they become really dynamic. They learn things very well. They get very disciplined. They know how to respect others. Apart from that, they are very peaceful children. I've seen now that you can (?) children have become so worried because of the families and all kinds of troubles etc. The children feel very insecure but once they get their realization, then they are going securely the school. They have given all securities. They have a regular brochure on that, what we want to do about these schools and then we are going to have once a big school in India, on an

international level, where we will get children or such children for higher education there. Then we will tell them what problems are caused by the human understanding of a problem and how we can sort them because we have to have one world. We cannot have a world which is divided among themselves by (?). So, this is what is to create such citizens who will be the world citizens.

Interviewer: Well, I figured (?). Couldn't agree (?) with it more. So, if anyone is interested in contacting you about the school or contacting your organisation about the school, I haven't gotten a phone number here but I'll get one anyway and we'll give it to you a bit later on. Have you got the brochure there? Right, here we go.

Shri Mataji: And tonight and tomorrow, they should come to my program. Tonight and tomorrow at the Exhibition building.

Interviewer: Right, the Exhibition building's at 7 pm tomorrow and phone number for your information.

Shri Mataji: Tonight.

Interviewer: 801339. It's 801339. You're also called Mother, I've been briefed.

Shri Mataji: Yes.

Interviewer: Do you like that?

Shri Mataji: Of course, very much because self-realisation is your second birth and because I give them second birth, that's why they call me the Mother, the Holy Mother.

Interviewer: Well, it's very good to have you with us here in Australia. Thank you for being here. Good luck with the school and if you'd like to go along to see Shri Mataji tonight and tomorrow night, it's at the Exhibition building at 7 pm and there is no charge.

Shri Mataji: Of course.

Interviewer: Thanks very much for being here.

Shri Mataji: Thanks, thank you.

1985-0314, We are living in a relative world

View [online](#).

14 March 1985

We Are Living In A Relative World

Public Program

Royal Exhibition Building, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

First Public Program, Melbourne (Australia), 14 March 1985.

I bow to all the seekers of truth.

I bow to them because they are a special category of human beings which is described by William Blake as the men of God who will become prophets and they will have powers to make others prophets. This is what is described by many other seers in India also.

All over the world people have talked about the resurrection time. Mohammed Sahib in His Koran has described that at the time of resurrection your hands will speak. Like when the disciples of Christ got their blessings of Self realization from the Holy Ghost which came as a cool breeze upon Him they started using their hands because they felt the power flowing through them and they started speaking the language which was strange. That was the language of the chakras and that's why people thought they were off their minds, they didn't understand. But today we are in a special time which I call as the blossom time. We do not have only twelve people who are seeking, twelve hundred who are seeking, but thousands and thousands, millions and millions. This seeking has come to us from ages, we have been seekers from ages, though in the western countries the tradition of seeking has lost its meaning very much because of industrialisation. It has grown like a tree which does not know about its roots. In India the climate was very gentle, I think, and it's a very old country. Since long people have been seeking why we are on this earth, why God has made us human beings, why should we be in such incomplete state.

Still we are living in a relative world if you understand. We do not what is right and wrong is. Shri Krishna has said that there are three types of people in this world which create problems. The first type is the type which always takes to something wrong, destructive, and run after it and destroys oneself, emotional things. He gets emotional attachments to wrong things, he doesn't value his life much relatively, and he destroys himself. Then the second type of people who are which he calls as the rajasikas who are futuristic, the first are the ones who live in the past, are the rajasikas, are the people who are futuristic, as we are in the West, very much futuristic. We are planning all the time what we are going to do next moment, but this moment, when we are here, we are not there. They are not capable of knowing what is right and wrong. Sometimes they may do right but mostly they go towards wrong because they do not know what is right and what is wrong.

The reason why we go towards wrong much more is this: that we have come from carbon, say earlier, from matter. Matter always fights the spirit. Say for example, we get used to anything that is material, a chair, we cannot sit on the ground. If you are used to a bed we cannot sleep on the ground. So the matter is always trying to give us habits. It is trying to overpower us, and that's how we start getting into a comfortable understanding that we have to be dominated by matter. So such people who are on the rajasic side, we call them the rightsided people, are guided by the ego that developed because they convert matter into some form and they think they achieved a lot. As I said, a tree dies and they create a chair and that chair sits on your head and you think you have achieved a lot. So this is what happens that the ego, as you see on the right hand side, starts developing and when it develops it guides you. It can misguide you many a times, because when there is ego pampering we feel happy and when there is no ego pampering we feel unhappy. Like if you tell somebody, "Oh I like that". Even a person, whom I met, who was trying to hijack some plane. So I said, "Why are you doing it, why do you want to hijack a plane?" He said, "For the heck of it, for the heck of it." I said, "But don't you think you'll be putting so many people into trouble this?" He said, "But I'll appear in the newspapers as a great hero."

So the concept of the goodness is not there. Benevolence is not there, but the concept of something standing out, something out of the blue, they want to show off that they are something greater. And in London we have a kind of funny people, I don't know you might be having them here also. They call themselves punks and they came to Me, to My program with pins here and pins there. All pins actually, in the noses, all over pins, and with the hair dyed. I asked them, "Why do you do it?" They said, "What's wrong?" There's no answer to it, what's wrong? But what's so good about it? Why to waste your energy on this nonsensical thing? "I like it." If you like it then that's the last word, "I like it." That's how we live and that's how we grow with it. But one must understand we are neither our conditionings, which is the superego which is the psyche as described by this horrible fellow Freud, or we are the ego as described by other people, say, Sartre, and all this. When he denied that you should not get into any conditioning, he had no discretion of any kind. Because if you have no conditioning what do you have? Is nothing but pure ego, pure ego. There's something like good conditioning also and that good condition makes us to stay in the center, binds us to that central path which is described by Buddha. You have to keep to the central path.

That is, you keep with your ten valencies. Carbon has got four, you've got ten valencies. These ten valencies of balance are very important. Once you go into imbalances because of your superego, of your conditioning, or because of your too much of ego, you land up first of all into physical problems, then into mental problems, then into spiritual problems, and lastly it's finished, it's complete destruction. Now the problems we are facing in the West are coming more from the right side than from the left side. To overcome this I thought Christ was the solution because He came as an antidote for that. On the contrary, in all the Christian nations if you find, people have been extremely aggressive on other races. Can you believe it, they are supposed to be Christians taking Bible in one hand and pistol in another hand. That was really so misguiding that in India those who were great people, sages, they never understood Christ because is described that such and such a personality is going to be born. He is the one who's the support of the universe. He is the one who will die and establish the principle of eternal life. All being described very nicely in the Devi Mahatmya, a book written about fourteen thousand years back, you'll be surprised.

But when they saw these people with the bible in the hand and the revolver in another hand, or a gun, or sometimes a cannon, they said, "This cannot be because He is supposed to be saumya: means mild, mildness. That's why they gave up the hope. We too must understand the knowledge of the tree is not sufficient, we have to have knowledge of the roots, and that's why I say the seekers are a special category of human beings who feel that they have to still know about the roots, about the region from where they are going to be nourished.

The third type of people are the seekers, the sattva gunis. They try to avoid extremes, they try to keep in the center, they are the ones who are best seekers. Of course in seeking also people go astray. They go astray in so many ways. Like, they may like a person because he is giving them some sort of a workshop to work out, they like to work, they want to achieve something through work. They don't like something that is easily available. Sahaja Yoga, saha means 'with' and ja is 'born' with you. Sahaja Yoga is a spontaneous, living happening of the evolutionary process within you, of the living God, is the living energy within you, which is this kundalini, which is the true desire within you to become the Divine. How can you pay for this kundalini, she doesn't understand money, like the Mother Earth [the sound drops out where Shri Mataji is telling the story of how Mother Earth germinates the seed]. In the same way, the kundalini in her own nature awakens because she is your own mother. She is like a tape recorder which has taped everything that was your past. She's the one who is waiting for a chance to give you your second birth. This is what you have within yourself.

Now when I'm telling you about these things you need not also believe in Me with blind faith, not necessary at all. You may not deny, but you should understand that whatever I'm saying is like a hypothesis a scientist can put before you. But keep your minds open like a scientist has. Supposing a scientist already knows about everything then what's the use of telling anything to the scientist but as he keeps his mind open, in the same way you keep your minds open you'll understand this is a hypothesis and this hypothesis if it is proved, then you have to believe in it. But we believe into things about, in nothing is known to us, any kind of a mental projection comes in, we just believe in. I'm surprised how people have changed so many of their habits suddenly because some sort of a mental projection has come forward, that you must wear this kind of dresses, that is good for you, you must eat this kind of food, that is good for you. Like, I went to Switzerland I was surprised they were eating cottonseed. I was shocked, cottonseeds, how can human beings consume, only in India buffaloes eat. How can you eat cottonseed?

They said, "This is a special now diet created for our health."

I said, "I tell you will end up very fast with this because your intestines are not that sturdy as the buffalo has, you are a delicate human being, how can you eat this?"

They said, "No, this is what it is said."

But I said, "Whenever somebody has said it, why do you accept it readily like that? See some people who are eating it first of all, what happens to them. If they give it to say some sort of animals and if they can digest it that doesn't mean you can digest also."

Any sort of a fad, any sort of a new mental idea comes to a rajasic's personality, he accepts. He likes to have change all the time. Change that what it wants to such an extent that they'll change their hairstyles and everybody will be wearing the same hairstyles. Then again a second time you will see them having another style and that is a fashion goes on. They don't know by doing this they are really creating not an individualistic taste at all, but quite a common stuff goes on. The problem is that we are looking at ourselves as something superficial, something very outside. If you dress up like this, like some people dressed up just like a primitive people came to Me. I asked them, "Why are you like this, why do you dress up like this primitive people like this, and all your dress is so dirty."

He said, "We want to be primitive."

Now by dressing up like that can you become primitive? Your brain is so modern how can you become primitive by dressing up like that? This is the problem with us, we think by doing something superficial we will get something within ourselves and this is one of the biggest hurdles in your seeking. You have to know that by changing your name, by chanting something, by doing all this madness that people are doing, some people start jumping, screaming, shouting, this all you can do otherwise also.

Also this is not the way it's going to happen. It is antar yoga, the inner yoga. The inner yoga has to take place, kundalini has to rise, you have to get your realization as an experience on your central nervous system. Like as on your central nervous system you have got the rest of your evolution. You are a human being, now with your own eyes you can see things, more than the animals can see. You can feel the dirt and filth much more than an animal can feel. If you want a dog to pass through a dirty lane he passes through. But not you. You cannot do it because you are a human being, you have developed a new "experiencer" within you, a new "experiencer", which knows the experience of the dirt and filth, and of cleanliness. So you are so clean, you wash yourself, you're keeping everything clean, you can't bear bad smells and things like that. In some way the evolution if it has to take place within you, you have to develop an "experiencer" of goodness, of righteonsness, of virtue by which I don't have to tell you, you do this, you do that, or nobody has to tell you, but you yourself become that. That yourself, themselves, develop that special capacity, that special experience that makes you a good person. We talk of peace, big organisations, My husband himself is a Secretary General of one of them and he says no use because people have to be transformed. Unless and until they are transformed there's no use doing it, they are just the same. Unless and until there's peace within yourselves what's the use of talking about peace? We need that transformation for which, you'll be surprised, we are specially made. The instrument is here like any instrument you can see, this is an instrument, unless and until I put it to the mains it doesn't work. Unless and until you are put to the mains you do not work. The energy doesn't flow through you. Let the energy which is all-pervading, which is doing all the living work.

Actually we don't do anything, but what we do is a dead work. All the living work which is transforming, say, of flowers in the fruits, can we do that? For example, I say but thousand and one, like even looking after our breathing, pumping our hearts regularly. If you run fast, then sympathetic goes into action, that we control but it comes to normal, automatically. How does it happen? What works it out? They call it of course, doctors are very good at giving names, our autonomic nervous system. Now who is this auto? Auto is the spirit. Auto is the spirit, they don't want to say spirit. They don't want to use that word, but it means that, otherwise tell us, who is the auto. This, one has to understand, that within us this special instrument placed. One after

another these centers were created at a different stage of our evolution.

For example at the first red spot is the carbon situation. Then as you started evolving more and more these are the milestones within us. Specially created within us, this kundalini is there, which is the pure desire of becoming one with the Divine. All other desires are absolutely not desires, because if they were we would have been satisfied with them. Economics says that in general wants are not satiable. So all our wants are something, unsatiable stuffs. So why run after that? What is that desire which is going to really make us satisfied is this desire, is the kundalini. So this exists within us, it is within us this all has been made, specially. You are a special instrument.

Now this instrument must be put to the mains. That's the only job. Then why deny it? Why should we deny this? Because we have become human beings with all these things within us, so why not put it to the mains, and once you put it to the mains you are amazed that your own instrument what you are. You don't know what you are, you think you're just an ordinary person you see hobnobbing with other things of life? No, actually you are a special instrument, made specially to enter into the Kingdom of God. But only thing is, when we are naive or when we are ignorant, we don't understand our own value, like in the Indian village if you take, say, a TV set and say that you can see all kinds of dramas and plays and music out of this, they'll say, "What? This box how can it be?" Then you put it to the mains, he's aghast, what's this magic? To him this is a magic. For some people raising the kundalini is magic. They always ask me how can it be so simple. It has to be simple. It is so vital. As when we breathe. What do we do? Do we go to any guru or do we read any book or anything? If you had to do that, how many of us would exist. Whatever is vital has to be simple. Whatever is living is simple. We don't know how many things we are blessed with. The powers of God cannot be described, but one can say that if you see, looking at things, see an Australian gets a child looks like an Australian; Indian gets a child looks like an Indian, and also the face. And if you see to the microscopic way, how it works out, how it develops, how the choices take place, is something a fantastic work. You cannot go into that. Is like an ocean. When you start seeing the reality, is like an ocean. When you start discerning it, finding it out. It's too much. So what is best to make your drop an ocean. Just to dissolve it into the ocean. Then people think that you have to surrender. You don't have to surrender. What is there to surrender? Only your ego, which has bound you, only your superego which has bound you, has to be sucked in. Let the kundalini pass through and you become one with the Divine.

The problems of health are really shattering. I say we'll not be destroyed by atom bomb because whatever human beings create they know what it is, like the atom bomb itself has become a devil for them. They are all worried. The Americans are worried that if they start it the Russians will destroy them, and the Russians are worried if they start it American will destroy them. So let them be busy with each other. But they are not worried as to the real destruction which is bubbling through. The destruction that is bubbling through in America is not through atomic bomb, but through their own mental disturbances, extreme behaviours, their "What's wrong?" business. Russia same thing. Why? The presidents are dying, what's the reason, have you been able to find out? They are not murdered. In America, they're murdered. The reason, they are dealing in parapsychology, they are dealing with all left-sided things. Because they're dealing with these, all these spirits are getting hold of them. That's why they cannot go further. So in both ways they are not aware so to what is going to destroy them. But as Australia is a neutral country, let's see a neutral point of view, that we do not want to be destroyed by our stupidity, nor by our foolhardiness, but let us have our own wisdom to understand how we construct ourselves into human beings who will be wise people.

Now specially for Australians, I have a special feeling for them because this first red center is Australia, and this represents the innocence. So whatever Australians may try to destroy their innocence, they cannot go very far because you have rooted into innocence. You are blessed with innocence. You cannot go too far and it's here it will start, you will see one day, the wisdom, because this is the centre of wisdom too. This is the centre of as we call Shri Ganesha, the deity of innocence, who is the giver of wisdom. So this wisdom to give balance in this nonsensical world, which is busy fighting and not constructing themselves into better realms, will definitely one day come through Australia, no doubt about it. But Australians also must put down both the feet down on the ground and don't try to follow others, not try to copy others. If you have faith in yourself try to develop your own wisdom and understand that you could one day do such a great thing that none of these so called successful and great countries have been able to. It's all right to have dollar in a collapsable state, you can have something else, but to have people who are wise, who are not going to be deterred by nonsense, to create such people is possible in Australia.

Though my visits to Australia have been few, I should say only three times, this the third time here I am here. I wish I could come many more times, but My own opinion is this, that I have been laboring in that England, which is the heart of universe, for the last twelve years. I haven't achieved much as I have done it here in only four years, is surprising. You must know your own nature, you must know what you are. You are Australians and you have a special wisdom about it. Take to that wisdom, understand that, respect it, and work it out. I'm sure that will take no time for you to understand that in your wisdom, you must become that instrument that you are. You have to become the spirit, that's what are. You are not this temporary phase in which you are indulging, you are not to destroy yourself. You're not to destroy your own progenies, but you have to save the whole world out of this island of great people. So may God bless you.

We take out our shoes to respect the Mother Earth in a way, but also you must know that all these centers are made of different elements, and specially the kundalini rests in the sacrum bone which is a sacred bone which means that the Greeks knew about it, that it is a sacred bone and is made specially of the earth element. So one has to understand that we have to take a special help from the Mother Earth and that's why I said Australia is something special for us.

Regarding questions also, just now we are in a mood, you see, to get our realization, is better to keep the mood on. Questions, whatever you think, you can ask Me tomorrow; but ask sensible questions, because you have to be constructive and wise and there's no need to be aggressive with Me. The other day there was somebody who just for nothing at all just got in a mood of shouting at Me, for what I don't know, I didn't even hear him what he was talking. This is not the way to behave. After all you all have this instrument. Now I have come here to give you what you have, your own properties. I'm just to hand over your own keys to you. What is there to fight with Me for that? Is it something sensible to do? But it happens. I don't know why it happens like that: with some people go off their heads, they can't see things properly. Whatever it is you please write down all your questions and hand them over and I'll answer them tomorrow if specifically possible, otherwise in My lectures. I'm here only for two days, that is today and tomorrow, so you must take full advantage of Me, I think, whatever is possible than to waste your time here and there.

Now we have a very simple method of raising our kundalini. So what do we do first day is to raise our own kundalini. We put the left hand on the lap like this, which is the side which we call is the power of desire, on the lap just like this, towards Me, just like, simple, like that on the lap very comfortably. Sit comfortably, there's no need to push back your head much or bend down, nothing keep it absolutely normal. Actually you have to lead a very normal life. Somebody asked Me, "You have to be celibate and all that?" Nothing of the kind. You have to be married, very happily married, you have to have children, and you will know how to lead a very sane, sensible married life, and how to look after your children, and you will have children who are great sages. So I would suggest that you shouldn't have all these ideas that you have to do this or anything, as you are sitting you will get your realization and then you will have just to find out what problems you have, what exercise you may have to do if you have a very bad problem of some physical side. If you have any problem, say of mental side, or any other problem of family life or anything, they will tell you the method, the technique, how through your spiritual powers you can solve them. So we have to have our own kundalini awakened.

Put left hand towards Me. Now the right hand has to go on different centers on the left hand side of your body, on the left hand side. Now the right hand is the power of action. This is our hand we have to use because I said you are fantastic and the fact is, the greatest thing is that you can get your kundalini awakened this way. So put your left hand towards Me on the lap, very comfortably you sit down, and the right hand you have to use for the different centers.

I show you which ones, and then I'll tell you later on when you close your eyes. So I want to tell you first, on the heart, then on the upper part of the stomach, then in the lower part of the stomach, then again back on the upper part of the stomach, all on the left hand side, then on the heart, then on the neck, here, little on the back side, goes here, is very important just now this is the worst of all, because when you feel guilty this catches. Now one here [front agnya], then here [back agnya], and then here [fontanelle], but I'll tell you every time where you have to put it. At the very outset I have to request you that you should tell yourself very clearly that "I'm not guilty at all of anything." Forgive yourself, that's very important. I said you are the temple of God, you are a special category. Why do you want to debase yourself by feeling guilty? In My lecture if I've said something, forget it. Just tell yourself that "I'm not at all guilty" very clearly with all confidence, that's one of the things you have to do. All right.

Now, we close our eyes and we don't open our eyes till I tell you. Don't open your eyes till I tell you because the kundalini has to rise. Everyone must do it. Those who don't want to do it should please go away. Please be civil, don't do it, please go away. Nobody can force this on you and this is no show on, so please go away. Secondly, those who are doing meditation should sit till you get your realization. It will not take much time, about fifteen minutes at the most. But some people have a habit of suddenly shooting off like jack-in-the-box and disturbing others. So you have to be pleasant about it. You have to be pleasant, it's nothing serious. You are going to enter into the kingdom of God, you are invited. There is an invitation, so be pleasant about it and I'm sure it will work out. Now, please close your eyes and the doubting Thomas, you put him outside for the time being. The doubting Thomas is not going to help you. Just don't doubt yourself. You are quite capable of getting realization, all of you are quite capable of getting realization, believe Me, there. Now please put your right [hand], with all your respect to your person, on your heart. In the heart resides the Spirit. So you ask Me a question, without feeling guilty, with full confidence, a question to be asked in your heart, you can call Me Shri Mataji, or Mother, whatever suits you, "Mother, am I the spirit?". Ask the question three times because you are like a computer and the answer comes to you as vibrations. Ask the question three times. Believing in yourself. "Mother, am I the spirit?"

Regarding feet I must tell you, you must sit in a way the feet are parallel but not touching each other, but touching the Mother Earth. They should be parallel to each other, sit in such a way that they are parallel, touching the Mother Earth. Not touching each other. Ask a question, please ask a question three times, "Mother, am I the spirit?"

Please don't feel guilty. This question is followed by another question that if you are the spirit, you are your own guide, you are your own guru, you are your own master. So now, please take this right hand down on the left hand side on the upper part of your stomach. Now slowly press it there. Don't say any mantras, don't chant anything, nothing of the kind, just don't force your mind to do anything, it will happen automatically. Now at this point, you have to ask another question to Me three times, "Mother, am I my own guru? Mother, am I my own master. Mother, am I my own guide?"

All right. Now you take down your hand on the lower part of your abdomen, your stomach, in the left hand side, and push it there. This center is very important, because this is the beginning of asking for the true knowledge, for the technique, how to maneuver this power of God's love. So here I cannot cross your freedom. You have to say that you want the true knowledge, the pure knowledge. So please say six times, because there are six petals to this chakra, "Mother, may I have the true knowledge?" or "Mother, please give me the pure knowledge." Six times please. Please don't get up halfway. It's not proper to disturb others. Please be seated, please be seated.

Now take this hand again back to the center of the guru principle, that is in the upper part of your abdomen. On the left hand side, in the upper part of the abdomen, on the left hand side. Now as you have asked for your true technique, the kundalini has started moving. To give her a proper cooperation, now you have to say, with full confidence, with full assertion, "Mother, I am my own master. Mother, I am my own guide. Mother I am my own guru." Please say this. When you say this, the kundalini will rise higher. At this point you have to say ten times. As I said there are ten valencies, ten guru principles, within us. You shouldn't have any fear, any fear whatsoever, about kundalini. This kundalini is your mother and she is going to bear all the brunt upon herself to give you this realization, because this she has been waiting for ages. You are not going to be troubled at all. There is not going to be any trouble whatsoever.

So now what we have, please close your eyes, now what we have to do is to put this hand on the heart again, back on the heart, left hand towards Me and right hand on the heart. Take out your shoes please. Put your left hand towards Me and right hand on the heart. Take out your spectacles, please. Now keep your eyes shut. At this point you have to say, assert with full confidence in you, "Mother, "I am the spirit", you are the spirit. All right. Say twelve times "Mother, I am the spirit."

Now you have to know that God is the ocean of compassion, ocean of Divine love, ocean of grace, bliss, joy, everything. Apart from that He is the ocean of forgiveness. Whatever you might have done He is the ocean, everything engulfs, dissolves into His ocean of forgiveness. So please forgive yourself first of all, and now raise your right hand in the corner of your neck and the

shoulder. Little backwards. This is the center you catch. This is the center you catch when you feel guilty. So now please say with full understanding about yourself. Please put the hand from the front on the chest you put it, not backwards, put it from the, on the chest, the hand on the chest and then put it down, otherwise it will pain. Yes. Now press it hard, press it hard, and here you say sixteen times, with all faith in yourself, "Mother, I am not guilty." Say it sixteen times, "Mother, I am not guilty." You have to be pleasant, you have to be happy, you have to be joyous. Not to feel guilty and miserable. Please say, "Mother, I am not guilty at all." That will really help. This the worst center you have today, worst, is very painful, please say, "Mother, I'm not guilty." If you still believe that you are guilty of doing something wrong for nothing at all, I would say better get a punishment of saying hundred and eight times. That will release you of your worries, of feeling guilty. What do you do about it, it's a myth to feel that way, isn't it? Ah, better. So now please say it sixteen times, "Mother, I am not guilty."

Now raise this hand on your forehead across, across and hold it tight and press it hard, as if when you have headache, you press it the same way. At this point you have to say, is the mantra for this center, is, that "Mother, I forgive everyone, Mother, I forgive everyone." Now many people think that is very difficult to say, actually it's a myth, it's a myth because we do not do anything whether we forgive or we do not forgive. But if we do not forgive others we play into the hand of others. So please say, "Mother, I forgive everyone", from your heart. How many times is not the point. From your heart please say, "Mother, I forgive everyone." From your heart.

Now take your hand on the backside of your head, backside, on the optic lobe, hold it tight. Here because you feel so guilty please say, once and for all, "Oh Lord, if I have done anything in the glory of Divine which is wrong, please forgive me." Just once with full understanding and heart, please say that, "Forgive me. If I have done anything wrong, please forgive me." All right. Now take this hand on top of your head, and put your palm on top of your head and press it hard and move it clockwise, on the area that was soft in your childhood. Press it hard and move it. Your palm, palm, not fingers, and move it clockwise. [Shri Mataji gives the cool breeze through the microphone.]

Now please take down your hand, slowly, take down your hand on your lap, right hand. Now open your eyes. Slowly, very slowly. Now watch Me without thinking, watch Me without thinking. Though there is air conditioning, you'll find the cool breeze coming out of your head. If you put your right hand towards Me and left hand on top of your head. See, now is there cool breeze coming? Little higher. It's a very very subtle thing, don't doubt it, little here, little here, please take. Put right hand towards Me, little raise the right hand maybe, hmm, good. Move it like that and see, just see for yourself. Move it little bit, see now. There is the cool breeze, not the breeze from top. Don't doubt it, because this is the breeze which will empower you to cure others, to cure yourself, so it's not the airconditioner, just see this. Now, all right, quite a blast. Now you put back the other hand toward Me, now, again see the right hand, left hand towards Me. With the right hand you see, right hand you see, left hand towards Me and with the right hand you see. Enjoying so much, just see it's a miracle, that's the real thing that you can't do. You can jump, you can change your clothes, cut your hair, cut your nose, do everything, but you cannot get this cool breeze out of your head.

This is the cool breeze of the Holy Ghost. Holy Ghost is within us, reflected as the kundalini. See now, raise it higher, it's good. It's there, it's there. Now put both the hands towards Me. See if the cool breeze is coming in the hand. Should, but if it is not, we'll try something else, and don't think. It did not happen with thinking. Now put your hands like that. Now you can push both your hands like this towards the sky. Push back your neck also like this and ask a question, "Mother, is this the breeze of the Holy Ghost? Mother, is this the all-pervading power of God? Mother is this the Brahma?" Ask a question, push back your head. Push back your head, and just ask. Now you're feeling the air conditioner, but actually also you are feeling this breeze. Put your hands towards Me. Now see, you'll feel the breeze coming from Me. All right? Now take it down, see in your hands, are you feeling the cool breeze?

Yes, there it is. One more thing we have to do now we have got our realization. Most of us have felt it. Those who have not felt it, doesn't matter, because of this center sometimes you do not feel it, doesn't matter, but tomorrow again you have to come and I'll establish it. The one thing we have to do is protect ourselves. Before we go out. Tomorrow also before going out of the house you protect yourself, in the night you protect yourself, very simple, because now the power is flowing through your hands. Now what you do is to put left hand towards Me like this, or when in the house just like this. Now with the right hand you have to protect your auras so no negative forces can trouble you. So what you do is to raise from here to the top of your head. Let's do

seven times to seven chakras. One, everybody should do it. I don't want you to be caught up again, is two, and everybody, whether you got realization or not, is, three, again, is, four, five, six, and is seven.

Now the last thing I have to tell you is how to raise your own kundalini. You have to put this hand, I am showing now only, before your kundalini and move your hand in such a way that it is first above, front, lower and back, it's like that. Put the left hand straight, moving like that, and this has to move like that, clockwise. Now let's put it nearer the kundalini, lower, lower, now start moving it, that's how it moves, the hand, one hand, moves straight, another goes round it. Now the kundalini is up. Now make your shoulders loose, put your head back, and give it a twist, now you have tying the kundalini up there. Let's do second time again. This is how you do it. Three times, again you raise it. Now you see it. The left hand will move much faster, now you push back your head, push back your shoulders, and just give it a second twist. Third time you have to give it three knots, so again please raise it higher, push back your head, give it one twist, then the second twist, and the third one with a big knot. Now feel it in your hands. See now, the instrument will work better. Like you see we have made our connections better. Right, that's it. Now feel this experience. This is the experience of the spirit. Now what to do about it. How to work it out, all those things...

[the sound drops out at the end of the sentence]

May God bless you.

1985-0314, Talk to Sahaja Yogis

View [online](#).

14 March 1985

Talk to Sahaja Yogis

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talk to Yogis, Kew Ashram, Melbourne (Australia), 14 March 1985. Late night, after public program.

This is the best you can give to your friends, instead of giving them parties, dinners. That's how you become permanent friends.

So the children are enjoying themselves preparing the next occasion. Going to sit down with Modi today, and finalize the marriage program. All right? So I would like to have the names of the people who are getting married. Ah. And I hope, they have everything all right. Because I will have to check up on these things, isn't it? Because day after tomorrow will be a puja and then we'll have to prepare for the weddings, that is on Sunday. Puja will be in the evening? What we can do if you want to have a sort of a follow-up program, we can have it on in the morning time.

Yogi: But Mother it will be too much for you.

No, I'll be out only for one hour at the most. That's you see because I think the contacts are lost. If you don't say I'm there, I'm not there, then they don't come. So best is to have one day. I'll just come for an hour outside that's all. Keep it like that, we'll manage somehow. Yes, last time did we cook? So many, we cannot. So they should be left out. See they should come here at the time about say ten o'clock and leave about twelve o'clock, so they don't need anything. So that's why you were saying we will have the - Monday, when am I flying? That's why you wanted to have the marriages, first, on Saturday. Was that the idea?

Saturday the marriages, and then Sunday morning is people coming over. All right, if you think so - because on a wedding day, you see there is a shopping, people are out. Then better to use that for the wedding day. All right. So we can have the marriages on Saturday. But you need time, you see, to prepare. Today is, what tomorrow is Friday. Saturday then we can keep for marriages. One advantage will be that the shops will be open. If we need anything we can get it on Sun, Saturday, all right? We can have it Saturday morning. We can have it on Saturday. All right, we'll do that way. All right. Because have the same tent. See now he's saying Saturday evening marriages. Sunday morning is people going out, workshop evening time. I would say it would be better then. All right, but it would be very hot in the morning time, ten to twelve, very hot I am. Something has to be worked out. Why don't you have puja in the morning time? You see, in the cooler times we can have it, so that it will have much more effect, on these people. You see, because before puja to have the bhoots on your head is not good. Like just now I'm having a headache. So see, it's best to finish the puja, marriages, all auspicious things, and then have it. It will be cooler time also. All right?

See now it was real headache, I tell you, that woman. She was really, I think, not a very good housewife or something, and she could not forgive her husband, bit too much of anger. Feel it Warren? It's all right, give her a bandhan, you see. It's all One has to bear. Very egoistical person, you see. The ego was so much that I was turning her Agnya. She wouldn't allow Me to turn it either. That's all. I see Warren we cannot choose - can we? All types are there. You see, just forget it, you see, just forget it don't ... By thinking about it you will catch much more. Just forget it. Nobody should feel bad about it. You see, all kinds of people are there. You just can't say what it is. Yes, that's it, that's all right, but this will help, you know. It's has to come out. Better? Is it? I was very happy to see them there. They are such a help, such a help. Ah, in India no child would miss My program, isn't it? Everybody is there, out, for any program. So when will they arrive, on Saturday morning? All right? So Saturday morning, how can you then have the puja? We'll have Sunday morning puja, is it? Or what is it? There is only preparations we will do here. All right? So we will have to prepare. Also you see what is happening is the Sun, you know. Sun is giving vibrations. Also I sucked in that, quite a lot, and she just added a little bit, what I'd sucked in that's all. She just, I would say that she is responsible, the whole of it, the end of

it. So much of heat was there, you know. Has to be sucked in.

So whatever I said about the school, you had a happy day with that. In that short time what can you say, you know? Actually the modern education is very ego-oriented. It creates more ego than love and compassion. I don't know. What we need is to teach children how to share, how to be compassionate, how to be collective. The education is not towards that, I think, modern education at all. But I have seen the Chinese have thought of these things. Chinese have thought. Though they do not give realisation, but they work it out that way. I don't need one, it's not necessary. All right. Warren. Really I don't need that - On others, not me, I'm all right. I'm quite good. It will cool down, Melbourne, I think. Really. And the summer? This kind of summer you never had. You must have a summer like this. Very important you see for the ecological balance.

When you have such a summer then the Mother Earth sucks in you see, the rays of the sun you see and that, with that you see all the leaves which are dried and all that, they fall down and also nitrogen is given. So that's how she gets more enriched by the calcium because the vitamin D you see, that comes from the sun helps her consume the calcium and the nitrogen from the leaves that are there and that's how she enriches herself. Now you, if you have a good summer, a real nice summer then also you'll find you'll have a very beautiful autumn. Your autumn will show beautiful colours and hues and red and yellow; this and that.

Moreover this kind of a heat, you see, takes away the moisture of the Mother Earth, so the crusts are formed and many minerals are created with that. With the heat only the minerals are created out of the same. You see all the change takes place through the heat from the Mother Earth and the heat from the sun. It's better to have from the sun than to have from the Mother Earth because it can explode. Into a volcano or something. So you see all these things are worked out in such a way that you get definite seasons. That's important.

Otherwise like England all the time it's rainy season. They play also, they say, hockey with an umbrella on their head. I mean, we have many places like England in India, such a lot of ... thousands and thousands of miles, but it is not inhabited. We don't think it is inhabited because it is so cold, so windy, just rain such a lot, all the Himalayas. The foothills of the Himalayas are like that. We don't think it is very habitable, don't use them. I mean, when we can get one square foot of land there for about one anna, that is one sixteenth of one square foot, according to you. According to us, it's not beautiful. According to Indians it is not very beautiful. They think that, why should we fight the nature? Live in a place where you don't have to fight the natures. Even in Kashmir you will be surprised. People are there only for summer. All the winter they come down, to the plains. They don't stay. Otherwise central heating problems, this problem, that problem. They are not equipped also. There's a good cross section today, good cross section of people, two, three frivolous people come in. Who just came and sat down, went away. One fellow who came in the end, at a time when we had started our, ah, when we had started our meditation you see, that's why I would request you, some people should be there. As soon as we start meditation, don't allow anybody to come in. And if somebody is going also, you should say that you should not do this. They are told not to disturb, halfway. Be careful otherwise that person might just get the whole thing disturbed, just waiting to say something. So it's better to see that they go out, and then you tell them that you should not have done it. Just now, just now, it's not so hot, isn't it? It's quite cool. Yesterday was very hot at this time? So it has cooled down definitely, isn't it? It has cooled down. You could not sit like this yesterday. There is no air conditioning just now?

Yes you better have the, or tea at the end of it, because you see that's why I was telling Warren that before puja, or before marriages, auspicious thing, we should not have any workshop because you see, these people come with all their problems. So better if you have it, after that, is all right. But married couples should not be there. They should just go away somewhere, those who are recently married, because it's not proper. Who is married? A new person who is married. Anybody like that who wants to marry? You do? You? All right. Where does he sleep? In the ashram? That's good. He's alone? Oh I see. And the wife has gone away. And they are with you? Oh, they are with the ladies. Oh I see. No because he never married. That's why people don't marry these days, you see.

Is life so horrible, that we create more problems. You see there should not be such a binding thing for men. It's the other way round here. Whatever you try with human beings, you see, it doesn't work out. This way or that way. Oh, it's just left side - also there is a lot of left Agnya, left this thing. It's better now. So many people out of them come before also. I felt that way, but they

didn't come here. I will arrange it. I think we should have some more ashrams also. So that, you see, this end may be far away than may be another end. That side.

No, you see, you should have children and the mothers. And I mean the children should be staying here, to begin with and the rest can shift. Don't disturb the children, for the time being. But if you have more children, and if they allow you to have some sort of a portable thing put up here accommodation. Then also those children mostly should be staying here would be a better idea - with their parents. Would be a better idea. Yes, yes, but, I think, you see, those who have small children, need not stay. Only those who are educated - twenty children are educated. And how many? Yes all with the little babies, should be out. Only the children who are studying here, their parents should stay here. As far as possible.

For something close by, that so that it is not too much for the children to come to the school. But if you have these portable things and you can have more children? Can you? In this area specially? So we will start another school? Start with a school another place. All right. It's good. We should have really, schools of twenty children here, thirty children there, twenty children there. It's a good idea. And so we will get children from other places. We can.

I think now, they want to start one school in Perth. They want to start a school also in Sydney. Also maybe in Adelaide. School is a very good idea. It's the best for the place like Australia, where the innocence is maintained, isn't it? To get children? More children will be born, here at that level. Better now?

...means I, I bow to the enlightened ones, you see that means enlightenment, secondly I, I bow to... because Ekadasha catches. All right. The first is [INAUDIBLE] which means enlightenment in beyond ego [INDIAN] it self shows that you have to give up your ego [INDIAN] means surrender. I surrender myself to the enlightened one, to the spirit. Then I surrender myself to collectivity. To Dharma. I surrender myself to Dharma. Three parts. These are the most important three chanting.

Everybody is nicely upside down, with their legs towards God and their heads towards, head towards, hell. Straight forward march. Nobody's sensible. Nobody's sensible there. Some of them are stupid. Some are egoistical. Everything. Nobody's sensible, wise, nobody. Anyone you tell me. Stupid people. And the Sufis. I just don't know how they call themselves Sufis. A little ice would help. Put it in the fridge. A little ice, little ice I don't mind. I think all right. I'll have some food and then sleep. I think the heat and the...

1985-0315, Talk to Sahaja yogis before Marriages

View [online](#).

15 March 1985

Talk to Sahaja Yogis

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talk Before Marriages, Kew Ashram, Melbourne (Australia), 15 March 1985.

Tomorrow we have decided to have the weddings in the evening time so, there are, how many people are getting married? Can you give Me the list of people? Yes. So many people are getting married. Now tomorrow, as the time is very short, as we have, they'll be arriving tomorrow morning and they'll be all be sleeping off, all the brides and bridegrooms, and I don't know...

Nine of you, so there are still seven coming. All right, how many girls, one, two, three, four, five, six, seven, eight, where's the ninth? Who? Sydney, all right. So we have nine. So what I'm saying, that you have to have, choose your own, one man has to have one brother, younger, one of the younger boys, you can have one little boy as the brother or one unmarried man. Then you have to have girls who are flower girls. All right. Then you have to have one, uncle, of yours, some uncle has to be there. So this is the relation we need, is for girls to have father and mother and the boy to have either a uncle or mother, one of the two. All right. Do you follow that point? So out of you nine at least you decide now, who will you have, and the boys, little boys will be the brothers of the wife, so you select brothers of the wife, and the girls will be the flower girls. And the bride has to have one more thing, is a bridesmaid, which should be a little grown-up girl, who has to look after the bride. Did you follow the point?

So how many people all together? Same. Me, I'm out of it. Every girl, flower girl, should be general, flower girls need not be belonging to any girl as such. But she needs a sister, younger sister. Yes, yes, at least a father or a mother, one of the two. At least, at least. All right. This is what you have to select.

So, now the program is such that tomorrow all the boys have to, all the girls have to come round at about five o'clock, and they'll be applied with haldi. It will take about ten minutes as you know. After that the girls will go for their baths. Then the boys will be applied the haldi. After that the boys will go and take their baths and go to this place nearby, what you call? Motel, you are there. So the boys go down there. So we finish at about, say, the whole thing from haldi to going there and going in a procession whatever it is - you have to get some cars for them to come down, altogether should be by seven o'clock you should be here.

So girls should be ready about say six-thirty. They should be ready by six-thirty. So they do the Gauri Puja in half an hour's time. By that time the boys arrive, so girls are there ready to receive them. Say we can put it, girls will do even earlier than that. So the girls are ready beforehand, so they have time, like five o'clock, they come, do it, ten minutes, have their baths, this, that. And then start getting ready. They should try to be ready say five-thirty. They finish this in one hour's time. So whatever you need to be ready with, you just keep with yourself and as soon as you finish your bath you start getting ready. So you are ready, say, by about seven o'clock. The boys should arrive here whence about seven-five, or so. The girls will be standing in the line, the boys will arrive, and then they'll be given garlands. Then the father or mother or both of them of the girl will go and do the aarti and invite the boy to come inside. And then they will be garlanded. First the girl has to garland, and then the boy has to garland. All right. When the girls are moving, all the flower girls must be ready with the flowers, and they have to shower flowers on the way. And all of them should stand in one line and the little boys should be with the brother, as brothers should be also standing with the girl, so the little boys and the sisters all walk forward. But the mother and father now go to the fire and sit there till they have garlanded, or they can come at the back of the boy, and carry them to the fire. All right. Correct?

Then we have the ceremony. And after the ceremony we'll have the rice cooked by Me. What we call pilaf. Which I cooked for people in Sydney, but I didn't do that for Melbourne, so I want to do it. All right. Then next day we are having in the morning time, we are having the puja. Its not a very long puja because we'll not have havan so it will be from say about eleven till one o'clock.

Then the rice that will be left over will be eaten after that, so that you don't have to bother to ...Then you have to prepare, at seven o'clock we are going to have here the workshop. Any questions?

Yes, ornaments you see, all these ornaments are actually given, at the time when the girl is doing her, you see this, she gets, she does all her washing and all that and she gets ready, when she takes her bath, you see, she wears another sari, and she comes out, she comes in the room where everybody sits down and they are given these ornaments by the boys' side. So somebody, the mama or somebody maybe the mother or mama of that, should come and give those ornaments to the girl. All right. When the ornaments are given, then they go away and the girls start dressing up fully, they go away and then they go round with the boys dressed and arrive here about five minutes past seven. Keep it that way. All right. What else? I hope you have got dresses and all that for the (...?) He has done a good job, very fast. And the presents, have you got them? For the bride and bridegroom? Tomorrow morning I am thinking I am going to get something, present.

Now one more thing I have to tell you. Anybody who can do it. That you must get Me the list of children, and their age groups. Say, from sixteen downwards. Sixteen to fourteen, then fourteen to twelve, like that. We have the age group, like that. Alright. Tomorrow morning, if someone can give it tonight, I will be very thankful. And the small babies also. We have to get the presents. Any other question? You find out, whichever is good. Modi is there, he is going to do it. All right. So do that. It is going to be about at the most one hours ceremony, I have to still - with Modi I have to do all that. Now the other people who are not getting married, should not run away with the boys, but there's not going to be any procession; are we going to have any procession? All right.

So the only thing what they can do when the boys arrive here, just entering inside they can just, inside the road, we can have that kind of a thing. A small procession. From the gate, to this place. But you'll have to become one horse. But you can come in the car, don't walk down. All right. Yes. And the boys will be given their clothes and all that, tonight? Or tomorrow. When they go, you see when they'll have the haldi you can't give them, but after taking your baths you see they can take it. So what you do after taking baths they can take it from you. But when they are playing with the haldi, nothing of the kind. No, no, they have to have their baths, here, accha, you do one thing bring some sort of a dressing gown, wipe you faces, go in your dressing gown. You want to do the, here the bathing. That's a better idea. You find out that. As long as you wipe your face and come... Look sensible. What you can do is cover yourself with some sheets. Walk like...

Now, is going to be a nice time tomorrow but I hope you start the music and all that tomorrow morning. Music - somebody should be in charge at that time. We need lots of music. So shennai and all that we should start in the morning. Now what about haldi? You got that mehendi, have you got mehendi? You've got. So that has to be done tonight for girls. Somebody has to do that tonight or tomorrow morning. So you do one thing, do that tonight and then tomorrow again, those people will be coming so we can do it tomorrow to them.

Before they go off to sleep you should do it. As soon as they come so finish half of them and the rest can be done. That can be done tonight. Children are quite excited. You haven't seen the weddings you see but they came on the horses. Here there are no horses, otherwise we should have brought them on horses. Once we had fifty-four couples, can you imagine, one hundred and eight. See sixteen is a good idea, now only sixteen now. Nothing exceeding. Ah? fifteen all right. Now can I take your leave? May God bless you.

1985-0315, Where are religions leading?

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15 March 1985

Where Are Religions Leading?

Public Program

Royal Exhibition Building, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Second Public Program, Melbourne (Australia), 15 March 1985.

I bow to all the seekers of truth.

Everyone has been talking about truth; since long we have been hearing that we have to find out the truth, and there has been a evolutionary process even in our spiritual seeking. As you must have seen how gradually we are built up and how the divine personalities came on this earth to give us a new awareness, a new dimension, a new understanding of ourselves within. All this evolved slowly one after another, outside as well as inside; but what we see outside is something frightens people. They see a person like Khomeini, they see a person like Idi Amin, then Gadaffi - they're quite shocked. They think these fundamentalists are there, they can't understand how these people can carry on with that kind of a fundamental idea in their head - that they are the best and they have a right to proclaim as if Mohammed Sahib was in their pocket.

But is true of every religion - they are very close, they are not sophisticated so we do not see their fanaticism, we can see this fanaticism but those who are so sophisticated, like I was born in a Protestant religion; I found they were extremely sophisticated and no escape was left for any seeker to come out of it - because only thing was to dress up nicely, go on a Sunday, attend a meeting and finished - pay for the parson, pay for the church - finished, you are saved once for all. I used to think how they are draining all the seeking of human beings away, how, what is this going on? And then we had Paul - I was shocked to see him in the Bible; how he was there I don't know. But he was never with Christ. He was actually an anti-Christ in a way because he was epileptic, he tortured people who were Christians - suddenly he sees some light and takes up the charge, becomes the leader, orders about, organizes God, Christ, everyone, Church.

Now today it's nice that we see that second confrontation, now we have two groups of people - those who believe that Christ was miraculous, was Divine, and those now who believe in Paul that He was not. I say He was, He was the divine incarnation of the child, He was the Son of God - it can be proved now. Now the time has come to prove all these things. Hindus are the same, extremely fanatical. They have a funny custom of having a caste system which was never, never preached before, actually the one who wrote Gita was Vyasa, who was the illegitimate child of a fisher-woman. So how could you say that you are born as a Brahmin? Valmiki who wrote Ramayana was a man who was a thief, and also a fisherman and he became such a great saint. None of the incarnations took birth in the Brahmin family except for Parushamas, so the so-called Brahmins today who say that they are the ones who are the fundamental Hindus should know that they are not.

Brahmin is a person who knows the Brahma, the one who feels the power, the eternal power, the power that is all-pervading of God, the Brahma. If you cannot feel that then you are no Brahmin, you are just trying to proclaim like any priest does. Everybody has taken these beautiful flowers away from the tree of life, when they are dead they are calling this is mine, this is mine, this is mine. And they are fighting, they are militant. How can you be militant like these born-again people? You'll be surprised that in Geneva they come with Bibles, Bibles in their hands to hit Me, and I was just laughing. They have a tape on that I say what Christians are coming nicely down with the Bible to hit somebody, I mean can you imagine such absurd things happening in the name of Christ, in the name of other great religions? Every religion has gone wrong - Buddhism has gone wrong to such an extent that Buddha did not want to talk at all about God because he thought if you talk about God everybody thinks they have become Gods. So best thing is tell them first Self-realization, I did that Myself for some years. First take your realization then I'll talk about God. No God, nothing, first take your realization. That's why he didn't want to talk about God, that's why they call him (Anishwar?),

means he does not believe in God, he's an atheist. He was not, but he saw the point. It's better not talk about God, let them have their Self-realization and then we'll talk about it. But Buddhists, they not only worship everything, but if you see the way they go on all worshipping they're really maddening people. Really maddening. You cannot imagine how they could be so funny I have seen, in China, I was surprised with these llamas, that when I went to China, they showed us what they got from Tibet, because I knew Pahi, ancient things were there written, big, big plates of real gold and wine glasses and beer glasses all made in real twenty-four carat gold, thick ones. All were used by these lamas.

They had taken this money from these poor Tibetans. If you see the poor Tibetans, you'll be shocked what sort of life they have lived in, and they have lived. I have no sympathy about communism as such but what I saw shocked Me - it was no publicity stunt because I know Pali. It all belonged to this llama, that llama, this person, that person. For ages they have been extracting money from these poor people who didn't even have sufficient money to clothe themselves in that cold and they call themselves religious. Then it strikes you, you think why, why all this, how can God do these things? It's only human beings - they really have such a knack of ruining everything that is beautiful if they want to. And this is what has happened.

Now when we stand in front of reality we realize that reality is - there is reality, there is God. Back in Algeria the young people got such a fright from the fundamentalists organizing themselves that they wanted all to become communists. There were five hundred young boys, doctors, engineers, architects, all sorts of intelligent boys, they all became communists. One of them somehow came to London, he got his realization - very intelligent boy, extremely intelligent - and he went back and told them "No it's true, there is God. There's every meaning to what Mohammed Sahib has said only these people have ruined it", and all of them got realization, they came to London by plane, they settled down in Sahaja Yoga. This is what it is that such a reaction is built in, in the minds of people today. It's very difficult on one side to fight the people who do not believe that there could be anything like God, and there's another group which believe that God is all in their pocket - they are the ones who are owners of God. Two types of extremes one has to go on fighting and sometimes you wonder what is going to happen to these stupid people; what are (you?) going to do?

But as it is today we see that there are many seekers who want the truth, and the truth is a simple thing, very simple thing is the truth, that you are the spirit - you are the one who is the spirit, not this body, not this mind, not this ego, not this superego, what you are is the spirit and the Spirit is the reflection of God Almighty within you and you are the reflector. This is the truth and once you become the truth the nature of spirit is that it is the truth. As I told you yesterday we live in the areas of relativity, everything is relative to us - we do not know the absolute, the only -thing that knows the absolute is the spirit. That's the only thing that knows the absolute - it does not live good or bad, for example even a child, supposing there are ten children who are born realised and you tie their eyes and put a man before them, and just ask them to put hands towards them, now we have here some realised souls, little children, all will say that this particular finger is burning, or two fingers are burning, or here it is burning, or it is numb, or it is giving good vibrations in the hands. All these things are to be decoded and somebody has to tell you with a mouth, the unconscious does not speak, it may appear in the dreams but by the time you get up from that dream you pass through so many layers of the present sub-conscious that you forget what you are seeing; you haven't got that detachment to come out of that state of sushupti, direct into the conscious mind. So the only way it has to be done that somebody has to decode it and tell you what is what, as simple as that. But to know this truth, to know this truth as I told you yesterday you don't have to do anything, it is effortless. "Sahaja" means effortless. Also, it means born with you, the power to become the spirit as well as effortless, spontaneous, that's a good word, spontaneous, because all living things are spontaneous, we cannot explain how the seed sprouts, we just say that the Mother Earth has the power to sprout.

Now when you become the spirit you become the truth, means you know the truth, about anything because you come in contact that all-pervading power which has got all kinds of telecommunications.

There are some people who told me that they saw Me in dreams, and then they came to program. Now, how can it happen? It can, if it is something like the ether, we have from the ether you can see on a television something in the same way you can see in your deeper sleep something that exists in the ether, is the subtle of the ether, is the subtle of all the elements, is called the causal of everything. If you become subtle you touch that circle. As soon as you are become a subtler being, more than a human being, you start seeing colours, hues, aesthetics, everything. In the same way once you become the spirit you see the aesthetics of righteous living, you enjoy the aesthetics of virtuous living, because you are become a subtler personality, you see things in a

subtler way. In a very subtler way. Now as it is there are vibrations all over, but you can't see them; after realisation you can start seeing them, like small Karmas around you; you can see them. You have to become a subtler being to understand what you are, but this is the problem that people refuse to become subtler beings. They want to remain as they are because they think we are skeptical, we are doubting. But why? Why are you doubting? Why do you doubt is the point, it's only your ego, the stupid one, what has it given you? What has it given to anyone in this world, this ego, it has just aggressed others and made you a stupid fellow, that's all. Why not become a subtler being? The higher being which you have to become, that's why you have become the human being.

Now the spirit becomes also collectively conscious, it becomes collectively conscious because it is a collectively conscious being within us and that collectively conscious nature comes into our awareness and when it comes into our awareness, means into our attention, we become collectively conscious, so that we start feeling we are (another?) person, who is the other? Like some people say we have done so much good to others, and they say that to me. I am really surprised but I don't do anything what-so-ever. In my own nature it is working out what ever it is. But who is the other, supposing this finger is paining and the, another finger is just trying to console it or to give some comfort, do you feel any gratitude for this hand, or for this body, who is the other because if you become part and parcel of the whole, then there is no other. No other left, everybody is within yourself and when that happens you actualize, you actualize, again I say the experience of collective consciousness.

That's how you solve the problems of the world. Today we may say we are great friends, you see. This country, that country, great friends. But it comes to that sometimes that two brothers cannot live together, two brothers, two sisters, husband - wife cannot live together. For the first time when you become the spirit you realize not as a mental projection or a mental understanding but your being, your central nervous system realizes that who is the other?

The whole system changes, the whole priority changes like the light when it is not enlightened the problem is how to enlighten but once it is enlightened it starts giving light automatically. You don't have to tell the light, "Now you give the light", it does, because it is enlightened. In the same way when you are enlightened you become a personality you really become, again I say, again and again, becoming. It's not a question of just saying I am now the twice born, I am now a realised soul, nothing of the kind. You get a state within yourself by which you can feel that on your nervous system the centres of another person's and your own centres on the fingertips. You can feel, actually you can feel, what that person has, the problem, and you can feel what problems you have.

Then supposing you know how to solve those problems, supposing, then you solve them. That's the simple technique if you have to learn how to solve these problems. It's very, very simple thing to work it out on very gross to a very subtle level. I went to Kuala Lumpur for a program, a program was fixed in the evening I reached there. To my amazement I found that now Indians must have a visa for (Kuala Lumpur?) - we never had it. Because the Sikhs have put down their foot that they want the Indians to have it. So I knew big people there, I telephoned to them, they said we can't help on this point and we're sorry. But I said, "Nobody told us." He said "The news has not yet reached London."

So we are stranded there, they said now we are to go to Singapore. I said, "I don't mind, but I have a program in the evening now what to do?" So, a simple thing I did, you won't believe how simple thing it is, I just closed My eyes and thought of this person. Now if you have this power of love within Yourself that fellow certainly melted away. He said, "Have you come to do some spiritual work here?" I said, "Yes." So he telephones to another lady, the lady says "Yes, I've heard about Her." So they themselves formed a group of people who telephoned to the bosses that we must allow Her to come, sir, this won't be good. I didn't do anything to them, I tell you I promise I didn't do anything, how I worked it out, I really promise. It's very simple, because you fight with the cause and effects, you are fighting with the cause and effects. But if you go onto your center on your Principle, the principle is beyond, if you just stand on your principle the cause disappears and the effects disappear ultimately.

But it sounds very fantastic. Sounds, it is not, I tell you it is not. You are fantastic, just think that you are made out of a carbon atom, with four valencies to ten valencies today. Aren't you a fantastic personality yourself, just look at yourself. Then what is so fantastic that you can go beyond the cause and effects. This is a simple thing you can do with a very, very simple method, but first you must be connected. If you are not connected you cannot do anything. You must be connected to that all-pervading power which is flowing all the time within you. Then you are there, problems are solved. We have solved so many problems like

that, by just raising the kundalini of the people, just raise their kundalini, when the kundalini is raised what happens now you are paying attention to Me, I say pay attention to yourself inside, you cannot. When she rises some happening takes place the whole attention is attracted inside. Like the attention spreads like this and the kundalini rises like that. She pulls out your attention inside from all kinds of funny temptations and funny habits and useless dominations, everything it just comes inside and covers your kundalini and then She takes that up here, where resides the seat of spirit. When you come to the seat of the spirit then what do you get there? Is the blessings of the spirit that means your central nervous system gets enlightened by the spirit. So whatever you achieve is on your central nervous system, it is not somewhere hanging - that you can feel it on your fingertips. Now some people who do not feel think, "Oh, they are very great because they haven't felt, they don't know something wrong with them that they did not feel." It's the other way round in India. Say in a village I am giving, somebody doesn't feel he starts crying "Ah what happened, why did I not feel, what did I do?" But here people feel proud, "Oh I didn't feel at all, I was so strong." You see? Because there is no tradition, no tradition of seeking.

You see Christian religion as I know has no tradition of seeking, go to church, wear nice dresses that's all. Sit down and pray, let us sing hymn number this, this go back home. And I used to wonder what is this, this is not going to take us to Christ at all. What Christ has said that you are to be born again. Not only that, when Nicodemus asked "Is it that I have to enter into the womb of my mother?" He said "No", that would be like a flesh giving birth to flesh, but the-Holy Ghost has to give you the birth - now where is the Holy Ghost? You ask anybody, even the Archbishop of Canterbury was asked by Robin Day. With My presence it has happened so I cannot disbelieve it. It's not as somebody's story, and he said "What is the Holy Ghost?" He said "I am agnostic". The Archbishop of Canterbury says he's agnostic. So Robin Day says then what are you doing there? He said "I am doing my job". He said "Yes I am also doing my job, you're also doing your job", that's it. They are on a job there. What do you say? Imagine Christ providing jobs to all these useless people. So this is where we stand, let us face it clearly. This is not what we are. Is all kinds of funny things that go on. We are the spirit, the spirit is such a fantastic thing that it is the source of peace, it is the source of peace. No use talking about peace and preparing atom bombs. There is no use organizing things about peace and fighting among themselves in the election, who will be the president of the peace committee. I've seen all their stupidity, I've been seeing it every day.

First thing is who is going to give the champagne? Nobody's bothered about peace. Just talk, talk, talk, talk, talk. Peace is only possible if we become the spirit which is the source of peace that you become peaceful. The peace comes because a thought rises and falls off, another thought rises and falls off. You are living on the cusp of these thoughts and in a speedy country you are jumping fast on every thought, this to that, that to that, that to that, big yarns coming out of your head. But there is a space in between these two thoughts which is the present. When the kundalini rises she takes you through that. So you go beyond the waves of the thought, like you are standing in the water and you are frightened of the waves, but if you get to a boat then you start seeing those waves without getting frightened, and this is exactly what happens to you that you get to that state of a witness which is also described in the Bible.

I mean nobody talks about it, they don't know what is you see, just go for a sermon, sit there with a headache for one hour, come back home. Same with the temples today, in our temples they are selling all kinds of drugs. Today a girl who came to see me, I was shocked, she has been taking drugs when she had three children, her children are suffering, she is suffering. I told her how did she take so much drug, I mean there should be some sense in your head to have children and to take drugs like this. So she said she had some guru called (Shivaji Troy). I don't know who this new one is who says he is Shiva, and because Shiva used to take all the drugs, all his disciples should take drugs, and even when they are going to have children they should take drugs - imagine! Now Shiva is the one who is the consumer of all the poisons of the world, He's the consumer. Will you consume poison tomorrow because you are Shiva? Suddenly you become Shiva's? He is the one who takes away, who consumes all that. Like Christ took away the spirits and put them in the pigs so are you going to consume all the spirits and put them into yourselves?

A simple thing like that convinces people that they are Shivas, if you see ego is blasted, if you are given a new dress to wear, some name of a (..?), something like that, you become convinced "Oh I am a big yogi, so I can take drugs, after all nothing care, what's wrong." She produced three children in that condition, I don't know what's going to happen to those lives, so irresponsible, but they put all the responsibility on the guru - but who is going to face the life are the children. So as the spirit you understand that the responsibility lies with God Almighty. Actually, actually, but you see everything happening - like you are going by a plane

and some people thought that it was too much load for the plane so they will put their luggage on their heads; like that we have put all the luggage on our heads, we have tensions. But the one who has taken this in the plane is going to land the plane all right. So we don't have to keep that luggage on our head. This is exactly the position that once you realize you throw away all that, you become completely relaxed. There's no tension, there's no tension. The tension has built up because you feel unnecessarily responsible or you put your responsibility to someone who is anti-God, you don't put your responsibility to God and you cannot, even if you say so.

In India, for example, Krishna has said that put all your efforts at the lotus feet of God, so they say, so many commentaries. "Mother whatever we do, you see, we put it at the lotus feet of God." "Even if you murder will you put it at the lotus feet of the God?" "No, that won't (...)" "Why? Why shouldn't you put that also?" "Because not good." I said, "Who told you that?" You cannot put it at the lotus feet of the God, because you are not connected with God. Where are His feet dangling? Where are they? Unless and until you are connected with him how can you say that you have put it at the lotus feet of the God? Actually automatically it happens to you, then you say, you don't say I do it, I gave realization, nobody says like that, what they say is, "Mother it's coming, it's going." It's in third person we talk, "It is not yet there. It is, it's missing," That's how. In the third person one starts talking he doesn't say "I am doing. I'm giving realization". Is the kundalini, she's giving and she hasn't yet come, and you become absolutely detached about it, to such an extent that there was a lady who traveled with Me to America and her son came all the way from Honolulu whom I could not give realization, very difficult man, Indian, but very difficult. So she came to me, she said "Mother please give him Realisation". I said "You are a realised soul, you give realisation and you give him a certificate". She said, "How can I, if he's not realised, how can I give him a certificate?" I said, "That's it. If he's not a Realised Soul he's not a Realised Soul, so be detached about it, why are you worried about your son? Tell him that he should work it out, and then he should get his realisation". We can't help it if they do not want it, you cannot do it, you cannot work it out, you cannot force it, it has to rise, it has to work out, in the third person it happens, and then you become in akarma, means you become non-action.

We do not do any action, no action, you just become an instrument like this is doing no action, it is just here when it is put to the mains in the same way, you just become into non-action, but you see all that is happening, you know how to maneuver but it's all in non-action. The light comes in there, you see the electricity flowing into it you don't say "I am the light." In the same way you see the kundalini working through you, you see the all pervading power, you see all that, and you just say, "It is working, it's happening, it's doing." So you fall in a different category of people who are not attached to anything, you are not attached. Like some people say that you must give all your money to gurus to get detached. If you are a married person and the guru is a non-married sanyasi, why should you give everything to him?. You are a householder, what business this sanyasi has got to take all your money. You have carried your money for your own family, why should you give it to the sanyasi?

Very nice coming down, from somewhere, like a sanyasi and taking all your money. What a sanyasi he is. So the asceticism or sanyas is within - you just get detached about it. You see if you are in a rich family you can live in a palace. I would say if you see My house in London is really like a palace, I would say, but if you see Me in Indian villages I'm on a bullock cart. I can sleep near a river, I can be under a tree, I have no problem, I have no worry of my physical comfort as long as My spirit is in comfort I'm happy and that's what happens to you. That you become seeker of the comfort of the spirit and not of the body.

But that doesn't mean you become primitive, that you start growing your hair, smelling awfully - no, you are a normal person - you are absolutely a normal person. I have to say that because everybody what ever I say they go to another extreme. Tomorrow I'll find many people coming, walking down with (...?)because human beings if you don't keep them in the center they will slip out this way or that way. You see, you have to see they are kept in the center properly so they reach their thing.

The other day another fellow comes up and says "Mother do you think we should have celibacy?" I said "Who told you that?" I mean I never said it. I said you are to be married because there are great people who are to be born to you. Another fellow today attacked me with a question "Why do you decide for the marriages of others?" I never, you see there are people they have to select and say I want to marry then I said alright. But supposing I think this won't work out, I must warn them that you try but may not work out. You see I have to warn them because tomorrow they'll say "Mother, you said yes", but I told them, that see this is rather difficult. So this is what it is instead of having the whole thing neutralized before marriage, what's the use marrying today and walking to a divorce case? Today they marry, tomorrow they are going for a divorce case. This is nonsense. So the marriage is established also with the full understanding of the spiritual position of a person and also with the full understanding as to how

this marriage will work out their different qualities.

In India of course we can sell horoscopes and the one of them is very good idea before realization, but after realization I mean you go beyond horoscopes, you go beyond all kinds of stars, everything, you go beyond time, you go beyond your gunas. So now how to decide at that point? Still there are temperaments in a subtler way still hanging on so for marriage, one has to know what sort of a person will be congenial. The same person may not be happy with the other one and the same may be happy with another one. So that is, has to be judged.

Now then another thing is that you lead a very normal life, you become extremely normal person, extremely normal. There's nothing abnormal about it. On the contrary who are not Realised go to abnormal things. But you become the warrior of truth, a warrior of truth like Christ, when he saw people stoning Mary Magdalene he stood up, he had nothing to do with prostitutes, such people have nothing to do with prostitutes, but he stood up and he said to those who have not sinned so far can throw a stone at me, that's the strength of the truth. Truth is not afraid of anyone. You'll be surprised in the year 1970 openly in a much bigger hall than this I'd openly taken the names of all the fake gurus and what they were in last lives and how horrible they are, openly. And everybody says they are going to come with pistols, so I said I have to see who's going to come with a pistol, let's see. Not one inch they moved. That's the power of truth.

When you know the truth you say it. You are not afraid of death or any threats. Whatever is the truth you say because you become the truth. You become very honest to yourself, you cannot be dishonest anymore, you cannot be. You become so tranquil within yourself because you get integrated in your mental, physical and emotional being, there's nothing torn between people. Just understand this is the right thing. This is the right path. Whereas if you feel you are lifted up, you are going in a path which doesn't touch all these bifurcations, diversions, all these temptations and all stupid wastage of time, but you are just moving so smoothly into a realm of such beauty and love among yourselves. Then the relationships between men and women in general, becomes very pure, like sisters and brothers. It's such a pure relationships you never find any problems like that.

You put ten Sahaja Yogis together. I've never seen anybody running away with somebody's wife. It's a common problem in England. You call somebody as a guest in the house, next day you find your wife's run away. I mean imagine it's all right in India if you call somebody he might run away with some of your things, might be replaced, but what about wife. Such a thing never happens amongst Sahaja Yogis because the relationship, to be good among the society and the people is to be that one should have pure relationships, otherwise it cannot exist, the society will become a violent society. A society which is in turbulence, you don't know, every time you are frightened your wife may run away, your husband may run away, he may do this he may do that. But if you are steady and you know that this is it, then you are not bothered, you don't want to cheat your wife, you don't want to cheat your husband, nothing, you are enjoying each other, whether sometimes you are not together doesn't matter, you just don't hanker, you don't get absolutely lost. There's such a show of love on the streets everywhere in the west but next day they might be going for a divorce. It's such a flimsy relationship that exists between husband and wife.

Like in Russia they have a huge big compound, I have seen that, where all the bridegrooms and brides have to walk, it is about, at least two hundred yards like a long distance and sometimes there could be two hundred, three hundred bridegrooms and brides walking you see, towards the altar on that big thing. I said, "Why such a big thing you have kept, poor things have to walk and then in the church they have to walk, it's too much." They said because they may decide not to have marriage, it's better they should decide now. Really very practical people, very practical actually. This is what it is, but in Sahaja Yoga all these problems become very minor, we never have these problems at all. The girls feel safe, the boys feel safe, it's the whole society feels extremely safe and happy and peaceful because you have become the spirit. Because spirit is not only holy but is pure, is pure, it is purity, it has purity. The feelings that you express are sincere, pure, there's no cunning in it, there's no artificiality, it's just pure, real, genuine. Whatever you want to say you say it genuinely from your heart. It is not superficially said, so a person's depth suddenly shows up and you'll be amazed how people change. You see there was one fellow who told me "Mother, I am a changed person that's all right, but all my relations have changed". I say "How?" He said, "I was a very snooty fellow, I was a rich man, I was very snooty, after realization I realised I am a spirit and they're all the spirits and the whole snootiness dropped off from somewhere, I don't know how, and I'm such a popular man with (...?). I'm enjoying my generosity." And he's become twenty years younger now, otherwise he was worried who is going to take away my money, who is interested in my money, what will happen to my money - no worries, worries drop out.

As Doctor Warren has told you your diseases get cured, definitely they get cured, any kind of disease can get cured if it is in limits, but say it's a gone case then what can we do, let the body take another form. But diseases when they start you know immediately a person who gets say a Ekadasha Rudra, immediately knows he's in for a very bad disease if this, all these chakras, eleven catches, may be cancer, myelitis, all these incurable diseases are in, immediately he knows, he works it out, clears it, he's out of danger. Even before the doctors could detect it, you'll know that you have the trouble. So you become the detector, you'll know your pathological conditions without going through all that horrible x-ray and all those things, and you know how to cure so you are your medicine, and you are your doctor. So self-sufficient you'll be surprised, this has been described more than fourteen thousand years back by a great astrologer called (Satwacharya) in India, was the pioneer of all the astrologers. In a book called Nadi Granth, is a very big book, Nadi Granth, and this is completely described, this happening will take place that you will not need any more hospitals, but doctors should not get a fright, we are not into curing people, we are here to make them doctors, that's all. We don't want to cure people; they must become doctors first and then they can cure others.

Now regarding the Spirit, the last and the highest thing that it is the source of joy. Joy has no duality, it doesn't have happiness and unhappiness, that is the ego, when the ego is pampered it feels happy, when it is hurt it feels unhappy, so it has nothing to do with that duality; it's in joy. Say a sensible man is watching a tragedy or a comedy as a drama he enjoys both, he doesn't get involved into it, in the same way, you enjoy life without getting involved into it and the life becomes a source of joyous living. So the joy that you feel is rather late in the western minds, reason is the mind of the western people is over-developed, and the heart is less-developed. But say in a place where people are developing now, they're developing their brains now, developing countries, the heart is more developed. So they feel the joy first and they are not bothered about knowing about the brain.

But the Western mind will first of all see is it true or not, yes, it's true, then it will go and see this fellow, let me see the vibrations of a tree, of a doggy, this, that. They go on analyzing everything, see with the vibrations of this photograph, of this sari, of that clothes. They go on like mad, they go on first analyzing it, then when they get out of it, they settle down then they find the kundalini is fixed here and the source of joy starts pouring, just like the river Ganges, it pours actually physically you feel that what we call the (...?) is the rising of the hair when you feel that joy falling from your head just like the Ganges falls on Shiva. When you see a beautiful picture, say you see a Mona Lisa you think this Leonardo Da Vinci what he must have done, how much it will cost, this, that, all those things. But a Realised Soul does not think he just looks, looks at it without thinking. The joy of the creation of that beautiful painting absolutely is reflected in his mind like in a ripple-less lake; all that is surrounding it is completely reflected. That's how the sense of beauty and aesthetics change absolutely. And we have had so many great people who were born-realised before. Also Abraham Lincoln was a born-realised fellow. We had people everywhere in the world like I would say that Michelangelo was a realized soul, Mozart was a realized soul. I mean there, so many people were realized souls, but nobody knew about them, they were effective because they were above all that, and they created these tremendous things because they were one with the Divine Power that is creative, that is not only creative it is protective, it is the one that thinks, that understands, co-ordinates, co-operates and works out.

So Sahaja Yoga is a collective working today. In the modern times there are two things different from what we have had before. In the beginning it was, they used to take one disciple, cleanse his chakras, cleanse him for years together and then give him realization. But today the time is different. So many seekers are there just ready to get their realization. So Sahaja Yoga first gives you the realization, even a wee bit of it, experience if you get in that light you start seeing yourself very clearly and then you become your own guru, you start cleansing. Supposing there is darkness I cannot see this sari, there's a spot I cannot see, but if I see the light I see it and I clean it. In the same way you also clean yourself, automatically, I don't have to tell you don't do this, ten commandments, nothing. You command yourself, and you look after yourself, I don't have that headache anymore. If somebody is a drunkard or any alcoholic murderer or anything come all and get your realization because inside whatever is outside is so bad, looks like mud, but inside is the lotus which rises, above the (...?) lotus you rise and make the whole pond so fragrant.

That's what you are, that's what you have to be. I must say this, is such a lengthy subject, as I told you I must have given at least three thousand lectures in English, only in England, I don't know how many in other countries. There's no end to it, and every time I say something they say, "Every time Mother You are saying something new." So you can have My tapes, you can listen to them

but no use unless and until you get your realization and settle down within yourself. What's the use of listening to Me? It's just talk, talk, talk, talk, talk. So today let us again have the experience of the spirit and enjoy ourselves and I will invite you to come down to this place a little ashram we have to have the experience cleared out, questions cleared out, minds cleared out. Also your health problem. I would request if you can bring little salt, sugar and water with you, it will help me a lot, because then I will tell you if you have any problem you can use these vibrated things for your use and also some oil will be a very good idea to bring so that you get it vibrated and use it.

Thank you very much.

Tell them if they come after we start meditation, tell them not to ... It will take about fifteen to twenty minutes but those who want to leave should leave and be kind to others not to leave in the middle of the meditation because it will take about fifteen to twenty minutes, not much but one should not disturb others. Or if you want to go to the bathroom or something you can go and come back but settle down, settle down for it because this is the experience of ages that you have to have, this is the experience of the ages.

Now, as I told you before that we have to touch the Mother Earth, now we think that by taking out our shoes you see how do we touch our Mother Earth because we are sitting so much higher than the Mother Earth. But is a symbolic expression, symbolic, is a symbolic expression we are giving. Those who are sitting down please all of you have to do this otherwise you better go away because it will trouble others. Please all of you should do it otherwise please go away. Nobody can be forced into it, everybody is welcome.

Now, you have to put both the hands like this on your lap very comfortably, very comfortably on your lap. Put both the legs, feet, in such a way they are apart from each other and the legs are parallel, about parallel to each other, be comfortable.

You need not put back your head or put forward, just sit comfortably in a straight manner without giving any strain to your body, that is one of the things, you have to be comfortable. If there is anything that is tight, anywhere, please loosen it. Sit in a way that you feel relaxed. As I said yesterday, today again, at the very outset I have to tell you that you are the temple of God, you are special people, not to pamper your ego, but that's a fact, but, only one problem, that you have learnt how to feel guilty all the time, so please know that this will harm your ascent. Do not feel guilty at all, you have to tell yourself I am not guilty at all, you have to tell that. Yesterday it was too much I just was really panicked at that because it wouldn't work out in the beginning. Please tell yourself that "I'm not guilty at all, in no way I'm guilty because God is the ocean of compassion, an ocean of forgiveness, so how can I be guilty?" Just tell yourself very sternly. All right.

Now there are four chakras, there are chakras which we are going to ourselves awaken, ourselves raise the kundalini, so there should be no problem for you to understand that it is you who is raising the kundalini. Put the left hand on your lap comfortably; is the power of desire that you want to have realization, it should be just comfortably put on the left side.

Now the right hand is to be used for your action, same thing as we did yesterday but I will tell you where to put it, first of all on your heart chakra, then on your stomach in the upper part, then in the lower part of your stomach, all on the left hand side, then again back on your upper part of the stomach, then on your heart, and then here in this corner - many people do it like this - no. You have to do it from the front side. Now this is the horrible chakra which gets caught when you are guilty and I'm feeling the terrible pain here; please stop feeling guilty. No, this way. From the (...?) across, on the left-hand side. Yes, that's it, here. Then you have to go on your forehead, then on the back of your head (turn 'round and show them), holding the optic lobe, then your palm is to be put on top of the fontanel bone area where you had a very soft bone as a child, and press it hard and move it seven times. But I'll tell you all these things and you have to say the different things at different points which is very simple, in simple English.

Now, another thing is please don't open your eyes during the whole ascent, you can take out your spectacles it does help eyesight also, but you don't open your eyes because as I told you the attention is dragged inside, is better not to keep the eyes open, because eyes take away your attention outside. So keep your eyes all the time shut. Now you will see mesmerism is just the opposite of this. Now, we close our eyes, all of us close our eyes, just close your eyes. You have to pay attention to yourself and to nobody else. Now please put your right hand on your heart, and left hand on your lap. Here, as I told you, is reflected the spirit. So the first question you must ask is "Mother" or "Shri Mataji", whatever you like, "am I the spirit? Mother, am I the spirit?", three times, without feeling guilty, please don't feel guilty, with all confidence ask this question "Mother, am I the spirit?", because

this is a fundamental question which your computer is asking, the answer will come to you.

So please. forgive yourself and ask this question - don't be angry with yourself - "Mother am I the spirit?" Keep your eyes shut. Put left hand towards Me, left, left like this and right here. All right. Keep, close your eyes now. Photographs will be better when you get your realization. Keep your eyes shut. Now, thank you, now. Second question follows on another centre which is the centre of your principle of guru. Put this right hand on the left hand side of your abdomen, your stomach, in the upper part. This is the center of mastery, of the guru principle, which is built by all the great incarnations of guru principle. We have to awaken it by first asking the question which is followed by the first question, "Mother am I my own guru? Mother am I my own master? Mother am I my own guide?" - ask the question, three times. Now, you take your right hand down on to the left hand side, on to the lower part of your abdomen, your stomach, and press it, now this is the centre, this is very important centre. Put it down, this is a very, very important center.

This is the centre, this centre is called as Swadishthana. Now this is the centre through which we work out the true knowledge, the Divine knowledge. Now here I cannot force you, again as I said, so you have to ask, you have to say, "Mother, may I have the pure knowledge, may I have the Divine knowledge." Please you have to ask for it, I cannot force it on you as I told you. You are free to choose. Please don't feel guilty, say it six times without feeling guilty, whatever I have said or anything that you think you have remarked on something, which you might have done wrong, something, forget about it, just forget. And forgive yourself. Say it six times, this will make the kundalini move. (Ah, all right?) Now raise this right hand to the same place of the guru principle that is on the left hand side of the upper part of your abdomen, your stomach - in the upper part - at this time now, because the kundalini's moving, you have to co-operate with Her and show your full assistance by saying, with full confidence, "Mother I am my own master, I am my own guru, I am my own guide". Please say ten times. Ten times because there are ten principles of (...?) (change of tape)

...got it it's clear, very clear, very well. Now, please raise this right hand on to your heart again where resides the Spirit again with full confidence you have to say twelve times "Mother, I am the Spirit". Again, please assert, Mother, I am the Spirit"...Ah. Very good. Twelve times. Now please raise this hand in the corner of your left-hand side neck, press it hard, take it backwards. Here you have to say sixteen times, "Mother I am not guilty." I have told you again and again that God Almighty is the Ocean of Love, Compassion, Grace, but above all He is the Source, He is the complete embodiment of forgiveness, believe me. What mistakes can we commit that challenges His powers of forgiveness? Sixteen times. If you all feel still guilty then better punish yourself and say it a hundred and eight times as I told you yesterday you have to be in a pleasant mood. You are going to enter into the Kingdom of God. Now raise your hand onto your forehead across. Here please say from your heart, "Mother I forgive everyone." Please do not analyze it, just in a general way, "Mother I forgive everyone." I tell you it's a myth when we say we cannot forgive, neither we can forgive, neither we can say we cannot forgive; both are mythical. But if you don't forgive then you waste your time playing into the hands of others who want to harm you. So just say that, "Mother I forgive everyone". You will feel so relaxed. Ah.

Now put this hand at the back, hold your optic lobe area, hold your optic lobe area and press it hard. Now once for all you tell God Almighty or The Divine that if you done anything wrong "Please if I have done anything wrong please forgive me, please forgive me." But don't feel guilty, without feeling guilty, just, just say it... without feeling guilty so? Better? Is not much...Now raise your right hand on top of your head, put your palm pressing in the fontanel bone area in the area which was soft in your childhood. Press it hard and move it in a clockwise manner. Move your scalp in a clockwise manner. Now at this point I cannot again cross your freedom; you have to ask me that you want your Realisation. So please say, "Mother, I want my realization, please give me my realization." Say it seven times please; you have to ask...

Now, please take down your hand on to your lap. Slowly open your eyes and don't think. Just don't think. Now you put your right hand on top of your head and see if there is a cool breeze coming in... Now put down your right hand again and see with your left hand, right hand towards me. See now if there is a cool breeze coming in ... There? Move it... What? It should... is a subtle thing... All right, is that (height?), good. Yes. Don't doubt yourself... All right, some of you have not forgiven. That's one of the reasons you do not get breeze. Now will you please put your right hand towards me and say, with the left hand on your head, with your heart, "Mother I forgive everyone." Say it three times really believing. All right, forgive everyone. All right, put back your left (hand?) again, see. Better now. See forgiveness is the biggest block. Now put up your hands like this and ask a question, pushing back

your head, please say "Mother is this the cool breeze of the Holy Ghost? Is this the all pervading power of Truth? Is this the Divine power of God called Brahma?" Ask this question three times. Don't worry about the air-conditioning and all that. Now put down your hands and see on your hands, do you feel it, very silent, see the peace, the peace within. There is no thought. Just see there is no thought within you. There is no thought at all. You watch Me without thinking. You can do it, now one more thing one has to know. How to protect yourself, we are going to have a workshop for all of you. Please come along. You have to look after and respect your realization. You must know is the most important, all the other things are absolutely of no value, but you must respect is the first sprouting. Those who have felt, not felt all of you please come along.

I'll tell you one more thing,- whether you have felt it or not try to take a protection, is very simple way to give protection to your aura, because your hands now (...?) the cool breeze is coming out, the power, so put the left hand towards me, don't think, don't think, that's the main thing, keep up, put the right hand like this on the top of your head, so we have to do it seven times. Let's do it, one. Stop it. Again the second one- this is we are giving protection - third one - to our aura - four, fifth, and the sixth, and the seventh. Now what you have done is to give yourself a protection because now when you go out you'll suddenly be confronted with all that is gross. Start thinking about it. Keep yourself. protected. Now the way, how to raise your kundalini, is also very simple. Before sleeping you give yourself a protection and then sleep. To give yourself a realization in the sense that you fix up your kundalini is very simple, which I would like to tell you, very simple it is. Put your left hand in front and right hand along - it moves the left hand, rises like this, and the right hand moves upward front below back, like that it moves. Let's do. Now start it off and you stick this kundalini up, push back your head, make it loose and give it a twist, and now a knot, second one now, same way. Three times. See now. Push back your head. Is two, third time three knots. That's all. Every day, if you do it, you will find you will be improving. Let us move (...?), looking at this left hand. Now push back your head again, one, two, three. Now see your hands will speak as said in the Koran. All right.

Some people felt tingling yesterday, some people felt pin-like thing. That what I have learnt that shows that there are some obstructions that must be cleared out. Something wrong physically, mentally somewhere, must be cleared out. And everybody has some individual problems so the kundalini is sucked back into - it doesn't matter as long as you know how to raise it and put right, you'll be surprised very soon you'll reach a state which we call as the doubtless awareness, where is not mind but you become absolutely one with the truth, the first is the thoughtless awareness which is called Nirvichara Samadhi, which you have got just now, and the second one is the doubtless awareness. It hardly takes a month to achieve that but you don't have to come every day. It will be every week, one day you have to come, but you must know that please don't waste it. You are all being sprouted seeds, a very newly born babies we can call. Just you have to look after it. Be kind to yourself, be gentle and respect yourself, as I respect you and love you, please love yourself...

May God bless you.

1985-0316, Marriages

View [online](#).

16 March 1985

Wedding

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: ... ask all of them to stand at the back so all the people have to stand at the back so the girls can stand up. And bring their garlands and you have to ... one garland to the boy.

[too much background noise to hear Shri Mataji]

They should all stand up and move back. All of you will have to stand this side. All right. Should we ask them to get up now Warren? Have you given them numbers or something? Make them stand in that way ... They are standing now better stand ... way. Now, yes. We have to start. Get the garlands. This light has to be brought in here. I've not seen ... shining before I think. May God bless you. No, no, the children have to be in front of them, with the flowers in the hand. Can you break off the petals for the children in their hand? Warren, you have to take the flower petals for them, for the children. In the hand ... like this you make and give to the children. The boys have come, or not? They should come now. Warren, I think the girls better stand there because the boys will come here now. Can they come that way? Let the girls stand this side. Now you take your lights this side, I'm sorry to say. Is better. Take the lights on this side. All right.

All the children you move them this side. All right. All the children you move them this side. The children. All right. No, no, children, you stand here, in the line. All the children have to stand in the line here all right. Now give the flowers in the hand. Tell them that they have to put flowers, put it in one hand. Yes please. Let them do the aarti ... See, hello, are these done or not? Oh, I see, so make the aarti then, one big one, just make Aarti one by one. Come let them do it ... Have you made aarti, Warren? ... Warren, have you got the aarti ready? And you have to put to them. Did you tell the girls and the boys, have to stand behind the girls. Little boys, the brothers of the girls have to stand behind and the sisters and the brothers. Warren, ask the brothers and the girls, the boys' sisters, the girls' sisters and brothers have to stand. Yes, behind them. And now, bring them by numbers. First number one do the ... aarti. You see in India systematic, in India no problem, in India. Come here Peter.

[INAUDIBLE]

Also you have to spread this side because they'll be walking down. Keep it here for the time being. Put it double, put it on top of this, yes so it comes up to that. No, the other way round you put it, you see ... other way round, other way round. No, no, no, no ... what are you doing, you just ... They've never done it. ... Just you put yourself into bandhan. For the last one spread something over there, for the last one. Pull it out that side a little.

Warren: These are wet. No, no, just put it the other way round.

Shri Mataji: Something should be put now, the grass ... should not sit ... that's better. Warren, you spread it, you see what I'm saying - if you just double it ... Now come along, see. Because that will spoil the saris ... they have got ... now, they have, why not spread these? That's it, put it down. Put it down. That side is also problematic, Warren. That's what I'm trying to tell you, that make one line. You see put these things behind and make one line, you see this thing you take it on the other side. No, no, no, what I'm saying that make one line, don't have two lines. Because there is water - how will they do it? One line, yes, one line. You make just one line. There's no need to have two lines. Just make one line. Warren, in one line you put all of them. Yes, of course. Make fifteen people to sit down together. Fifteen in a line, you can have up to the end. Warren, some can sit like that some ... that side. How can you do it? ... all right. They are not equal distance. ... That's all. It's very much better this way isn't it? They can all sit together in a line, they are not many. Now the aarti has been done. Ray see that they come, number one last because you see she is, number one here? Now can you remove this one from here so they can, they have to walk like that. All right done now, nothing to worry. All right. Warren. No, no, not necessary, no one's going to sit in front. Yes, there you can sit down, and the elder

people can sit down. You can put it double. ... Open it, and put it because they can't sit on that. Put other side down. Yes, double it like that, that's a good idea. Make it double like they are done see. Start it from ... so you cover the whole lot. That's it. Better now. All right. Music. Put the music on. Now give ... to everyone.

Now you have to have these things in your hand. All right, can you push them? And seven times Modi will be singing, it's eight times, seven times. Put seven times. The seventh time is the complete. All right. You put it like that. Eight times. It is eight times you have to put this. Some people could come this side later on. Come on this side. Some people can come this way. Yes. All of you, yes children, not children, you come along, you stand here. Come along. Take this. See the Bombay, Bombay efficiency. no, no, no, no, what are you doing? It's a big problem ... Modi himself is no, no, it's not that. You see the whole group is there. Here everything Modi has to do, that's the point. They should not have been given. Now also call the cooks. What are they doing? Cooks, they have to attend. I don't see Munjit here. Ah there. All right. Let the boys come in. You just stop that now. Boys have not arrived. Wives have not yet arrived. They are still getting ready? Where, in the room? In the room. They are arrived .. girls can sit down, sit down. My shawl. Where is My shawl?

Why don't you take from here, all the girls? Why don't you keep it here? Now all of you sit in a line. You stand up now, the girls stand up. Will you please move from the centre, other people, just move out, ... in your hand. Number fifteen, let him go ... on the ground, who are you, stand behind. Stand behind the boy. Number fourteen ... Just follow them, stand behind. Father, mother and mama should stand behind them. No the boys should face the girls and you stand behind. Are the father, mother, going to marry? Let them be a little further, Warren. Again, the mother, the father should be behind, otherwise. They want garlands also. They're just standing without the garlands, they haven't got garlands ... don't disappear ... First four haven't got the garland ... you go and give garlands to the first four, see that they all have garlands ... the bridegroom must come, then the parents must come behind them. All right. Just say ... like that. Take their photographs also, little bit. When they are coming you see you can just take it. In India the bridegroom always takes - and we say that you have to put the red carpet, otherwise he won't come. You see we are really fussy. May God bless you.

Now go ... Go behind. Are you standing behind him? Are you the mother, father? You stand behind. Otherwise there will be confusion again ... or let them stand behind the fire ... All right ... let them ... Find your girls and stand there. Tell them that they should go and find the girls and stand there ... Now before garlanding your husbands you must verify.

Now the boys don't have to move. The boys have to stand where they are and the girls have to move, slowly with your heads down. All right. Hold the garland in both the hands. The girls should hold the garlands in both the hands and put your heads down, walking toward the boys. Before garlanding see that's your husband you're garlanding. And walk very slowly. You have to just walk in such a way, there are eight mangal ashtakas and then it will be done. Now, I'll tell you what mistake we have committed. This has to go to the because the boys were coming. All right. Lots of fun must be, all right. Now move this side, yes.

Now the boys turn round, now you must stand straight. You see these are not standing straight behind you, tell them. Move back. Move back. Yes now. The girls should be in a straight line, don't walk fast. You are not in a straight line. Don't walk fast. You are not in a straight line, there's somebody - yes. And walk very slowly in the same line, very slowly, with your heads down. Now we'll start the mangal ashtakas. Now after every stanza you have to put these things that we have been given, rice, on the bridegroom and the bride. On both the sides. Now can some people come this side also, because this side somebody has to put also, some of you can come this side. Come, come along little bit ... Of course the children should be in front.

Now the flower girls, flower girls have to be in front. Now the flower girls have to move very slowly, very, very slowly, very slowly. Putting the flowers. Now somebody should move with the flower girls. Can you stand that side. Somebody that side and somebody this side. Move the - yes, you move with them. Yes, move very, very slowly. The little girls should move very slowly putting flowers while you are moving, all right. All right. Little, little flowers you should allow to fall, but walk very slowly, all right, very, very slowly. Let's do it. No, no, no, no, it's too fast, again go back. The light is not sufficient.

Shri Mataji is singing with Mr. Modi.

It's a great thing that Adi Shankaracharya (...?) because of this Brahmin. Now, take it down. Now move out. Yes pull it out. Now the girls have to move forward, slowly. Move forward. I managed. Move forward, even, yes move forward, still more forward. Move forward please. Move forward, as soon as they start. Ah, now, put the garlands. Bend your heads. Once for all. Now put the garlands back. Good. Congratulations. Beautiful.

Now, they should come, Warren. They should come and touch My feet and go and sit down. Now let them go because after marriage. Go ahead, from here. Yes, go ahead. Now, you see the parents also go with them.

Warren : Parents sit behind or stand behind. Boy on the right. And the brothers, brothers.

Shri Mataji: Now the little girls should not bother, the brothers should be there.

Warren: the little girls - no; the brothers only. Go back, go back.

Shri Mataji: Come behind, be careful.

Warren: You might have to sit at an angle to each other.

Shri Mataji: What we can do is to make the parents sit in front, is better. Yes, that would be better. Now the, you're carrying in your hand what we call the coconut, which you put it on the kalash that is there. Put it on top of that, nicely decorated. Put the kalash there. Is it fixing or not? You come from this side. Don't cross over. Come this side and sit at the back here. Come along. Father, mother and brothers.

Warren: Father, mother and brothers.

Shri Mataji: Father, mother and brothers. From this side, because we don't have space. From this side, at this back.

Warren: Father, mother and brothers.

Shri Mataji: All of them. Don't stand at the back this side. Peter, are you somebody's no. Ah, all right. Where are the mothers here? Where are the mothers?

Warren: Who's a mother here?

Shri Mataji: Yes, you could also stand behind.

Warren: Like everybody.

Shri Mataji: First of all let the people who have to marry sit down and then the rest. Those who are not father, mother and sister can sit at the back. Now listen to me carefully. Now the boy has to apply the kum kum to the kalash, to the kalash. Now at this time, Modi's saying that kalash represents the Kundalini, all right. So the girl has to touch his right hand, just like this. With her right hand touch his right hand, and the boy should, come move little bit, we can't even sit there, how to do. Move it, little bit can you not. Have them here. Hello, put them in an angle. Just, just spread this, spread this. They can come here in an angle. Come this side. Now at this stage the boy has to sit on the left hand side of the girl.

Come here, no, no, don't move, don't move. You are all right, you sit this side. Come along, and now, yes. Now you move, now. I'm sorry this one but what to do now. Sit sideways. Facing this side would be better. If you all sit sideways you can do it. Let them... ah. Boys should be before, the girls can be behind. They have to just touch the men. What is there. So you be at the back. Let the man be in the front. Let the wife be sitting. Yes. But the left hand side. Be seated on the left hand, yes that's it. That's better, yes.

That's better. Girls should be at the back. The boys, go at the back. Absolutely just like this, the way they are sitting. Is all right. All the girls move at the back. I'm sorry for this but, now it's better this way. All right. Now, all the girls sit at the back. Second row. Take the second row, all the girls. Please all the girls take the second row. They're also (...) take the second row, behind their husbands. Yes, correct. Yes. Now. You touch the right hand of your husband with your right hand. Now, there is kum kum there - hold it in your hand like this. Hold the kum in your hand and with this you put it to the kalash.

Warren: Where do they hold it Mother?

Shri Mataji: In this finger. There's the kum kum, take it now. And put it to the - with this finger - to the kalash, yet go fast, yes. From the back you go Warren. It's better to go from the back. Right. Now the girls don't have to do it. It's the boys only please. Now put it. Now what is the mantra we are going to say here that we - this is a symbol of Kundalini as you know, kalash is the Mooladhara, so by putting this we are saying that we accept the, our universal religion, Universal Nirmala Religion of Kundalini. All right. So this is the mantra to be said. Now put it down. Like that.

Modi: We accept the Universal Nirmala Religion.

Shri Mataji: This is the mantra is. Just put it there, that's all and do like that. That's all.
[Mantras are said]

Kala sadana - means that this is the time, Kala is time and sadana means is the time we want to achieve - that's why, because we want to achieve this religion within ourselves; that's why we are doing this to the kalash that is there. Is symbolic, all right. Now second one is called as [Indian word - mudubak?]

In this the father and the mother of the girl invite the boy to come for the wedding; that he has come some sweet has to be given. So now what they do - they take the thing kept in the - yoghurt, honey mixed together. Now, so now you give it three times. First mantra you give it to the boy and he has to eat it. Second time he has to eat it. Three times has to, three mantras are to be said. This is to invite the boy to this wedding of Sahaja Yoga, to respect him, to invite him. You see invitation, as invitation, you give some sweet because he's come to your house. All right, now. Three times. The first time you just came and you eat it, in the hand, yes, now eat it. Just eat it. Now this is the significance of the [Indian: dahee?], is the cool and the (...) is in the centre, so it's given to you to make you cool and to be in the centre. Madu is honey, all right. Now second time.

(Mantras are said)

Please have it. Good. Now. [Indian: Madu, paralca?] is done now. That means they're invited. All right. Now the kanyadan is to give the girl to the boy. All right is the point. The hand of the girl is given to the boy. Now. What you have to do is to put the boy's hand like this and the girl's hand has to be put by the mother into the boy's hand from the back. Mother and father both. First the boy has to do and now put the hands - now.

Modi: and then on top of it, there is a kalash so you take the kalash water. The father has to take the kalash water, and put it into their hands.

Shri Mataji: And let the water fall little bit.

Modi: Just a little bit of water, from the kalash to be taken and it should be poured into their hands.

Shri Mataji: Not too much, little bit, yes when this mantra is said, slowly. Go on pouring the water now. Start. [Mantras are said]
He's saying, I'm giving this daughter to you because you must take to Brahma, means the vibrations as you call it, the Brahma shakti, and that you must grow into it and you must create children in the same way and that you should have children of very high quality, that's why I'm giving you my daughter to you.

Modi: Now the boy has to say that I accept.

Shri Mataji: So, I accept, all right. That's good. In English would be better. Now take out (...?) you have given the girl, now take it back your kalash and keep it back in proper place with the coconut on (...?), the boy should wipe his hands. Now the boy and girl should stand up and the boy and girl should stand up, facing each other - should stand up. Now there is some rice there. The mother, father should find out if there is some rice.

Modi: Rice is kept on the plate.

Shri Mataji: Rice, rice.

Modi: Mother and Father should give a small pinch of

Shri Mataji: Rice. You all stand up now. All right. Now the thing is that you, first the boy has to put this rice on the head of the girl saying that let us lead a life of dharma. All right. So the girl says, "Yes I agree." Now take the thing in the hand.

Warren: Where do they put it, Mother? Shri Mataji: On the head. Modi: This has to be done twice.

Shri Mataji: Now put it. Now the girl should put it. Sprinkle it, sprinkle it. Now the girl should put it on his head. She says, "yes I agree we have to live through dharma." Now put it on his head.

Modi: The wife says (It is a mantra she says). Now again.

Shri Mataji: Yes, for our benevolence we should be always in dharma. The girl says. All right. Now again. The husband takes the thing again in the hand. So we should work out for the success of Sahaja Yoga together, he says. Now the girl takes it. Yes she says, that even our children should work for this and have success in Sahaja Yoga. All right. Now please tie the boys, this thing has to be tied to the girl. That is to be done by the mother or the mamas (uncles). Mamas, where are they? Go and tie from behind.

Warren: Mamas, should tie the shawl of the man on to the sari of the girl.

Shri Mataji Come from the other side, come from the other side. Move from this side. All the mamas move from this side, go. Tie it up.

Warren: Mamas come round and do the job.

Shri Mataji: Now the mangalsutra has to be tied also. The husband has to put the mangalsutra in the neck of the girl.

Warren: First tie the knot and then put the mangalsutra. The husband has to put the mangalsutra to the neck of the girl.

Shri Mataji: Where is the mangalsutra? Warren: Mama has them in his pocket, I hope.

Shri Mataji: All right, the mamas give the mangalsutra. Just put it in reverse, outside. Now, how are you putting? No, no, no, no, the girls have - no, no, not you people, stay facing the husbands. I am saying the - you see the mangalsutra should be in reverse, that's what. One better than the other. All right. Very good idea. Excellent. Now. Slowly, just put it slowly, that's good. Done. Now the little boys, the brothers should go behind their sisters, the little boys. The mamas should now go out. Let the little boys go behind. The little boys, the brothers have to go and stand behind. This is the way you see the brother is trying to tell the sister (...) Now you see what is happening, that the little boy - there is some pop puff corn there - puff, ah, puffed rice. The little boy has to take the puffed rice in the hand. All right, and has to, or the girl, has to put the boy has to put the hand in the girl's hand, both the

hands.

Modi: Mama should see that the fire is enlightened.

Shri Mataji: Now put the fire on. Mamas please go and put the fire on. Some this side.

Modi: Put the fire on.

Warren: The mamas have all gone and sat down, Mother.

Shri Mataji: No, mamas can't sit down. They are the real workers. Mamas come along. Give them way, give them way first of all, they should come forward. Ah yes, let the mamas do the job. It's the job of the mamas.

Modi: Enlightenment of the fire please.

Shri Mataji: Now in this one the brother is saying, in a way, that "I'm giving you this so that the rice should get enlightened so that there should be collectivity among people." This is the essence of this. So the brother gives it five times. Five times all right. In the hand. First of all, first mantra will be said, the boy, the girl holds the - first of all, [Indian: anjali?] like this. In that the boy has to put the hand on top, and in the hand of the boy the little brother puts the Indian: lahi?), puts that thing.

Warren: Put a handful of rice puffs in the hand of the boy. The little boy puts a handful of.

Shri Mataji: All right, correct. Now the first one says that by doing this we want to enlighten all the foods of the world. Secondly, it is for the collectivity of the world, like that is the five wishes of the little boy who is sending his sister with another man. Put it now. Turn round and put it in the fire. Come along, slowly. Bend it now.

Warren: Lady as well.

Shri Mataji: Now put it again. When I say, when I say - stand it.

Warren: Put it in the hand a second time, a second time in the hand of the little boy.

Shri Mataji: Now still, the second mantra. Come on now, this is for all the elders in Sahaja Yoga, all the seniors of Sahaja Yoga. The little boy is telling you. [third mantra]

Warren: Put it in the hand.

Shri Mataji: Now put it in the fire. This one is saying you protect and nourish my sister and look after her in the same way you look after all the other Sahaja Yogis.

Modi: now the fourth one.

Shri Mataji: Now this one is as the fire burns off all that is adharma and holds its own powers as the dharma of light in the same way you my brother-in-law please do so. The little boy is giving the lecture. One more.

Modi: One more.

Shri Mataji: The fifth one is, now put it. No, no, no, just a minute, now this is the one which means we also burn, or this fire, to worship the creator of the universe. [mantra is said]

Put it now. This is the fifth one. See the fifth one, you see now it has talked about the five principles about, within ourselves the

five elements. One more, the last.

Modi: There is only one mantra, about the fifth one which you have done.

Shri Mataji: You don't have to put fire, just stand up. Modi: Nothing to be done.

Shri Mataji: All right, put it now again. [mantra is said]

Shri Mataji: Is all the namaskars to all the gods and goddesses is there. All right. Now, done. Now you keep standing. We have to do [Indian: suptabadi?]. Now the mother has to put the seven mounds, the mother has to put the seven mounds, on the right side. Take the plate, make seven mounds and then remove the plate. Put the fire on. Mama, what is he doing, on first one. Ah Warren, you have got the seven vows. All the kalash should be kept up there, on the right hand side. And this on the left hand, oh right hand side. No, no, on the left hand side you should make seven, not there, here near the fire. Yes. No, no, no not that way. Along this side. No, no, no, straight line. We need not go round now. We just do it with that and then later on they can go round seven times. First let them... Seven, seven, how many has she done, only seven. Keep it in a line, you should not move round. Keep it closer also. Please keep it very close. Yes, very close. It should not extend more than the fire. Yes. And again make it nicely so it shows properly seven. It should be a real seven, use more rice. It should not confuse them. Now Where are you doing, put it on this. All right. Where have you done. All right. Now remove that one from there. No, no, the one on Ah that one. Yes please. All right. It's all right now. It's all right if you have done, it's all right. They can do this way but otherwise they have to do. Seven times have you done it? Now, Warren just say that. Yes. Now first the girl has to be forward, all right.

Warren: The girl has to be in front please.

Shri Mataji: All right. Now when he says one thing, then you must, what do you say that, no...

Warren: Let the girl be standing in front.

Shri Mataji: That is the oath you are taking.

Modi: Warren will say the first stanza.

Shri Mataji: Oath, oath.

Modi: First oath out of the seven oaths. You have ... the girl will have to touch the first mound

Shri Mataji: And just....

Modi: With her toe of the foot.

Warren: You do it with your toe after I've said this stanza, with the toe you break the first mound; then after the second you do it a second time.

Shri Mataji: All right. The girl is taking the oath now. Listen to the first oath.

Warren: And you put your attention to the Sahasrara when you're saying these man.., saying these oaths, because you're saying them in your heart to Shri Mataji. The bride says "I will help to keep your Mooladhara chakra in order. You hand over all wealth which is in your possession. I will take care of those things. You should only eat the food that is cooked by me or your brothers and sisters, and if taken outside the home you will vibrate it. and you will be loyal to me." Now you cut..

Shri Mataji: You, first cut the thing. These are actually not the oaths, but demands. Is a promise as well as a demand. Is a

combination.

Warren: Now the bride stays where she is and says ... Shri Mataji: Second one.

Warren: "I will do all the household work with my physical and spiritual powers. I will live with love and affection and will obey you. You should help me in my work and I will help you in the work of Sahaja Yoga." You cut the second one.

Shri Mataji: All right that's it.

Warren: And now the bride says the third oath: "I will keep my Lakshmi tattwa in order and you will respect my Lakshmi tattwa. This will keep your Lakshmi tattwa in order as well. You should give account of all you bring home. Nothing will be hidden." And now the third to be cut.

Shri Mataji: We don't need any fire any more. All right. Now boy comes forward.

Warren: Boy steps forwards because this is his oath.

Shri Mataji: All right. Forward.

Warren: The groom says "I will give you happiness and peace, with love and affection, but you will also have to think about my happiness and peace. You should not go outside without my permission. And I will tell you when I go outside."

Shri Mataji: Now the girls should be, just one thing. The girls should be on the left hand side of the boy. They are just the other way round. Yes. You see, just move that way. Now again say it.

Warren: The groom says, "I will give you happiness and peace, with love and affection, but you will also have to think about my happiness and peace. You should not go outside without my permission. And I will tell you when I go outside. I will not discuss or think about the past. And you will not discuss or think about the past."

Shri Mataji: Behind, behind the girl, should be behind.

Warren: The fourth mound.

Shri Mataji: Yes now.

Warren: The groom says, "You should take care of me and my children, and you should respect and welcome other Sahaja Yoga brothers and sisters when they come to our house." And now you cut the next one. And now the groom says again, "If I commit any mistakes whilst doing Sahaja Yoga, you should excuse me and I will excuse you." Now you cut the sixth. And now you both say, so you should both stand forward together.

Shri Mataji: Together.

Warren: You both say, and I think you should say after me phrase by phrase. "Shri Adi Shakti Mataji Nirmala Devi has put us in holy bandhan and this is a very great fortune by this act of Shri Mataji as Maha YAGnya." And you say after me, "we will offer everything to Her feet that is, our health, our wealth, our mind and our heart. We will take an oath that we will be loyal to each other. We will work to increase Sahaja Yoga. We will bring our children up in Sahaja Yoga and that is our duty. Jai Shri Mataji."

Shri Mataji: Now the last one you break. Both of you. Good. Now you all have to go round the fire about seven times and then you can touch My feet and go and sit down for your food. Of course always. Slowly. They can go in a round like that. You see. Go. Can you do it that way. You can go like that the whole ... doesn't matter. Yes, is good. Go in a line. Boys should be in front. Boy in

front, just move. Now play some music. Seven times. Too much brains Mother has got.

Warren: What we have left to do now is to present to Shri Mataji the gift which you've asked me to buy on your behalf. But also at the same time it's auspicious that we should give to Shri Mataji a symbol of Australia and a symbol which is the symbol there fore of Shri Ganesha. And also a symbol which is going to remain with us as our own special blessings for marriages in the future. Most of you have seen I hope the coral mangalsutra which has been purchased and the beautiful necklace that goes with it. Actually there's a story to this and it is that we were about to buy a very simple mangalsutra in silver, studded with diamonds. We had ten thousand rupees to spend from Australia and we'd almost concluded the arrangement for purchasing this very small mangalsutra which is a little smaller than the one Shri Mataji Herself wears. And Shri Mataji just turned around and walked across to a cabinet in the shop where we were about to pay the money and She noticed two things: the coral mangalsutra and the coral necklace, and She very and excitedly came back and said stop the deal, I've found just the thing for you people in Australia. And this is it. I hope you've all seen it and we shall offer this to Shri Mataji not as a gift from the couple but as a gift from Australia symbolizing the marriages, symbolizing the joy of marriage and symbolizing all that is represented by Her blessing marriages and by the whole process of the blessings of Her as Adi Shakti flowing to those marriages.

As well, a present I've purchased on your behalf for Shri Mataji, a silver tray for Shri Mataji. Also a most magnificent sari which She herself chose, to be given by the couples which you'll see a little later. It's made of real gold threads and absolutely beautiful. Absolutely beautiful sari. It's made in Bengal, She got it in Calcutta, and it's a very special piece and as She chose it it's something very, very special. And also a sari from Melbourne centre. Melbourne is hosting this very auspicious occasion, has chosen to offer Her a sari, another beautiful sari for the privilege of having the marriage ceremony performed in this city. It's a very great blessing to have the marriage ceremony in any city and, as She said, it was a very, very important and auspicious occasion. So you've had the chance, the chance to give her on this occasion the saris and the tray, and it's a very special blessing that you have been able to offer a part of Australia and the necklace which is to be permanently ours and of course, being made of coral, the colour of Shri Ganesha and a very special coral. It's an antique coral. It's something very, very special.

These are all Her blessings and the fact that we've had the chance to buy Her such a beautiful present is our good luck. It really is our good luck and all the punyas that flow from the opportunity, I pray that they'll all flow to all of us, but especially today to all the married couples, Jai Shri Mataji. Now let us just sit quietly and wait for Shri Mataji to come. I'll invite Her to come back and receive them.

Shri Mataji: This is a hot-pot?

Warren: Yes, it is Mother.

Shri Mataji: Now, we have three types of rice, one is a real hot which I think is the tastiest, the one who can eat. The second one is less hot and the third one is the one for the children, not at all hot. So those who are children among you should also take. So for all the brides and bridegrooms we are giving them the middle one. I hope it's all right. Just see how fast I was, cooked all these things, got ready. I was here at seven-thirty. And I was waiting, nobody called Me. I said, "what's this they are not inviting Me or what?" Don't give it to very small children, they'll drop it.

Warren: Now how shall they eat it? Shri Mataji, give them instructions please.

Shri Mataji: I've started because you shouldn't feel now that I've not started. What you do is to take one morsel, first the girl, the boy has to take the morsel in the hand. The girl has to give it to the boy and then the boy has to give it to the girl. All right.

Have you taken the names that we'll do later?

Very good, just see.

[Mother talks about the 'hot' food with women, difficult to hear.]

It's not too much but you see without the chillies Indian foods do not taste all right. So one I have tried to make. The middle one

is being served. How did that taste? Is it hot? Not hot. This is not the hot one. The other ones are for the children. If you find that one also hot better have the children's. Very good, well done. And now the second should be the children. Some more should go around. Children - this thing is separate, all right both the things. Just go and tell somebody. Mildest. First serve the children. Now those who want hot should raise their hands. Not very hot. Ah good. How many? Ah, hottest, hot one. Now bring the hot one for the hot people, it is for the cool they take hot. Bring some more for all of them. Not hot for children. Not at all hot. Now here, here, if they can sit here, children can come here. Here because you'll be served first, come along, come this side. Give them more. Can you get some thing in the trays to be given more to these people. Anybody who wants hot? Both of you who want hot.

All right, how many couples? Bring hot one, hotter, three at least, three plates of hot. These are hot. Second one is also hot, but not very hot. They are liking it, children liking it? Good? Nice? Just remove this thing Warren. Keep them on the sides. This is hot. No these are not hot. Ah, is hot one? No. Is all right? Is it hot? This one is hot. Hello. This hot, this hot for this little child. You could have taken that one from the child. Good? Is it good? Have you got hot? Is it hot? Is it very hot? Hot for Rajabi. Warren some water for Me. Please give me some. No, no, no, no, I said water. All right Coca Cola, that will do. Little bit. How is it, Robert? Robert, is it hot for you? Medium, very good. This is medium. This is bad Coca Cola. But first find out, all right. There are three couples who want hot here. Yes, yes, let them have. Hot. Hot. Give one to Warren and one to Modi. Warren you take one. You take one now. No, no, no, not for me. Hello. Give them, give them the one. All right, is all right now. Should get second helping. Those who want second helping should go and get it. Is not very hot I think. I will try. Nothing, nothing I won't have. I have had so much of this. Tasting. Chief taster. Hello, how is it, good?

Now bring more medium. Here. Here, give them. No, no, the one who is holding there, is it hot? And give one to Warren. You'll have what? Hot. It is not very hot. Now give one to Warren otherwise it will be all finished. Is it hot? Is it hot? Hot. How are the children? Are they enjoying? Good? It's like a hotel now. Where you have a choice. Come along, they have given you very little. Is it hot for you? Better not have. It's not hot at all. That's how we eat in our house. You don't like it. Why don't you take a medium one. Leave it

for Warren. It will be good for Warren. Hello, give her one medium. Let her have a medium one. Formality. What is there to be formality. Whatever you like you should have. Now it's all right now. What is there to be formal about, such a lot is there. Now I think too many are serving, you better all have your food.

What about you, Peter, getting up and getting something. Still you eat really like a sparrow. That's all, that's all, that's all, that's all, that's all. I've got. No, I don't need. It's all right, I've had enough. Good? Go and have some more, then I'll give you. You liked it? Go and get. Thinking? Are you thinking whether to go or not? Chris did you take some? All right. Now the fastest thing would be to remove. Fast. To remove everything because - no, no, let us start eleven o'clock already we should start now. All right. Also the table should go. Good, go and get more. Go and get some. It was good, go and get some. Very good. Have some more. Please have some more. You people have worked very hard, go and get some more, Michael, I'll be very happy. Good. Nice. Beautiful. All right, that's good. Children have enjoyed it. That's the best. Best certificate one can have from children. If they have enjoyed, nothing like it. That's all. How many have taken only one will do. One more all right, thank you. Take away the other one, thank you. It's quite a lot.

Warren: Shri Mataji, on this really auspicious occasion for Australia firstly we want to thank as our Mother for blessing us so profusely with the granting of marriage here in this land of Shri Ganesha. You've come, you've triumphed over the seekers of Australia and won through all their devious pathways and I really feel a great sense of optimism and tremendous sense of dynamic is coming now for Australia. Shri Mataji has announced, I don't know how many of you know, that fifty percent of the population of Australia will get their Self-realization.

Shri Mataji: No, no, I didn't say - I said they are seekers.

Warren: That means the same thing, Shri Mataji.

Shri Mataji: I hope so. I say I hope so. Fifty percent are, younger people, are seekers. Younger people below fifty years of age are seekers no doubt.

Warren: The most important thing tonight of course is the marriages. And the couples that have been remarried all of them in their own way have talked to me or talked to others about having this blessing and it's something very, very special because in our own way in the west we've gone into marriages and we've decided this and decided that and Shri Mataji so many of the couples that they said were a sort of, well "today is the first day of our marriage". It was like that.

Shri Mataji: I mean, this is the first time I have sung these "Mangalasticas" for you and that's something great I should say.

Warren: I don't know in which order we should offer the...

Shri Mataji: I think you better give the history, you'd better give the history of the whole thing.

Warren: I've told them one, Shri Mataji, but in your presence the story is very simple. With the gift of the mangalsutra and the gift of the necklace in coral it was a remarkable story and for those people who were serving the food inside, I hope they're here. Shri Mataji and myself and Rajabi Modi had decided to buy a very small mangalsutra, much smaller than the one that Shri Mataji is wearing now, in silver with diamonds. And we'd almost paid our money and She very quietly disappeared from the table and appeared back absolutely with a gleam of triumph in Her face and it was...

Shri Mataji: It was even half of what I have. You see, in that amount, half of this one, yes.

Warren: We had ten thousand rupees to spend and we just made it with the ten thousand for this silver piece and She came back with this amazing gleam in her eye and a tremendous sense of triumph that She'd found something specially for Shri Ganesha's land. And of course She came back with these two most beautiful pieces that we have already shown you. They are the most simple and yet the most beautiful things that we could think to offer Mother as the symbol of the great joy of marriage and the great blessings.

Shri Mataji: Three pieces.

Warren: Actually three, that's right, yes.

Shri Mataji: Out of the same money.

Warren: What Mother is implying there is a little something which we from Australia have done for New Zealand and we feel very humble and yet pleased that we've been able to do it. You weren't able to see but you will see that as well as these two items that you saw...

Shri Mataji: No, there is one in my room. They can see that one also.

Warren: It's there is it?

Shri Mataji: Yes, they gave it to Me.

Warren: Oh, they gave it back to you, wonderful.

Shri Mataji: Yes, isn't it.

Warren: Good. There is a very beautiful....

Shri Mataji: Necklace.

Warren: How would you describe it Shri Mataji?

Shri Mataji: Is a necklace, is a kind of necklace.

Warren: Another necklace of more modern design which we bought out of our money.

Shri Mataji: Very delicate.

Warren: to establish the blessings of New Zealand. And so that third piece was bought for Shri Mataji.

Shri Mataji: Then there are four pieces Warren, there are four pieces. One for the New Zealand, one for ... just see this one, I'll show you. See this one, this one, mangalsutra in gold, this one is real corals with all the things done, all right, in gold, plus these ear tops - so you call it two pieces at least, and then one they have given and this is the mangalsutra in gold, with corals. This is what? The box. This is the one I think, who has given Me.

Warren: Perth Ashram, Shri Mataji.

Shri Mataji: Perth Ashram has given me this one to wear. Like this. I'll have to wear it properly, all right, so like this to wear. Tomorrow I'll wear it for the puja. When I don't know how to take out the other one, but it can be hanged with this one, like that. It is all, it is something one must understand. It's so spontaneous. It's so much co-ordinated, so much worked out.

Like it was a Sunday, there was no shop open, except for this shop in Dada, that's how we went out. And there suddenly Warren saw this. They said "we have only one piece" which was no good, very small, like that in silver. So I said "what's the use of buying that Warren, such an expensive thing for such a little thing." So I turned around and I felt the vibrations. And this they said they cannot make even if I give them order or anything. This they cannot make. Some artist has made it and kept it there. This they cannot take an order again if they have to make one, so you can imagine. This I got in coral and so beautiful, such a beautiful piece. And then I went to Kuala Lumpur, from Kuala Lumpur this lady had come - you know her, Betty, and she brought me the ring which was not there. So you see how it is completed, the whole set is there. So beautifully done. I'm very much thankful to you for this, though I mean I have got it, but the way you wanted to buy something nice. I thought it should be in coral because it - the country of coral and must get something in coral. And that was the only thing they had in coral. Can you believe it. So this is something, this is so spontaneous. Now you will find all the time when you become spontaneous it works out very spontaneously. Everything works out very well, but if you go other way round - supposing you say I want to have a blue-coloured thing. Now for that you go round the whole world. You may not get it what you want. So it's better to see what is available and pick up out of that. Leave it to God and He will come forward with the thing that is good for you and auspicious for you. It's as simple as that. Because we wanted to buy a diamond thing it was not there. Very disappointed I said "there must be something arranged here."

So just turned round and got such a nice beautiful piece and it looks so rich and so good and they said "we cannot replace it", can you imagine? And that would have been such a little thing hanging here. You would not have liked it much.

Warren: Shri Mataji, tomorrow may we see it on Your neck?

Shri Mataji: All right, of course, I'm going to wear it. Though no use buying ornaments for Me, I tell you, where is the time to wear ornaments? It will all be going in the personal archives of Sahaja Yoga I think. All right, but whatever you like. I cannot say anything, whatever you desire is.

Warren: Now Mother as part of this puja to you and for the marriages, we would wish to offer...

Shri Mataji: No, no, only give Me one, you see this is we are keeping it for the birthday. Yes, this one. Yes that one you keep it for

tomorrow's birthday.

Warren: So for today's marriages, Shri Mataji, we humbly offer You from all the married couples on this auspicious occasion a sari with all our love and our devotion.

Shri Mataji: All right, one of you should come and give it to Me, one of the girls. There's a tail. That's the tail, all the time you have to carry, all right. Thank you very much. And this sari is another find, in Calcutta suddenly. You can't find saris like that. Suddenly I found such a nice sari. I was amazed at it. How just suddenly such a nice sari. In Calcutta. Now I think somebody should open it out and show. Can you. May God bless you. Thank you very much. See the beauty of the sari. It's beautiful, open it. Like that. See. It's all in real gold. See the workmanship and the combination. Look at the boys the one who have given me, they are the ones. So spontaneous. You can't believe, just in one shop only one sari, this one. And that in Calcutta in real gold thread. Where do you get it? I mean it's remarkable.

Warren: And now Mother, from the couples to You, a little present it's only a small present.

Shri Mataji: Now you've given Me so many.

Warren: A present from the couples themselves Mother, just a little present from them: a tray that was silver plated here in Australia.

Shri Mataji: Ah, thank you. That's also My find I must say. I was telling Warren, "Warren I don't want to buy anything that is not made in Australia. If I have come to Australia I want to buy something made in Australia." He said "Mother, here you can't get anything, it's all raw materials we export." I said "let us see." So just while we were walking on the road I said "I want to take something Australian. I will not take something that is not Australian." Just walking on the street you see. Suddenly I turned around, I said "Let's go into this shop" and when we went in they had silver, very cheap, silver plating. Very cheap and very beautiful, see, art. You won't find such nice pieces in England. English don't do all that. Such beautiful pieces I tell you, such workmanship. I said, "This cannot be English, just find out." They said, "This is Australian." Can you believe it? This is Australian. They are making such beautiful things in this country. And what a combination they have, see here they have got copper. It's beautifully done. See the workmanship. So we must know about our country, buy things that are actually Australian. Always try to do that. So you'll find new things, people will create new things because you don't have many consumer goods, you see. We went for the diamonds. Let's see what type of diamonds there are. Diamonds they don't have. They don't make any diamonds because they said "our diamonds are useless. They have no value." All right. So then I was looking out, so then we found our diamonds at a very cheap rate. They are called as the diamonds of zirconia cubical. Now these diamonds the material of that comes from Australia and extremely cheap and so beautiful and brilliant. They come from Australia, from Mother Earth.

So if there's a desire that is in My heart I always feel it will become one day a form, it will take a form. And My desire is that the Australia must produce consumer goods, otherwise it will become just like Canada, dependent on America. So better be consumers goods producers you should be. Not only that but you should try to consume as far as possible Australian things. Thank you very much. Done now.

Warren: Shri Mataji, just one last little matter which, if it has Your blessing, I'm sure they will be pleased.

Shri Mataji: This is the one I wanted to have.

Warren: We have from all the Sahaja Yogis a plate each for the couples.

Shri Mataji: Is a present to all of you. One each. Warren: One each for all the couples.

Shri Mataji: But they said they don't have it in the stores just now. But they will be giving it to us and they will be sent to you, all of you, this is a plate which you can always keep as a souvenir of this wedding. May God bless you.

Now before we start our music programme I have some presents for the children. Only for the children. In the sense you are all my children, but this is for children who are younger than sixteen years of age. And we had very limited but we created suddenly so many presents out of something. This is a napkin I think, it's not a handkerchief. It's all right, I've got one. Now please take all the plates, remove them. Somebody must get up now. Those who have been serving should not get up. Those who have not been serving should do it. Those who have been serving should not do it. Please get up. Those who have been serving. Ah. Modi has got. He was feeling very sad that he gave. So he wants to give a present to every centre - a photograph of My father. So every centre must come and take it from him.

Modi: Now that Sahaja Yoga has grown to this level I don't think anybody could have been extremely proud as much as Shri Mataji's father, had he been here. But let us see at least his photograph go to all the centres.

Shri Mataji: Let's start from here. Somebody should come and read these names here. Ray should do it. He's the best. Ray, you go on reading these names one by one, all these. No, no, not the girls first; you just do it age-wise, this and this. Like that. Come along fast. The mother should come and take it. Come fast. Come fast. Nicola. What's that. Sarah. Sarah, I've given. Take all their names one by one fast. Jessie. Come fast. What's your name? Tulia. No, no, no, that's too far but what is this one, are that. Claire. What is this? We are going too fast now. Now all right, just see. Timothy, Christopher, Timothy all right, Christopher, Christopher, Bheema Quinn, Bheema, Suptashri, Leela Frankcombe, Anna, Anna, Tulia, Louise. All little boys, little girls, Penny. This is for bigger, smaller one. For the boys - Benjamin, Benjamin. All right, Kerry Tollis. That's for boys who will be coming to India, will be handy. Gabriel. These are smaller children. Gabriel. Smaller children. Melissa. Melissa. Where is she? Let Melissa - down there, all right. Take it. Melissa. Luke. Luke. Michael Cox. Jason. Jason. He's not here? Jason. Banyan Quinn.

1985-0316, Evening Program with Conversation After Marriages, eve of Birthday Puja

View [online](#).

16 March 1985

Evening Program Birthday Puja

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Talk After Marriages in Kew Ashram. Melbourne (Australia), 16 March 1985.

SRI MATAJI: Beautiful, beautiful, is really. It comes from the heart. The whole tune, everything so beautiful. Beautiful, absolutely. Is all the description, isn't it? I don't know what has happened to Christians now, where have they gone. Singing all these songs, feel so lost with them. It's rather heavy, better take it out here.

DR. WARREN: No, no, I want to show you...

PETER COX: We wanted to show you Shri Mataji.

Shri Mataji: What?

WARREN: something special.

Shri Mataji: Ah ha. How did you get it that way, uh? Beautiful, Oh that's fine really. Very beautiful. Yes, may God bless you. It's beautiful.

WARREN: Ray went to all these little details.

Shri Mataji: I tell you, Ray is the limit. I don't know how he managed, really. And these little, little photographs we get, and all such problems there.

RAY: Peter, are you going to do "Awake, Awake"?

Shri Mataji: Hmm?

PETER: We're going to do just the song without the poem. This is the next one, Shri Mataji (handing sheet).

CHOIR SING: "POLORUM REGINA"

Shri Mataji: Really, they are based on Indian melodies, something like that. Very much is it. And in our, also in our, ah, villages and all that, specially in the Bengal side they have songs made like this, you see, in the -what you call - in the villages, people sing, you see, with this kind, but this very difficult to sing otherwise, you see, very difficult. Is a little, little movements, is beautiful, beautiful, really. Very beautiful. That you have picked it up is something really great.

PETER: It's through Your Grace, Shri Mataji, we're all learning to sing so well.

Shri Mataji: Ha, ha, and such beautiful voices you have. I tell you, you all can be given, ah, world prizes the way you are. I am wondering from where all this good voice is coming. It's tremendous, that's it. You see Christine was from America now, she is in America. She used to sing so horribly bad, see, and suddenly I heard her one day and she was like a cuckoo bird, you know, such a sweet voice. I said: "What have you done?" She said: "Nothing, Mother. It's my Spirit now sings I think." So beautiful, the whole

voice, everything has become so sweet. Thank you very much, beautiful, may God bless you.

PETER: We have one more song, Shri Mataji.

Shri Mataji: All right.

PETER: Which is not from Spain, it's from a poem by William Blake.

Shri Mataji: All right.

PETER: And we, through various sources of inspiration, have set it to the music of Mozart.

Shri Mataji: Oh, that's the greatest of it. They are really, I must say, tremendous people. I think what we need is a big orchestra now. Some people should start learning, playing all these things, you see, to have a big orchestra. To play Mozart. Would be great.

CHOIR SINGS "AWAKE, AWAKE".

Shri Mataji: Thank you very much. The Mozart was great and made greater by you. Same with William Blake. Imagine how much he was worried about England. That's how I went there. Is, all these things must be played ... All these things should be sent there to England. Really, what a choir.

WARREN: While you're waiting for the choir, Mother (Sydney Choir) Sarah is going to play a cello piece for you.

Shri Mataji: (To Kim Napper). You got your dress You got it? You haven't got it? Better show her. Someone has got it. Sharon has got it. Where is Sharon? Shannon? Where is she? She has got it. All right? Is a very big cloth, so you can have a nice long dress, alright? May God bless you, you sit Must all be tired, all holding that. You can take it out, if you want to have it. You are tired, you'd better take it out.

SARAH PLAYS.

Shri Mataji: But it improved with realization you think? The concentration?

SARAH: Yes, oh yes.

Shri Mataji: Yes. It looks like that very deep, you played very deeply for your age. See a thing is with concentration because Sahaja Yoga gives you that concentration, isn't it.

SARAH: I have another one.

Shri Mataji: Yes please. It's beautiful. SARAH PLAYS.

Shri Mataji: It's marvelous. Beautiful, beautiful. It's so remarkable, without notation, you see, with concentration, to play and it's a very fast number. How beautifully she's played. Thank you very much. Is very kind.

RAY: Shri Mataji, before the Sydney choir starts, the children are getting very sleepy. Paul just told me they've prepared also one song for you as well.

Shri Mataji: All right. That I would like to have and then they can go to sleep. That's fine. All the children. Come along That's the best. Better wear that, you're feeling cold I think. Better wear it, it's very, very cold. Just let her - make way. All right.

CHILDREN SING "SONG TO JOY".

Shri Mataji: Who is this (Ron van Skip?) lyrics.

WARREN: Who is the writer of the lyrics?

Shri Mataji: Ninth.

PAUL HENRYON: I don't know who it is but the music was composed from Beethoven's Ninth Symphony.

Shri Mataji: Beethoven.

PETER COX: Schiller, the poem.

Shri Mataji: They have already said all this thing, isn't it?

WARREN: They're his words, we didn't amend them at all.

Shri Mataji: And you too have chosen such a nice thing. Oh, wonderful, beautiful. So now you are going to kiss me goodnight and go to sleep, all right? Come along. Now you have to kiss me, no - goodnight, all right? Good children. Goodnight, goodnight, goodnight, all right? Goodnight, all right. Goodnight, goodnight, how beautiful, all right. Goodnight. Goodnight. Goodnight, goodnight, all right, goodnight, goodnight. Goodnight all of you, goodnight. You have all kissed Me?

A CHILD: Thank you for the presents.

1985-0317, Birthday Puja: Our maryadas

View [online](#).

17 March 1985

Our Maryadas

Birthday Puja

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

I am very joyous today to see all of you celebrating my birthday as well as having the national programme same day. It's a good combination we have in the month of March. It's regarded as springtime in India - madhumas (). That's what you sing, madhumas. And as you know 21st March is the equinox, so it is a balance and also the centre of all the signs you have in the horoscope.

So many centres I had to achieve and also I was born on the Tropic of Cancer as you are on the Tropic of Capricorn, and Ayers Rock is on the Tropic of Capricorn - just in the centre. So, so many combinations had to be worked out.

So the principle of ascent is to be in the centre, to be in the balance, to be in the maryadas of the centre, to be in the boundaries of the centre, is the principle.

So what happens when we do not keep to the boundaries, to the maryadas? Then we get caught up. If we keep to maryadas we can never be caught up. Many people say, "Why have the maryadas?" Say we have the maryada, the boundaries of this beautiful ashram here and somebody is attacking you from all the sides, on all the sides of the void, so if you go out of the void you get caught up. That's why you have to keep to the boundaries. And to keep to the boundaries is difficult when you have two problems: one is the ego, another is the superego.

Now, as, in the West, superego is not such a problem. Ego is the problem. And it has very, very subtle implications now. I can see the complicated styles of egos we have. One is a gross, like Khomeini style, which is dry, it's obvious, evident; everybody can condemn. That one is the one [that] either one corrects or gets completely destroyed. But ego, if it is of a stupid person, then he behaves in this manner only, that he doesn't know how to hide his ego in sophistication. But the Western ego is extremely sophisticated. The language, everything, is very sophisticated. Like in English language we'll say, "I'm afraid I have to slap you!" (laughing) "I'm sorry I have to kill you!" It's such a devious thing, you see. Once you said "I am sorry" that means you have put a chocolate on top of that, isn't it? It's such a camouflage. You must understand! You see, we must face [ourselves] as we are, we cannot be facing something else. But this is exactly what happens with sophistication - that we avoid facing ourselves.

Today, though the day is of celebration, so in all humour we should understand what this stupid thing called ego is, in all humour, not in seriousness, because I don't want you again to feel guilty! (laughter)

Now as I was explaining, in the morning, how ego becomes the Left Vishuddhi. I mean, even before going to the hall, my attention on the hall, I get a big lump here, just, just painful horrible, excruciating! I mean all the time it has been there, since I have been in the West. Can you imagine? It has never vanished. So this chakra is all the time working, poor thing is so much now tired, Vishnumaya's chakra.

So what happens, really, we should see the physical side of it. It's very important to understand it. You see, from childhood, if we are taught in a society like this, where you are an extrovert, you have to achieve something, some success or this and that, then the idea of strength is given to you, that it is weakness to tolerate something.

Imagine, in Christian nations that's the best part of it! "I'm sorry I will kill you!" sort of a thing. In Christian nation, you see, they have this theory that it is weakness that if you tolerate anything, it is a weakness if you get dominated by someone. You can

never be successful if you do like that. So unless and until you are possessed you can never be obedient. This is what it is.

Somebody has to possess you, absolutely possess you like Hitler, then you can be obedient; otherwise everybody has a big ego. As I had told you the story of the garbage cleaner. So everybody has a very, very big ego. Everybody wants to have their own way. And from childhood you spoil your children too much. You spoil them, completely spoil them. All the time you will hug them, you'll hold them, you'll do too much so children get spoiled, think no end of themselves. And then on top of that, if you tell them that you should not tolerate anything, they become disobedient. So you do not know how to obey others in any way. Ego does not know how to obey, because that is weakness, obedience is weakness.

So now, this poor thing ego has a limited, limited thing. That is, this ego has a balloon, which is limited. But it bursts when you get your paralysis and all those things, it does burst, but it is flexible also. So when the ego starts getting too much on top of the superego, then the superego can go up to a point; it is also there. So to get rid of the ego people take drinks, drugs, just to push it back; so, increase the superego so the ego comes down. So you are playing between. Then you have a hangover! Then it goes on like this, you see, works out. This is the modern solution they find for ego otherwise ego is too much.

So when somebody says something to you, instead of facing up to it - supposing you find you have not been able to find a glass for me, a simple thing like that, [then] you sulk. Why? Why should you sulk for that? Because there's another place where this ego can go, is when you come round, you see here it crosses at Vishuddhi, so when it is suppressed from the other side it goes into that Vishuddhi part. So then you get the Left Vishuddhi. It is nothing but pure ego, believe me, it's pure ego. Because it has no other way to get in, it goes there. And that's how you sulk and think. Think so you get more ego. You fill up your Left Side and you sulk. You never face [it].

Now. The practical way, the central path, is established by being in reality. Now as a matter of habit you must develop. Supposing something has gone wrong, tell yourself, "Yes it has gone wrong, because I have done the mistake. Alright, why did I do the mistake? Because of this. So next time no." But it's very easy to avoid everything, come to this and enjoy your ego feeling sad. It's an indulgence. And others also feel, "Oh, he's felt 'I'm sorry I've killed you!'," you see. He feels sorry for it.

Yes! I have seen! It is gone so far in the minds of the Western people that there are laws which really forgive people who should never be forgiven. They also try to forgive people. Because of this left nonsensical Vishuddhi which indulges into the Left Side, you feel sympathy for such people, who should not have been forgiven! Like there's one fellow who has murdered so many people, put them into gas chambers. He's arrested now. He's a liability now, big liability as a prisoner kept somewhere because they had to keep everything very much closed, and this and that, so to maintain such a dog there was very difficult for English people. But they are maintaining this one prisoner. I have forgotten his name; horrible fellow whosoever it is. "Now he has been there. He's old." Let him die there! What is there to have pity? Just hang him out and finish. He has killed so many people. "No, but how can you do that?" You must keep this doggy there! Though he's consuming the money of all the people, though he has killed thousands and thousands and thousands in gas chamber, he's been such a horrid fellow. There should be no sympathy. In the Divine laws he would be finished in no time. He's dissipating every day, but even now I read articles in sympathy with him. "Now what is he going to do wrong? Why not leave him alone?" This is how you play in to the hands of horrible people by your Left Vishuddhi, first of all.

So this Left Vishuddhi is nothing but purely, purely ego and then you bend your head like that, you walk like this. Now with this Left Vishuddhi though, you have many, many physical problems. But the worst of all will be lunacy. The other day somebody told me that, at the age of forty years, now, in America, people are suddenly becoming lunatic and it's a very big sickness, just like they have it in that horrible disease called AIDS; in that way it is spreading.

Now I must tell you as your Mother, very clearly, that this is the part this horrible Left Vishuddhi plays. Do not indulge into it. If you have an ego, that's why it's Left Vishuddhi so face up to yourself!

Like today Warren's idea was that he came and told me that "In India when we go, we think that the people, whatever we suggest first start with 'No, no!' " So, actually that "No, no!" is because we are brought up a different way, to face up to it. We are brought

up that way. That's why Indians are never guilty. If they are guilty know that they are westernised. They are never guilty. So now, at that time when they say, "No" to something...ninety nine percent, not the people who are in the cities, they are same style of heads, because you have blessed them nicely, but in the villages. You see they tell themselves, "No, no! How I could have done it? Alright, if I have done it I'd better correct it." "No, no!" It starts with "No, no!"

But a Western person might hear this "No, no" and he'll think, "He's just punching my ego!" Because still that ego is there to dominate others. Still this ego thinks they are much better organisers. Still this one thinks they are cleaner people than others, they are higher people than others. All this ego thinks like that and builds you up and you live on top; like [with] a balloon or a ring that is bloated you keep on the surface, and that's why don't want the air to get out, because you know, you'll sink into yourself. So one lives on that and you start thinking you know it better. If anybody says anything to you, one feels hurt - again Left Vishuddhi. If Mother says anything - again Left Vishuddhi.

So you have all ready made a pouch there, being in the West. We should face as we are. Now that pouch is there so anything I say - now even if I am saying now - you should not feel guilty. Let's see! Not feel guilty. Be on your Spirit so you see yourself and you can clear out. If you see from your Spirit's angle you clear out that which you have accumulated since long.

Left Vishuddhi is the problem today of the West, I tell you. All these problems are coming from Left Vishuddhi, but which is not, in no way, that they're subdued. On the contrary [at] any moment this Left Vishuddhi can blow in again into the ego. You see, I have seen this in the West - very common. People are walking straight forward everything is alright. Even in the cities of India we have seen it. You make them into trustees, suddenly they jump on the horse. I said, "From where did they jump in the horse? From where this ego has come?" That was all stored up here you see. As soon as they become trustees the whole thing comes back! And they are sitting like John Gilpin on a horse going fast and I start looking at them, where are they going? They were just there; disappeared! Vanishing tricks.

I just can't understand why it happens. But after penetrating into the problems. Because I see just going to the hall you get the Left Vishuddhi.

But look at the children. You see from childhood, don't teach them all the time to say, "I am sorry, I am sorry." Our Parsees in India have very much affectation from you, very much. So in the morning we never want to see a Parsee because early in the morning he'll come and start saying, "I am sorry, I am sorry." This is inauspicious! "Maaf karo, Maaf karo," People say, "Baba! You come in the afternoon! This is not the time. Morning time don't start with this!" (laughter) We don't say like this. It's inauspicious. You open the door and somebody is standing with "Maaf karo!" "For what? What have I done?"

What have you done that you are saying like this, all the time in an apologetic mood? For what? You don't want to see an apologetic face in the morning time do you? Something pleasant, nice coming to greet you. And here they say "Maaf karo, maaf karo, I am sorry, I am sorry, I am sorry." It's a very common thing that we don't want to see a Parsee in the morning. The reason is this: if you see them in the morning the whole day you are in a bad state because you have seen somebody apologetic. But it is not apology. They are extremely egoistical people. If you study their character, they are very egoistical.

So this one has to understand: that when we start dealing with our ego we, must directly deal with it. We are not ego, we are the Spirit. Directly! "Oh I see. So it was wrong. So it was done by not me, by this body. Now, come along. No, no! Better be alright!" You tell yourself, "No, no! Better be alright!" That's how we are going to deal with it. Because this is what is frightening me - is this Left Vishuddhi. Because when I thought of this disease, my attention went to Left Vishuddhi. Imagine people becoming lunatic! And most of the egoistical people, I find, become stupid because of that. They are stupid. They behave stupidly.

And the egoistical people, only, take to drugs and to drink, so much because they can stand it. Supposing a person who is very superego, supposing a man who is possessed takes to drinks - he'll die very soon, he won't live; because he's thrown more that side. But the egoistical people can stand. I mean, a person who is not egoistical, like an Indian, if he takes a vodka he'll be blown off the shores! Absolutely nowhere to be found, lost! Even in lost and found he won't be there! (laughter)

But it's that ego of yours that has resistance for the superego and that's how you manage it. That's why people can drink. It has nothing to do with the cold weather or anything, it's more your ego.

Now when you call [yourself] also 'Left Sided' sometimes you make a big mistake. You are not! You live with that myth because that's how you can excuse your ego. Because basically Western people are egoistical - we must accept this fact. We are not Western people, we belong to the realm of God, so don't feel guilty! (laughter) You are no more Western. To me you are neither Indian, nor English nor Australians, you are my children.

But some of these things are hanging around, so you be careful. What I am telling you [is] this will happen to all of you, in a little way but not much. So be careful, it is outside, outside the maryadas where you little bit get out, you find this. So those who think also they are Left Sided, are only possessed people. Because they are possessed that's why they become Left Sided; otherwise they are not, by temperament they are not. Because there is no tradition, there's no conditioning accepted, nothing. There has been no conditioning on them of any kind. So there are hardly to be found any tamasikas in the West, hardly to be found. So what do we have are the people who are egoistical but get possessed.

So these possessions take charge of your ego and they work through your ego, so they are much more dangerous than the ordinary tamasikas. An ordinary tamasikas who even gets possessed, he dies very soon. Otherwise he just troubles himself: he gets body pains, he gets all those troubles himself. But when a person who is egoistical is also possessed then he becomes a troublesome person.

In India if people drink, you will be surprised, they become very nice people: extremely mild, very quiet, very good. I mean some women told me, "We want them to drink because they are better." But not here. They become violent. Why? Because there is already the base for the ego and these fellows who jump in from the Left Side or Right Side, whatever it is, take over the ego. And they work through the ego then. So such people become cruel, assertive.

I mean, all Germans were dealt like that. They were all possessed by supraconscious bhoots and they all behaved in this atrocious manner. Imagine any human being, human being, killing millions of people with the gas chamber!! Can you think of it? I mean, you can't even see a little chicken being cut in your presence. How can you see so many people just there, being gassed before you, trying to get out of the gas chambers? And they were all transparent so you could see them! See the cruelty to which they could go. How? They were possessed, and possessed by egoistical temperament. So these bhoots also used their ego and did it.

So we are in the centre, we are the people who have ascended to God's level [so] we have no business to have Left Vishuddhi on any point. We have no ego. Where is the ego? It's finished. Where is the superego? Finished.

So if there is even a lurking thing of that, you just face up to it. Why do you feel guilty? For what? Nonsense!

And that's how you get rid of it. Because I have seen with Sahaja Yogis also suddenly their nose will blow out, their eyes will come out, suddenly they'll talk like this and I get a fright. I said, "What's the matter? He was a normal person, why is he talking like this now?" The reason is that hidden ego suddenly jumps up and shows. It's with many Indians also, those who are city dwellers are horribly egoistical and you have blessed them, as I told you. So they also behave in the same manner.

But because there is tradition of keeping in the centre in any country - like China has the same, I have seen, China has the same. I haven't seen them ever say, "I am sorry, I am sorry, I am sorry." And they don't even discuss. Russians have been so bad to them. "It's alright,". We asked them, "Why did you cut off from the Russians?" They said, "Forget it!" They never criticise, sit down and criticise, "They did like this," or sulk about it or think about it - nothing!

Like Indians, now, you will be surprised: we have a law that we are not supposed to make any films against the English. Can you imagine? Because they left our country in grace. Even Shivaji's pictures are not allowed because maybe it will show that the

Muslims are bad. To that extent we go. Because forget it, forget it, forget it. When you start thinking about that person your ego gets hit. It is a ego which is hurt.

Now you can blow this balloon by two methods, perhaps you know that, by blowing into it or removing all the air from outside, or even by hitting.

So the hurt ego is where the outside is getting vacated and the balloon is increasing. And the other ego, pumped up ego, is that when the balloon is filled with that air. Both things are just the same. I mean, the result is the same whether you do it this way or that way.

So, once you understand the physical manifestation of this, not only that you develop all these diseases but also develop a thing called lunacy at a very, very young age, because you don't know how to cope with yourself.

So the best way is to, if you have done something, forgive yourself at that point: "I forgive myself at this point, alright. And that this was done because of this - alright, so I should not have done this. Never I'm not going to do it again!" Just say like that. Just absolutely neutralise it. Unless and until you neutralise it you again store it up there: that's the point is.

Secondly I have to tell you that the women in the West have changed their styles, which is very, very dangerous for their society, because they have also taken to the egoistical ways of men. So if men have gone say ten feet they have run after them again, about say eight feet and pulled back men even to go further than them.

Now this is completely crossing your egos, because women do not have such possibility of egos normally. So competing [with] men in ego, what you did, you have lost your complete maryadas of a woman. There's no maryada of a woman.

Man has a maryada of a man. If a man starts behaving like a woman, he's not a man.

In the same way, the women, if they start behaving like men, then they are no more women. They have lost their maryadas. They are out. So they get possessed. And that's why women, when they are egoistical they become horrid: their faces become horrid, they look horrid, their whole behaviour is horrid. They can become dry like bean sticks and could be so hard as to hit you like an iron rod.

And they say, "The lady with the iron rod in her hand."

All this happens because we have a maryada, we are the style as we are. If it's a rose, it's a rose. Be happy that you are a flower of rose. Now the rose wants to become the thorn! So we lose all our maryadas.

Today I will be speaking to you before we start this here when the people are coming before that, to the ladies and tell them what's gone wrong with them. And that is how you must know that the plight of the West is not by men, but by women.

Women have ruined the society of West, Western society. It's the Indian women who have kept the society intact. All my, really, thanks to their solid behaviour towards life. It is the women of this country who have ruined all that was so delicate, emotional, beautiful: love, affection, compassion.

Women are there to give joy and happiness and emotional security to the whole society. While they take over, "Do this! Give that! Do that! This!" Even the husbands have become just like servants in the house. "You haven't done the cleaning properly! You haven't cleaned the kitchen properly!" I went to England and I was surprised - all kitchen cleaning and all that is so well done in England. You see, you have everything for cleaning this, cleaning that. I said, "Why it has happened?" It's the men, you see, they had to do it so they found out all the ways and methods! (laughter)

"Has to be sparkling? Alright, sparkling you want? I'll get you such a thing that if you put in your hand your hand will burn!" All the

acids put everywhere; with a big glove in the hand put it everywhere. And everything gets alright.

Then the children suffer, because that's the job of a gardener. Beautiful things that are born to be looked after with that kindness. But you over-indulge into your children in the beginning. A mother is like a gardener, she has to prune also, she has to cut also so [that] the growth is alright. If you child is spoilt you're no good a mother, useless you are! But you groom your husband not your children - just the other way round - because ego is towards your husband all the time grooming. "Sit here! Go there! What's this?" Money business, "Give me all the money! I keep all the money!" everything.

Now one may say that the law is such. If the law is stupid, the Sahaja Yoginis should not take to such a law. That law has ruined you all, I tell you. Because this is such an important part of life, it is such an important area of life that it should not have suffered. Where affection, love, kindness, all that is required is missing, then you become people without any meaning. Life is aimless. You don't know what to do. That's why the children commit suicide. And then the love should be such that they should be pruned. For that you must have wisdom which, also, one does not develop, because if you run after your Mooladhara Chakra how can you have wisdom?

Here men have befooled you completely. Completely they have befooled you, take it from me. You must keep your wisdom intact. And not only that they have befooled you, but they themselves have stooped down to befool you. So they have their devious methods. They are not straightforward then.

So, as Sahaja Yogis we are above all these things. We have reached the state where we are above. We are here for correcting all those things that have gone wrong in the society, because Sahaja Yoga faces towards the society, not towards yourself only. So at this stage we have to understand [that] what we have to do is: first of all our own understanding should be such. Even now with all this movement of Sahaja Yoga understanding, women don't realise that they have to be like women. I have seen them. They still, "What's wrong?" Still go on. And men don't understand that they have to be like men. Even after so many days. And if they they become really like men, women will appreciate them. And if you become really like women, men will appreciate you. You see, it's the opposites that attract each other, that should be normal. But we live in abnormal way that the men are women and the women are men. What do you do now?

So it is very important for men to understand now - because I am going to talk to women later on (laughter) - that they should become like men. They must fix up things, they must take decisions, they must be the one who must rule. But that's outward. Actually it's the source, is the woman. The woman is the potential and man is the kinetic. For example, there's a fan moving. Movement of the fan is the kinetic force, but the potential force that is within us is the one which is the electricity, which is coming from the source. Which is higher? The fan that moves or the source? Let the women decide and men understand.

But if that source dries out and wants to become the fan, no fan will work out: upside down situation. If you realise you are the source, you are the one who is going to give all the shakti to men, you will stop behaving like men.

It doesn't mean that you cannot go to work, you cannot do; but take to work which is more suitable to women. Like I would not like a woman to have a bus driver's job or a truck driver or wrestler!(laughter) No. I'm not telling, I'm telling from experience:

Once I was travelling, I was a student at that time, in Lahore, you see, and I was travelling by train and at some station, you see, the train stopped in the night and a lady came and she said, "Open the door for me!" So I said, "But it's so crowded, alright I'll try, I'll try."

And she said. "If You don't open I can break it." I said, "How can you?" She said, "You don't know who I am?" I said, "Who?" She said, "I am Hamida Banu!" I said, 'Who's Hamida Banu?' "The wrestler lady!" "Oh, baba!" I said, "Thank God! I'll open it!" (laughter) I said, "If you are a wrestler lady why are you coming in the ladies department? Why don't you go to the men's?" And she pushed the door so violently! She came up; I looked at her; I said, "Wow! What a person!" (laughter) And she sat down with her whole countenance and everything, her gait and state of sitting, everything was so manly, like that she sat down. She said, "Now, come along now! Those who want to say I should not sit here." I said, "Nobody wants that now, Madam, you sit comfortably. But we'll

have to get somebody from the other compartment to have wrestling!" And then she was quiet. And she was really, I saw her all her muscles so overdeveloped and she was really looking like I would say a Western cow, we can say. (laughter) Like the cows here look like buffalos, not like cows. Something very funny I cannot forget that, you see that experience. I was very young and I felt like laughing but I couldn't even laugh. I thought she'll box my face! (laughter). So this is what it is, that we are ending up there! You must know that. How far are we going? Are we going to become wrestlers?

So this is what it is, one has to learn that it has been there for ages; ages it has been there. I have read books, some books, old books; I have seen some films also, where they have shown even in olden times [that] the women used to have broom in their hands hitting their husband sort of thing.

We, too, have some of them, 'blessed', in India. But they are very, very few. Very few women like that, not a big number. But it may increase, God knows, so keep your fingers crossed! But I would say that this is what is happening.

So with too much ego of men which goes into Left Vishuddhi they say, "Now, let the women take over! It's alright, let them be satisfied. No more of their aggression. Let them have their own." So they do what they like. Men are not bothered and they go into their Left this thing [Vishuddhi]. There's no enjoyment of marriage or love.

So now we had yesterday the other marriage: for the benefit of your children, for the goodness of them, take your roles as women and men. Your roles are as women and men and you will see [that] you will enjoy it. The quarrel should be on that role. The man wants to do something for you, you should say, "No, no, no! How can you do? That's too much for me. Let me do this work." As I have told you, many a times, how my husband when he gets angry he wants to wash his undershirt to show he's angry. Or when he's very angry then he will clean the bathroom! But he does it so badly that I know that it is he has done. I feel like laughing but I dare not because I must keep his spirit on! And then he starts talking in a very respectable way to everyone - 'thou'. He calls everyone 'thou'. He says, "Thou are like that, thou are like that," so I know now he is really angry for something. But he won't say what is he angry with! Then we have to find out what is he angry with, and if so, don't feel guilty - correct it.

You see there are so many ways of neutralising the anger. The first thing that happens with ego is the anger. As yesterday you got married, you must know how to neutralise this, because still ego is there. Now to find out how to neutralise the anger of another person is a very beautiful thing which I have never seen your writers handling, but in India we have many writers who have handled the situation.

Now you must find out what are the weak points of your husband, first of all, and of your wife. On what points she gets upset. Now the attitude should be we should not upset her, we should not make her angry, and another attitude of the wife the same way, much more for the husband.

So now, what are the soft points on which he really gets upset? Just study! It's very simple. And laugh at it. Don't take it seriously, but be careful to avoid that. Now also find out what makes him happy. Like if I am really sometimes - I never get angry, as you know that, I never get angry, but if I am showing off my anger just ...

(A small child shouts with joy)

Let it be, let it be. It's alright. Sit down! He understands Sahaja Yog!

Alright!

So, now, how to show that, how to neutralise an anger of a person?

Say now, supposing I am trying to show [anger]: if you put a child in my lap - finished! Anger is gone. I cannot show anger with a child on my lap! It's simple.

So you must find out. Like my husband, if he's angry, supposing: I know him. Then if I tell him that "What about getting me a nice sari." Ah, finished! then he's very happy. He says, "Ah, I have done him the greatest favour!" you see. Like that, you see, you must find out what thing pleases your husband, what thing pleases your wife, and neutralise it.

And, you see, little things like that you must learn. This is the art of living, this is the art of living a Sahaja Yogi life. It's the art of living: how with little, few things, how you manage.

Now you must have seen how in my lecture I say quite serious things, but in your bubbles of laughter it just settles down in your mind, that's how you should do it. Because humour is one of the greatest things that puts the thing through, makes the person understand, and it doesn't harm anyone. That's how things improve.

And when you see that you are settled down in peace - that's the first thing a husband and wife must do is to settle down in peace - children feel alright, everyone feels alright. And then gradually let it correct. You have no responsibility of correcting each other. But if you have married somebody who is not a Sahaja Yogini, who is horrid and all that, then the question is very different. But both are Sahaja Yogis married before me, should be the easiest thing to do.

And protect each other, look after each other. There should be complete confidence. And this we have in our country, really I must say. Our marriage system has something special about it.

What happened, once I went to Singapore you will be surprised, in the early times, I was going to America: and there was one horrible diplomat's wife, she came drunk to the program and she was asked to get out because she was drunk. So she informed our Prime Minister Indira Gandhi that, "This lady is doing this kind of work and She should not do this. She is a diplomat's wife and She's so highly placed and this and that." So Indira Gandhi, without understanding anything, told one fellow who was Huxher, who was her main person that, "You go and tell Mr. Srivastav that this should not be done and she should be brought back." So the minister, you see, getting a message for Indira Gandhi means the death blow has come to the minister that time. So he sent for my husband. And he called him and he said that, "We think you wife should be called back and this is what has happened." And he said, "Why? Why do you want to call Her? She doesn't drink, she doesn't smoke. She doesn't do anything wrong. She's the most decent woman, She's very dignified and she knows what she's doing. She's doing good work for no money at all. She's doing nothing wrong and if you want I'll resign but I'll not call her." And he got a fright of his life, because if he resigns who's going to do the job? So capable! He just said, "I'll resign." And they were all shocked at it the way he was confident. And this I came to know through somebody else, himself - the minister who was dead, half dead with the message from the Prime Minister! You see? And he then sent back - he also got [strength], you see, within himself! He said, "I know the lady very well, she's very dignified. She's a very decent lady. She's very dharmic. We shouldn't disturb her." While the fellow Huxher who had sent the message also got a shock and he pushed back the shock to Indira Gandhi! Since then she has never, never tried to interfere with my work. You will be surprised. She has never tried to interfere. This is my husband's confidence in my work, and understanding. That you should have. You must know your wife and know your husband: they cannot do such and such thing.

Same about your children. You must have full confidence in them. You must know what they are, what they are up to, how far they can go. And then this confidence, an inner understanding is the one road to peace, love and affection. Complete confidence into each other. Wherever they may be. I can say with confidence, you send my daughters anywhere, they'll never take to adharmic life, nor my son-in-laws, but [about] my own daughters I can tell you. They can never think of adharmic life, whatever you may try. It should be that confidence within you about your own children.

Like they were small, very small and the neighbours came and said that, "Your daughters came and were using this, our garden, for morning ablution." I said. "What?" I said, "My children, even if they can go into your bathroom, you take them. I'll give you two thousand rupees just now, right now! You just ask them to go to your bathroom, that's all." I know them too well. If somebody will say that, "Your daughter has taken something," I know them too well, they can never touch anybody's things. I know them too well. They'll never take any obligation from anyone like that. I know them too well.

So that's what: you should know your children too well. Don't insult them in the presence of others. Build up their character and majesty by saying, "Come along, you are a Sahaja Yogi. You are great, you'll be this, that," and put them on that path. Keep them there. Respect them. But don't spoil them. Don't spoil them. We normally spoil. Either we are over-indulgent or you make them over-indulgent, both things are wrong; is again ego.

Tell them how to share things. Tell them how to share. And like if they share. If they give it to somebody else you should be happy, it's given to others. "Give this to others, let the others play." You show your happiness on that. You, yourself, give to others, then the children learn all these things.

So marriage is a very big bondage for Sahaja Yoga. Through marriages we are all bound together. It's all a society of very happily married people. Now, if somebody is not capable of having a good marriage, better forget about it! Forget it! See, after all I have seen women of sixty, of my age, asking for a marriage. Yes! There are women and men and they are sixty years, "Mother, I am only sixty and I would like to get married." I said, "What??" At sixty I have thousands of children, how can you say such a thing? I mean, you should not be a bride all your life. You should be a mother and a grandmother.

I think after forty-five nobody should think of marriage - is nonsense. It's nonsense. After forty-five all the, even, married women should know they are mothers and they are going to be grandmothers. They are all the time brides. That's why, that's one of the reasons, why marriages fail. Because you are not a bride after say, thirty years of age or thirty-five years of age, you are a mother, absolute mother you are. And you are a father, and that's how you live as father and mother of the children. We are called like that in our country. Till the age of thirty, thirty years, we are called as the brides like *dulhan* (- bride). But once you are grown up - I am never called as my name by anyone. They say "Kalpana's Mother" or "Sadhana's Mother." Or even my husband is called as "Kalpana's father," He is never called by his name, because you become a father and a mother. Accept that position! But no, you want to be brides at that age. So you want to have all the bed like a bride has, all the bedroom thing like a bride has, and the bedroom thing and it doesn't work out. Because you are no more a bride. And then you think, "Oh, this man has become insipid," "This woman has become insipid," then you go to another woman, another man. It goes on. Then you go to children and spoil the innocence of the people. But if you accept, grow properly, mature like Sahaja Yogis, as father and mother, as dignified people.

It's not the source of love only as husbands' or wives' relationship, there are so many relationships, which are a greater source. But it depends on at what point you are. When you are a small little river, alright; but now you have become the ocean, so become the ocean. When you become the sea, become the sea. When you become the ocean, you become the ocean. A sea cannot remain like a little, little small little beginning, can it? In the same way everyone must know that they must grow out from this relationship and should not go on hankering all the time that husband and wife. Like [at] forty-five years of age they are still finding out their husbands! Are they mad? This should stop in our Sahaja Yoga now. All those who have gone beyond a certain age should stop bothering me about marriages - should become mothers. There are so many children to be looked after, we are going to have nurseries, better be there. What is it, what is the companionship? The companionship is with children, with the grandchildren, with great-grandchildren. This is what one has to understand, men and women, both.

Men are just the same. Men also try [to] never become fathers. If you are full-fledged fathers, you don't have these ideas of marriage - forget it! If it doesn't work out with one woman, forget it! Then forget it. No need. You have had enough of it.

So this kind of thing is not necessary at all, and it has worked in a society which is not a Sahaja Yogi society. So it should work in you. So [in] social ways Indians are quite good, but they are bad in economics and politics. Never follow their politics - horrid! Horrid! I mean, I can't think of a worse politics that Indian politics. It's the worst of all. If you listen to that you will not know whether to cry or laugh! It's such idiots! All donkeys have gone into politics! Absolutely donkeys! Worse than that. They bray like donkeys, they behave like donkeys, they kick each other, they do all kind of things. Can you imagine? It's so horrifying. I mean, if you want to have a joke then you can look at it from a joke point of view: of the donkeys behaving like, absolutely, as if they are in charge of our great country. So most of them are donkeys. I have not come across many who are sensible. And those who are sensible also want to become donkeys. What to do? That is their greatest desire! Imagine a saint wants to become a donkey!

So let us know that whatever are our good points are our good points that we should not lose. Whatever are our bad points we should correct them. This is a very balanced view towards oneself. Because we are the gainer. Nobody else is going to gain. And Sahaja Yogis have to be selfish about it. We are the gainers. If we gain, the whole body gains; the whole of Sahaja Yoga gains.

So this is what I am telling you about your social life which is very important, and about your ego. But the most important thing is that once you are in the Sahasrara you become my brain, you become really my brain. And so you have to be very careful because you're not thinking about your family, your children, your household. You're not thinking about Melbourne Ashram or Sydney Ashram or Australia, but you are thinking about the whole world and the whole universe, and the betterment of it. When you grow to that state you become really part and parcel of my brain, which is concerned with very bigger visions, higher things. It works on lower levels also, that's something good about it but it can work on your individual levels. I pay attention to your individual problems, to your individual suggestions, to anything that you say, but the light is for the whole universe. So we enter into the realm of universal religion, which we have to awaken, which we have to work out.

Unless and until you achieve that state you will not be called full-fledged Sahaja Yogis. So, to achieve that you must work hard.

Or we can call: now you are Sahaja Yogis, you will become Maha Yogis. So, we have to achieve that state of Maha Yog. From this to that is very simple, works out. Imagine four years back I never thought that I will be able to establish so many of you here as my children, and it has happened today. It's such a great thing that in four years we have been able to achieve such beautiful results. And next year will be greater still. I can see from the way people were there.

So, one has to understand in Sahaja Yoga obedience to what Mother says is alright. But some people have a bad habit of taking up over, "For Mother's sake do it. For Mother." Who is the person? Why should anybody say that, "Do it for Mothers sake"? Or "Mother says so!" No! When you are the Spirit you understand what Mother says. So try to understand your Spirit: that's the best way you can work it out and you can be nice.

I want all our children to grow from that height. Let them start with a better standards, from a better levels, because we started from a lower levels, we had problems. But let our children start from a higher level. And Melbourne is the place I've chosen for our children to grow.

So I hope women will take their roles, men will take their roles and it will be a nice family system built here, a nice society and this nice society.

What's it? Put it off.

I know! (applause)

I know the lights very well. I know how they act. Vishnumaya. That's Vishnumaya. We have harnessed the Vishnumaya. From where did we get light? Vishnumaya. Hidden where?

The Vishnumaya is the one that we need today, and to understand it in a subtle way how the Vishnumaya comes in. See now how sahaj! This thing came there [so] I could speak on Vishnumaya. Because to shift the subject on Vishnumaya is not easy! (laughter)

See! You must see the play. You must see the play.

Now this Vishnumaya, how does it come? How it acts? Through me, yes. So where? How, what happens? From where does it come? Hydroelectric! How hydroelectric works? In water! It is in water, in the Guru Tattwa. But when? When it comes down! When the Guru Tattwa has come down to you. On that level the Vishnumaya acts, that liberates and acts. For what? For

enlightening. What happens in the gross happens in the subtle. So, one has to take an incarnation. So the Guru principle has to take an incarnation; to come down to this earth. So, Vishnumaya acts and enlightens people.

And this is what it is. And how the whole thing works out.

Now you have seen how I could change the topic suddenly to that! And you didn't feel it. But I just wanted you to see how Mother changes the topics, because there are some incidents, something happens somewhere, which I know, and it changes. And it looks like a smooth, one subject going on.

Another thing I have to tell you that all of you must know Sahaja Yoga full well. Very few people really know about Kundalini, really know about vibrations. They do not know where is the Void - there should be a regular class even for grown up Sahaja Yogis - where is the Void on the feet, where are the chakras on the feet. When I tell them to rub my Feet they don't know where it is.

You may be uneducated, doesn't matter, but in Sahaja Yoga you should be educated. You should have full education in Sahaja Yoga. You must know where is this disease coming from, how to cure it. Every one of you should be educated in it.

So when you have your meditation class also you must have a class to educate yourself about Sahaja Yoga - what are the things to be done.

Now there's a book, of course I saw, that's a good book they have written about the children, but there's no spontaneity. So I'll have to work it out. But it's not only the books but my tapes are there.

When you are listening to my tapes, note down the points what Mother has said, and see for yourself. So the education in Sahaja Yoga is very important, otherwise your intelligence will rust out. You must have full education of Sahaja Yoga. Only giving Realisation is not the work. You must have, so others must know you are knowledgeable.

The amount of education you have had nobody had before, no saint had it. So now take full advantage. Whatever your age may be, education qualification may be, what doesn't matter but you should all know what is Sahaja Yog, what it means, how it works out. Ask questions yourself and find answers.

You all are still students of Sahaja Yoga - you must know that. You are still students of Sahaja Yoga and you must master it, you must know it, every word of it. Just to enjoy Sahaja Yoga is not the point, you must also know. Like, if you enjoy a cake cooked by somebody, you must know how it is cooked because then you can cook for others. But if you don't know how to cook people are not going to believe you. This is what I have seen.

Then I have seen some Sahaja Yogis are all the time doing the work, they are active because they have been active before. But some are lethargic. You can see even among two Indian people you will find the same difference, though they are here or they may be there. It should not be. Everybody should try to create the same kind of an enthusiasm and dynamism: not one person. If one person does it, then it's no use. Sometimes such a one person can be very dominating also. Everybody should work, the whole body has to work. If we can develop that, that will help the complete development, upliftment (sic). Alright?

So today on this day of my birthday, I want to bless you very much, but every birthday is reducing my age you must know that, and so you must grow up now to take over, it's important. It's very important that you must grow up. This so-called age of mine, though it doesn't show but it is decreasing, you must know that. And so you have to now fasten your movements, get to it, work it out. When others come, talk to them nicely, give them joy, don't give them any [headache]. Give them joy, look after them, be kind to them. That is going to be attractive than to, immediately somebody says, "You are a bhoot you get out!"

When they are in Sahaja Yoga, when they are there, I will tell them off. There are still, I know some of them still here. We have to tell them that, "You have a problem, you better get out." It's alright, they'll have to get out of the ashram for a while then come

back. It has to be like that, otherwise they cannot be corrected. And such people must accept gladly that they should be alright, they must change, they must be better than to continue with whatever they have because of their ego.

So try to co-operate with your Self because it wants to be better, and better and better. So all those people whom I'll be asking, I'll tell Warren, whom those people whom I find are not alright should get out of ashram! Ashram is not a place where all kinds of people should stay. Here only the pure up to a point they should be. There should be certain minimum standard they must have. If they do not have that standard, they get out. Even if there's a woman who is dominating, or a man who is like a woman, has to get out. You have to be normal people, otherwise others who come and they see one man standing like a chicken cut from here (the neck), you see, they just don't feel impressed! (laughing) I tell you! Like a miserable Christ you see as I showed you, standing there limply like that. I don't know who feels impressed by that? You must have somebody like you have Christ in the Sistine Chapel, standing like a (inaudible) that's how the men should be, but dignified, respectable, kindly, majestic is alright.

And the women should be very sweet and nice. It pays a very, very long and a great dividend. Very, very, long! You don't know how much it has paid me. It is coming so handy today to me. When I was not doing Sahaja Yoga by my nature I have been kind to people, and all that has come [handy]. One example I'll give you: in London one fellow came, his name is Commissioner of Pune, he's now commissioner of Pune. He came to see us, we had a meeting of my husband's office or something. CP said, "I'll call them for dinner." I said, "Alright." I had cooked the dinner at home; they were about twenty-five people who came to dinner. They had dinner I must have looked after them, whatever it is. So when I went to Pune, Mehrotra, told me that this commissioner is very anxious that he should come as the president or the chairman or the reception committee. He must receive me. I said, "I don't remember who is this gentleman? I remember somebody with the same name."

He said, "No, no, no, no this is another one." Now this is one of them who had come and he praised me so much! I was amazed how he saw all that. He said, "This lady whose husband is so highly placed in life, is so humble. She is so kind, so motherly." And he went home and told his wife, "That I have never seen such a lady before, such a perfect Lady." But what I did I don't know. I must have cooked well, of course that I do! (applause) But I must have looked after him well, I must have been kind to him, to all of them. I must have not eaten anything myself, looked after them; must have done something, I don't remember what I did. But by my own nature I'm telling you. And it is not today but I have seen so many of them come so handy, only because of this nature of mine; only because of this nature of mine.

You know our High Commissioner in UK, both the High Commissioners the first one and the second one, B.K.Nehru, and the second one, they had such tremendous respect for me, regard for me, you can't imagine.

Because you have to be kind and considerate and nice. As you look after me here, I looked after them. And that's how! They have such impressions. I tell you all my husband's friends and everybody have such regard and respect. We went to see somebody who is head of the law, is the head of the Intelligence in India; he gave us a right royal treatment! The Collector of Customs was informed that Mother's children are coming, he himself came to the airport. Do you know that? He was sitting there I don't know if he came out to see that you were all out. It is only my personal life with them otherwise who cares for whose wife? So many came after my husband, nobody's bothered about their wives! Anywhere! I came this time with my husband to go to China and his agents who were in Japan and other places, Honolulu and all, they all came just to meet me, because when he comes nobody comes to see him. He said, "Now, you have come, they have come to see me!" Can you believe it? It's nothing but just being a lady to them. It's such a powerful thing. It's such a powerful thing.

And women must know how to cook, that's important. If they don't know how to cook they're not women, I don't think they are women. They all must know how to cook. You must learn how to cook and everybody can learn it, that's very important. Is the hidden power of a woman lies in how she cooks. You see our men cannot go anywhere because we cook so well they have to come back home. They remember the food. (applause) So that is the power you have.

Today we are going to have a very short puja because today is my birthday and so the puja on a birthday should be such that it should be more deep, more heartfelt, more joyous, than it should go on a ritual side. There's no need to have much rituals because we are in a joyous mood celebrating our Mother's birthday. Already we are there. Whatever is needed for you to be there

is not needed now because you are in that joyous mood, alright?

So, only thing - a very short puja, I have told him - is to be done today; is a birthday. There is no need to have a huge, big puja, all that is needed to bring out all the deities, they are already there, up there. Just see the vibrations they are emitting! They are so very happy that you are celebrating my birthday.

So in every puja what we have to do is to awaken them, ask them to be kind to you, this, that. Though they are awakened in me you want them to be. But now they are all awakened in you we don't have to have a big puja at all. There's no need at all. And this is what I have told Modi that you have a very, very short puja. And a very short puja should be alright.

So today's talk was just like a puja. Remember that this is meant for you when you were not Sahaja Yogis. Today it is not meant for you. So you won't feel guilty! (laughter)

First remember you are Sahaja Yogis, you are my children and I love you very much, very, very much. So please have confidence in yourself, complete confidence in yourself. Alright? That's the greatest thing you can give me today as a present.

May God bless you!

So for this you have to have washing of my feet for five minutes and washing of my hands for about ten minutes, that's all, as simple as that. Now we don't need many people for that, just put that thing here, that one, just. Alright. Now remove this.

1985-0317, Kundalini is the pure form

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Kundalini Is The Pure Form

Public Program

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Public Program Day 3 and Workshop 1985-03-17 Melbourne, Australia

Warren: [UNCLEAR] has really nothing to do with ultimately the process of Self-realization. It is a manifestation and it is that to tell our egos shut up. That's the end of it. We needed some physical manifestation in our central nervous system consciously, to know that the process has started, so that, this rational thinking, mechanic, mechanistic brain would start to quieten down - start to quieten down. And then the process of continuing to quieten down, takes place. And when it continues to quieten down more and more of the vibrations can be taken in, more and more of these chakras can open, more and more of the Kundalini can rise and so the whole thing becomes a beautifully expanding process of awareness and so you start to feel more of the silence. Your thoughts don't dominate you completely as much as they used to. You find that your awareness of yourself and of others changes. You find that the illnesses that you had often miraculously get better overnight. Others, which have been chronic in their onset, take time to be dissolved and to be neutralized. But, whatever it is, it works out.

So, tonight I want to start with the Mooladhara Chakra and work up and just show you a little bit of the practicality that is involved in Sahaja Yoga. We have seven centers. They are made of five elements so combinations of those elements and in Sahaja Yoga to deal with the blockages and to remove them so that more and more of this experience can be felt we have to use those elements. We have to move the energy, we have to raise the Kundalini, we have to allow the energy to work it out in such a way that the whole process is one, as I said, of expansion. Expansion of the space within our Spiritual being, for the first time, consciously felt in our Nervous system Now, we doctors don't know very much at all about the whole process. We're very limited in our understanding, in fact we absolutely blinking, quite often, to the whole process. We tend to think of health in terms of cause and effect - mostly effect. Sometimes we get to the causes. But we never even go, very often beyond the effect. And sometimes we can identify the cause.

Actually the real cause is the blockage in the chakra. If the Chakra is blocked, if there is some sort of obstacle in the nadis - these channels, if there is any obstruction there, that in a way is the cause. Because if the chakra or the channel is blocked that in turn transfers itself into the gross body, through the plexuses of nerves through the glands, through the circulatory system or through some combination of the neuro-physiological body We don't understand the thing about the body beyond what we can see under a microscope or what we can or what we can open up in surgery or what we can analyze through rational processes. But that doesn't mean that we're blind completely. That doesn't mean that modern science is useless. In fact, to me, in my Self-realization modern medicine is a very useful adjunct to Self-realization. So, I'm not here to absolutely decry modern medicine but I'm here to say we have to open the blinkers and see that there is something beyond the physical and the emotional and the mental. And when, we see that point then we can open ourselves to the room of the spirit and see that when we become the spirit it becomes the one that rules the show. It becomes the one that enlightens everything physical, mental and emotional. If everything is controlled from the highest automatically it bathes the lower with all its vibrations.

and when that happens emotional health, mental health and physical health takes place. But that's an improvement of our recognizable parameters within our own physical being. But spiritually we become more integrated people - we become whole people. We become people who become mild-mannered. We start, as I told you, to become people who express the qualities - both men and women I'm talking about - of the mother. We become therefore very loving - but loving with a compassionate ring to it. But compassion doesn't always mean goody goody business. It doesn't mean social work. It doesn't mean only concepts that a lot of us have about improving the lot of the world or doing thing for society. Compassion means something which acts.

Now, it can either act in a way which brings about your ascent and it improves and nourishes and you start to feel the blessings of God in your awareness or it can remove and throw out things which are useless. So compassion is something that acts either in allowing you to appreciate your ascent or in removing obstacles, removing blockages removing impediments which are in some way blocking you. Now, the all of this sounds like good theory. But in practice what happens. If, for example, in the Mooladhara chakra, in this red dot which is located very near to the anal area, very near to the Pelvic plexus, very near to the Prostate gland, very near to our whole aggregation of physiological phenomena within the body, that chakra controls not just the physical manifestation but it controls the expression of Holiness and the expression of innocence within us because there is a God in potential there. And after realization that God doesn't potential anymore - that God becomes manifest. Now, when those expressions of the Divine start taking place within you automatically the badha - the blockages - start standing out sharply - in sharp relief and you know exactly what's happening within you. You feel it on your hand - here, right here - this is the place - you can see on the hand on the chart. You feel it as a little pain just above the wrist of the base of the hand This is the place of the Mooladhara chakra, it's the place on the heel. You feel a burning or a stinging or a pricking or a pain or some abnormal sensation and you know the reason obstruction in that center and you know without judging yourself or without feeling guilty that in some way you have offended the quality of innocence and purity and holiness within yourself.

And that means that we have to be honest, we have to be sincere and yet we don't feel guilty about it we don't judge. [Pardon me] we don't judge ourselves, we just get on with the job of saying okay "I have been damaged, O mighty God has blessed me with the chance of Self-realization, I'm going to face it, I'm going to deal with it, I'm going to clear it out because I want, as a seeker, that holiness. I want to be rooted in holiness." Rooted means Mooladhara. Mooladhara means the support of the root. So, if the foundations are not absolutely strong the whole tree will topple. Mother often says that we in the West have been so badly damaged in this chakra because of our attitudes towards this chakra, because of our freedom loving approach towards sex, because of the whole nature of the breakdown in righteousness in drama we have damaged this chakra most. So, what have we done. Actually we've done the worst thing of all in a way. We've committed a sin against the Mother.

In India they do another thing. They commit a sin against the Father because they don't trust that Almighty God will look after them They don't trust that God, the Father, is going to take care so they get problems in this chakra. But, we in the West get problems in the Mooladhara chakra, so the very root itself either has not penetrated deep or, the roots themselves have been badly damaged. Now, we have to get to the knowledge of the roots. and this is how in the West we have to go about repairing the damage. So, Mooladhara chakra is about our innocence, it's about our holiness and we have to restore it because it's on that basis that the whole tree will grow. It's on that basis that the whole blossoming will take place. The Kundalini will not come up strongly anywhere above that chakra if the base is weak, if the base is not repaired, if the negativity is not neutralized. So, we have to face us all. We have to see honestly that there is a problem but without guilt.

In Australia, perhaps more than anywhere else in the world, this problem of guilt is extraordinarily bad - it's particularly bad in Melbourne because of what we've done in the past. Because we suddenly see in the light of day this is what it is all of a sudden we feel bad And yet, quite often guilt, specially in the Catholic church and areas where guilt is almost a mode of life we use it as a way of excusing ourselves. If we feel guilty we can keep on doing the same thing again and again - that's the philosophy. And that has to stop. Neither it should be an escape, whereby, in a pouch we can tuck our, our guilt, so called, as a means of not facing up to the fact that okay, the time has come to face it - we don't do this again. Or it's a way of expressing our lack of self-esteem, it's a way of expressing all sorts of funny feelings that go on within us which don't allow us to ascend. So this Mooladhara chakra, therefore, will be associated with purity and holiness in it's blossoming. But in it's blocked condition it will be associated with all sorts of damage which relates to immoral acts, licentious attitudes towards sex, it relates to Tantric practices if you've been to a false guru such as Rajneesh or any of these people you will be very, very badly damaged in that chakra and it will take months, if not years to repair. I'm telling you this very frankly because we know from experience if this is happened. If you use the name of God to express sex, if you use the whole process of licentious attitudes as a means of ascend, so called, then you are going to be quite badly damaged in that chakra.

But it doesn't matter. The Kundalini will rise and it can be repaired. So, if you apply Tantric practices, as I said, which come from

Tibet, incidentally the Lamas have brought it - it's nicely settled down in the foothills of the Himalayas and it's coming to the West there are ashrams and it has many other ashrams all over Victoria. There are places where you can be very badly possessed by spirits of the dead which directly enter into the Mooladhara chakra. If anybody has ever seen an initiation by, for example the Rajneesh people, you will see precisely what I mean. It is directly an example of spirit possession. And the nonsense they get up to, in the name of God, is deplorable. Now I'm being extremely frank with you because I've seen dozens and dozens of my patients who talk like Bhagwan came into my aura and I love Bhagwan and how can I drop him and he's the wonderful man and they're still performing these dirty things. They're doing their Kundalini meditation, getting their clothes off and dancing nude until they're exhausted to rock and roll music - can you imagine? It is absurd, it's [ABSANE OR OBSCENE?]

and it is anti- God. Now, we have to face these things. Mother apologizes for these horrible people that have come from India. But they've come to make money out of you, they've come to use us for their own pleasures, they've come to corrupt us because they're anti- God in their activity and Mother is anti these fake gurus and She says it openly. She's repaired thousands of people who've damaged this chakra whether through false gurus or through our attitudes towards sex and it's been a remarkable process. It's not only the example I gave you of one such false guru there are dozens of other false pathways of psycho-sexual analysts' and so on. Doctors can quite often be false gurus. Psychiatrists are the worst false gurus, quite often. They go into your mind and they start playing with this left side, regressing you going back over your past, re-examining stuff, ideal conditions for spirit possession. Hypnosis is another one which is very damaging.

You down the psyche to a point where you can put a suggestion in - what you're doing is you're putting a spirit of the dead which is stronger than the one you've already got. So, if you want to stop smoking you can go to a somebody - I used to do it, I know - you can go to somebody who will help you to stop smoking and you probably will stop smoking but what you're doing is you're putting an anti smoking spirit of the dead into the psyche which is more powerful than the one that wants to drag on a smoke all the time. It is a very seditious process and be extremely careful of it, be careful of psychiatrists - I'm talking about your friends now because this is an area where you have to be very, very clear. Getting back to the Mooladhara chakra - it's our innocence and it's our holiness and it's controlled by the Earth itself. You're sitting on the Earth and we use the Earth as the means of sucking out this negativity. If there is any indication of pain here, if we've got any of the diseases relating to that area of our body, if we've got burning or heat in that area, if we have any indications of pain in the heel even spurs on the heel, calcifications of the heels - they're all indications from the unconscious - that we have a problem in this chakra. Every part of our body now becomes enlightened. This is a representation of this chakra Here is equally represented by here. Here is represented by our right ankle. There are all sorts of co-relations within our body.

If we start feeling pains in our head all of the chakras have got their place in the head and so you start to know "I'm getting a pain on this part of my head" - this relates to an expression of the Swadishthan chakra - you've got to start to learn of all this and you start to know. When you're meditating if there is any interruption to your meditation you will find, "Ah! That's what it is." You put your hand there, you take the vibrations in through the left hand and you clear it out until the heat goes or the expression of pain or wringing or burning or tingling or whatever it might be disappears. In a very dynamic way you sort it out for yourself. It becomes absolutely clear what to do but you have to learn a little bit of knowledge. A little bit you have to learn this is the Nabhi, this is the Vishudh dhi, this finger, this finger relates to that chakra - that's all. You have to know left side relates to your past, the emotions; the right side relates to your future, it relates to your pre-conscious mind. That's all, very simple stuff. You have to know which way to move your hands to give a balance.

If you are a very, very right-sided person, which means that you're a person who lives principally in the future futuristic person who's always thinking about or worrying about the future then you have to raise the left side because you'll probably be emotionless, you'll be dried out and you have to lower your right side to cool down and overheated condition in the body. You probably have a liver problem, you probably have a little bit of heat in your liver - that has to be cooled down. Therefore you have to know what type of food to eat if you've got a liver problem. But you raise the left side you lower the right - that means you awaken the left side and you cool down the right side. But if you're a very, very depressive person - not an egoistical person but a person who's very much very much reflective and thinking about the past - always living in a state of left side you raise the right side because you have to awaken the action part and you lower the left side. It all sounds so simple that you're probably saying, "No, no, no, this is too much, what is he putting on me?" But it is simple. The quality of Almighty God's expression in mankind has

to be simple. If there was some highly complicated mechanism that we had to understand or we had to go on some course - I once read a book in my seeking called "A Course in Miracles." I mean it was a volume and volumes of books - it's useless, if you have to do a course in it, forget it.

Almighty God is going to take us to the next step in Evolution in a very, very simple way. Sahaja yoga is simple. You just have to learn how to maneuver the energy, how to clear your chakras, how to go into thoughtless awareness, how to express the collective consciousness in a such a way that you can give vibrations to yourself and awaken the vibrations in others, but not only that, but how you can let them become their own masters so that you don't become a doctor and patient relationship - that's what I do. I don't treat seekers any more as patients I give them their realization and I say, " Okay, it's over to you," and they become sahaja yogies and they become doctors themselves and they give others their Self-realization. But that's only for seekers. It, in 90% of people at this stage people are not interested. They just want, "Fix my neck, fix my back, fix my heart, fix my headaches." That's basically what they want. So, still there's room for the doctors. The doctors are not going to get broke.

But, there are seekers. There is a category of people who are looking for an answer beyond and they're the people to whom you can give realization. They're the people who you can share your blessing with. They're the people who will become the doctors of the future because first they fix themselves then they start giving others the blessing whereby they can fix themselves. So, it is that we have to awaken the base chakra. We have to open that center of purity which becomes the root and in which the tree is embedded because if it's embedded in strong deep penetrating roots which are rich in purity and holiness and innocence and wisdom - all of these things which are qualities there - then the whole tree will be strong. So, the first thing we've got to get right is the very thing which we, in Australia perhaps, have damaged most. And I say Australia because Australia is the Mooladhara chakra of this Earth. Each major country or major area of the countries has a place in this chart and Australia is at the root. Australia is this spot at the bottom.

India is the Kundalini itself - the 31/2 coils. So, you got the Mother India sitting on - in Her place of holiness - sitting there with that purity despite all the dirt outside, despite all the poverty, despite all the apparent unclean conditions which is where She's located in our physical body and beneath Her is the most innocent of all Her son Shri Ganesha. And Australia is that place. Australia is the Shri Ganesha of this Earth and as the Shri Ganesha of this Earth we have to express that innocence that we are. And if there's one thing that you will notice of a sahaja yogi, after he gets his Self-realization, he becomes a very innocent person. He starts to take on the quality of innocence. Now, I'm not going to explain what that means to each and everyone of you you will know. But, I believe, since realization that Australia is the most innocent place. We've got a crust of materialism, Americanism, we've got a crust of all sorts of social nonsense on top, we've been hurt quite often some of the worst aspects from Britain - whatever it might be, underneath there is the essential innocence of Australia which is there to maintain the strength of this great tree of humankind that has to grow. Now we have got our part to play in this great Universe in the next millennia that lies ahead.

So we've got to get our act together without guilt and the way to do it is by purifying this chakra, by awakening it, by letting the Mother Earth suck it out so we meditate on the earth, we use salt in the water in which we put our feet when we meditate. Salt representing the Earth - so simple. Whenever we can, if we've got damage to that chakra, we work it out. We observe the diseases disappearing. We observe them disap Prostatitis, all the different diseases, the Venereal diseases and so on disappear. All the problems relating to that area - sciatica is one such - get better. All the problems relating to our excretion, at the anal area, get better. All of these things work out in a miraculous way once this chakra starts improving. And so, that is the first one to become enlightened because that's where the Kundalini is - she unwinds herself and she rises to the second center which is the Swadishthana. Now Swadishthana is related to a plexus down in this area just above the Pelvic bone but towards the spinal column at the back.

That plexus relates to the organs such as the uterus, the kidneys, the various other organs in the lower part of the stomach and the other organs which are not part of the digestion system. So, it is that, if there is problems in these organs we have to look to the Swadishthana chakra for their correction. It's that center that gives us in the subtle body our creativity. It gives us the creative power - I talked to you about that the last night I'm not going to go into it. What I do want to say that is how we correct it. We use the two elements which are light and water It is made on the left of - I beg your pardon - fire and water not light - there's a subtle

difference. On the left-hand side we use fire and on the right-hand side we use water. If it's both catching - this is the finger that represents that chakra - the thumb, if you've got pain pricking, burning in this thumb you know you've got a problem in one or the other or both of these chakras. If it's on the left we correct it with fire. We use a candle, usually, and we just do a little bandhan or a circle in that way which clears it out and you start to observe my goodness the pain is disappearing - the blockage is being removed, the whole thing is mellowing and after the treatment - it might be 10 or 15 minutes - if I'm, my goodness that chakra is getting better.

On the right-hand side we use water, we put our feet in the bowl of salty water - water element [UNCLEAR] things. [Come in] So, it is that we work it out with the elements. This Nabhi chakra we use the water element only. We use the water element because the process which is most responsive to the water element is the digestive center and the whole area within us which relates to the water element that lies within us. And yet this is not some nebulous theory relating to Astrology or something like this it's downright practical stuff. If you've got a pain in the tummy, if you've got a gut ulcer, if you've got problems in this area, then, you will in fact immediately start benefiting from problems, from being treated by the water element. I'll give you an example. I had in my practice in Sydney a nun, a Mother Superior in fact, of a [UNCLEAR - NOVITIATE?] college of young nuns. who used to come to me as a patient and she had a severe duodenal ulcer bleeding badly and a [UNCLEAR] in the stones and everything else.

and she was being treated and I was getting a little success with orthodox treatment but because I felt her vibrations that she's a seeker I gave her Self-realization, I explained to her, I was very careful not to say very much about Shri Mataji, because this was the just kind of be too much but I very carefully said 'The energy of the Holy Spirit' or some such generalized term and talked about it in that way and I said if you just meditate, if you put your hand on the stomach each day and work on it for 20 minutes with your feet in a bowl of salt water or better still if you sit in a bath up to here using the water element I'm sure that this problem will disappear. She really was a seeker, she love, she had the love of God expressed in her heart, she was a beaming, radiant person but she had so many worries. She was in charge of a novitiate, she had money problems with running it, she had problems with the staff - she was a very sensitive person and so she was picking up on a lot of the rubbish of that place. And she got a gut ulcer because she's a sensitive seeker. And so as a result of that sensitivity, she was in trouble. Now, the miraculous thing that happened was that in 10 days - she came to me 2 or 3 times over the 10 day period - I was able to observe - but more particularly she was able to observe - that the bleeding got less, the pain got less and she was taking less and less of the medication. By 10 days she was healed. Now that was incredible because there she was with living proof that she was healed. I talked to her about Shri Mataji after 10 days, I explained to her a little more about Her and now I'm sure, she's a very well person and in her own quiet way, probably not professing it publicly, because let's face it, she's been an institutional framework of the church and it would be very difficult to go about talking about these things. But she is healed and she understands where the healing has come from.

These miracles happen every moment not just in the physical sense but in the most wide sense. Shri Mataji's told you about a few of the miracles and possibly She'll tell you of some of the others. Quite miraculous things happen in Sahaja yoga. So, this chakra is made of the water element and we use it. We give vibrations here. We work on this chakra We take out the negativity and at the same time as we're taking out the negativity the vibrations of the Unconscious are flowing into that center to neutralize and therefore, take out and to allow to flow in the positive vibrations which are going to enhance that spiritual space which has to come and express its own divinity. Then at the heart chakra we're made principally of the air element. I say principally of the air because there's always the combination of one or others. Actually the combination here is as you might expect, air and water. Water for circulation, water for breathing as well as air.

So you've got principally air element at this point. Shri Mataji is here. Please be seated. So, when we have heart problems, when we have breathing problems, when we have problems relating to the lungs, to the heart, to the cardiac plexus area or even to the Thymus gland, which controls the production of white blood cells, when we've got any of these things troubling our physical body, or if we've got insecurities, if we've got problems relating to relationships between say mother and daughter, father and son, husband and wife, because this is the expression of security within us - if we treat this chakra with the vibrations that are flowing through us - things get better. The insecurity disappears - that irrational insecurity that sometimes we feel, which we can't explain, is often a catch on the center heart chakra. If we've got a problem between ourselves and our brother or our father or our son - if in other words there's a problem on the father side or the side of the male aspect - then, we will often feel it as pain

in the right heart. We may feel it in the right little finger. But more than anything we'll start to express disease processes which cause problems. You may start to feel some blood pressure although that's not the prime cause. You may start to feel the onset of bronchial asthma.

You may start to feel all sorts of pulmonary problems relating to the whole structure of either the lungs or the heart on the right side. But there're very different of problems on the left side. On the left side is the side of the mother. It's the side in which the spirit, itself, resides in the core of the heart. So, if there's a problem with, within us within our relationships with our mother - if our mother is not loving, if there is a breakdown in say us as a mother to our children - we may catch in this center. Either way there is going to be a disturbance, the chakra is going to be squeezed or twisted or even somewhat detached from itself and there's going to be a problem. We might even have had a heart attack, we might even be suffering angina. Whatever it might be things go wrong and we start to observe it. And in sahaja yoga, by giving vibrations to those chakras, we can neutralize, we can neutralize even the cause. Because we're going beyond the cause as Shri Mataji has told you and will probably explain again.

Because we doctors at best are dealing with the cause - at best. But we go beyond the cause because the Kundalini itself, being the purest of energy, being the pure desire to be one with God, takes us beyond that. And if you use the highest energy then naturally it will neutralize the distortions and abnormalities in the lower. Then we have the Vishuddhi chakra. Vishuddhi is made of the Ether - that material of the matrix of the Universe - it's like the architecture, it's like the bones of the building upon which hang all the others. And through which passes, for example, radio waves, television pictures, newspaper, photographs that are transmitted through the airways - it's that etheric material which is in every cell, every particle of our body and which is vital to the transmission of the prana-shakti, the Chi energy - the energy of the life force itself which helps with the sustenance of life it's the vital force, if you like, which is not our spirit but which is the energy which gives us this physical body's vital strength. So, this etheric material is important. But once that chakra becomes blocked, once we lose that power of being the witness of the drama of life, once we don't see the point that, "My God there is an All- pervading power, there is a great God beyond which is controlling the whole show." If we lose that vision then this chakra becomes ill. If you become angry, if we become guilty, if we start getting involved in the drama we lose the quality of this chakra and we have to restore it - we give vibrations, we awaken the positive qualities of that chakra, we allow it to be nurtured again.

As spondylitis disappears our thyroid gland gets better, our shoulder pain gets less, our facial tension disappears. All the problems of the face, the skin, the nose, the eyes, the hearing, get better. These are the blessings of the Kundalini reaching this center, awakening it, nourishing it and neutralizing and bringing us back into the space which is the center, which is the Vishuddhi. Then at the Agnya, as I said, that center is made of the light. It's made of the light element itself and we use light to purify and to remove the blockages. Christ said, "I am the light." Christ said that, "I have died for your sins," so we don't have to suffer. So that, at the time of Self-realization, when the Kundalini starts nourishing this chakra, you start to know what is an egoless person, you start to know, you start to watch your ego. You start to say, "Hello there, Mr. Warren, you're standing up in front of the crowd, now, are you being a bit of an egoist standing up here talking to them like this or are you getting more to the center? Are you watching yourself or are you getting involved in some sort of drama which is there to blow up your own ego?"

And you start watching it as a third person. So you become a person who starts to take on an egoless condition. You don't respond to all that is dead in you, you don't respond to all that is past, you don't live in a sub-conscious condition in which you are constantly dragged into the past where you're reflective, where you're constantly in a sort of semi-dream state about the past. So neither you suffer the pains of the past nor do you constantly get dragged into the future with the pre-conscious mind, the Pitutary gland opens, the two hemispheres of the brain start to become enlightened by the vibrations of the Unconscious, and those two hemispheres, themselves, take on a new dimension which is enlightened awareness. And when that happens the Kundalini can pass above that center into the next space which is the limbic area of the brain which is that part which starts to feel that oneness with Almighty God. It starts to feel and enjoy itself. So the real you, the Atma, the spirit which Christ talked about, starts to enjoy itself. You start to enter into the kingdom of God in a way in which you start to know the peace. You know the silence. The love of God is not a concept anymore because you start to become love and you start to share it with others.

Sometimes you become angry with negativity and that anger dissolves the negativity too. That's the compassion which is acting sometimes. But the love that acts as compassion of the Mother starts to express itself at this center because the Kundalini

comes to this center, it opens, it nourishes - this chakra starts to become like a catchment for the Unconscious. All knowledge, all power starts to flow in through this center because the Kundalini has risen it's connected you and the Grace or the Brahma shakti starts flowing down doing the job. So you start to feel a peaceful person. You become a very knowledgeable person. Shri Mataji has told me much of this but I have never spoken in public before I came to sahaja yoga. I'd never as much as given a public lecture. And yet, I know with confidence that what I'm saying is correct and if I say something which is incorrect I get heat in my body or I get burning or I get some sort of prickling going inside my body, "No, no Warren, you're off, you're off center. Stop."

Then you correct yourself and you can speak clearly again, in the center, in the center. It works out like that, it's self corrective. There's a homeostatic in built mechanism that brings you back to the center. That's the parasympathetic which we doctors know nothing about. So, this last chakra opens, it gets nourished all the qualities within you start taking up their place in the head because they're all resident there. This chakra is here - yes - then we have this the Vishudhhi takes it's place here, then we have the others taking their place in the head. And you start to feel the awareness of Almighty God's greatness within your own being. You start to feel a realized soul. You start to feel that confidence, you feel that love, you feel that desire to share it with others. And it works out in that way.

So we use the elements. We don't put attention to the negativity, we put attention to opening the space of spiritual awareness. We give ourselves a balance. We work it out so that all the nadis get purified. And you start to allow the Brahmashakti, you allow the Grace to flow, flow. and so you become like an instrument, everyday a better instrument, so that everything around you gets purified. You get purified and everything around you gets purified. You transform your families, you work situations. And it really does work out that way and you become an extraordinarily beautiful personality in which you really feel the quality of sainthood. Yeah, that's not an ego trip to say it.

You feel the quality of sainthood, you want to share that saintliness with others because saintliness is not something which is a mental concept. Saintliness is a state of being. Either you are a connected being to God or you're not. Now, if you are connected to God jolly well you have to become a saint and you have to face that point without any false modesty. You have to give realization to others, you have to make them doctors. It's a tremendous work and to the people of Melbourne all I want to say is that now that Mother has blessed you you have got this responsibility to take others into that state of awareness and to bring them in to this collective evolution that has to take place on this Universe, this great Universe, which Mother is not going to allow to be destroyed which is not going to suffer any more injury, which is going to bless each and everyone of the seekers and if they're not seekers now, you are going to make them the seekers. I'm really happy, again, to introduce Shri Mataji Nirmala Devi to all of you. [CLAPS] -

Shri Mataji:

Somebody lady who is tired ask her to sit down on the chair. - Yes, who is that? - Somebody is tired, somebody who is tired - Somebody who is very tired can sit there - can come, sit down.

There's a comfortable seat for - [UNCLEAR] No? That's what I'm saying. Please come and sit comfortably on the seat. - There's a comfortable seat for you here. Can you put it there? - Come and sit. - Be comfortable, all right. - Be comfortable in this seat. - Tired means you may be suffering pain. - What is it?

- She's got pain. Pain in the body? Please help her, help her. Sahaja yogies, go and help her. Yes. You can only put up with pain for so long Yes, but it is cold from there, is it? Close the, close the thing so the breeze doesn't come in. Are you comfortable now? All right. Please move forward, I think.

Just keep a circle around this electronic equipment I would say that sahaja yogies should go at the back and let the people who have come for the first time sit in front. Annh... [SHRI MATAJI LAUGHS] I know you. [SHRI MATAJI LAUGHS]. All right, doesn't matter. - What's that? There's a gunshot. [SHRI MATAJI LAUGHS] - You're a films - You're a T.V. personality now, Mother. - Is it? Eh..

It's worse than that, I think, just now - It's too much. All right, doesn't matter. Please be seated. Please be seated. I'm very happy that so many people have been able to come down. It's really a joyous moment to see so many people from Melbourne are here to establish their realization. There are three types of people who come to seeking. The lowest type are the ones who have some sort of physical ailments or some torture some diseases or who are on the verge of dying or something like that, an emergency in their mind so they come to sahaja yoga. All right, even if they come, they can be helped - that's not our top priority. Then there are second type of sahaja yogies or we can say the people who come to sahaja yoga are the people who are seeking other things in life like jobs, money, this, that all nonsensical things.

But, among them there are some people who want to know the cause of the problem why they are like that. The third type are the people who can be divided into two one the type that seeks balance, dharma, righteousness because they find in the world people are so horrible, so mischievous, so dangerous, so restless - they get worried about all the worldly turmoils that are on, they get shocked and then they want to find a solution why have I come on this earth? This is one type as we call bahirmukhis - the ones, whose attention is outside but in a very subtler way, in a very Divine way. The second ones, in the same category, are the ones who are seekers who have been seeking in ages. They have been seeking in many lives they have been seekers of truth. They have been on hills and dales - Himalayas, everywhere - have done everything else and now born again here to be, to be able to find out the truth. These are called as Antarmukhis - these are the people who are inward. So the first priority we have to have of the third category, both the types are equally important. But after becoming realized, when you get your realization, then you achieve both the qualities simultaneously. You become a yogi inside and connected with the whole world.

Your attention starts going outward because first the light is to be enlightened and the when light is enlightened, it gives the light. Now this Kundalini, the force within you, as is said, is pure desire. It's not only pure desire but it is a purification desire. It has a power to purify - tremendous power it is. And this Kundalini thinks, organizes, knows, co-ordinates, blesses and ultimately guides. So to go beyond the cause we must understand that this Kundalini is the pure form. That means it is detached. Anything that gets attached is not pure. Anything that gets spoilt is not pure. What we say gold is pure because it is untarnishable - untarnishable, that's the quality of gold.

So it is immaculate. It cannot be ruined, spoiled by anything except that there could be khand, as they call it, could be broken in between and thus weak. So now, something that has a purifying quality like a purifying agent, say, take a simple thing like soap. So the soap, wherever you apply, will clean. Kundalini wherever it will go it will clean, it will nourish. This is one quality that we must understand that it is not tarnishable, it cannot be spoiled, it cannot be ruined, moreover it cleanses, it nourishes but because it thinks, it knows how to nourish you up to what point how to go, how far to go or it stops. But thinking is not vocal, it doesn't say anything but when it goes round these chakras it makes a sound. And these sounds are made because the movement of Kundalini through these chakras creates a non- percussion sound pass through these creating sounds and these sounds are then jotted down or heard by great saints and used in the phonetic language of Sanskrit. That's why Sanskrit is supposed to be the purest language. But you need not know Sanskrit now - there's no need because the deities know that you don't know the Sanskrit language.

Now, this purifying fire within you or the purifying force within you or the power within you goes and first of all enlightens our attention which is in this part as you see the green part - this is the attention is. But the movement of attention then starts moving in all directions. Now when your attention is enlightened what we call we become collectively conscious. But still how do you go beyond cause and effect is the point? Now, this Kundalini being pure no cause can be attached to it - no cause, whatsoever. So, if you can enter into the Kundalini on the principle of it no cause can get attached to it. That's how you go beyond cause and effect. But how do you enter into the Kundalini, that's the main point? Main problem is how do we enter into the Kundalini? Supposing you are paying attention to Me and I say pay attention to yourself, you cannot.

Even if Kundalini rises your attention is attracted inside still you cannot pay attention inside. So how do you pay attention inside is through this enlightened attention. This attention which is enlightened has a power to take your attention inside to the Kundalini and that's how you enter into the realm which is detached - that [UNCLEAR -LIKE?] fortress. Nobody can enter in there.

So, when you're in thoughtless awareness, when you're not thinking, you are in your fortress no body can jump at you, nobody can trouble you - all the causes drop off. That is why it is necessary first to practice to be in that thoughtless awareness through the practice of sahaja yoga to begin with so that you learn how to enter into that state - how to enter into that state. But first and foremost thing is that your Kundalini must be awakened, then it must be allowed to move properly - you must co-operate, you must know how to do it and raise it so that you keep it at least if not above, at least in the brain. But best thing is if it comes out then you have no tensions, no worries because everything that you have passes into your attention, attention touches the Kundalini because you are a realized soul and leaves it in the force of the Kundalini, in the current of Kundalini and this current takes away everything that is out and that's how you are cleared away. This is a very, very simple way of explaining how you go beyond cause and effect.

And this is what happens but for that it is necessary that you must learn how to enter into your Kundalini, how to keep your attention enlightened. Now it's very easy - your attention gets involved in to anything through your thoughts. Because when your consciousness entered into you - - being the prismatic brain - like a prism - your attention has gone out. Now, to keep this attention detached you have to make it a pure attention. to begin with you must try to put attention inside to be a witness, try to be a witness. But how, how will you know that you are a witness? You have to be in thoughtless awareness. When you are in thoughtless awareness then what happens that you're detached, you're seeing everything. There're many people who talk about thoughtless awareness - you'll be surprised - I've heard some gurus - they might have, I don't know because I went to America long time back and they must have recorded it or whatever it is, they talk of it but there isn't anything way of doing it. Kundalini is the only way you can go into thoughtless awareness your attention can go.

So, these people are also using words of sahaja yoga, I've seen that, has no meaning because they cannot reach the Kundalini but there makes no difference because now you have become your own guru and you find out for yourself. So, throw away all these fake gurus away from you. The problems, the barriers, the worst of all in sahaja yoga comes from people who have been to other gurus - it's a headache, I tell you, for you and for us. First of all that you should realize that whatever you have been doing with other gurus has been all false and fake, is difficult because you're so conditioned - I must tell you very frankly. So, the growth doesn't take place because you have to become the guru. You cannot depend on anybody as guru but you have to become the guru. I can only guide you as a Mother, I can only tell you what it is, I can only take your Kundalini there but it is you who has to become. Like I would say, I can cook for you but you have to eat and you have to enjoy the taste of it - I can't enjoy for you. So then, you have to give up those things which you have been following which are wrong. There may be some guru who might have been a good guru but I don't think anybody has come on the Western side.

I haven't known of anyone who has come on the Western side because I sent one fellow, he ran away in three days from New York. He wouldn't settle down there, he ran up to the Himalayas and he said, " I don't want to come, Mother, don't send me anywhere." He couldn't bear the people, he didn't have the patience [SHRI MATAJI LAUGHS]. So, though they did not crucify him [WISELY OR FIRSTLY?] he ran away, you see [SHRI MATAJI LAUGHS] He said, " Whatever you may say, Mother I cannot face these people are terrible. They are just Dollars, nothing else but moving Dollars." [ALL LAUGH] All right, so, with this kind of barrier it's very difficult to convince people. Still they'll go on fighting, "This my guru says so, my guru..." Then you go to your guru is the best way we take it because how can we go on convincing. You also get a headache, you see, if you take some horrible guru's name you get a headache - really, you get a catch. You get a catch on this finger, you get a catch on this finger, you get catch everywhere, so you don't want to hear about any guru.

Even discussing these gurus you feel terrible - so disgusting. Whether fake, horrible, money makers, you don't know when you see them you don't know whether to laugh or to cry - - this is the situation. So, best is to find out for yourself if you're willing to give up the gurus then only trouble the sahaja yogies - you see, they get fed up with it. They don't want to fight that. Now, even if you want to give up they won't give you up because they have possessed you. They're like leeches, you see, so, you still have catches of the guru. This is the worst catch that we have so far seen. Now in the beginning of course, they had patience but now, I think, they have exhausted the patience so, when yesterday I told them there were lots of people in Melbourne, I think, lot of people will come to sahaja yogies But they asked Me one question, "But how many from other gurus, God alone knows," - because it's a big headache. So, I would request you to put your guru on somewhere else and come here and see that you become the guru to understand that another fellow. And then when they discover about the guru they go on saying, "That chap,

that guy" and all kinds of things they say about him but before that they'll fight for that guru.

So, that is one thing you must understand that don't play into the hands of these people because, "I paid for it Mother, I paid six thousand pounds." All right, so what, must you have more of that? Because they suffer, they have Epilepsies, they have all kinds of problems. We've had people of gurus who had Epilepsies. Horrible! This is TM people having Epilepsies - I've cured so many of them, I openly say that. Some doctor, is Dr. Frenic, he's publishing article about it - nobody listens. There's a competition going on like a horse racing, "Oh, have you been to TM?" "No, it's expensive. All right I'll try that."

There's a sale on - Guru shopping sale. So, there's a competition [UNCLEAR - SETTING OR SET IN?]. "Have you been to that sale, have you been to that sale?" It's like that. So, you must know it's frivolous, it's cheapish, it's useless. Come to the, "Brass Tacks", the Americans say. Come to reality and see for yourself that these are all fake things, this is not the way you can raise the Kundalini. The greatest criteria, of course, is money but another one is that that whatever they tell you you can do it yourself. Why do you need a guru for that? Like somebody said, "My guru gave me a name."

I mean anybody can give you a name, you can give yourself a name, whatever you want. Why do you need a guru for that? Or, "He gave me these clothes or he gave me this mala or he made me jump or he made me take out the clothes or somebody, you see, another fellow is eh... giving me drugs, third person allows me to do that." I mean, as if these gurus allow you, you think that God will allow you also? "He allows us to have mass sex, so he's a very good guru because he allows us." Why don't you go to some other places where you can do it without taking an allowance and payment to the guru? But the guru is waiting in the Hell and you will be there soon. This is fact. So, don't go after such horrible gurus who teach you all wrong things.

Now, what is it, is that we, as soon as we get our realization we also realize about ourselves that, "This part of ours is lost, that part of ours is lost, this is not there," we realize and when we realize that we don't mind correcting it because we see ourselves. We don't have to ask anybody we just see this thing within us happening. We see this part is not there, our attention is not all right, we cannot concentrate on anything. We understand so many things about ourselves after realization. Now, for that, supposing Mr. X has some problem - he tries to solve his problem, he cannot because he has his own problem so he comes to the collective, he comes to the whole then what happens somebody else has got that point stronger and some other point weaker as a result the strength of one person helps another person's weakness to be cured. And that's how there is a mutual curing system process which builds in and that's how people get themselves all right perfected. And that is why it's a collective happening. And when you become collective, you'll be surprised your heart opens out and you're amazed that human beings are so good, so beautiful, they're all such beautiful creation of God. You start enjoying each other really feeling the expansion of your being - that you are the other, that they are you. Such a great feeling!

I don't know if you can feel it at this stage or not but just to think they are all yours and you are theirs - no problem remains between relationships, nothing. No, no problems of any kind. But also no problems that would affect you remains because everybody's there to fight for you, to work for you, to help you out. It's very surprising how it works out. Even relations of sahaja yogies are helped so much that they're amazed how so many come forward to help. Normally people gather only for festivals or good things but when there is difficulty nobody gathers. And this is something great about sahaja yogies that when there is a difficulty in a sahaja yogi - supposing, a sahaja yogi has a mother who's sick and she's not a sahaja yogini, they'll go and help her. But she has to be a relation, somebody close to the sahaja yogi. The attention has to be there that a sahaja yogi is there in trouble we must help our brother. You really become pure brothers and sisters after coming to sahaja yoga.

This is what happens very easily to you so you must be collective being. That's how you start correcting each other. Also you develop all the knowledge, everything about sahaja yoga you understand - it's very knowledgeable. Because once you know all about it you're amazed. There are people who have never spoken in the public I find, after realization, after a month they're great speakers - suddenly you see them - can't believe it. The other day, I was in a village travelling by a bullock-cart and the bullock-cart driver - I talked to him and I said, 'What this is Nanaka or is it Kabira speaking!' Such a great saintly sayings - I was amazed. I said, 'From where did you get it?' He said, "Mother, from you." I said, 'From Me?

I'm quite amazed, it's coming from where?' He said, "It's all coming from my brain only." So, your brain gets that kind of an

enlightenment - not that you become a saint you talk like a saint, you walk like a saint, all your behavior is saintly. Nobody has to tell you - just become. The whole countenance, temperament, the stateliness all comes to you once for all. It's beautiful! Sacrifice doesn't become a sacrifice anymore, it's joy. Sacrifice means a joyous thing that you should be able to sacrifice. But that doesn't mean you give all your money to your guru or something like that - never. Sacrifice doesn't mean that nonsense.

So, you don't give. What you give is the sacrifice of the time. You have to sacrifice so-called time that is so important to you. Like these days people have watches. In modern times people have watches - they must see watch, they must know about time - saving time, saving time, saving time for what? For spending in your meditation, spending in doing God's work - it is for that. People are unemployed for doing God's work - simple as that. . If you get unemployed, you do God's work and you get employment as well as do God's work. In London which is, I mean England is you know, full of unemployment but not a single sahaja yogi is unemployed and he's also doing God's work.

And God's work is nothing to be done much, nothing to be done much but to be one with God is the point. If you're one with God - [UNCLEAR - BUT?] then the work is done by God. Now what is it doing? This is doing nothing. It's just in between but it is doing a work. If it is not there, you may not hear Me. So, in a way it is doing the work but it is not doing - it is a hollow thing. That's how you become hollow personality and you start working for God - it's so enjoyable, life is so enjoyable. Life is for you for enjoyment and not for becoming miserable or unhappy.

But you become, first of all you have to become that. Unless and until you become that all My promises are false. To become is a desire must come from you - we cannot force you - I've told you many a times. And again I request you, the desire has to pulled up. Because of your conditionings, because of other lethargies that you have, because of many other books you have read or maybe I don't know what you have done but some people are really lethargic towards their ascent, they're really very sluggish. That's how they do not rise while some people rise very fast and they come up very fast and they do very well. So, one has to take advantage of the time. so that you are used for the rest of the world and that you're helpful to everyone. Sahaja yoga is not for one person. It is for the whole society, for the whole world and for the emancipation of humanity.

This is what is already described in so many books, in scriptures but for that you are chosen, you are the one who's doing it. So, understand your own responsibility, understand your own powers and don't come now for, "Treat me this and Mother treat me for that. My mother's, mother's father's uncle's this thing is sick there." Don't worry on this point. First you get all right - get all right means you meditate. Now those who are sick here need not come out with their sickness at all. They will be told how to get their sickness all right. They themselves can treat it - I don't have to treat you. But once you are treated keep to certain limits. If you go beyond limits then you're caught up.

Say you are in the limit of this hall, you're sitting here and there are all negativities all around, all right. Now, if you leave this, you catch it. So, keep your limits. not that you become a sort of a rabid sahaja yogi - not, doesn't mean that, but keep your limits, [UNCLEAR] don't do wrong things. As I told you, there was a fellow, who was suffering from AIDS, was cured by sahaja yoga - actually I never touched him. But he did come to see Me, that's all - was sitting with a hands towards Me, My photograph and all that. He was completely cured but again he did the same thing. He didn't do any work for sahaja yoga, in the sense he never came to see people, nothing of the kind - again he got it. There are many people who got realization and then they get cancer. So they said, "Mother, how did we get cancer?"

Because you never tried to look after your self. So, you're just the same and you're not helped nor - sometimes you can be even worse, you see, because the Divine doesn't like this. It has spent some time on you, it has worked on you - it's not easy to raise the Kundalini of so many people with such complications. It's like a mountain you have to raise - you get so tired sometimes. So, one has to understand that somebody who respects our personality, respects our ascent, loves us so much we should also show some interest in ourselves. So, that is the wisdom one has to have and one has to work hard because you are all sages of the ancient times you're not sages today. Only thing God of men have to become prophets and have to give realizations to others so that they become prophets as said by William Blake. Now, I think, today I've spoken quite a lot. I would like to have some questions from the new people but sensible questions not aggressive questions because this place is not for aggression - is for love. May God bless you!

Any questions? [INAUDIBLE] - Yes, yes I'll pass it on to Her. - Can any mentally ill person be helped? - Can a mentally ill person be helped? Again, you will start making list of all kinds of patients of the world. It's typical. When you come to sahaja yoga think of yourself. Do you think are you all right - you're not. See, we're not to open a hospital - that's one thing. Of course mentally, can be all right - retarded.

But first you be all right. First you pay attention to yourself - that's the point I'm trying to make. Do you see? Don't miss the point. First you get well yourself, you become equipped then you can cure a mental equipped person, mentally retarded person - now how? Our attitude is like this, you see, that we have somebody in mind say, somebody very close my child or someone - [UNCLEAR] so we come to sahaja yoga So we think that, "Will the mentally be this thing, then I will get my ascent - if the child could be cured." Now, the child is sick all right but you are all right. It's your life that's important. First see that you get to it and then you cure your child. But if you come in a circuitous way, Divine also finds devious ways of running away from you.

Take a straightforward thing - I want realization for myself. How many children we have had in previous lives, how many husbands, how many wives? Why worry about these? First of all worry about yourself, "What am I?" But when, you'll be surprised, when you become established yourself, you become the citizen and your dependents are looked after by Divine, no doubt, they are looked after, they're blessed by the Divine. Is a fact you will see yourself but first of all you enter into it. So, don't worry about all kinds of problems and things I tell you 99% diseases can be cured, 99% But that's not important - just now, you should be all right, you should be the light, all right. -Yes. - Can I ask a personal question about myself [UNCLEAR] and I have a nerve pinched on the [UNCLEAR] of the skull [UNCLEAR] going down the neck one to the arm and [UNCLEAR] to the hand therefore is making the hand tremor. Tremors can be cured?

Yes, it can be. All right, done. [LAUGHTER] It can be but you have to come here to know how to get yourself cured. As you go to a doctor you come here and whatever they say you do it - it can be cured. It has been cured, it will be cured so you just don't have to worry, it can be done but it does not mean that you come for that. Your Kundalini has to be raised and then the Kundalini will do it. So you come here as you go to any doctor. Now the trouble is when they go to a doctor they pay so much money - I'm just telling a general, not for you but general - they'll have to wait outside, for three hours they'll wait there, pay the doctor but here, if they have to wait even for five minutes, they start shouting. See you have no right that you should ask for the blessings but it is the Grace of God that it is going to bless you, all right. So, come with a humble mind that you should be cured and it can be easily cured.

What else? Can anyone [UNCLEAR] ? Can anyone be realized without knowing about Kundalini? About mentally need not know much, it can be realized, of course you can be. But, then you have to tell them what it is, this thing is better to do that way. But there will be very few who will accept such a situation because they want to know about everything. But they need not know all that, you can little bit say, tell them that there is a way of getting realization and then it's like this that when you come to Me, you want to have the lights, I'll say all right, go there's a switch you put on and you put on the switch, you get the lights without telling about it. But you would like to know how this light is done and then that helps you to create other lights. That's why, it is important to know about Kundalini. I would, I can do it without telling you anything about Kundalini, I can raise your Kundalini but you would not know anything about and you would not know what it is It has happened with many who were born realized - they did not know they were realized souls and they got lost.

Like I would say, greatest example, Leonardo da Vinci. Leonardo da Vinci was a realized soul and he got lost because he didn't know he was a realized soul, he was a higher personality than others, he got lost. So many got lost like that. Excuse me, if your Kundalini was arisen and that happened to be lost, I mean, you have it and it happened to be lost How can you get lost if the Kundalini has been awakened? It is, because, you see, it is, you're not yet fully developed matured person. When you are in an immature state it does happen. Kundalini is, when it rises, you'll be surprised, in some people it is just a wee bit, just like a hair, just comes up a little bit because it's so difficult, you see, the passage is so blocked so a little bit comes up. This is what it is. It is, a complete realization takes place only when you are Nirvikalpa samadhi -- that's a higher state. So in the beginning it's just a little wee bit opens up and one percent people do get lost, they do, because they have egos, they have superegos or all kinds of

things - they do get lost - so be careful.

- Whatever is the fact. - Can we all become fully realized in this life? I wish everybody could but how many would be there - see in Melbourne how many people there are but how many come to the program and how many come here. - In this lifetime - Can it be done in this life? - Of course can be done but without their knowledge to give them realization is not possible. They have to know it that they are in for realization, they have to ask for it - you cannot mesmerize. You have to tell them this is , I'm going to give you realization - this you have to tell them - you have to take their permission, cannot just do without their permission - But he's saying can we achieve it. Once we get the hair's breadth can it be something that we could ...[INAUDIBLE] Oh I see, you're saying, yes of course, of course that's what I'm saying, doesn't matter hair's breadth. In some people it is hair breadth in some people it's quite a lot. It can, everybody can achieve it, no doubt that's what I'm saying but in the beginning sometimes it can be very small and then people lose it.

See now, yesterday at least I think, at least two hundred people got realization, at least two hundred, out of which about hundred are here. So you can imagine how they get lost, you see. You see they, they want some sort of a circus some sort of a nonsense before them - they're used to that na. They got realization - no doubt they got it - but no they didn't come. Hmm.. - Now, what is it? - I was at your tonight when I got realization but when I was born on the family of my mother, I was born a clairvoyant - Boy, what? - He was born a clairvoyant. He said he felt his realization the other night - I [UNCLEAR] want to be a clairvoyant - He doesn't want to be a clairvoyant [LAUGHTER N CLAPS] You see, clairvoyant is also two types of things - you see, there's one who could be a realized soul, born realized soul. He's not clairvoyant but such a person can heal, such a person knows more than other's know, can be more creative, may be more successful. So many things are there with a person who is a born realized as I told you - many were like that.

But, or could be the other way, that those who are born and trying to be something artificially then these spirits come in and they make them clairvoyant. So forget it whatever has happened. There's no need to have any clairvoyance any more. You become the owner of that power which you know how to maneuver, what it is, how it comes, how it works, everything, so you become a knowledgeable person - an expert. Actually I was the same, I had the same ability. As soon as Mother worked on this chakra I lost that thing - It happened within days of [UNCLEAR] - It's a very Ah.. stro.. Hmm, If a person gets realization does he [UNCLEAR - DEPICT?] his karma and the [UNCLEAR - INCARNATION?] Oh! Now the, when the Kundalini rises above the Agnya chakra, as I told you, it sucks your ego and superego so by, by this it sucks in your karmas, it sucks in your kusanskaras, it sucks in your so called sins. So there is no one.

You see, for an animal there is nothing like karma. Say a lion has to eat a cow, it eats - it has to eat. It doesn't feel it has done some, committed some sin. Have you seen any dog feeling that he's committed some sins or sulking? Maybe a dog because he lives with human beings so might [LAUGHTER] But animals do what they have to do, they don't carry on with it, they don't commit any sins - nothing. The idea of sin has come to us, is because of our ignorance and because people have said that if you do like this then you are crossing your limits, you're going to adharma. That why this idea has come to us. But that's what Kundalini is. When she touches this chakra of Mahavishnu, she sucks in all that is there - that's the beauty of Kundalini is and you're no more, no more, with your ego or superego - so how can you be any more sinful or the karmas are finished. On the contrary if you try to cleanse your karmas - you see, I've done bad karmas so I should do this and do that - you build up your ego because ego is there.

Whatever you do in the name of God, in the name of anything, what you do is to just pamper your ego. Even if you're not aware of it, it is there. Those people who do missionary work, you must go and see them how they live. They're extremely hot tempered ladies, hot tempered men - I know of somebody who has got a peace prize but if you see the person heat, terrible heat - all the wrinkles you can count one by one on the face. Because you think, you see, you're conscious that it is done by me. All right! Any other question? [UNCLEAR - WHAT?] I also [UNCLEAR] your lecture on Friday night [UNCLEAR] sometime - All right [UNCLEAR] - since Friday [UNCLEAR] question to my family [UNCLEAR] I had heard a lot but it's also [UNCLEAR] and I'm worried about this [UNCLEAR] Good, I'm glad you raised that question. She came to your program, she felt tremendous [UNCLEAR] awareness and growth and she felt a great deal of love for her family but she's also aware that maybe she's going to feel apart from them - or they perhaps apart from her.

- No, you don't get involved into them, that's the point. You're not apart, you're part and parcel but you're not involved. Say, supposing your child is sick, take it like this, and if you're involved with the child then you cannot treat the child. You get so upset, you see, if you have to go to the hospital that side you'll take your car the other side because you're so upset. But when you're detached you see the whole thing very well and you enjoy their love much more because you are in a position to see that love otherwise you don't see love. When you're involved you don't see anything. - Maybe we feel as though we may drift away from... - No, no, not at all, not at all, not at all. on the contrary so many families have come round, so many. You see, we had some people in England they were mostly hippies and had left their parents, this, that - they all went back to their parents - they brought their parents to sahaja yoga also. Yes, it's not like that but you do not take unnecessary burdens.

Now supposing, somebody's father is a drunkard - we had one hippy who got alright and then he became very good. Now he's doing very well in life, he's very good fellow - so he went home and his father used to drink, drink, drink and he was worried this fellow is going to die after about alcoholism - so he didn't know what to do. So he told him, "Don't drink better take to sahaja yoga, if your Kundalini is raised you will not drink." "But I like it," he said. "All right." So next he went he broke all his glasses and bottles. So when he came home he got very angry. He just kept quiet, this... just laughed. He said, " You go and get some bottle from outside." Then, he was already so drunk he couldn't go out anywhere, you see, and gradually he found that there's a kind of a protest from the family, they don't like it.

the way he's drinking - he gave up and he himself is a sahaja yogi today. So you correct. When we're involved we don't even want to correct because we're frightened we'll lose our children, lose our love and all that. This is no love. Love must prune a person, love must correct a person but in a way that is not so aggressive - in a simple way. And the fellow is saved, he would have been dead with alcoholism, he was about to die. So the real love comes, is not indulgences by seeing the person as he is. Then you enjoy all the beauties, little, little things that are done how it's bubbling with joy and happiness - you see the other person better. But if you're involved then you can be also selfish, it could be some sort of a possessiveness, can be anything but if you're not, you see yourself and you see them - the love is much more. There should be some distance for the love to work out, isn't it.

If you're involved, they are doomed and you are doomed - sort of a position is there. So, it's very good that has happened to you - now you can love them better, much better, in a much more sensible way. Love has to be nourishing not destroying. Mostly you find when you love your children, so called those who love, spoil them. If you love your wife beyond certain limits she becomes a shrew, if you love your husband he becomes alcoholic - like that. Love always, in the right sense, means correction. But if not, some people say, "All right my husband likes this, doesn't matter." Even in England some women say, "All right if he wants to have a keep let him have, I love him." Can you imagine? "Because I love him let him do what he likes."

Losing all your self respect, everything, in the name of love, is nonsense. Any other question? Annh.. [UNCLEAR AND INAUDIBLE] one should eat to help realization Other certain foods you should eat to help the self- realization - other certain foods. No, no, certain foods hain ? Hun.. [LAUGHTER] I heard [LAUGHTER] I'm sorry, I misheard - the foods. Ah..no, you see it is like this, I'll tell you. It's very simple to understand that food is for our body we are not for the food. Now some people require some type of food, some people require some type of food. For example, a person, who requires more proteins, must eat meat, no doubt, must eat fish. What's the use of saving all the chickens, am I going to give them realization?

[LAUGHTER] But do you know, that in evolution when you eat the chicken, the chicken has a higher possibility. [LAUGHTER] So, not such facts but for some people it suits them vegetarian food because they have eaten too much of protein, just too much of it, they have certain problems so they should take to vegetarian for the time being till they correct - there is no fixed food for anyone. But for liver patients, now example, here now another fad is nobody should take sugar now for liver patients that's the only solution - if you don't take sugar you're going to go out absolutely very soon, so then you have to take sugar for liver who are active - those who are, whose liver is active. It is depend on what sort of a personality you are, what sort of a food will correct. Till you get a balanced personality you have to balance yourself out. But there's no hard and fast rule about it. You can eat everything but you don't eat the meat of a bigger animal because the muscles of a bigger animal are bigger than our muscular system our, annh we can say the microscopically if you see your muscle system, your muscles are much smaller than that of, say for, a horse but people like to eat horse, elephants, all those things - there is no need to eat all that because it is Then, then you will have,

there will be no evolution for you neither for them. So is not to eat because that makes your muscles odd, funny so, that's why you have to eat something that is smaller than you, is all right, no difference but that doesn't also mean that I'm saying you must eat - may have to eat, may not have to eat. We have a community in India which is called Jains, they, some of them have gone to such absurd limit that in vegetarianism, if I tell you you will be shocked, that in a village they collect all the bugs, all the bugs of the village and get a Brahmin because Brahmin is never a Jain, he's a Hindu, so they put him in a hut, put all the bugs there - the bugs have to suck in the blood of that Brahmin and they're rich people, Jains are, so when the bugs are all dropped out of the body then they give money to the Brahmin so they have saved so many bugs - that's what it is, so this is absurd. We don't go to any absurdities in sahaja yoga.

We have to be extremely normal, simple, pleasant, loving people. Now, yes. Mother, you mentioned before people going to hell. I'm sorry I asked this question, it's negative, quite don't understand the concept of Hell. Can somebody be..? - Umm, health, Hell? - You mentioned in your lecture about people going to Hell He doesn't understand this concept - how can people go to Hell - he just doesn't understand. Oh, it is something in the house you have something for like a bathroom, isn't it? In the same way people have to go to Hell - you must read books to understand - all the great scriptures have described it. Mahavira has described it at length what Hell is.

People have to go to Hell, they have to, they're so troublesome. Do you think Hitler has to enter into the Kingdom of God, should he? There's no sympathy for such people - God is wrathful. He sends such people to Hell, no doubt, He there is a Hell. If you think there is no Hell then you're living in a Paradise which doesn't exist, believe Me. There is a Hell. If you do wrong things, if you try to torture others, if you try to extract all that what God has given to this world, then, you're to be punished and God punishes. Or anybody who says there is no Hell, know that that person Himself is from Hell. Believe Me, it is not so, I must warn you - there is Hell. there are people who say nobody is bad, everybody is good, everybody could be good - it's not true, is not true.

There are so many devils already existing - what do you think of so many these fake gurus what are they? They're all devils, they're all punished in their own ways and devils are devils, no doubt about it. [UNCLEAR] eternal Hell? Well is a concept, I mean, do you believe in eternal Hell? I wish there was one. [LAUGHTER] There should be one for such people they again and again come back. [LAUGHTER] [LAUGHTER] One gets fed up with them [LAUGHTER] - [SHRI MATAJI LAUGHS] Yes? - Does Arthritis in the Sacrum hinder the rising of the [UNCLEAR] Kundalini? - Sorry, does.. - Arthritis on the.. - Sacrum - [UNCLEAR] Yeah - Does arthritis in the Sacrum hinder the rising of the Kundalini? Should not.

Arthritis is absolutely curable. Anybody who has arthritis we can cure. The other day I saw one sahaja yogi with arthritis, why don't you cure him, it's very simple? You know how to cure arthritis, it's very simple. It's very, very simple. Actually a person who has arthritis is a good person, normally, is a good person has vibrations but is triggered by some sort of a possession or something or kill, chill or some neglect of the body can be easily cured - arthritis is absolutely curable. Arthritis doesn't stop the Kundalini rising but supposing if you had a bad accident, you are just laid down in bed, I mean you are absolutely a gone case and all that then naturally, it is better to take another life, you see, than to make My hands pain, everybody's hands pain working on a case like that. You must know that God has got common sense, has lots of common sense. I mean, get common sense from Him. Like the light which is not going to give any light, any lamp that is not going to be of any use we just don't - we put it in the junk.

So is better for such a person to take birth again but arthritis is not a disease, it's not a disease at all. It can be cured - have you got arthritis? It can be cured, absolutely curable. You take out your shoes, put your hands towards Me, just now, take out your shoes. Put something for her, some sort of a warm thing. Can you put this, can you put this under her feet? The one, no, on which you are sitting. Hmm. It is curable. It's all right - need not take out that.

Let it be, let her not take out socks. Put your left hand towards Me and right hand out and don't write anything anymore now, just just - the arthritis is here, where do you have arthritis? - [INAUDIBLE] - In the Sacrum - All right, now put your left hand towards Me - Lumbar, Lumbar All right, now you just sit down right hand like this towards the Mother Earth, no, left. Just tell her how to do it. - Left hand towards Mother and right hand on Mother Earth. - Yes. And one sahaja yogi should put your hand on her Sacrum and put the other on the Mother Earth - finished. You can take it out, anybody. Haan. That's better Simple as that.

Any other question? [UNCLEAR] I cannot [UNCLEAR] He finds he can't sleep very well, he lies there, he can't turn his brain off, he tosses and turns. All right, there's a screw here [LAUGHTER] Just come I'll put it right. Come along [UNCLEAR] here now. [LAUGHTER] Actually there is - Just sit down in front of Her. - What do you do? You are a.. physical work - Yeah, I'm a shift worker. - Annh? - shift worker, used to be a weight lifter - He used to be a weight lifter now he's a shift worker. - Weight lifting [LAUGHTER] So very right sided person, all right come forward.

- [UNCLEAR] so She can touch [UNCLEAR] - Put your right hand towards Me and left hand on the Mother Earth, as it is it will work out then maybe, I'll see the screw, all right. Now, what else? Main bahut saal se [UNCLEAR] Ma ki sirf prarthana karta rehta huun but ekagrata se nahin hoti. Achcha ab poocho tum, Ma ko kaunsi, Durga ko maante ho? - Nahin, main Gayatri Ma ki puja karta huun - Achcha to Gayatri sirf ek side hai na, saari Ma ko maana chahiye Ma aisi baat hai aise main kisi Ma ko neglect nahin karta par ek baat hai ki hamesha do ghanta karta rehta huun - par jitni lagan se aur jitni ekagrata se - Gayatri bahut zyada bhi karna theek nahin hai na Achcha aap right hand Meri ore karo aur left hand zameen pe karke. Right hand Meri taraf karo, aise haath rakho zameen par rakho, aise nahin aise rakho apni god mein. Aaram se god mein rakho, aaram se jisse aaram se baith sako, aaram se. Aur poora haath aap zameen par rakho, left hand. Achcha ab tum sawaal poocho, "Ma aap swayam sakshat Gayatri ho kya?" Aisa sawaal poocho Mujhse.

Ma Aap saakshat Gayatri, Aap sakshat swayam Gayatri ho kya? - Again, poocho teen baar - Aap saakshat swayam Gayatri ho kya? - Hmm. - Aap saakshat swayam Gayatri ho kya? - Aaya? -Nahin Ma Dekho bahut zyada tumne istemaal kiya right side. Yahi tumhare liye mantra hai ki, "Ma Aap swayam saakshat Gayatri hain?" Woh kada zara nikaal lo ek minute haath se aur kaho "Ma Aap swayam saakshat Gayatri," mann mein kaho, abhi shuru ho jayega. Mann mein kehte raho. - Can anything be done for right hand [UNCLEAR] - What's it?

[LAUGHTER] It's the same one that asked the question before. - Can anything be done to the numbness in his right hand? - Yes, yes right hand or left hand? All right, come along [LAUGHTER] Yes, sit down, sit down anywhere - anywhere you can sit down. Now, where have you been, to which guru? - Not a guru uhh... - Someone like that [UNCLEAR] the doctors [UNCLEAR] [LAUGHTER] That's how you got it. All right, so put left hand towards Me right hand on the Mother Earth. Left hand towards Me right hand.. Can you put a light for him? Just arrange You can, you can go at the back and they'll arrange it for you. All right how to sit down.

Give him, give him something like that to sit down - same style. Hmm.. All right, anybody else? Better is now. All right, better - see, no more weight lifting. [LAUGHTER] - Hann, aa raha hai? Aise haath rakho. - Ma aaya, aaya ka matlab main nahin samjha. - Haath mein thandak si aayegi - Haan. - Aa rahi hai? Bas theek hai.

Kaam ban raha hai. Everybody should put their hands out towards Mother. Now, you do one thing. First of all you put your left hand towards Me and right hand on the Mother Earth. Like this, flat on the earth put your right hand left hand towards Mother. Those who are sitting at a higher level can do this way, is to put left hand towards Me and like that towards the Mother Earth. If you're on a chair just put your right hand towards the earth. Are you getting a cool breeze in the hand? Not yet. - [UNCLEAR] - Little bit - Light, very vague, I'm not sure if it's cool - Now, are you getting cool breeze?

- [INAUDIBLE] - That's it, let it work out - On this finger - Yeah, [UNCLEAR] - All right. - Mataji mere haath bahut bhaari lagte hain. - Hot aa raha hai? - Hot nahin, bahut bhaari hai - Left hand? - Left hand - Kisi guru uru ke pass gaye the kya? - Nahi ji Kya karte hain ghar mein? Aap joote Meri taraf karke baithe hain, aap Hindustani hain, samajh lijiye to aur kya hoga.Haan aise nahi baith sakte Ma ki taraf. Haan seedhe se baithiye Can't sit like that, you see, haan. Ab nahi lag raha bhaari? Dekha?

Gaya bhaaripan - Ma ki taraf pair nahi karke baith sakte. You can't sit with the feet towards Me. You see, it really showed to the Indian girls because Indians know this but you don't know so it didn't show but you're not supposed to do that. But I don't tell anybody if I tell anybody they'll say, " Oh, this lady thinks no end of Herself." Typical, that's a fact - theek hai na ab? Gaya bhaaripan - dekho. When You mentioned [UNCLEAR N INAUDIBLE] my mother thinks that she suffers very badly, I'm trying to - In

fact I write her to come here tonight. She said [UNCLEAR] - All right All right you get her here, you get her cured, arthritis is curable but first you should be all right yourself. You see because you take over. You see, you become a doctor and you treat your mother you can be 24 hours available to her, isn't it?

It's better that you do it than anybody else does that. - If we go to this organization last week, is it all right? I mean is it - Which organization? - the spiritualist [UNCLEAR] - Oh, is it all right if they continue to go to the spiritualist union? Of course not [LAUGHTER]. That's how she got it - your mother used to go there? Ah, that's it, that's it, that's it. I mean if you go to spirits, who are dead spirits, who enter into us through the collective sub-conscious I mean one can end up with cancer minimum - horrible! It's like, sitting in a boat trying to save yourself and putting your foot in the mouth of a crocodile. [LAUGHTER] - What if she [UNCLEAR] sake of learning?

- Unnh? - What if she got of the Victorians [UNCLEAR] union to the sake of learning? - I didn't follow. - What if you to these spiritualists people for the sake of learning? What do you learn, all their vidyas, bhoot vidya - What they know is - [ASIDE - JUST PUT THAT THING THERE] What do you learn - nothing. You learn nothing but you get all the bhoots in yourself like this. - Umm, you learn, ah.. - No, no, no don't talk. [LAUGHTER] You don't learn anything, you get into troubles like this and then it becomes a trouble for others. - I got, I got this love in music. I got it [UNCLEAR] Victorian spiritualist - But, but all right you didn't get because of that but you can get.

What I said was the words you must understand that if you go to such things you get into trouble like this. And now, it is going to be not very easy for us to cure, for the same reason because if you go to spirits it's like the one, your foot is in the crocodile's mouth, you see, and then how are we to cure you? You want you to be completely in the boat. All right, that's the point. I didn't say, it could be earlier you might have got it, I'm not saying because you got possessed somebody must have done it - there're so many things by which you get this. But, then, if you have been to these people, it is difficult, we can't work, our hands don't work - see the vibrations return back, they don't act. See the point is like that - it takes more time. Better now? Theek hai chalne do. What else?

[INAUDIBLE] the whole body is very [INAUDIBLE] - She's got a , she's got a problem of not been able to raise her arms. - Diabetic - and she's diabetic. But this is small healing, you , you have, you All right, now all of you who have been here for healing, that's not good. I must have somebody sensible also here, isn't it? Someone, - To now ask some sensible questions - No, no, that is all right, that is curable, Diabetes is curable, you come to the center they will tell you. Now, who else? If you achieve Self-realization in the life what becomes of you when you die? If you achieve Self-realization in your life what happens when you die? Actually, we shouldn't think of the future we should be in the present but even if you ask the question the thing is then you become empowered to decide if you want to be born again you can be born again, if you don't want you need not be. you can take your Nirvana but mostly all those who are great people want to take birth to save the world.

So, you become empowered, you can decide for yourself. - Mother, - Yes - what is the easiest way to counteract negativity of other people around you. What's the easiest way to counteract negativity of other people around you? You see there are many ways by which - first of all you get your realization, all right? Once you're realized try to keep in thoughtless awareness. When you think of those people, if the thought comes to you, you should say, "I forgive, I forgive," that's the mantra for that - one of them in the thought process. But otherwise it can harmful to you - you write down their names in your hands and just move your hand like this - once, twice and thrice - it works. They don't trouble you any more. So many things will work out with this - you try this principle, it's very good. Uh..

I mean anything - this is we call as bandhan, we call it as the protection. So you write anything that you want to do, just put your hands like this - it works out, it's wonderful because the power is flowing through your finger -tips and you can manage it, anything, like that or so there are other ways by you can avoid but when you'll come next they will tell you how to do it. Now is better now? - I'm getting uncomfortable. - Uncomfortable, give him a this thing - Now, much better now. - That's what it is - the Victoria has done [LAUGHTER] The Victoria Institute of Spirits - Poor Victoria queen, why to call her name, I don't know. - Any other question? - [INAUDIBLE] - They are all right, not you - Are you better, madam? Have you been to anybody like that - clairvoyant or someone, annh? - Take a candle for her - [INAUDIBLE] - Mother, - Hmm - one question is said how do you get this

Self- realization?

- I don't think he came to the program - You didn't come to the program - - Put your hand up. - through Kundalini awakening. - [INAUDIBLE] - What process is it? The process is living process, spontaneous process of sprouting - just like a seed sprouts, the Kundalini sprouts out. - [INAUDIBLE] - How do you sprout a seed? It just works out. Haan better, see? Better. Thank God you did only weight lifting, but you had gone to an Institute like that, I would never have helped you so fast. [LAUGHTER] All right, now put your right hand towards Me all of you.

and left hand like this, like this at the back - put it at the back. - Hmm, - It's flowing. - see the cool breeze coming in! It's there. See now! That's shaking before Me - that's Victoria Institution. - [LAUGHTER] - I may try - Haan all right, put your left hand - It's a possession - It's a possession - Just place it That has to go first and then you will be all right. Hmm, all right? It'll clear out, it'll clear out, just do that way. It's like just the connection Now, if you are a right sided person, you're just putting like this - now you're connected.

So what happens the vibrations start flowing through here clear your right side completely and it goes into the atmosphere, into the Ether - we use the Ether, the Akaasha. And if you want to have better results, better use also the water. Such people who have right sided problems should sit in the water with a little salt. Those who have left sided problems should use the light. They'll tell you all about it you have to come back again. All right! if you don't mind! Good! Now you'll sleep like a log of wood, come along, now let Me [LAUGHTER]. Come forward.

Put your right hand towards Me, right hand towards Me. Close your eyes Forgive everyone. Theek hai aap. Ab Gayatri bund kariye - abhi yahan aake sahaja yoga seekho pehle phir samajh lo Gayatri kya cheez hai. Samyak gyan hona chahiye - must know integrated knowledge not just Gayatri somewhere something, all right! You come and know about it what is Gayatri what is what, everything must be known - and you just start doing something with your own ideas, is not proper - you have to know. - Ma [INAUDIBLE] - Haan, wohi to, Brahmano ka dimaag issi se kharaab ho gaya hai. Pehle Brahman ho jao, pehle Brahm ko jaano - bada one sided mamla hai [UNCLEAR - SAAB?], hai na? - [INAUDIBLE] Ma samajh ke maine shuru kiya - Theek hai bete, bas Ma samajh ke hi ho jayega - thoda sa imbalance aa gaya na.

Samajh lena chahiye, kuch to dosh aa hi gaya hai. Uss dosh ko theek nahi karne ka kya - apne ko kya karne ka hai? Bhai Gayatri bhi to hamare liye hai na? Sab cheez hamare liye hai, agar humme usse labh hota hai to lena hai, nahi hota to nahi. Hmm, better now - relaxed? Hmm [LAUGHTER] Now how are you? Better, you see! - Sort of it - Yes, you are better. How are you? Is there a light on her Sacrum?

Are you better now? Just see, stand up - All right! Aap bhi aayiye - Diabetes hai aapko? Yahan aayiye - ab put both the hands towards Me. - Aap kya karte hain - you know Hindi? - Tamil - Annh, Tamil - all right, sit down. You don't know Hindi at all? All right, sit down. So what do you do, what work do you do? - Now, I'm a housewife, now.

- Only housewife? - [INAUDIBLE] teacher - Annh, that's why - Teacher Only a teacher can get diabetes not a housewife. [LAUGHTER] because you think too much. You think too much, isn't it? Think too much, all right. Now put your right hand towards Me and left hand like this. Sindur nahi lagate hain - aao, kumkum lagao. Haan now, you're all right? Fine - ab theek ho tum? Aao tumhara bhi screw zara dheela ho gaya usse - Ma aapke saamne [UNCLEAR] - Bete ab uspe zyada soch vichar nahi karo, soch vichar se aur badh jaata hai yeh problem.

Tumhara aur right sided hai. Tum ab aake yahan seekho dhyan kaise karne ka - apne ko shaant kar lo pehle. Baat ye Hindustani log padhte zaroorat se zyada hain aur asliyat pe nahi utarte. Yeh log badi jaldi utar jaate hain. Tum log jaante zyada ho maante kam. - Ma kuch anubhav nahi hota na - Abhi dekho, haath mein aa raha hai thanda? Ab aa raha hai na, ab to anubhav aa raha hai. Anubhav nahi bhi ho to bhi padhne ki ek hadh hoti hai. Kabirdasji ne kaha hai, "Padhi, padhi pandit moorakh bhaye." Hamare Marathi mein kehte hain 'Padhat moorkh' You see, we Indians know a lot - have no experience.

So first of all we have to neutralize all that is known. Surdasji, Surdas who was a great poet, he wrote the whole of Sursagar -

means the ocean of sur. And there afterwards he says, "O Lord, take away my avidya," - nonknowledge. "Surdas ki sabhi avidya door karo Nandal." - Haan, ab dekho, aaya kehte hi saath. Kabir ne diya - leo, haan dekho, hai na? Abhi aap. May God bless you! Theek hai. Aap kisko, Raj Rajeswari ko maante hain?

- Annh? - I don't understand Hindi. - Whom, whom do you uh.. Krishna, all right? - Now, put your hand - [INAUDIBLE] - Haan, just let her ask the question - Ask the question, - See your fingers - "Shri Mataji, are You the avtaar of Adishakti," - look at Her and say, "Shri Mataji, are You the avtaar of Adishakti?" - Radha Krishna, haan - Radha Krishna - ask. - Shri Mataji, yes - Getting the cool? - Yes, it's coming - Ask the question, "Shri Mataji, are You Shri Krishna?" - Look at - Shri Mataji, are You Shri Krishna? - Ask - Ask again - Shri Mataji, are You Shri Krishna, Shri Mataji, are You Shri Krishna? Ab pehchano - itne din jiski seva ki woh agar saamne khada jo jaaye to bhi use pehchan nahi sakte - Hindi, Hindi nahi - The One who is standing before, you must recognize - [INAUDIBLE] - Haan - [INAUDIBLE] - Now, are you all right?

- I'm feeling very much better now - Hmm - But did you hear what She said? The One who is standing before you, you must recognize. Indians have a greater capacity because they know what it is - you must understand that. You see I - but they understand more than you do - that's surprising. Not in India - India is different, of course. We have a tradition, we have a tradition of seeking in India. It's written down from childhood - everything is worked out for your seeking - you have to get your Self-realization. - South Africa - We have - South, South Africa - South Africa Oh, to South Africa has lost all the vibrations, or everything of Indian - uprooted - [INAUDIBLE] - Uh, so what, even in South Africa, if you are an Indian, you must carry your traditions there, you see. But it happens, like a mango tree if you bring it, bring it to England it will never prosper, it's like that - they get uprooted, I think. - Haan better, see, better?

- Thank You. - Are you all right? Shakal badal gayi aapki. You're all right, now sleep like a log of wood. How is this gentleman? Put your hand - Better, not shaking so much - Not - Not - not so much but - Yes, just put your - sometimes it comes and goes - Yes, that's the spirit [LAUGHTER][Send it back to that Victoria [LAUGHTER] Institute. Now, on the left Swadishthana, work it on the left. All right, so now, I'll take your leave. May God bless you all! Please come, you have got a beautiful center here, we have got a beautiful school though it's only meant for 20 children, we already have got 20 children - so we can't admit your children here, agreed, but we can start another school if you all people help us we can start another place, you can have an ashram nearby your place, somewhere you're living we can manage all that but it's to be done by you and is to be arranged and organized.

You, whatever it is now here, all of them live, they earn, they have this ashram, they run the ashram - I don't know what they do with their money - I've nothing to do with it. They know all the accounts, they know among themselves, they live well, they live happily, they help each other, they help others. In the same way you all are new people, you can come here and then we are going to start ashrams all over Melbourne as we have got in Sydney five ashrams and they're doing very well. So, we have to have some places but in the beginning you will have to come here, establish yourself and if you say you want to establish some ashram they will look into it and they'll manage. But those who have been in sahaja yoga for so many days they know about it - don't try to challenge them, don't try to be aggressive, try to listen to them. Understand that I know them and through them I'll know you. So, please don't try to be aggressive. There is nothing like uh.. what you call a one sided life in sahaja yoga. So nobody is going uh.. to be one sided for you or partial to you or nothing. If they say this is wrong with you please believe them and just do what they're telling you because they know what is to be done in what case, how to uh.. refrain from, how to indulge, how to work it out - they know, they have gone through it now, they have been here for four years so they know about it.

But that doesn't mean in any way you're less, you're in no way less - some of them have just come about a month back, I find them very good So, it is for you to learn, to have that humility, to learn more and more and know about it not mentally but through your experiences, different experiences how it works out. - Now - Mother, on Friday you asked us to bring sugar and salt - Yes, that I'm going to say - yes, that's a good idea. So now for that sugar and salt we'll be sending you some sugar and salt which is vibrated and you, they'll put it in that. Now don't use your hands you use a spoon to stir it and use that - it is vibrated. But those people who have active life should take to sugar more and those who have, say this lady has Diabetes or anything - for her sugar is not good but salt - so she has to take salt. So that is how it is. So, I'll come inside and vibrate it and then you can bring it here. All right! So abhi theek hain aap? Kaise lag raha, dard kam hai?

Are you better madam, are you feeling better now? Good, all right, so done! Don't get all the sick people. [CLAPPING] - [CLAPPING] - [INAUDIBLE] Good-bye, good-bye. I'll be back again and you all can come to India also No, no you do it, you just see that and they will tell you what is to happen - Get somebody to explain to her [UNCLEAR] left hand - and also tell her husband not to bother her. - Tell - Thank you! - her husband [UNCLEAR] Shri Mataji Thank you, thank you all! Excuse me, if you all could sit down for a minute Come everyone and try, at the center here every Tuesday, Thursday nights at 7 o'clock On Sundays at 2 P.M. we have an evening here, meditation evening where the committed sahaja yogies [UNCLEAR] about sahaja yoga, you start establishing yourself. That's really important to come along.

We've had very good response over this last three days with people. There must be over thousand people come to the programs. That's really [UNCLEAR] people come to-night That's really important that you all come and on this Tuesday normally have a special workshop evening [UNCLEAR] can ask you questions, we'll be talking about one of the chakras, first chakra Mooladhara chakra So, thanks for all coming. We have a cup of tea while at the back if you wish to stay. [UNCLEAR] May I suggest that when you are here in Victoria, to all the sahaja yogies who are here, that when you discuss the base chakra, you also explain in general the practices of sahaja yoga. We don't limit ourselves just to the one chakra each week. We learn more about the chakra but in general we'll explain to you the sorts of things that were happening here - how to clear out the chakras, how to work it out so that you can get on with it but a concentration will be made on one particular aspect each week. But you learn all about the various methods of balancing, clearing out the blockages, removing possessions that have crept in over our life time, love, diminishing the ego whatever it is. That can be worked out in a very practical way and that's what they want to show you. Center will be every Tuesday and Thursday night at 7 o'clock and 2 P.M. on Sundays At the back we have some [UNCLEAR] which is a photograph of Shri Mataji It will explain how to meditate at home, how to clear yourself out at bedtime and also has a program [UNCLEAR] Could the, the sahaja yoginies please just partly [UNCLEAR] inside quickly please.

Just the ladies, just move inside quickly.

1985-0318, Talk to Sahaja Yogis: I depend on you very much

View [online](#).

18 March 1985

Talk to Sahaja Yogis

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – VERIFIED

Talk To Sahaja Yogis: I Depend On You Very Much

Farewell Talk. Melbourne (Australia), 18 March 1985.

Shri Mataji: There are some children to be blessed.

Sahaja Yogi: Any of the children yet to be blessed.

Shri Mataji: Those who are to be named. There are three, four children?

Sahaja Yogi: It could be.

Shri Mataji: Ah, this one. Hello, what's his name?

Sahaja Yogini: Shane.

Shri Mataji: Shane. Call him Prashant alright? Prashant is a good name, meaning the peace that is being enlightened. Alright?

Sahaja Yogini: Thank you, Shri Mataji.

Shri Mataji: Good. May God bless you. He's happy, he likes it. You like it? You like it that way? The heat is coming out. Yes, it's good. You must massage your children, always, alright? Heat is coming out. May God bless you.

Sahaja Yogi: Now, Caroline's children are in Sydney. You probably remember them.

Shri Mataji: Yes.

Sahaja Yogi: From Sydney. They have been called Gabriel and Michael. Is that what you'd like or would you like to give another name?

Shri Mataji: I mean, you can call them by Hanumana and- you can call them by Indian names also.

Sahaja Yogi: Bhairava and Hanumana.

Shri Mataji: Bhairava and Hanumana. It's a good idea.

[Laughter]

[Applause]

Shri Mataji: What's her name?

Sahaja Yogini: Anna.

Shri Mataji: Anna.

Anna, now. You can call her as Amruta. Amruta means eternal. Nice name Amruta? May God bless you.

[Applause]

Sahaja Yogi: It is Steven's daughter.

Shri Mataji: Ah, yes.

Sahaja Yogini: His name is Nicola.

Shri Mataji: Nika?

Sahaja Yogi: Nicola.

Shri Mataji: Nicola.

Let Me see her. So, we'll call him Niranjana, it's a good name. Niranjana, it's a Goddess's name. Alright. They all look like Me, somehow.

[Laughter]

[Applause]

[...]

Shri Mataji: So, what's your name?

Sahaja Yogi: Timothy.

Shri Mataji: Timothy. From 'ta', there are very few good names, I think. I will give it from something else, then. Kabira is a nice name.

Sahaja Yogi: and another little girl called Lucy. She is sleeping now.

Shri Mataji: Lila, Lila.

Sahaja Yogini: {Showing a photograph of a baby}. This is a baby born on 13th of March, Shri Mataji and the mother would like a name.

Sahaja Yogi: From Adelaide, a mother who hasn't been able to come.

Shri Mataji: [In Marathi] Boy or girl?

Sahaja Yogini: Girl.

Shri Mataji: [In Marathi] Manjulika, is good. It is a name of the Goddess. Manjulika.

Sahaja Yogini: Thank you, Shri Mataji.

Sahaja Yogi: Would be kind enough to vibrate the oil, Shri Mataji, for the babies? Thank you.

Shri Mataji: Did I vibrate the - yesterday, I didn't vibrate the salt and things you had brought for me?

Sahaja Yogi: That's coming in a moment.

Shri Mataji: All right.

Sahaja Yogi: This is Louise.

Sahaja Yogi: Bring her forward. Don't make her lean forward.

Shri Mataji: Just a moment. He is hot tempered, is he?

Sahaja Yogi: She.

Shri Mataji: She?

Sahaja Yogini: Louise.

Sahaja Yogi: Something to cool down?

Shri Mataji: Hum, cool down, that what I was...call her Shashi. Shashi means the Moon. No, no it's nothing...it's good. Good is happening. Good, good, good, good, very nice, isn't it? Very good. She's happy now. Oh, very good, very good. It's alright. May God bless you!

Shri Mataji: Yes, what's his name?

Sahaja Yogi: Timothy.

Shri Mataji: Timothy, again? What should I call you? Markandeya, all right? Now I call you Markandeya. You will like it. Sahastrara catching? How can it be, Markandeya? Now, come along. Good. With the name only, he got it! Good.

Sahaja Yogini: This is Tuliya, Shri Mataji.

Sahaja Yogi: She is a Greek goddess.

Shri Mataji: Atula. Atula is Goddess' name, means she can't be compared. Atula. Incomparable.

Sahaja Yogini: Thank you, Shri Mataji.

Sahaja Yogi: This is Penelope, Shri Mataji. Penelope.

Shri Mataji: Just a minute. Prana-da, is a good name. Prana-da- the giver of life. Pranada, alright.

Sahaja Yogi: And this is Michael.

Shri Mataji: Michael, Michael.

Sahaja Yogi: Come close, Michael.

Shri Mataji: Why are you afraid, ha? Madhav, alright, Madhav, Shri Krishna's name. Madhava, is Shri Krishna's name.

Sahaja Yogi: Very good name.

Sahaja Yogini: This is Claire, Shri Mataji.

Shri Mataji: Claire? Kamakshi, is another name of goddess, Kamakshi. Let me bless her. All heat coming out. I don't know how they have heat? Heads (unclear). Alright. Good.

Sahaja Yogini: Luke.

Shri Mataji: Luke, So, we can call him Lakshmana.

Sahaja Yogi: He has the eye problem.

Shri Mataji: I know, let us call him Lakshmana.

Sahaja Yogi: He is the one going blind. We will deal with it.

Shri Mataji: Put light and all that.

Sahaja Yogi: Mother's attention is on it.

Shri Mataji: What's your name?

Sahaja Yogini: Flynn.

Shri Mataji: Lyn?

Sahaja Yogini: Flynn.

Shri Mataji: Flynn. Is that he should have a name, is it? [Unclear] There is a one very good name but I don't know. [Unclear] is a very good name if you would like to use that. Rather difficult. We will call him Keshava, my grand-father's name. Keshav, my grand-father's name.

Sahaja yogini: Thank you, Shri Mataji.

Shri Mataji: What's her name?

Sahaja Yogini: Lila Mary.

Shri Mataji: This is all right. Her name is Lila. But she is not, otherwise not all right. How are you? Better be. Child is not all right. Child has to be looked after.

Sahaja Yogi: She is moving to New Castle, Shri Mataji and they will make a fresh start there. It's a small little ashram and they can work it out there.

Shri Mataji: Child is not all right. It's too [unclear] about the child.

Sahaja Yogi: Let's see and if there is any problem, might have to bring the child to Mother.

Shri Mataji: Agnya. Yes, you all have that. All right.

Shri Mataji: What's his name?

Sahaja Yogi: Luke Joseph.

Shri Mataji: Joseph?

Sahaja Yogi: He is the brother of the lady.

Shri Mataji: He's all right.

Sahaja Yogi: Sometimes, he is a little bit trouble.

Shri Mataji: Janardana. Janardan. Right for Joseph. Janardan is the name of Shri Krishna, of the collective. He is one who looks after people. Janardan.

Shri Mataji: So, what's your name?

Sahaja Yogini: his name is Dima, Mother.

Shri Mataji: Dima, his name.

Sahaja Yogini: Robert Dima.

Shri Mataji: Dima is all right. Dima is good. See the acting! How the face changes.

All right.

What's his name?

Sahaja Yogini: Baniyan [Unclear].

Shri Mataji: What do you call? Sanskrit, what we call Banyan? Vat vruksha.

Sahaja Yogi: Audhumbara?

Shri Mataji: No, Audhumbara is different. You can call him Audhumbar. Audhumbara is the tree of the guru.

Shri Mataji: what's your name?

Girl: Christine.

Shri Mataji: Christina. You can call her Krishna.

Sahaja Yogini: Krishna?

Shri Mataji: Krishna, Krishna is a girl's name. Krishna.

Shri Mataji: What's your name?

Sahaja Yogini: Christopher.

Shri Mataji: Christopher.

Sahaja Yogi: This is Bill's child.

Shri Mataji: Ah, look at that. Christ is called as Yesu in ...call him Yesu.

Sahaja Yogi: Beautiful name.

Sahaja Yogi: What is the name for evolution you gave to her son, Tod? Name for evolution?

Shri Mataji: Utkranti. But it is Kranti. I gave him the name Kranti- revolution.

Sahaja Yogini: Oh, revolution.

Shri Mataji: All right. So, here the parting time has come, and I have to leave Australia. Australia has a special place: the first puja is always done in Australia. But it is so sad that all my children are so much distributed. I wish a day should come when all of us live together.

I depend on you very much. As I told you, you are the essence, you are the key to the Western life. So, try to mould yourself in such a way that you become good Sahaja Yogis. You have to change many conditionings that you have from the West and become really people with proper understanding. I look forward to seeing greater number of people coming.

It hurts Me to see so many people had a bad time in Sydney because of someone, it hurts a Mother very much. Look after yourselves, be kind, generous, sympathetic, before the others who are coming you have to be specially very careful, that don't show any anger among yourselves. You are all one, always support each other even if there's something wrong, in the presence of others, don't try to cut anybody short. Never argue among yourselves, when there are others.

Words fail when you cannot express anymore.

May God bless you all.

Sahaja Yogi: Mother, I would like to offer this for Ray and Joan for looking after us so well.

Shri Mataji: Oh, I wish I had given them.

Sahaja Yogi: That's from you, Mother. These are things you bought.

Shri Mataji: For Joan and Ray.

Sahaja Yogi: And this is for James, Shri Mataji.

Shri Mataji: For James.

[Applause]

Shri Mataji: I would like to give him. (taking Her ring out) And this is from Me for James.

That's it [Inaudible] I have been wearing it on my Right Heart all the time, just to give it to you. May God bless you.

We have made some arrangements for some people to go out of ashram. They have to be out. We cannot have possessed people, half-baked people, people who have not recognized Me, even in the puja, leave alone in the ashram. Only right type of people must now henceforth live here. Nobody who is problematic can stay in the ashram.

So, we have to keep the ashram very pure by our own clean and pure life, so that those who come to the ashram immediately get

vibrations. Also don't ask everybody to come to the ashram, or you keep a separate place to meet the visitors.

There was somebody horrible in the kitchen yesterday, he was not good. I felt horrible vibrations. Shouldn't allow everybody to enter into the ashram. Just keep them out till they are all right, don't ask them to come for puja either. Be careful on that.

That is very important, I think you people don't realize that ashram is God's own Temple, and you can't have all kinds of people entering into it. So, keep it clean, and nobody should be allowed to enter into your meditation room who is not a perfect Sahaja Yogi, who is accepted as a Sahaja Yogi.

There is a good news to give you before going, that our Trust deed in England has been now passed and is confirmed.

[Applause]

You can now also have a Trust deed here which will help us very much in everything. So, after the pattern, what England has done, I would request you to go through it and get it done.

May God bless you.

1985-0318, Address to Leaders

View [online](#).

18 March 1985

Talk to Sahaja Yogis

Kew Ashram, Melbourne (Australia)

Talk Language: English | Transcript (English) – Draft

Shri Mataji: Better teach them how to manage this. But we have experienced now your wife should not be in charge. No woman should be in charge. If you want an assistance take another gentleman but not any woman whatsoever. While I think they don't understand. If they go in administration they go off their heads. So best is to have another assistant, if you want somebody, ask your leader here or someone and then arrange. Have somebody to assist you.

But, be careful, always be careful that he does not become dominant and does not try to spoil the scope. Take always all opportunities to create joyous moments. Like say this people have come, the young people have come married, should ask them to go out and have some nice time and give them some nice time, or something. All the joyous moments must be an advantage for the people to feel happier. You see this must be done.

And now, those who are married now also you must say that you are married, you see that you build up the atmosphere so that they feel the importance of marriage. I think that is not in the west but we have it. You all the times say the ripples which you see to please them, do this, do that, and then they see and then they build it up within their hearts, but that's not here, no interest. You show interest in their marriages, they are newly married, try to teach them a little bit here and there. And that's how you keep it up. See that has to be built up and those who come from India also newly married people, who have not been married before also you have to give them the joy, the happiness, and that also, all right?

For children, you should be careful, watch their vibrations, you must watch vibrations. Now know that your vibration, know everyone through vibrations and nothing else. You have to use your vibrations all the time. Because if you use your brains, you may go wrong. But use your vibrations and things will work out well. Any questions?

Sahaja Yogi: There is a little tendency, Mother, for them to forget about being spontaneous.

Shri Mataji: Yes, that's the point. You have to be very spontaneous. More spontaneous. You see, like I was telling you the planning side, now what - I go to the shop. First I go to the shop. Say I have to buy something for cooking. I see what is available - I buy all that. Bring it home and then cook. While you people decide beforehand what you are going to buy. What you are going to make. And when you go you don't find that. It's the other way around. Spontaneity is that what is available now, all right, what do we make out of it. You go to the shop, you see something nice which is artistic or something for the Ashram, you want to buy something like that to decorate this. Buy it. For anything, for presents, or anything, just buy it and keep it. It comes handy.

So whatever is presented to you is spontaneous not what is in your mind. This is the point you miss. Whatever is in your mind is not the one that is presented to you. Because nature is going to present you. isn't it? This Ritambhara PrAgnya is going to present you. Brahma-Shakti is going to present you. With things. But you will not avail of it because you have something in your own mind. So it will cross over. This is not what spontaneity is. Wait for that you should, something comes up all right. Let's do, let's have it. For anything. Supposing somebody is coming. Now think what things we should do to make them happy. Let's do something to make each one happy. Among also you, yourselves, you are all leaders now. Let's see when it is his birthday you should be sending some nice note, something nice for him to feel or some sort of a little present for him, "Oh, all right, I will give this one; will suit him very well." Little, little things, you see, make your life so beautiful.

In nature also you see little, little things, little projections that makes the variety. It's so beautiful. If they were all just the same as you thinking about them then it is [INAUDIBLE] (laugh.) It is spontaneous. Don't try to override the other way around, that's the

trouble with the western mind. They always try to arrange the other way round. Whatever is there just make messed of it. And it will all present, the whole opportunity will come to you, of everything. Of Sahaja Yogis will be coming to you.

Now also you must judge the Sahaja Yogis by their vibration. Don't pay importance to people who try to be too much close to you. You must know that they must be suffering from something so they are going to be with you more. In a way they insist, are traveling to come and stay in the Ashram, this, that, just see vibrations. If vibrations they are all right, how they work out first see, how they work out, how far they can go, how much they recognize Me. If they recognize Me, well and good. Then get them. But see their vibrations and if they recognize Me, these two points you must see. If they do not recognize Me they you shouldn't have them. Don't have funny people here. Anything who is sick, anybody, should be out. Ashram is not the place for sick people. And don't allow them to come. Last night there was a mad woman coming to the Ashram. She should not be allowed. On the contrary take some other place center for your programs. So you have your Ashram separately senior from them. There you go and have the program, you come back.

Sahaja Yogi: For the major [INAUDIBLE] programs.

Shri Mataji: Only people whom you think are capable of recognizing Me only have Pujas with them. You need not have all of them. Puja also you must be discriminated. One should not be cruel about it, one should be sensible and tactful of handling people. Also sometimes you tell, "You are a bhoot and you get off (laugh...)" You see, that's something very important that's you should say that she is yet not for puja. If they are not coming for the inner circle.

For Pujas just have people who are recognizing Me, otherwise don't have them. Talk about Me, tell them who I am, that's what you think that's how. They might say you see, one of you should ask him to tell, you see there are ways around. Like one of the Ashrams I should ask a question, "Then if She is doing all these then who is She?" They will say, "No, that's true, She does it." Or somebody can say, "If Kundalini is so difficult how is She able to do that?", then you say, "Because She is this". You put somebody up there and ask a question, like you see it's a fraud, what you think (laugh). Then you answer that, "That's what we have found out." Then others will think he is one of us, you see. Ask some of them to ask questions that will relate to Me. That's important. Without recognition I cannot do it. Without their surrendering to Me that recognition, I cannot do. You know that.

And for you also it is important that you must surrender to Me fully recognizing Me as Mother. Read more about the Devi Mahatmyam, about the names, what does the name, the thousand names, what does that mean, what Devi is doing, what She has done before, try to understand. See some people have gone very far like Rushtam and these people, [INAUDIBLE] and these people. They read and understand. And try to read Sanskrit. Try to understand what it is. You have to, it's a knowledge.

Sahaja Yogi: And you'll have to conduct courses for these people to upgrade the knowledge of Sahaja Yoga.

Shri Mataji: Ya, you must talk to them, ask them questions. Where do feel which Chakra, what do feel. Supposing if this is the sickness how will you cure, if that is the sickness, what will do. This sort of courses we should do.

Sahaja Yogi: I will try to write a book or do something on that.

Shri Mataji: Of course. First you should have a course for them. (laugh...)

Sahaja Yogi: [INAUDIBLE]

Shri Mataji: May God bless you, and thank you very much for everything for the nice presents for presenting all that is so beautiful Australia. May God bless you, I wish you all the best, all the best, from My heart.

Yogis: "Bolo Shri Mataji Nirmala Devi ki Jai"

Shri Mataji: Now this fellow you see, one who is standing here, he recognizes Me very well, so you will see always he will be

saying mantras. Because he knows Mantras means that, you see, he is a very clever. He jumps at the right moments, know what it is, Pujas then he will act for Pujas, one Puja goes to Bombay, leaving Bombay, another Puja, poor Mother has to be there. But Pujas also if you do and if you do not raise above it and keep it up the Puja will again. Of course Puja does that.

Sahaja Yogi: Mother, from all the leaders here and I know it's from all the Sahaja Yogis here, we want to thank [INAUDIBLE] for coming for a such sort time and do such beautiful job and doing [INAUDIBLE] such a beautiful brotherhood, we just said that he has been able to stay longer and we've just enjoyed your stay here. And please come back again.

Another Yogi: I am also thankful to you for whatever presents you have given to me. I don't know I haven't brought any presents for you.

Shri Mataji: You have given My father's photograph. You see My father's photograph which is a very satisfying thing for Me. It is very satisfying. Something great he has done, think of it. And I told him, My mother's photograph also I have which I can give you, which you can enlarge and can make it a good [INAUDIBLE]

Yogis: Thank you very much and see you again.

[Missing recording]

Since you gave them parties, dinners that's how you become permanent friends.

[Missing recording]

Shri Mataji: So the children are enjoying themselves in preparing the next occasion. Going to sit down and finalize the marriage program, all right. So I'm glad to have the names of the people who are getting married and I hope they have everything all right. They will have to check upon all these things, isn't it? Because the day after tomorrow there will be a Puja and then we will have to prepare for wedding day, that is Sunday. Puja will be in the evening?

Sahaja Yogi: Yes, if you wish so, Mother.

Shri Mataji: But what we can do, if you want to have a sort of follow-up program, you can have it, in the morning time.

Sahaja Yogi: On Saturday morning? But Mother, it will be too much for you.

Shri Mataji: No, I will out only for one hour.

Sahaja Yogi: We can do it basically.

Shri Mataji: Yes, you see, because I think the contacts are lost. If you don't say I am not there, I am not there, they won't come. So best is to have one day. I will just come for an hour outside, that's all. You'll manage them.

Sahaja Yogi: And we don't cook for them anything, just let them come in the morning.

Shri Mataji: Yes. Last time did you cook?

Sahaja Yogi: Yes, we did. But not this time, Mother.

Shri Mataji: So they should be left out, they should come here, at a time about say 10 o'clock and leave on about 12'o clock, so they don't need anything.

Sahaja Yogi: Saturday morning shopping, that's the only question, isn't it? Would it affect them or not? In Melbourne. Let's do it in Saturday morning anyway, let's try, let's give it a try. We have these ideas and maybe we are wrong.

Shri Mataji: That's why you are saying, you will have the - Monday when am I flying?

Sahaja Yogi: 2 o'clock

Shri Mataji: That's why you wanted to have the marriages first on Saturday? Was that the idea?

Sahaja Yogi: I didn't plan it that way.

Shri Mataji: Saturday the marriages and then Sunday morning these people coming over.

Sahaja Yogi: Workshop on Sunday morning and then Puja on Sunday night.

Shri Mataji: All right. Because on a wedding day, you see, if there are shopping people around then better to use them for wedding need, all right? So we can have the marriages on Saturday, but you need time, you see, to prepare. Today is what? Tomorrow is Friday.

Sahaja Yogi: We will bring up, [INAUDIBLE] let's try.

Shri Mataji: Saturday we can then keep the marriages. One advantage will be that the shops will be open. If we need anything we can get it on Saturday. All right, we will do that way.

Another Yogi: Mother what if we have the workshop in the backyard, in a large tent?

Sahaja Yogi: When, at what time?

Another Yogi: On Sunday morning.

Shri Mataji: Because I have the same tent.

Sahaja Yogi: There is the Puja. The tent is there now, it is sitting.

Shri Mataji: Now he is saying, Saturday evening Marriages, Sunday morning workshop, evening time Puja.

Sahaja Yogi: That was the original plan, isn't it?

Shri Mataji: I think what would be very better [INAUDIBLE] - it will be very hot in the morning time.

Sahaja Yogi: But the coolings are down there...

Mataji: Oh, ya.

Sahaja Yogi: We can lift the flaps of the tent up, Mother. We can lift the flaps of the side up.

Shri Mataji: Something has to be worked out.

Sahaja Yogi: So marriages on Saturday night, workshop in the Sunday morning and Puja in Sunday night.

Shri Mataji: Why don't you have Puja in the morning time? You see. In the cooler times we can have. So that's we have much more effect. You see, because before Puja you have the bhoots on your head, like just now I am having headache. So best is to finish the Puja, marriage, all auspicious things and then have the workshop.

Sahaja Yogi: So we will have the workshop at Sunday evening.

Shri Mataji: That will be the cooler time also, isn't that? So stay for that. [INAUDIBLE] it is hard. Today it was a real headache, I think.

Sahaja Yogi: Just the reporter who came in?

Shri Mataji: Yes. She was very, I think she wanted to be a good housewife or something and she couldn't forgive her husband. Too much of anger. [INAUDIBLE]

Sahaja Yogi: Very much. This is the reporter of Herald trying to talk at the end of the program.

Other Yogi: The amazing part was, she didn't want to speak to Mother anyway. That was the worst part. She just had enough she said, she got what she wanted, she said, from the program.

Shri Mataji: It's all right, give her a bandhan. You see this is all one has to bear. Very egoistical person, you see, and the ego is so much that I was turning her Agnya but she didn't allow to turn her either. That's how.

Sahaja Yogi: These sorts of people, who have a sort of mock embarrass, they put on the air the embarrassment. And they don't like to hear in public, somebody touching them, and the photographer was taking a photograph as she was carrying on, all sorts of absolute cheap stuff.

Shri Mataji: I say, what else you can not choose, can you? All types are there.

Sahaja Yogi: No. I mean she may write quite a good article.

Shri Mataji: So you see, just forget it. You see, just forget it. By thinking about it, you catch much more. Just forget it. (Pause for a while...)

Nobody should feel bad about it. You see, all kinds of people are there. You just can't say what it is.

Sahaja Yogi: It is coming again very strongly now, it is coming very strong.

Shri Mataji: [INAUDIBLE] This will help, you know. So this is best to come out. (Pause)

Better.

Sahaja Yogi: The children are sucking the vibrations.

Shri Mataji: Yah, ha, they are.

Sahaja Yogi: They really are.

Shri Mataji: I am very happy to see them there. They are such a help, such a help. (Pause) In India no child will miss My program. Isn't it? Everybody is there out. Any program. (Pause). So when will they arrive, on Saturday morning?

Sahaja Yogi: Yes, 9 o'clock.

Shri Mataji: So Saturday morning how you can then have the Puja? You have Sunday morning Puja, is it?

Sahaja Yogi: We will have the marriages on Saturday.

Other Yogi: On Saturday night.

Shri Mataji: Its only preparations we will do. All right? So we will have to prepare.

Sahaja Yogi: Then Puja on Sunday morning.

Sahaja Yogi: Yesterday everybody sucked Mother's vibrations.

Shri Mataji: Also you see what is happening with the Sun. Sun is giving vibrations. Also it is sucked in earth quite a lot. She just added a little bit but I sucked it, that's all. I wouldn't say she is responsible of the whole of it, at the end of it. So much heat was there that has to be sucked. (Pause). So whatever I said about the school you are happy about that? In a short time what can you say?

Sahaja Yogi: It's gone half way and it created a lot of questions in the minds of the parents.

Shri Mataji: Hu...

Sahaja Yogi: That what sort of education their children are getting. They have some expectation from their children.

Shri Mataji: Actually the modern education is very ego oriented. It creates more ego than love and compassion. (Aside: No, I don't want that, I think I am quite full, I don't want that.). What they need is to teach children how to share, how to be compassionate, how to be collective. The education is not towards that, I think. The modern education, at all. But I have seen that the Chinese have thought of these things, Chinese have thought. Though they do not give realization but they work it out that way. (Aside: I don't need.)

Sahaja Yogi: Slow, slow, very slow (towards someone)

Shri Mataji: Really, I don't need this. All others, not me, I am all right? I am quite good. It will cool down Melbourne I think.

Sahaja Yogi: Two years ago, when you were in Melbourne you said the weather would change completely here and the seasons and it certainly did.

Shri Mataji: Really?

Sahaja Yogi: Yes we had a much milder winters and summers. And the rains have been coming just at the right time.

Shri Mataji: And the summer, is this kind of summer you never had? You must have a summer like this, very important, you see, for the ecological balance. When you have this kind of summer, then the Mother earth sucks in, you see, the rays of the sun. With that and, you see, all the leaves which are dried and all that they fall down, and also nitrogen is given. So that's how She gets more enriched by the calcium and the vitamin D, you see, that comes from the sun, helps her to consume the calcium and the

nitrogen from the leaves that are there. And that's how She enriches Herself.

Now if you have a good summer, a real nice summer then also you'll find that you will have a very beautiful autumn. Your autumn will show beautiful colors and hues and red and yellow, this and that. Moreover this kind of a heat takes out the moisture of the Mother Earth, so the crusts are formed, and many minerals are created with that. With the heat only the minerals are created out of the same. You see, and all the changes take place through the heat from the Mother Earth and the heat from the Sun, you see. It's better to have from the Sun than to have from the Mother Earth because it can explode, into volcano or something. So, you see all these things are worked out in such a way that you get definite seasons, that's important. Otherwise like England now, all the time it is rainy season. They play, also they say, hockey with an umbrella on their head. I mean we have many places like England in India. Such a lot of belt of thousands and thousands of miles. But it is not inhabited, we don't think this is inhabited, because it is so cold so windy, rains such a lot. All the Himalayas, the foothill of Himalayas, are like that. We don't think it is very habitable. Don't use to it, you can get one square foot of land there for about one Anna, that is one sixteenth of a rupee. One square foot.

Sahaja Yogi: That's in a beautiful part.

Shri Mataji: Hu?

Sahaja Yogi: That's in a beautiful part.

Shri Mataji: According to you, according to us, is not beautiful. According to India this is not very beautiful. They think why should we fight the nature? Live in a place where you don't have to fight the nature. Even in Kashmir, you will be surprised, people are there only for summer. All the winter they come down to the plains, they don't stay. Otherwise centrality problem, this problem, that problem. They are not equipped also. (Pause for a while).

It was a good cross-section today, good cross-section of people. Two, three frivolous people came in. They just came in, sat down and went away. One fellow who came in the end, at the time when we've started our - when we had started our meditation, you see, so I would request you some people should be there. As soon as we start meditation, don't allow anybody to come in. And if somebody is going also, you should say that, you should not go. Or to be told not to disturb, halfway. Be careful, otherwise that person might just get the whole thing disturbed just waiting to say something. It's better to see, that they go out and you tell them that you should not have done. (pause)

Just now - just now it's not so hot. Isn't it? It's quite cool. Yesterday it was very hot at this time.

Sahaja Yogi: Yes, it was lot more.

Shri Mataji: So it just cooled down, definitely, isn't it? It has cooled down. You could not sit like this yesterday. There is no air-conditioning, just now working. (Pause) We better have the thing at the end of it. Because you see, that's why I was telling Warren, that before Puja, or before marriages, auspicious things, we should not have any workshop, because you see these people come with all their problems. So better, if you have it after that, it is all right. But married couples should not be there, they should just go away at some other place. Those who are recently married because it's not proper.

Sahaja Yogi: Who has got newly married, Mother.

Shri Mataji: Who is married? A new person, who is married.

Sahaja Yogi: Nobody says that, they have already marriages.

Shri Mataji: Anybody like that who wants to marry. Newly. (to another yogi) You? All right. Where does he live?

Sahaja Yogi: He lives in the Ashram, here.

Shri Mataji: That's good. He is alone?

Sahaja Yogi: Yes. He already has two children from a previous marriage.

Shri Mataji: Oh, I see. And the wife has gone away.

Sahaja Yogi: Yes, got married to another. He just lived with the ladies who manage his children.

Shri Mataji: And they are with you?

Sahaja Yogi: No, the children are not with him.

Sahaja Yogi: Oh, they are not your children?

Shri Mataji: Oh, they are with the ladies? Oh I see.

Sahaja Yogi: But there is no claim on you on anything or ...

Shri Mataji: No, because he never married. That's why people don't marry these days. (laugh). This life so horrible, that you create more problems you see. There shouldn't be such a binding thing for marriage. It's the other way around here. Whatever you try with human beings you see, doesn't work out. This way or that way. Oh, just left side is also there, a lot of left Agnya, left Vishuddhi, it's better now.

Sahaja Yogi: Actually it came up to left Agnya, no Mother?

Shri Mataji: Hu..

Sahaja Yogi: Mainly left Agnya. You could have strain.

Shri Mataji: So many people out of that night come before also. I felt that way. But they didn't come here. Now we will arrange it. I think we should have some more Ashrams also. So that they see this is not that far away like another end.

Sahaja Yogi: We are planning for that, aren't we?

Sahaja Yogi: Let's we have families here with children, who go to the school.

Shri Mataji: Ha.

Sahaja Yogi: So there should be some sort of transport route to get back here.

Shri Mataji: Ha.

Sahaja Yogi: For the school each day.

Shri Mataji: No, you see, you should have the children, and the mothers, and I mean the children should be staying here to begin with. And then the rest can shift. Don't disturb the children. For the time being. But if you have more children and if they allow you to have some sort of a portable thing to put up here, accommodation, then also those children mostly should be staying here will

a better idea with their parents. Could be a better idea.

Sahaja Yogi: Mother, with 50 people, about 24 parents and 25 children, it's a lot of people to have under one roof. And it is a little disturbing.

Shri Mataji: Yes, yes. I think, you see, those who have small children, need not stay.

Sahaja Yogi: That's the point.

Shri Mataji: Only those who are educated and going to have their children educated.

Sahaja Yogi: Little babies can go out.

Shri Mataji: And how many of them?

SahajaYogi: Elian and like that.

Shri Mataji: All with the little babies, should go out. Only the children who are studying here, their parents should stay. As far as possible.

Sahaja Yogi: That makes sense. That's very beautiful.

Shri Mataji: Or something close by so that this is not too much of for children to come to the school. But if you have these portable things and you can have more children, can you?

Sahaja Yogi: Well, we have to negotiate with the council. They have had the restriction because in the proximity there are other private schools which are in queue. So they just try to cut the numbers down so that this does not become the [INAUDIBLE] school in the area. They are fearing this school will grow to a very big school.

Shri Mataji: This one?

Sahaja Yogi: Yes.

Other Yogi: How can it grow so much here?

Sahaja Yogi: They have in other places they bought next properties out, they keep buying the next properties. And just takes over the whole block. One school.

Shri Mataji: In this area?

Sahaja Yogi: As far it happens.

Sahaja Yogi: They have signed an agreement that we would not ask for any more students in this school.

Other Sahaja Yogi: Oh, I see. They had signed an agreement that at the time of applying of registration, that they would not ask for more than twenty students to come into the school.

Shri Mataji: So we'll start another school.

Sahaja Yogi: Another place. They won't object with that. The only thing is the physical location.

Shri Mataji: All right. That's good. We should have really schools of twenty children here, twenty children there, and twenty children in another place. It is a good idea. So we will get children from other places. You can.

Sahaja Yogi: We seem to be getting a lot of teachers or people with that sort of interest.

Shri Mataji: I think now they want to start one school in Perth, they want to start a school also in Sydney. Also maybe in Adelaide. School is a very good idea, is the best for the place like Australia, where the innocence is the main thing, to get good children. More children will be born here of that level. Realized children, Buddhas ...

(Pause)

Better now...

SahajaYogi: It is. Two little omelets, paratas..

Shri Mataji: These are the three centers are there what Buddha dealt with by saying, Dharmam Smranam Gachhami. Then Sangham Smaranam Gachhami. Buddham Smaranam Gachhami.

Sahaj Yogi: What is the meaning of each of those three mantras?

Shri Mataji: You see, "Buddham Smaranam Gachhami" means I bow to the enlightened ones. You see that means enlightenment. Secondly he says, "Dharmam Smaranam Gachhami", Dharma, I bow to Dharma. Because if there is not Dharma, Ekadasha catches. All right? The first "Buddham", with enlightened means it is beyond ego. "Smaran" itself shows that you have to give up your ego. "Smaran" means surrender, I surrender myself to the enlightened one, to the Spirit. Then I surrender myself to the collectivity - "Sangham Smaranam Gachhami". Then "Dharmam Smaranam Gachhami" - to Dharma. I surrender myself to Dharma. These are the three parts. These are the most important three chanting.

Sahaja Yogi: Hmm, then where are the Buddhists with them?

Shri Mataji: Everybody is nicely upside down. With their legs towards God and heads towards hell - straight forward march. Nobody is sensible, nobody is sensible, some of them are stupid, some are egoistical, anything - but nobody is sensible, wise, nobody. Anyone you tell, like the Sufis, they are another stupid people, I just don't know how they can call them the Sufis.

Sahaja Yogi: This is not cold, Mother.

Shri Mataji: Little ice you may put. Or put it in the fridge. Or get little ice, I don't mind.

Sahaja Yogi: Put some ice, for now. We will have it in your room, Mother.

Shri Mataji: I will have some. Will go then and will sleep.

Sahaja Yogi: Well, it, Mother, you have to go to bed.

Shri Mataji: I think let me

1985-0321, Birthday Puja: Keep your heart clean

View [online](#).

21 March 1985

Keep Your Heart Clean

Birthday Puja

Mumbai (India)

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

[Shri Mataji speaks in Marathi]

Greetings to all Sahaja Yogis of Maharashtra.

Because of your goodwill, [friendly attitude towards other people or country], we have won the campaign at Australia. Sahaja Yoga has spread all over in Australia. Lots of people had come and they were of a great quality. In few days Maharashtra has to play a bet with Australia. Such a situation has arrived. The difference between them and us is that we are straight people, Sahaja Yoga sows quickly in us as we get it easily, we pick up Sahaja Yoga quickly, we acquire it easily and it sprouts in us easily.

However, we should have incomprehensive [in-depth] knowledge about Sahaja Yoga. People think that if we do meditation every day and keep silence then we have in depth knowledge about Sahaja Yoga. But we have to think that once we have in depth knowledge then what to do? Once you increase the light within yourself then what to do? Why, to enlighten others, to do well [good] to others. So, the Sahaja Yogis of Maharashtra have a challenge, the way Australians work hard, in the same way we have to work hard, then only you will win the bet. We have lot of blessings of past life, because of which we are born in such a great country, especially in Maharashtra, but we should still remember that this blessing will work out for how many days? We have to add to our blessings. For that meditation, cleanliness, we do all these and should be doing it every day, but what does Sahaja Yoga mean? If you want to speak with anyone about Sahaja Yoga then what does Sahaja Yoga mean? Some people still don't know that we get vibrations in our feet too. So, which chakra has got caught, where, which toe represents which chakra, this also so many people are not aware. Then once Kundalini is awakened, though we understand where it has stopped, where it is waiting, because we have in depth knowledge about it, then how to raise it, which inner points [pockets] needs to be checked, what is the speciality, you have to be proficient in detecting all this, unless and until, this does not happen then getting enlightened is also going to go waste.

So, everybody needs to understand that we need to study Sahaja Yoga. Everybody should know what is Kundalini? what are its parts [involvement], what are different types, why it falls down after being raised or if it falls down how to raise it? The best thing to do this is everyone should write an article on Sahaja Yoga, everyone. It can be anybody gents, ladies. You write an article what is Sahaja Yoga? Like a composition. You can write it long, big, it does not matter and once you write it down the long and big article, try and check how much you have understood about Sahaja Yoga. We should study Sahaja Yoga. Without studying Sahaja Yoga though you have attained it, it will be difficult to give to others. Other people also think that these are Sahaja Yogis, but they don't know anything. They should not say that "Everything is done by Shri Mataji" and Sahaja Yogis don't know anything. It should not happen this way.

Kabir had not studied in a college; Nanak also didn't study in a college. It is not necessary that you should be studying in a college to know Sahaja Yoga. There was a simple farmer who has written about Sahaja Yoga. Kabir was a weaver [koshti julaha], he has written so many things. In the same way you can all write about Sahaja Yoga, but this happened with me, I felt nice, instead of writing all this we should write what is Sahaja Yoga and how this is turning in to Maha Yoga. So, when we start writing a composition, we should ask questions, five questions. Now I will teach you how to write compositions [laughs]. First and foremost, what, where, how, where it is, for whom, what work it does, benefits, these are five topics which we have to understand first.

And we should understand the importance of Kundalini, because she is Gauri. Kundalini is Gauri. Today is Gauri Puja. Gauri Puja in the month of Chaitra is special. It means that before installation of Ganapati, we have installed Gauri in the month of Chaitra [March, April]. Gauri who created Ganapati is the Gauri from Chaitra and we all believe that. In the same way, our Shalivahan's have given it so much importance that Gudi Padwa starts on the 1st day of the Chaitra month, because Gauri first is the Shakti, who started the work, to start any work first we worship Ganesha, this is also done by Gauri.

Gauri has put Ganesha in the temporal world or universe so that the innocence which Ganesha has should spread in the whole world. And before anyone else she established Chaitanya in the form of Ganesha [chaitanya – the Spirit, the consciousness that knows itself and also knows others] for the whole world and spread it everywhere. Then we will do whatever is required but first is the Spirit, the consciousness [Chaitanya]. The Kundalini of the world, Mother Gauri has done this work. The importance of this day is that it is the beginning. She created Shri Ganesha on her own, no contribution from Sadashiva. She has not yet met Sadashiva. So, the virgin Gauri created Ganapati from her powers, because she is Shakti Swaroopa [the form of the Shakti], she can do anything, and that Ganapati is pure, holy, which is in the form of Chaitanya, was made.

So, she has done the work of Mother, where Father is not involved, on her own, and because of her courage and you all have also got Realization in the same way. A virgin who creates a child is not possible in our society, the one who is in pure form, it's impossible. But the one who does the impossible is the Spirit. If it were doing the things which are possible, then it would be a human being, so that is why Gauri is the Parmeshwari Shakti – the divine power- as she has done the impossible thing, and this impossible thing has happened in you today. You have got rebirth and it is done by your Mother.

The Kundalini Shakti which is there with in you has done the miracle and has given you a rebirth and still she has not met Sadashiva, the time to meet Sadashiva has not come yet, because of that only you have become Realized souls.

Such is Gauri the "Mother", a pure virgin, pure power, and when this power rises within you, she makes you pure. She brings purity in you. There are some people who don't have a clean heart, they come to Sahaja Yoga, but they keep on doing wrong things. There are so many people. Sahaja Yoga is there, Shri Mataji has blessed us, we got a car, a house, our business is set up nicely, everything. But how do you behave? You act in falsehood, you are not sincere in Sahaja Yoga, you are deceptive towards your Mother, you lie to Her, you are deceptive towards yourself, with other Sahaja Yogis, then you will have to face consequences.

Today Sahaja Yoga has reached such a stage; that today's day is special as we have started Vishwa Nirmala Dharma- first thing. It is such a huge thing that we have started Vishwa Dharma, which has people from all religions. People from all religions from the world are involved in this Vishwa Dharma.

Today when we stand in this Vishwa Dharma we have started a new history, of new people. So, today's day is very auspicious day. Whatever is happening, being created, it is all happening by the grace of God. So, there should be no doubt, but if your mind [ghagari- clay pot represents our head] is full of stupid thoughts [stones] then how will knowledge retain in such minds [water retain in such pots]? So, you should have clean hearts, if you come in Sahaja Yoga with impurity in your hearts, then you are going to face problems in Sahaja Yoga, this is the second thing I am making it very clear this time.

Till now, whatever you did I was facing all your problems. You people behaved in any way you liked and I faced all your problems, your Mother faced all your problems, but now you have grown up. Now don't behave like that, otherwise you will have to face the consequences. So, everyone with a clean heart and mind, without any doubts, you should come in Sahaja Yoga, work hard, understand what is Sahaja Yoga, understand yourself and understand others, give respect and treat everyone with dignity in Sahaja Yoga, value yourself and as per your reputation behave that way, then only this auspicious start will work out.

Forget whatever has happened, whatever wrong you must have done in Sahaja Yoga, from today decide that we will behave in the same way which suits to Sahaja Yoga as we are Sahaja yogis, we should say this in the beginning, in the middle and at the end, say it three times that "we are Sahaja Yogis", we will not do this, we won't do this as this is wrong. We should start today's day with this resolution, means Gauri, how courageous she was, in the same way you should be courageous. She is there inside

you, Gauri, she is sitting inside you, only you should give her a place to sit, and a place to sit in your heart, means you are so courageous, your heart should be so clean and pure to offer a place to Gauri, what all qualities you must have inside you, taking in to account all that give a place to Gauri in your heart and the fruits of Shakti will also begin from today. You will see all the fruits of Shakti. Lots of extraordinary work will be done by you people, all this will start. So, there is only one importance of today's puja, correct your Ganpati and start the work with determination, and dedicate ourselves to Sahaja Yoga, with pure and clean heart surrender to Sahaja Yoga, and be good Sahaja Yogis, we should take this pledge today.

[Shri Mataji speaks in English]

I talk to them in Marathi language, because here so many of them don't understand any other language but Marathi. Today is the day of Gauri Puja. Gauri is the one who, as a Virgin, created Shri Ganesha. And in the same pattern you have got your realization. In the same pattern!

So you have to use the same power within you that is of Gauri, that you keep your heart clean. You must have a clean heart. You must have a clean thinking. There should be purity in your mind. Of course, the bhakti does give that purity, but if there is anything lingering in your mind I have to tell you there are three things that are going to happen from today.

First, we have started Vishwa Nirmala Dharma. You are under the vision of Shri Ganesh, under the guidance of your Spirit, and under the blessings of God Almighty. But be careful, because once you become that, you have to keep to that Dharma, you have to be honest about it. If you are dishonest from today onwards you be careful, anything can happen to you if you get out of the maryadas (boundaries).

Till you keep the maryadas of Sahaja Yoga, saying morning, evening, night that: "I am a Sahaja Yogi", nobody can harm you, hurt you. Nobody can trouble you. On the contrary you will be enjoying life if you keep to the maryadas. But if you leave the maryadas of Sahaja Yoga, you will have big problems.

So this is the second thing I want to tell you that today we have started the great vision, which was promised long time back of realised souls. Now the third thing is that with all these things we are doing, we must promise to God also that we will know about Sahaja Yoga, through proper understanding, reading every word of it. We'll master the knowledge of Sahaja Yoga. We'll keep ourselves clean. And completely surrender our lives to Sahaja Yoga.

This is what you have to promise in your heart. Surrendering to Sahaja Yoga is actually surrendering to joy, bliss and peace. In that you are the gainer, nobody is a loser in it. This is how today we have to decide once for all. Today is the day as you know, my forefathers called it the first day of the year and they have the kalasha and the shawl of the Goddess as the emblem or you can call it as a flag of Shalivahan. In any way my delay is important because there was Amavasya (last lunar day of dark fortnight) earlier, and we had to get rid of that Amavasya for the first day to start.

That's how the delay was there, there was jam, everything is arranged. We should not worry: "Why there is delay, why there is this?" Sometimes I may come earlier, I may come later, it's all arranged. Because during Amavasya how can you have My puja? Simple thing like that. It is all arranged, it's all worked out. Everything is fine, just be your Self. Do not get upset with anything, do not get worried or anything. Just try to keep absolutely peaceful. I'll give you some tests by seeing how much you keep to that situation, of complete peace within yourself.

If you have done no wrong, if you are a Sahaja yogi, there should be no disturbance. If others have done wrong, it's alright, doesn't matter, you have not done anything wrong. As long as you have done no wrong there is nothing to worry. And as it is, even if you have done some wrong, God is there to forgive you. So don't have any worries, nothing.

Have all the strength, have all the courage and go ahead with this promise onwards. Because I think now Sahaja Yoga is going to take a new turn. Definitely it is going to take. We are going to come up to a stage where thousands and thousands will join Sahaja Yoga. But first of all those who are in the foundations, who are the first people must work very hard to keep themselves

above all kinds of foolish temptations all kinds of foolish things you have been doing, which is asahaja (not Sahaja). Language should be sweet, your behavior should be good, it should be very gentle and soft. You should move like a yogi, live like a saint, and people should see through you the greatness of Sahaja Yoga.

May God bless you!

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I bow to the seekers of Jaipur.

Shri Krishna has told about three types of people in this world, whom he used to call Tamsik, Rajsik and Satvik.

Tamsik people are the one, who do not recognize good or bad, auspicious or inauspicious, but mostly run after inauspicious, mostly run after wrong things. When they go to extremes, then by getting overwhelmed with Black Magic and occult practices (bhoot Vidya, pret Vidya, shamshan Vidya) their attraction remains towards them only.

And people who are Rajsik are like we have in western countries, and now we too are moving in the same direction and becoming like them. Due to being very intellectual, and by learning their ways, we have also acquired many of their habits, that those people are not able to differentiate between good and bad. For them everyone is good and everyone is bad. They are unable to understand the difference, and live only on the basis of their ego. If they like something then it is good for them, if they do not like then it is bad.

Third type of people are the ones I call Seekers. These are people of virtuous (satvik) nature. Satvik does not mean that they go through great penance, or they abstain from particular food etc. but a Satvik person is the one who maintains a balance within. He does not go to any extremes. Does not take to any excessiveness. Without going to any extremes and by using discretion and wisdom, whatever he finds good, he accepts that. Such people are called seekers, because they finally reach a point- after all why are we on this Earth? This question bothers them again and again, that God has given us birth in this world, for what? It must have some meaning. There must be a reason. When they start wondering, if there is anything beyond the visible illusion of this world or not, then it is said that they are seeking like a seeker.

And on this subject, traditionally, many narratives have been written in our country for thousands of years, and many truths are placed before us, because our country was created in a special way. This nation is the land of Yoga. In this nation many great saints, sages and incarnations came, because this nation is made for this purpose only.

In foreign countries, we find that people have progressed a lot and have grown a lot, and we think that they have achieved quite a lot. This is a huge misunderstanding we have. Man cannot achieve joy by acquiring worldly possessions. You can go and see for yourself, that we are much more happy and joyous than them. At least the feeling of love here is so tremendous, and due to this mutual feeling of love among ourselves, we are still living a very balanced life.

But if you go abroad and see, you will be surprised. Let me tell you that in England, parents kill two children every week, who are their legal children and not illegal. Parents kill their own children, two children per week. We (Indians) cannot even imagine such a thing, that children should be killed. Although here there are so many children in the family, there are only one or two children, but even then they kill their children because they cannot bear it. They say -'We don't like to be bothered by children.' So they kill them.

So many similar things happen there,

about which we are not aware, we have no idea. The reason (of such incidents) is, that when you start moving with the help of the machines, your heart also becomes like a machine. Similarly, we can say that the personality within also becomes completely dry and lifeless. Like a machine, that can do every task without thinking and without any emotion, this is how one works. This is how a human being becomes.

Now if I say this, you will think that what is this old subject Mother is talking about? But I live there, and seeing it every day amazes me, that these people have achieved this state and have also assimilated it, and are living in it. But there is not even the slightest trace of happiness and peace in them.

You will be surprised that if you talk to any person there, you will find that he is so disturbed inside, so troubled. Every person is searching, that there must be some way out of this. And that is why in a place, where we think that there is a lot of prosperity, lot of wealth, the situation is such, that people think day and night about ways to commit suicide.

You are not aware that Sweden, Norway and Switzerland are three countries, very prosperous, and from there people, young boys, young girls, very young who have never enjoyed anything in their lives, come to see me. They never found any happiness. When they come, I see that their condition is like a dead body or a ghost. I ask, 'What do you all do?' Why is your condition like this?' They say, 'Mother, we always keep thinking how to commit suicide.'

So, those of us who are under the impression that these countries are very progressive, and we must also progress like them, kindly stop for a while. This (India) is such a country where everything can be fully rewarding and fruitful. But we always see the outside, and not the inner reality.

Same is the condition of spirituality. Spirituality is something to be achieved from within, not from outside. Many people think that if we wear saffron clothes, we will find God. Some people think that by chanting the name of God from morning till evening, we will find God. Wherever you see, people have such ideas about God. Many feel that they will achieve him, if they stop eating certain food or they will find him by doing certain things. It has never been described that you can meet God outwardly. Meeting God outwardly is not described in any religion. It has been said that if you do any exercise to remove attention from outside, it can be fruitful. But it's not written anywhere that you will attain the spirit through external efforts. So, you have to achieve within.

(Shri Mataji speaks in Hindi language- 'Kahe Nanak bin aapa chinhe mite na bhram ki kaai') Everyone has said that without knowing the self, you can not get rid of the illusions, means that whatever you know through your human awareness, there is something beyond it. To know that, first you should achieve your spirit.

Buddha went up to the extent of saying that one should not talk about God. That subject is still a long way off. First talk about the spirit itself, because unless and until you do not achieve the spirit, due to these useless ideas, people will continue with the same practices and will not stick to reality. Therefore people went up to the extent of saying that it was Atheism.

Similarly, Mahavir ji also made the same effort. Both (Lord Buddha & Mahavira) were contemporaries. Both of them tried the same thing. Leave everything for a while, and talk only about the spirit. When you attain the spirit, then we will talk about God. To talk about it before is useless, because if someone has no eyes, what can you talk to him about colour? But despite all this, despite this reality, we the people of India who have grown up on this land, the land of Yoga, we remained unfamiliar with the fact that it is such a great land, that its greatness cannot be described.

The reason is that British rule came upon us. The British left an imprint on us. We are ourselves trying to be like the British. Before getting independence, the situation was somewhat good. Ever since we got independence, we have started adopting strange ways, we want to get entrapped in the same web, in which these people are trapped. But just like a huge tree which grows upward, and does not know its roots, the condition of this creation is just the same now. This whole group of Western countries that are on the path of progress, is just like a huge tree which has not known its roots from within. It's our duty to know the roots, because we have talked about the roots from the beginning, and we are the only ones who know about the roots.

Traditionally, if we see fourteen thousand years ago, Markandeya who gave a message of great penance and renunciation, he had talked about Kundalini fourteen thousand years ago. And it is said that Indra (King of Heaven) got his self-realization sixteen thousand years ago. This is the tradition of our country. We have always searched for the roots. Look at any saint or sage who has written about this. Those who have written, have said that you achieve your spirit.

But in that too, we do not understand one thing, that it is Sahaja. 'Sahaj Samadhi Lago'. Kabirdas ji said 'Sahaj Samadhi Lago'. 'Sah' means with, 'J' means born. Born with you only, this right of yoga is established within you. When this is told, who pays attention to such things? People are busy doing something else. Temples after temples are being built. All types of religions are being established. All types of things are happening, but what needs to be achieved from within, no one is paying attention to that.

That is why today what we see is distrust in religion, decline of religion, not only this, conflict between religions. This is a matter of untruth, because there is only one truth. There is only one religion in the world, that is to achieve the spirit. And in the religion where this does not happen, we are attached like flowers to this tree. These flowers from the tree of God, these incarnations, these saints and sages are plucked and by sticking these dead flowers to their hearts, and saying, This is my religion! This is my religion! people are quarreling among themselves. This can never be called Religion.

Once the Dharma is established in you, you achieve balance, due to which you grow, and when you grow, then you will be surprised, that the collective consciousness that is within you comes into your veins. In your central nervous system, you feel what collective consciousness is.

The evolution we had, we became human beings from amoeba. What hard work did you put in to become a human being, that you will have to do now? If all this is creative work of evolution, evolutionary process, then what hard work do you need to do now, to achieve it's final state? There is no need for any such thing, because this is the most important thing, which is vital. If you have to work hard for this, then you will be finished! If tomorrow we have to go to a library to breathe and read and know about it, then how many people will survive?

The most important thing today is to find your spirit, not to waste your life on useless things, by which we become left sided (Tamasic), or we become right sided (Rajasic), but by standing in righteousness (Satvikta), we must achieve our spirit.

And now Nature has also got after us, what we call as the arrival of (ghor Kaliyuga) Kaliyuga that has reached its peak. Everyone only talks about it, but our attention is not there. Today there is so much discord in the entire universe, people all over the world are going on a rampage, and today the atom bomb which is laden on your heads, is telling us that something has to be done. Unless and until man stands in the collective consciousness, the talk of peace will be mere talk, which Adi Shankaracharya has relegated as web of words (shabd jalam)

So, at this moment it is important to know, that we who are in human consciousness, we are not everything. Till now we have not found our final stage, that is why we are in confusion. The animosity that exists within us even today, and the feeling of malice, jealousy etc. that separates us from each other, the reason for these feelings is, that till now that consciousness has not awakened within us, which we call as Collective consciousness. And this consciousness must awaken within us.

A great psychologist like Jung, who first followed Freud, later completely condemned him. He has clearly said that when men will rise, collective consciousness will awaken in them.

Vallabhacharya has said that, (Vishnav Jan to tene kahiye je peer parai jaane rey) 'God's people are the ones who understand the pain of others'. It is not at all a matter of understanding through intellect, because he himself talked only about attaining the spirit. He did not say that you can not know about health issues of people through your intellect. Doctors already know this. But it has to be known by your spirit, and to know through your spirit, these vibrations must start flowing within you. They start flowing

in your hands, then by indication of your fingers you know, where the other person has a problem, and where you have a problem, and if you know how to fix it and you get that patience within, or what you call that you get expertise to do it, then sitting here you can easily cure them.

Cancer and these diseases, due to which today the whole world is in the grip of fear, which are causing trouble in the whole world, all of them can be totally destroyed, and this day can come today. But we people are excessively clever, excessively intelligent. In my childhood I read Kabirdas. He said, (padhi padhi pandit murakh bhaye) 'The pandits have become fools by reading more'. So I used to wonder, how can Pandits become fools? Now I get to see a lot like them these days. We enjoy falling into the trap of words. Traps of words, fights of words, fighting over words. And with this, you can even say about yourself, 'I am this, I am that.' You are nothing but a human being, and you must become a superhuman.

Now try to understand what you are, what you are not, what is inside you from the point of view of a scientist. Do not keep your mind closed and blunt. 'Such and such is our Guru. He had said this.' If you have not received anything from him till date, then at least open your mind and think that the system created within you is Sahaja, which means that it has come with you. Your Kundalini came with you, when you took birth.

Now people have also written such words on Kundalini, that I myself get surprised after hearing them. I don't know from where they have learnt, and due to this other people get really frightened. She is your only, your personal, your individual mother. Will she hurt you or bother you? The mother who gave birth to you, bore all the troubles herself to give birth to you, so this one who is your mother from many births, can she give you any trouble?

Such wrong information is given by the person, who is not entitled to do and still wants to do, which is called unauthorized effort. He will try awakening the Kundalini, then Lord Ganesha gets angry for definite and the trouble starts. But Kundalini does not harm you.

Ganesh ji who is living within us as innocence, who is awakened within us, in the chakra which is at the lowest, (Shri Mataji pointing towards the chart) There is nothing clear in this. These people have got something printed. But you all can see when you get the book. The first one, which is called Mooladhar Chakra. He exists there.

But now such a time is coming, when people from abroad will come and explain about Ganesh ji, because where do we have spare time? Very busy people! What are you doing? Doing what? Except for adding up headaches, tensions, pressures, cancer, this disease, that disease, one after the other.

But why not attain the wealth that is within you, the special thing that is within you? Especially when it is Sahaja. It should also be known that this spontaneous event that happens within us is a living process. This is not a dead action. Like there is a seed and you want to sprout it. If you put it in the lap of Mother Earth, it automatically sprouts. For that, what salary do you give to this Mother, who works hard day and night? What money do you give to her, or do you stand on your head for that? This is Mother Earth's own power, on the basis of which the seed germinates on its own.

Similarly, this (Sahaja Yoga) is also a natural thing which is a living process, and you should be careful of the person who collects money in the name of God. One should be very cautious, because they are always looking for people who are rich, and try to extract money from them. We must understand that the person who talks about God, his attention is not on money. Why should he care how much money you have and how much not? He only sees how much wealth of righteousness you have, and how much you can achieve God. But we are so much stuck in puzzlement, that we cannot even imagine that there can be something beyond this.

There is another misconception that is prevalent. If a person does social work like he opens a hospital for someone, cures someone's disease, opens a school. Is this the work of God? These are the jobs of men. This is your social work, you do it. God has nothing to do with this. But when a man of God heals, it is not necessary for him to open a hospital.

He can heal you even with a glance. There is power in his eyes, that with one look, that with one (kataksh) glance. It is said for the Goddess - (kataksh kataksh nirikshan). That in one glance they can cure you. If they are really the men of God, they can cure you with a glance.

So to live in this misconception,

that we have given money to religion here, we have given money to religion there, or we keep starving ourselves from morning till evening. There is so much misunderstanding.

This fasting is to be done, that fasting is to be done. Whatever you like to do, actually that's what is happening, starvation is happening in our country.

If I say to someone, 'Why do you fast in the name of God?' (Shri Mataji is laughing) Why do you hurt him?' Especially, a mother feels very sad, if you quarrel with her, then if you say I won't eat today. What is more painful for a mother than the fact that her child has not eaten? You take away her life. But we are very fond of fasting. Fasting is in any case happening in our country. Is God going to come to them because of that?

Those who practice religion without using wisdom, can sometimes get trapped in great unrighteousness.

Therefore wisdom should never be given up. But devotion does not mean that one goes on chanting the name of God, using beads of a rosary, like a mad person. Even for using the rosary, you should know that till now you are not connected with God. If I have no relationship with you, and you keep taking my name, then will you achieve me?

If this machine in front of you is not connected to the mains, can you use it? Unless you are not connected with God, whom are you calling?

When your telephone is not connected, whom are you calling? So they say we have recited his hundred and eight names, and one lakh of the other one. Who told you to do so? This is all about money making. You keep chanting one lakh, and give one lakh to them. We should keep our mind alert. But at present the intelligent people here have turned like British. Either they are behaving like the British, or they are behaving like Americans, or I don't know where else their mind is.

See, know by wisdom that within us and in this country there is a storehouse of knowledge. And when you will be nourished, and created by that, then you can awaken the whole world with that. You can bring peace all over the world. It is such a great thing to be born in this country, that you people know very well, after doing many great deeds (punyas) only, a person takes birth in this country. The Kundalini of the world is seated here. This country is yours. The amount of punyas that have been done here, have not been done anywhere else.

You will be surprised, I was coming from London with my husband. And as soon as we arrived, I said to them, 'We have reached Hindustan.' He said, 'How did you find out?' I said, 'The vibrations are flowing everywhere. What else! This is my country!' So he said, 'Okay?' Went and asked the pilot. He said, 'Just a minute ago we touched our shores!' This is our great country.

Earlier Doctor Warren was arriving. We were returning from Hong Kong, Switzerland. So he immediately said, 'Mother, we have reached India.' I said, 'Why?' He said, 'My Kundalini rose suddenly.' I went and asked. They said, 'Yes we have just arrived in Calcutta.' This is our great country, where waves of vibrations are flowing. There is such an ocean of vibrations here, and we are still ignorant, unfamiliar with this greatness and becoming like Englishmen. This is not a wise thing to do.

I am telling you like a mother, that this power lies within you, and it is so tremendous, because you are an Indian. It doesn't take any time to give realization to Indians. People get their realization in a moment. Especially in our villages, thousands of people are getting realization now. I work less in cities, because the city people neither belong here nor there. It's a difficult job. But

mostly I work in villages. There is still a lot of power, devotion, everything in the villagers, and you will be surprised to know that lakhs of people have got realization in Maharashtra.

However, today I have done this first program in Rajasthan and I have great hopes that this work will be done in Rajasthan. Especially myself, my ancestors, we are Rajputs from ancient times. You must have heard the name of Shalivahana. We are from his clan. So we are Rajputs, and this land belongs to my ancestors, and I have a lot of work to do here.

I request you to first of all recognize your spirit and attain it. As soon as you achieve the spirit, many of your diseases will get cured. There is nothing special about it. This is just a by-product, and after that mental peace will be established within you. You will get joy. But when a man lights a lamp, it's not for keeping it under the table, but for illuminating the lives of people by its light. Therefore once people get their self realization, they should learn more about it, and then give it to others. It is a very spontaneous thing, a simple thing. There is nothing difficult.

We can say that the word 'Yoga' has two meanings. One meaning of yoga is to stand on one's head and do exercises etc. This is exactly what Ashtanga Yoga is, which is one hundred and sixteenth part of Yoga, and for practicing that too, it should be found out, at which chakra Kundalini stops. If the Kundalini has not moved, (Shri Mataji smiling) then what are you curing? First see which chakra is affected, otherwise it is possible that you are treating your stomach and the disease may be somewhere in your head or in your throat. Therefore first let the Kundalini rise. When it rises, you will automatically know, where and what problem you have and you can correct it.

But we consider only a part of it as yoga. The reason is that some people had gone to the Himalayas. There were some useless people among them, so they were sent back. In the beginning, they learnt all the exercises etc. and after coming back taught the same to others. That was given the name 'Yoga'.

Yoga has another meaning, which is the biggest and greatest meaning. It is to get united with the all-pervading power of God. This is one meaning, and the second meaning is the trick (yukti). It is said (in Hindi language- 'Koi aisi yugati Karo Nandlal, koi aisi yugati Karo') yugati means to fix together and yukti, see how beautiful words we have made. Yukti means trick, meaning expertise. To learn that, is the meaning of yoga. (Yoga kaushalam) kaushalam is deftness. This is to be learnt. So nothing will work out just by achieving yoga. One must also learn the expertise of it.

But you cannot give money for this. You must understand this! The British are so intelligent, that they told me that the Anglo-Saxon brain just cannot understand that you do this work without money. I said, 'If the Anglo-Saxon brain is so worthless, don't bother! It's a useless thing!' But we can understand this, because many people in this country traditionally did this work. But at that time only one or two fruits grew. Only one or two people got their realization. Like King Janak gave realization to one Nachiketa. He was given (atma-darshan) awakening, but today the time for collective consciousness has come. This is a special time. I say that Spring has arrived, it is Blossom time. At this time many flowers have to become fruits, and if it does not happen, then this whole world is going to get destroyed.

I don't think that we will be totally destroyed by the atom bomb. Our destruction will come by moving away from our inner self, by moving away from our own roots. Our destruction can be due to various reasons. Either we will suffer from physical losses, or there may be mental loss, or there may be loss of property. We may be destroyed by any of these reasons, if we do not reach our roots.

The secret of every common life is that, how long can anyone survive, if the source of life does not flow? That is why that source of life should be found. It should be known. When the desire and curiosity arise for this, then only a person is called a seeker.

I hope you all have come here with the same desire, and what I have to say is that time is short, and I cannot tell the whole thing in one lecture. At least, people say in London, that I have given three thousand lectures in London alone, and in Marathi language, which is my mother tongue, I have given at least five thousand lectures. And in Hindi also people say that around three to four thousand speeches have been said. So now, even after doing all this, whatever I am saying still (Shri Mataji is smiling) has no

meaning.

My only request to you is, that by learning all this, first you should achieve the light that lies within you. This belongs to you. I don't have anything special to do with it. Kundalini is your mother. The spirit resides in your heart. Only the awakening of Kundalini will take place first in my presence. After that it can happen in your presence too. Only one lamp that is lit can light another lamp. What does one need to give and take? And what can you give, and what can I take? When I am unable to take, you will also be unable to give, because when I cannot take, then what will you give? The only thing one can give is love. When God's love comes within you, there is no pull left in it. We can say that there is no longer any kind of lust left. Extremely pure love, without lust, flows from within you as power. This is the power of love, which we have never known or used.

Till now we have been only using the power of malice, violence and hatred. Till now we have not known the power of this all pervading power of love. When it starts flowing from within, only then we become accomplished, and as soon as we become accomplished, we give up all kinds of bad habits and all kinds of filth and become a saint. For which it has been said ('paar utar Gaye sab Sant jananey') All the saints have got realization.

For that - Leave your home, leave your wife, leave your children! There is no need to do all this drama! There is no need to do anything outwardly. Whatever is dropped from within is real. Why should we announce that we are sannyasis (saints), that we are Babajis (gurus)? This is done by those people who want to make money through this.

And then one becomes a giving person in Sahaja. Gives in sahaja. Then there is no feeling left in him, that I did it. Then the man speaks in (akarm) non-action. All that has been described in 'Gita' that you should take to non-action. But there was some trick in that too, because Shri Krishna was a great diplomat. So he thought that if one doesn't understand straightforward use circuitous methods. (Shri Mataji laughing). But I am a mother. I will tell you the truth. You have been told in a circuitous way. You have been going round and round, but now come to the straight path.

Like there is a child. He is driving a cart. And the horse is behind. So his father comes out. Father says, 'Come on son, bring the horse forward. First you become a realized soul (sthitpragya), then we will talk.' So the boy says, Arjuna says, 'Well you are saying so, but how is this? You are saying here, that I should become a witness. There you are saying that I should go to war.' So the father realizes that son is not capable of understanding. Let me tell him the opposite way. 'That's ok! You don't put the horse in front. What you have to do is to keep your attention on the horse! The horse will definitely move.' But it is not going to move! This is the speciality of diplomacy, because my husband is also a diplomat. I know that whatever condition one keeps, it should be absurd. Keep the absurd condition, then the person will return after the failure, realizing that this is not going to work. Then he accepts the second situation. This is what Shri Krishna did, that Krishna put an absurd condition. But if the horse is behind, how will you go further?

So he has done a wonderful job on that. Like in (Bhakti) devotion he said, 'Patram, Pushpam, Phalam, Toyam (leaf, flower, fruit and water) whatever you want to offer, you can offer to me.' And while giving, he said, 'Do ananya (bhakti) devotion!' Played on the word 'ananya'. Ananya means when there is not the other. That means when there is no one else! Only possible after your relationship is established with the divine! Don't fall for his tricks. (Shri Mataji is laughing) because he knew that human beings are so messed up. That was six thousand years ago. But he did all this. He played these tricks because the human mind is upside down.

I myself come across such people. Everyday I see such people, that they do not understand anything straight. You have to make them go round! Then sahaja yogis say, 'Mother, you have cast your (Maya) spell on them.' I don't cast any spell, but they don't see the thing directly as it is. Will move in the opposite direction. And when they move opposite (Shri Mataji laughs and looks at someone sitting below) Ask him and he will tell you the story. (Shri Mataji is laughing) he who is sitting here. So when they go the opposite way, one has to play some tricks to bring them round. (Shri Mataji laughs looking at the person sitting on the ground next to her) What story should I tell? Eh? Alright! So these tricks have to be played a little bit, without that nothing enters in the brain of human beings.

But there are many such people, who understand everything straight and simple, and Indians have one specialty, that they get realization very quickly, because their dharma is still intact. They still have respect for mother and sister, and are still standing on dharma. They do give a little jolt to the government. There is no harm in that. A lot of work can be done by keeping the government in order, which is God's government. But after that man automatically becomes completely truthful, completely purified. He doesn't need anything. Lakshmi is at his feet. What does he need to do? (Riddhi Siddhi) Powers and Prosperity serves him. Why should he run after things? Whatever you say can happen. But first enter into the Kingdom of God. God is eager for you to come, to be seated comfortably and achieve this. Whatever is your own power, you should achieve it.

And this is very easy, very simple. To attain this is your supreme duty, and all else is useless. Instead of wasting your time on all the useless things, the simple thing is to find God within, who exists within you.

That's all I will say today, and if we want, we may even experience it right now. So we should move towards that state. And if you have any questions, ask them, because there will definitely be questions. But if there are questions, which are related to this topic, then it is fine. Otherwise, sometimes people also ask me, for how many years Rajiv Gandhi will remain in power here. (Shri Mataji is smiling)

(A yogi near Shri Mataji's feet) - How to start Sahaja Yoga?

Shri Mataji - Okay, we will just get it started. You went astray and came to our house. By mistake, he is very much my husband's friend. (Shri Mataji laughing) And he is caught in my trap. (Shri Mataji is laughing)

So, now you people get it and after getting it, like I said, learn what it's deftness is. We have time for everything, but no time for God. But when difficult times come, we think, what is the matter? Why did this happen? How we got into trouble. Now mother, please solve our problems. I say you heal yourself, and heal everyone else. You don't have to spend a lot of time on this. You do not have to meditate for hours. You go into meditation on your own. Nothing has to be done.

I am a housewife myself, and my life is also very busy. My husband is also a very busy man, and I have got grandchildren. I have got everything. But I manage everything, because man becomes so powerful, so dynamic, that he does a number of things and does not get tired. He does not get old. He does not have any kind of problem.

Calm (avyagra) He works in a calm state, and looks at the things without getting involved in them. When you look at them without getting involved, then the problems which are there, you can solve them very systematically. It is very easy to achieve this state, but to establish it- it's easy for the seed to germinate, but to establish that tree and make it a huge one, one must have at least a little desire, otherwise it's not possible.

So it's my request that after getting self realization, there is a meeting tomorrow also, all of you must come in that too, and after that you must understand what it is and get into the process of implementing it. (Shri Mataji bows with folded hands)

May God bless you all.

Now if you have any questions, ask. (Shri Mataji, sitting on her throne, addresses someone who is sitting next to her) You are getting a lot of vibrations.

If you have any questions, ask.

(A gentleman sitting on the ground to the right of Shri Mataji) May I ask a question?

Shri Mataji: Yes, ask! Ask! (laughing)

Gentleman: If you wish then answer, otherwise don't.

Shri Mataji: No, no! Why not? I will definitely reply.

(The gentleman starts asking questions and some other gentleman also, Shri Mataji says) He is asking this. (Shri Mataji knocks into the mike) This is not working.

Friend of Sir CP: I came inside your (unclear) I came and stayed in your house. In the morning, something very serious, which you can hear me say seriously (Shri Mataji laughs out loud) Mother, I stayed in your place as a guest for one day, not in relation as a mother, but as a housewife, as an elder sister-in-law, in your house at Oxford, which is abroad, which perhaps you have left now. It's been many years. Bhai saheb, i.e. your husband Shrivastava Saheb, who is the Secretary General of UN Valentine Consultation Agency for many years now, and is elected again and again unanimously, he is a very kind friend to me. After having breakfast in the morning, we decided to go to London.

Shri Mataji: You talked about it at night.

Friend: It was discussed at night, that we will go to London in the morning. He asked, 'How do you go to London?' I said, 'I go by train. How else one goes, I don't know.' So he said, 'I have bought a new Mercedes car. In the morning, we will go in it.' It was after dinner, some music was playing, so she sat there and kept smiling.

Shri Mataji: (unclear)

Friend: So in the morning when we had breakfast at eight, we left. I gave this background purposely, because this is related to the question. I never asked her, today in front of everyone (unclear) I am asking. We left at 8:15 am, I don't remember the exact time. He took out his very nice key chain. Opened a garage for the new Mercedes car. Put it in there.

Shri Mataji: They did not want to come with me.

Friend: (laughing) She said come with me. No. No! We are going in Mercedes.

Shri Mataji: I used to go on foot.

Friend: I said you will come with us only. No, no, we will go in our Mercedes. I said let's go sir. Big brother! And the trouble started. When we arrived near the new Mercedes at 8.15 to 8.30, its key did not turn. And the car's steering definitely got jammed. So its steering got jammed. I tried all methods. Bhai saheb also put in all efforts but in vain. We started perspiring in that cold country. We put in a lot of effort, but failed. The result was that we (inaudible) walked and reached the railway station. Unfortunately, the train also didn't come on time that day.

Shri Mataji: They came with me.

Friend: Then we hurriedly went with her. Now you tell me why this happened to us. What was the matter?

Shri Mataji: What should I tell?

Friend: Now you answer this. I have asked you a question.

Shri Mataji: What is the question?

Gentleman: The one I just asked why this happened.

Shri Mataji: Now, you people wanted to go by Mercedes (Shri Mataji is laughing)

Friend: (laughing) The result was that

she had refused, and we were going in a Mercedes, so the car did not move at all.

Shri Mataji: (laughing) Then you came with us.

Friend: (laughing) And then we went together.

Sahaja Yogi: (Asking one of the seekers present) Your question?

Seeker: I was asking how to start the practice of Kundalini awakening. Before that is it necessary to learn the yogic exercises?

Shri Mataji: No! Nothing sir! Nothing. Yogic activities etc. are wrong. These yogic activities activities should not be done. For example, let me tell you that like we just talked about Mercedes car (Shri Mataji laughs), you can understand that when the car starts, all its wheels start rotating automatically. Isn't it? And within you everything is built in. Everything has been made. You are fully formed. There is no need to make anything. Only your car is ready. It has to be just started. It will go on its own. Those who try other methods, they spoil it. Suppose you take out the wheel of the car and spin it, or try to rotate the wheel of the car, put in a stepney, raise it and say, let's rotate it. So will the car start moving? Doing these yogic (kriya) activities causes great harm.

The simple explanation is that it (self realization) is natural, it is a living process. We cannot do anything about this. Only human beings think like this. Does any dog or cat think that we have to do something to become a human?

Seeker: You said very nice things in the lecture you just gave. Also told some things about (unclear) spiritualism and materialism of our country. Sometimes it happens that people who talk about spirituality cannot live without material things and are very much influenced by them. And the second thing I want to say is (unclear)

Shri Mataji: (Shri Mataji looking at a Sahaja Yogi) What is he saying, materialism?

Seeker: Not materialism, material wealth, material things! To you (unclear)

Shri Mataji: (smiling) What are you saying about the objects, possessions, tell me! There is attachment?

Seeker: If you see (unclear) I have indicated to you that you have an (unclear) about ego (unclear) and in that I think we are. Any special knowledge (unclear). The reason for that is that (unclear) should come back. Your consciousness should be awakened.

Shri Mataji: That I am going to do! Going do it just now. I will awaken that. Okay, you sit down, I'll tell you.

Seeker: (unclear)

Shri Mataji: No, what is it? You are not asking questions, just giving a lecture.

Seeker: You said, ask question!

Shri Mataji: No, no! So the question has not been asked yet. I understand what you are saying. (Shri Mataji addressing someone else) Alright, you are very tolerant sir? You too should be a little bit.

See, what you are saying is that whatever has been said is fine. These are young people, they think about it. It's good. One should think about worldly matters. It's very good! Oriented, Sahaja Yoga is society oriented. It is not for a single human being. Listen! Listen! Later you will again ask questions.

This is not for one person. It is society oriented. When you take to Sahaja Yoga, then as Shri Krishna said that 'Yogakshem Vhamyahan' when Yoga takes place then only you will get your worldly well being, and whatever is the materialism of the world, what we think that we will become prosperous through material things, it is because we only get money from it, but we do not get our welfare (kshem) from it. To attain your well-being, you have to first get the union with the divine.

In our country people did not attain Yoga, hence we did not attain well being. I agree with you, that we did not get our well being. But by practicing Sahaja Yoga how you get your well being, that I will tell you.

Now when that waves of vibrations flow from your hands. We have already experimented with this a lot. Today I have come to your place for the first time, that is why you are unaware. But you should know that when vibrations start flowing from the hands, if you put them in water, then this has been observed in Rahuri University. I have many disciples who have passed their doctorate. They've experimented, and there's a very big (inaudible) in Austria. He has experimented that the farming done with the help of vibrations can be sometimes five times more. Not only this, the hybrid that you are using these days is because the potency of the seed which is old has been destroyed. Now it does not have the strength, that is why we take hybrid and we will always have to take hybrid, because the seed does not have any strength to send out its sprouts. But with this (vibrations) the old seeds can get strengthened and five times more yield can be produced. Do you understand? Firstly, ours is an agricultural country. Agriculture is our main activity here.

Today as we are working in the villages, you will be surprised that they have become so prosperous. There is so much progress in Maharashtra today. And we have been working there for twelve years. And the prestigious people who are there, go and ask them, those who are engaged in agriculture, how much their lives have changed.

Firstly, many bad habits have developed in us, like drinking alcohol, and all sorts of things which are so much in rural areas, that the way the bedbugs are lying dead on the road, in the same manner people are seen lying on the streets at night. Those people who have come to Sahaja Yoga, they got rid of these bad habits. Due to this other people also gave up these habits. As a result of that they started saving money. Because of that their wisdom (unclear). Apart from that, like I told you, vibrations is such a thing, that it always tells you how to act.

A gentleman came to me. Now there are so many jobless people in our country, you know. Out of those, one gentleman came to see me in Mumbai. Very few people come. And when young people come, they quarrel more instead of listening. They listen less and quarrel more. So, like you, he also started talking like you and as soon as our lecture was over, he got up and left. He continued talking and then he left. He did not receive his realization. After that his condition deteriorated very much. When he came to our program for the second time, he got his realization.

After getting self realization he said, 'Mother I am jobless.' I said, 'Okay, if you are jobless then create a job for yourself.' He said, 'But how to make it? So I said, 'Okay, you become an Interior decorator.' So he said, I can't become that. I don't know about wood.' I said, 'You can know from these vibrations, what is good and what is bad. You will be able to recognize the wood and only to that extent you can decorate.' Today that man is well off, prosperous, he is well off. It is not that you get a lot of money. Having too much money is also a problem. Dispute among brothers, dispute between sisters, dispute between father and mother! You don't know what a disaster it is, to have too much money.

But a human being can achieve a complete balance and a complete solution. The whole environment of our country can change, if you listen this much, that you must take to Yoga. First achieve Yoga.

Now you know in England, the unemployment rate is higher than anywhere else. But in our Sahaja Yoga, approximately three

thousand people came from London, out of which at least, it should be said, at least one thousand people were unemployed. One thousand! Everyone got jobs. Everyone is doing something or the other. Everyone is earning comfortably. How? 'Yogakshema Vahamyaham!' When yoga happens, there is a principal of Lakshmi within you. When that principal of Lakshmi awakens, only then this works out in you. We believe in Goddess Lakshmi. We worship Lakshmi ji, but we do not know that this Lakshmi ji is within us. She should be awakened. As soon as the principal of Lakshmi ji awakens, we can achieve it.

What we are doing in our country outwardly to help people materially from materialism. There will be no benefit from this, son! Actually, only after achieving it from within, materialism really works.

My husband, as you know, was Chairman of a Shipping Corporation. He is very much a socialist. So he increased the salary of his drivers from Rupees Four Hundred to Two Thousand. After six months, all their wives came to me as an organization, asking why their

salary was increased. They (their husbands) have kept other women, have started drinking and do not even care for their children. So I said to my husband, 'Why did you do this socialism? Their children are starving.'

Man does not even know how to handle money. He doesn't know how to handle power. He doesn't know how to bear anything. He goes crazy. Without achieving the spirit, you cannot feel the comfort of anything, can't even enjoy anything. Therefore, even if a person has achieved a lot, he has no joy within, because as long as his attention remains filled with thoughts, he cannot achieve joy.

Supposing there is something beautiful, and you see it. While looking at it, if this thought comes to you, 'Should I buy it or should I sell it, or who might have made it? What will be its price?' If you start thinking like that, joy is over!

But if you're looking at an object and if you become thoughtless, then the complete joy created by the maker, the complete joy will fully come within you. It is not necessary that you buy or accept it. So materialism is also a very gross thing. To understand it, first you must be subtle, and you can achieve subtleness through the spirit. And for the one who has achieved the spirit, there is nothing, nothing that can enslave him.

Now you have seen only that house. The house we have taken recently, is five times bigger than the previous one and is like a palace. It is a very comfortable house. We have lots of servants in the house. But if you ask, I live in the rural areas. There is no bathroom or anything there, so we take a bath in the river. Everything happens on the river, and I move around comfortably in bullock carts. I don't need anything. I can sleep on the ground. I don't need anything at all. The reason for this is not that I did any great penance, or tortured my body. Because the one who finds joy of the spirit, is not so much involved in the pleasures of the body. The attention does not go there. One can stay comfortably anywhere, can sleep comfortably, wherever he is. What if one gets a stone to sleep, he doesn't need any comfort.

So this is a little subtle subject to understand. When we look at it outwardly, no solution emerges. Whatever solutions were found, became useless. Now someone says become capitalist, someone says become communist. Let's talk about one theory. It's there inside you?

I say that I am the biggest capitalist. Because if I have got all the powers, then I am the biggest capitalists. And I am the greatest communist. I go door to door, explaining to everyone. I awaken the Kundalini. I wander in foreign countries. I have got a nice house, my husband is so good, I have everything, still I keep traveling to give to all. Who is a greater communist than me? So I am communists and I am capitalists.

So, whatever theories you have made, they also become true when you achieve the spirit. Otherwise the theory remains just a theory. They are communists for the namesake. Everyone is a capitalist at heart. And those who are capitalists, no matter what they say, the feeling inside them is communistic.

Therefore, first find the reality, which is your reality. When reality is found, then you know the essence of everything. You understand the research behind it. What is its essence? Everything becomes possible once you find the essence. Got it? Now you achieve it. (Shri Mataji is smiling)

Question: (Unclear) Attaining siddhis takes you away from salvation. What is your opinion about this?

Shri Mataji: I am talking about salvation. I am not talking at all about Siddhis. That is wrong. What they are saying is right. What Vedantis are saying is right, because those who awaken the Kundalini are themselves not self realized. Self-realization can be given only by the one, who has attained it himself. Those who have not achieved it themselves, whose whole attention is on your money, how can they raise your kundalini?

Siddhi will definitely be achieved. How it happens, that Adidevik and Adhibhautik are two states which exist within us, on the left and on the right side, you go into that. As soon as one goes into that, one gets Siddhis. Like you take out some diamonds from the air, do this somewhere, do that somewhere. All these are very petty things. They are all very small things. It has nothing to do with God. These are all bhoots. It's all knowledge of occult practices. And if you want to buy a diamond, there are many people here in Jaipur who can sell it to you. Why go to a Guru for that? Guru will give you a real diamond. (Shri Mataji laughing) He won't give you something fake!

Question: (Unclear) What is the actual process of Sahaja Yoga?

Shri Mataji: That I will tell right now! You are a real seeker. Have a seat! That's what I'm going to do. That's what you are. Only you are the real one. This I am saying. One who has thought that he has to achieve this self realization. That's the right thing. The simple thing is to get it. That's the right thing. You have said something very important. I was very eager to hear, that someone would say give it now! (addressing someone else in the crowd) Yes?

Sahaja Yogi: Workshop Tomorrow

Shri Mataji: Alright! But today let me give them Realization at least! Alright? (Shri Mataji laughing) I'm tired of it. (Shri Mataji laughs loudly) They are saying this. No. No! It is better to take it today only.

Yes! So this is everyone's wish? (Shri Mataji laughing) Okay, so you all please be seated on the chairs in front! There are so many eminent people sitting here, I am getting nervous. You all please sit in front. Come! Come and sit on the chairs!

All of you! I think you better! I Think you allow them to sit!

You come forward! You come forward. (Unclear) Oh sir! You are ..

Take out your shoes, because this Mother Earth, whose story I just narrated, is the bestower of all the powers.

It's so that its knowledge is very vast. You get that first. Like when you came to this room, you ask how to light the lamp? Just press that button, everything happens. Light will come! Light will come! But how did it come, where did it come from, what happened, learn all this later! Why take a headache before?

(Shri Mataji addresses someone to her left) True Seekers! Tremendous!

Come! Come! Okay now sit comfortably. There is no need to worry about it. You also come forward, who asked the question! Get your self realization and then we will talk. Come! Yes, children should get realization first, young people. Come! Yes? Sit here, come in the front! Come, come! It's a good thing. It is a matter of great pleasure.

(Shri Mataji again addressing someone on the left) He is nervous. Hey, don't panic! (Shri Mataji laughing) You are so concerned about the society, then why don't you light the lamp within?

You come forward! Sardarji, please come forward! Come comfortably.

The one who was asking the question is going, just see. (Shri Mataji laughing) I told you, wasting everyone's time. Hey! At least get your realization! What does it take to get it!

Seeker: Everyone has a question.

Shri Mataji: Yes? Whatever the question he asked, I told you that first you should attain Yoga. After that, ask me again. If we have not attained Yoga first, then what should we talk about! Get one small thing first. Like someone says, 'I want money.' I said, 'Get a job'. So why not find the source of that one thing, from where everything is obtained? This is straight and simple. And if I say, do it. Everything is within you, so why not get it? When the thing to be achieved is within you, then why not get it?

Wow wow wow! I really feel overwhelmed. Ahh! Yes? Now to do this, like I said, nothing. It's a simple thing. The only thing is to sit comfortably first. Sit straight. Neither bend too much nor bend backwards. There should not be too much direct pressure of any kind on yourself. There should not be anything tight on the stomach, or in the throat or anywhere else. And at this time, tell your questioning mind to be quiet for a while, and because this attainment comes easily. It happens automatically. You will be able to even see when Kundalini is awakening. These are clearly visible in those who have some blockages inside them. And when there are no obstructions, like if there is a very good runway, then just as the plane takes off quickly, in the same way the Kundalini rises very beautifully.

Ramdas Swami was asked, how much time does it take to do this? So he said the word (tatshan) instantaneously! It happens at that very moment. Happens at that very moment. And it happens, you will see now.

So first of all, sit comfortably with your hands like this, because I had said that these are the five chakras, this is the sixth and this is the seventh chakra. These are on the right and left. This is the hand of your emotions. This is the hand of your desire, this hand of your will power and this hand of your action power.

So now put both hands towards me. Mohammad Saheb has said that when you will get your awakening, your resurrection, then your hands will speak. And this is what happens.

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Greetings to all the seekers of truth in Jaipur. Every individual lives according to their beliefs. Whatever beliefs one adopts, they shape their life. However, there comes a point in such a life where one realizes, "What I have thought so far, the beliefs I have held, have not borne fruit. I have not attained joy from them, I have not found resolution, and I have not attained peace." When that point confronts a person, they become doubtful of their beliefs. And at that moment, they begin to search for what lies beyond, what lies beyond this, what world is beyond this, which I must attain. When this journey begins, only then can we say that a person becomes a seeker. In the pursuit of truth, one wanders far and wide. Sometimes one thinks, "If only I gather wealth, then through that wealth I will attain joy." Then one thinks, "Let me attain power – through attaining power, I will attain joy." Then someone thinks, "If I just love a particular person, then I will attain happiness through that alone." Moving beyond this, when one rises to expansiveness, they think, "If I serve all beings, do some good for them, perform actions for their upliftment, then I will attain the Divine." But these are all human beliefs. Through human belief, one cannot reach towards the Divine, because the Divine is infinite, and with limited intellect, we cannot dive into the infinite. If we think of the progress we have made so far, everything has been natural. Even the fact that we have become human today has happened naturally. We haven't done anything for it. Whatever about Kundalini and so on has been explained to you, all these things, you didn't create them, they were already within you. You have discovered them in your evolution. And in this evolution, all this asset that you have found, you just have to attain it, understand it, and accept its ownership. Now, whether what we are saying is true or false, whether it is within you or not, if we look at it from a scientific perspective, we would say that just like someone presents a hypothesis which you can call a hypothesis, then another scientist calls that hypothesis, 'Alright, demonstrate it.' If it is proven, then it is considered a rule. People accept it as a scientific fact because it becomes a recognized principle of science. Similarly, in religion, when we accept something, we must understand whether what is described in this religion, we are experiencing it or not. But in matters of religion, our vision is very blind. We do not think that whatever is described in it, we have achieved it. Especially this morning, the conversation was going on, so I said that most Hindus are very unfamiliar with their religion. The reason could be that these people have never been organized – there is some benefit to that. If a religion organizes you more than necessary, then a person becomes like he has tied something in front of his eyes like a bull or a horse. But another flaw is that he also knows nothing. That's why we, who inherited the spiritual knowledge accumulated here for so many years, are completely unfamiliar with it, we know nothing about it. It is very surprising that when I mention Kundalini to many people, they think I am talking about Kundli, which is called horoscope. It's very surprising that we don't even know our fundamental elements. In this country, the wealth of knowledge earned for so many years, for thousands of years, we know nothing about it. Our vision is not towards that, our vision is outward; we don't even want to know about it. The knowledge that is our heritage, accumulated for thousands of years, we are so unfamiliar with it, there is no eagerness, no thought, and we think as if we are just statues created by the English. Moreover, we cannot even conceive how much tradition, how much wealth our ancestors have left for us in this country. Now to say that the point is, that this system is fully present within us, fully established. But those who seek truth should first understand that the truth, as it is, cannot be made by you. If you say, "No, we believe that our concept is about the truth," then that cannot be the truth. The truth is what it is. Like a humble student, you should know that, "Right now, we haven't known the truth, so we will know and want to know what the truth is." Until this awakening of thought occurs within us, our self-made mountains, barriers, become very difficult to overcome. What is truth, what is it?

What we call 'truth, truth' – what is truth? Truth is simply that you are the soul. You are not the body, mind, intellect, ego, etc., you are only the soul. You are the soul, and that glow of soul has not yet come into your consciousness or your mind. When this comes into your mind, then you will know that this soul is within us because you will feel it in your nerves, in your central nervous system. For this, you won't have to ask anyone anywhere, you will know it yourself that this thing is happening within you, it is present within you. If I tell you that this creation [separately – come in front, sit in front, come, sit in front] this creation, the

animate and inanimate creation, is being carried out with the involvement of some great, heavy force that is completely immersed in this task, you won't believe it. But think can we create such flowers? These flowers turn into fruits; can we produce them? Can we perform any living activity; just perform things that are dead? Understand, if a tree dies and we turn it into a table, we think we've done a great job. We've turned something dead into something dead. And when we turn something dead into something dead, even that inert object sits on our heads. Because there's always a conflict between the inert and the conscious. And the soul, inert always runs away from it. Once you've made a chair, the chair sits on your head because you can't sit anywhere else but on the chair. You have to move around with the chair. Once you develop a habit of something inert, that inert thing sits on your head. This means directly that we are fast influenced by the inert compared to the conscious. And even if we become conscious, we are not as oriented towards the soul; our attention is not drawn towards it. The reason is that we haven't been able to look up that much, we aren't that evolved yet. Now, many people in the world have become such who, by accomplishing great deeds, have explained about the Supreme, about their kingdom, about their greatness, about Kundalini, everything. But this was just theoretical. People think such things that there is nothing like God etc., such talks are going on, people only talk about God and use the name of God to extort money, create disputes, put someone in trouble, sell drugs in temples, etc. They keep doing all sorts of dirty deeds and there is nothing like God. It seems right at the level of intellect. If one thinks from the level of human intellect, it seems that if there is a God, then why are all these spectacles happening? Similarly, once in Algeria, many people thought that if the fundamentalist people come here, they will do the same thing that Khomeini did. Due to this reason, many young people there thought that it would be better for us to embrace communism, only by relying on it can we be saved. So those people became communists - five hundred people established their own communist party. Among them, one lost wanderer reached London and got into Sahaj Yoga. I don't know how he got there, poor guy, and then he transcended. He's a very clever boy, a very pure natured boy - Muslim, but very pure natured. When he found it, he went and said, "No, God exists, but we hadn't found it yet." He got all five hundred people realization and brought them all to London by plane. But the excitement in those people was so tremendous and profound, very intense and deep. Until such inner desire to know the truth exists within a person, they can lose the truth even if they attain it. Therefore, it is hoped that there will be many such people in Jaipur who will be deeply interested in knowing it with great faith, that "What are we, why have we come into this world, why has the Supreme Being given us the human condition, and what is our position beyond this." Knowing this is the truth. Whoever knows this that is the truth? As Adi Shankaracharya has said, "There is only one soul, one Brahman, which is truth, and everything else is an illusion." Now, the discussion about Brahman is like this: currently, as you are understanding this thing, consider this: if you think that this person is very good, it's possible that you are deluded, thinking that this person is a great guru. It could be an illusion; you cannot say with one hundred percent certainty that this thing is absolutely correct. The reason is that you haven't yet attained that solitary thing, that absolute thing, which is your soul. Because when you attain the soul, you don't perceive anything relatively, meaning you don't perceive things as "this is like this, so that is like that," but you have full knowledge that this thing is correct. But what should be its path? How have we found its path in our evolution? Like an animal, if you tell it to walk down a dirty alley, it will go. It won't question whether there's a foul smell or dirtiness; it will just walk straight ahead. But if you tell a human to do the same, they won't be able to. The reason is that your consciousness, your central nervous system (the central nervous system), feels it's dirty. This is something you've found in your evolution. Whatever you've found, you've found in your central nervous system, and in the same way, you should find the soul in your central nervous system too. Otherwise, if people say to themselves, "We are great, we've achieved, we've arrived, we're beyond," and give themselves a certificate like this, then that's not believable. But when something becomes like this, then its powers should also be obtained. Suppose someone says, "I am the governor," then they have their own power of governorship. Similarly, when you attain your soul, you obtain the power of that soul. If you can't attain that power through your central nervous system, then I would say, if it cannot be obtained, if it's just mental exercise, then that's not power. Let's say first you attain collective consciousness. Collective consciousness, also known as collective consciousness, where you can understand the chakras of others, your own chakras, because first and foremost, you attain your own self, your own soul. This is what we call self-realization, meaning you know yourself; you know what faults are within you. Another thing is you can read the signals of your fingers to know the faults in others. This awakening of collective consciousness within your central nervous system, awakening on your nerve centers, is self-realization. It's not about verbal exchanges, it's not about arguments, it's not about wordplay, it's not about someone saying, "You have become Yog-anand, Bhog-anand," it doesn't happen like that. It's not achieved through certificates - it's internal. This action is a living action, it's the action of living energy, which occurs within a living person and which completely confirms and validates them. But we humans tend to get entangled in external things first. This is an event, happening within. Now, many people say that one should wear ochre-colored clothing. By wearing ochre-colored clothing, you become a renunciant. If you dye a cloth for two rupees, will you

become a renunciant? By wearing ochre-colored clothing, you're just targeting everyone else's property. How did you become a renunciant? Your eyes are on everyone else's pocket, how did you become a renunciant? Why wear ochre-colored clothing? Wear ochre from within. When you wear ochre from within, externally, you become like King Janak of Videha. Wherever you stay, whether in palaces or in jungles, anywhere – you are an emperor. It means nothing in the world can defeat you, nothing can pull you down, you cannot bow before anyone, and no one can buy you. When you possess such priceless gems, then it should be understood that you have truly achieved something. Otherwise, whoever sees you will purchase you. Whatever they see, they will buy you with money or with something else. So, then what difference remains between you and others? I say, even more than others, it's you who are living on others' money. At least the common person living in the world is living on their own earnings, not on the earnings of others. By wearing the attire of a renunciant, you are living off the earnings of others, so the benefit is that instead of abandoning the clothes, earn by the rules. But most people who cannot earn otherwise resort to this kind of earnings. But there is a delusion in our minds that as soon as we see the monastic attire, we become charmed by it. Especially, this is true of our ladies. Just today, I saw that all the women who had gurus, they didn't attain realization, but their husbands did. When our attention turns towards religion, we tend to accept wrong things as right - these are tamasic tendencies. And when our nature moves away from religion, we don't know what is right and what is wrong. We remain in this dilemma of what is right and what is wrong. For example, in Western countries, people don't even know what is white and what is black. Such people are said to be walking only on the crutch of ego, they say, "I like this, so it's good, I like this." But who is the one who likes it - it's just your ego. When the ego is happy, a person says, "I am happy today." The day the ego is sad, he says, "I am sad." By living on the crutch of ego, humans remain trapped in this cycle, "One moment wealth, another moment ashes." But when you come to your soul, the soul is not only of the nature of truth, but it is also of the nature of bliss. This is the source of happiness, and happiness cannot be obtained from anyone else. If someone says, "My husband is not good, my wife is not good, my father is not good, my mother is not good, that's why I am unhappy or because of society I am unhappy," then one should understand, you are not unhappy because of that, you have not found that source from which happiness comes; that is your soul, which is inherent within you. One should attain this soul, in which there are no dilemmas of pleasure and pain - which is only bliss. One should attain that bliss, because by getting involved in the complexities of pleasure and pain, humans oscillate between happiness and sorrow. That is not an eternal thing. Once it is destroyed, sometimes that is destroyed. Therefore, one should attain the soul, the very nature of which is bliss. The bliss of truth is such that when you attain the soul; you can know what truth is. Imagine someone tells you, "There is a self-manifested deity in such-and-such temple." - Understand if someone said it, it's done. It's possible that they themselves brought and placed it there, saying the self-manifested deity has arrived. How will you know if it's self-manifested? How will you recognize that it's self-manifested?

The way to recognize him is that when you receive it from the soul, then the waves of consciousness, which Adi Shankaracharya has described as the waves of beauty, start flowing from within you. And you can know whether it is real or fake. Once we went to Kashmir. While roaming around Kashmir, at one place, I felt strong waves of consciousness, so I asked the driver "Is there any big old temple here?" He started saying, "No, this is just a jungle." I said, "Okay, let's go this way then." As we passed by, we saw some poor Muslims' huts. So I asked them, "Brother, is there any temple here?" So, they started saying, "No. There's one thing here, Hazratbal." I said, "Okay." Mohammed Sahab's hair was kept there; I caught it five miles away. Even Muslims don't know who fight for him. Namaz (Prayer) is the awakening of the entire Kundalini. Mohammed Sahab described this in their scriptures as 'Maha Megha'. But what do these Muslims know and what do Hindus know until we attain the soul, we do not know Krishna, nor have we known Ram. When they talk about Akbar, they talk about Shri Krishna, the Virat. Do we know that they have a very close relationship? Jesus Christ clearly said, "Whoever is not against me is with me." Who are these people? Christians can never even think that they are directly Mahavishnu. Their description comes in the Devi Mahatmya. Perhaps very few people have read it - that was the actual Jesus Christ. And Jesus's name is Yesu - Yesu, from Yashoda, and Christ, from Krishna, his mother kept his name. But to understand this, first of all, you must attain the soul. When you attain the soul, you can see whether what we are saying is true or false. If it's false, the consciousness within you will be blocked; if it's true, it will start flowing. If you ask whether there is God or not, then a cool breeze will start blowing strongly in your hands. And if you ask about a wrong person, whether he is right or not, you will know through collective consciousness what kind of person he is. Sometimes, there might even be a small blister in the hand. Yesterday, I got a blister on my hand because a wrong person was going to a wrong guru, so a small blister appeared, indicating that this person kept going to the wrong guru. In this way, you can know who is right, who is wrong, completely within your own consciousness, your own awareness, your own central nervous system, you can know who is right, who is wrong, who is true, who is untrue. You can know all kinds of truths and untruths about this. As you progress, you can

know so many things that you couldn't even imagine. Sitting here, you can know everything. The reason is that your telecommunications and so on, their concept is also derived from that universal telecommunications. When you enter into that universal telecommunications, then you can understand everything in the entire creation, that's why it's said to be the seer. Look at Markandeya, how much of a seer he was, but now we have gained knowledge of a great seer from a hundred years ago who was in London. His name was William Blake. He wrote such profound things about spontaneous yoga, 'Sahaja Yoga' a hundred years ago, that where this will be in London, where its school will be, where its college will be, where its ashram will be, where my house will be, where I will stay first, then where I will go afterwards. It's astonishing; he was such a great seer and the English people say he was crazy. English people never understand saints and ascetics. They think they have a bad mind. But we, who have known so many saints and ascetics, either they used to lie - or if they spoke the truth, then we should consider our own soul, whether we have attained our soul or not. These words should not be just a trap. If someone comes and spreads a web of words in front of you, engages in conversation, entertains you, then you should inquire from that very person. In this way, you reduce the significance of your spiritual vision. Spiritual vision should be kept only as far as the place of the soul. Until we attain the soul, our spiritual thirst can never be satisfied. For this, at the lowest part of your spine, which we call the sacrum bone, there is a triangular bone, inside it is 'Power' called the Kundalini. This power is in the form of three and a half coils, it is in the coils, so it is called Kundalini. You will be surprised that when we went to Greece, Athena - this word comes from 'ath' - ath means primordial - primordial mother Athena and in her hands, she has three and a half coils, giving a circle, she holds Kundalini in her hands. There are countless statues of hers made there. And when we reached her temple, there was a statue of Lord Ganesha placed outside. I asked, "Brother, who is this?" They said, "This is the Child Deity." So I said, "Who told you this?" They started saying, "The Indians told us." I said, "When, when Alexander came?" "No, no, Alexander came much later. We had relations with Indians thousands of years ago." They just connected that thing, and we didn't even know what Kundalini is. Not only that, you will be surprised that the stairs there, they also said, 'These are three and a half.' I asked, "Why?" They said, "The power of Athena is in three and a half rounds, and if you complete these rounds, it will spread all over the Earth. Why are these three and a half, it's a mathematical calculation. Due to this calculation, it is three and a half. We call it Mahakali, Mahalakshmi, Mahasaraswati, and the half measure of the Adi Shakti. In this way, these three and a half are Kundalini. Now if we talk about Mahakali, Mahalakshmi in front of educated people nowadays, they will say, "She's talking about something from the time of Adam and Eve." But what's from the time of Adam and Eve is all true and will remain true; and our only task is to give you the truth. Whether this is proven or not, whether what our ancestors talked about is true or false, whether it was lies or truths, it is for you to verify today. But this verification will come from within you. Only when the soul within you awakens, then this can be verified, otherwise it cannot be. This power is pure will. All our other desires are impure. You must have been taught the law of economics that, 'Personal desires can be satisfied, but generally desires cannot be satisfied.' The meaning of not being satisfiable is that if our desires are pure, then when that desire, if the desire is a pure desire, then after that there should be no desire at all. But because the desire was not pure, therefore one desire arose, then another desire arose - today build a house, tomorrow build a mansion, then buy a third helicopter. But the power of pure desire is one, and that desire is that our union should be with this omnipotent power. This is the pure desire. Until this pure desire is completely integrated, we cannot attain bliss through any worldly desires. But as I mentioned yesterday, there are two meanings of yoga. One meaning is 'yoga' which means union, our union with our soul, our union with our Kundalini, or our union within ourselves with all-pervading power - one this union happens and the other meaning of yoga is skill, expertise. Once this power is awakened within you, you should know what this power is, what its impact is, what its usage is, how it should be utilized, and how its benefits can be obtained. Because Sahaja Yoga, which is today focused socially; today Sahaja Yoga is not just for one or two individuals only. Thousands of individuals need to be transcended - thousands of people can be given realization, that's what Sahaja Yoga is. It is not individualistic to carry one person realized - this is society-oriented. Because its benefits are for society. Firstly, the health of a person is restored without money, without a doctor, without diagnosis, without anything. Mental health is restored; financial health is restored, because the element of prosperity is corrected. In our country, people say, "You have so much yoga power within you, you are such yogis, so spiritual, why are you poor?" Because in our country, no one has ever achieved yoga. No politician has ever attained yoga; they keep wandering in useless pursuits - until today, who has attained yoga? When yoga is attained in one's own country, then Lord Krishna has clearly said, "Yogakshem vahāmayam." First attain yoga. When Sudama went to meet Lord Krishna, that's when he attained prosperity. Similarly, until we enter the kingdom of the Supreme Soul, it is not the responsibility of the Supreme Soul to look after our welfare. Right now, it is the responsibility of those who are in power. When you enter the kingdom of the Supreme Soul, then it becomes the responsibility of the Supreme Soul to provide you with welfare. This does not mean that they shower money on you - that would be very wrong. But you attain such a state that in contentment, you acquire so much that you no longer face any difficulties and

now have no demands. You start saying, "I don't need anything now, Mother, and I am swimming in the ocean of joy." Not only that, your sense of righteousness awakens within you. If I tell you, "Don't do this, don't do that," you will definitely do it. This is a special trait of humans. If someone says, "Don't do this," then why not do it, they will surely do it. Therefore, it is better to awaken Kundalini within you, awaken the sense of righteousness within you, and you become righteous on your own. That is, Jesus Christ didn't have to tell them not to do wrong deeds. They themselves didn't do it. Similarly, righteousness awakens within you on its own; we don't have to say anything. Today's Sahaja Yoga is special in this regard that no matter what kind of person someone is, awaken their Kundalini first. If even a little flicker of light starts swirling inside them, they will see, "What turmoil is within me?" Make them their own guru; let them keep correcting themselves so that there is no conflict with me. They will themselves know that these faults are within them, and they will rectify themselves. Whenever a snake is seen in the hand, it is not thrown away immediately; if someone says, "There's a snake," you won't be the one to throw it away. Therefore, if even a little light shines within a person, they start to see that light is something. And beyond this, there is a divine power. When he starts to understand such things on his own, things that he didn't consider wrong before, he immediately discards them. This should happen naturally. Until this happens, through speeches, explanations, teachings, nothing will happen. Today, Sahaja Yoga is at a level where I can say that its impact will be known to people very soon. Unfortunately, I haven't been able to visit Jaipur yet. And even if I did visit Jaipur, it would be on that specific day, which we call "Gudi Padwa" in Marathi, the day when King Shalivahana established it in Hindustan. But in reality, as you know, they went to rule in Maharashtra, and their lineage was specifically from Jaipur. I came here on that very day, and I am from that lineage too; I am also a Rajput, but over the years, for thousands of years, due to living there, all the descendants of Shalivahana have become Maharashtrians. In a way, it's good because as much as some people in Maharashtra know about Kundalini, no one in the rest of Hindustan, or the world, knows. The Nath sects have put in so much effort there—whatever is written about Kundalini in the Marathi language, you won't find it written in any other language. Although Kabir Das wrote quite a bit, not many people read it. It's a continuous text; they continue with their continuous reading. Someone comes; they point a finger, "Brother, you read now." Then someone else comes, they point a finger. The continuous reading goes on. No one thinks about what's inside. Nanak wrote, "Says Nanak, without self-realization, doubt is not dispelled." They're singing, "Doubt is not dispelled." Hey brother, take the medicine that's prescribed. If you roam around with the prescription they've given, what's the benefit? The prescription itself says, "Doubt is not dispelled." But who will take it, who will do it? Everyone has said, "Attain self-realization." When we become Hindus, the initiators like Shankaracharya, they have always said, "Neither in Yoga nor in Sankhya; leave all these useless things aside, first attain the soul - it happens only by the grace of the Mother." But where do people believe them? Who knows what kind of skepticism they are sitting with, who knows what they have started?

The fundamental essence of all this, even though it exists within Hinduism, has turned Hinduism into a strange medium for conflict. What could be a means for peace for the entire world, what could guide the entire world towards happiness, is being wielded like a sword, which could be the shield for the entire world. I am greatly astonished by what is happening. Talking to your big leaders about its fundamental essence, it's surprising to see that they are not even aware that the fundamental essence of all this is to attain the soul and awaken the Kundalini. It is not written as explicitly in any religious scriptures as it is in our scriptures. And it is written in places - like in the Bible, it is written in many places that it is called the Tree of Life. "I will be present before you like the flames of fire," it is said. Many things are said elsewhere, but as clearly and systematically as Markandeya said, Adi Shankaracharya said, or Kabir Das ji, Nanak ji said, no one else has said. But whose mind is there? Our mind gets attracted to such places, where it should not go to. Because, as I have told you, everything that has happened with these people is external. As a tree grows and even when it reaches such a height, if its roots do not go deep within, then there is an apprehension of it falling. Your entire Western world is sitting in this shock today. But in Hindustan, its roots are there, all its heritage is in Hindustan, obtain it, you are its rightful heirs. You have performed many virtuous deeds to be born on this land of India. Besides that, you cannot be born on this land. And what have you done for this country? Such a profound thing of it that you have not found it, have not recognized it? It should be known, it should be attained. This work can be done in a moment. And that's why I have come to you, so that you can attain it. Everything is yours - your Kundalini is your mother. She is your birth-giver. Your souls are within you, which are the light of the Supreme. All this wealth is yours to attain; we have nothing to do with it. I hope I will come to Jaipur again and again. Here, I have seen many people recognize the Divine with devotion, and this work will progress further. If you have any questions today, feel free to ask. It would be good to ask a few more questions, and then we will plan its program, so that everyone can attain that soul with which the conversation has happened.

Seeker: You mentioned that we should attain the soul, but you didn't explain how to attain the soul?

Shri Mataji: Yes, you are indeed true seekers. They are the ones who will do it. Alright. They have already asked this question, which is very good. This is the recognition of a real seeker, that they want to know, "First tell me about the activity of the soul. Mother, I am hungry, give me food." This is the real thing. It's a very good thing.

Seeker: And another thing is, the chakras you mentioned, to explain them (vaguely), what is their physical existence inside or is it just our imagination that they exist like this?

Shri Mataji: No, it's real, my child, it's real. Physical, mental, emotional - it's real, power, meaning, reservoirs of power.

Seeker: Is there a physical form?

Shri Mataji: It is also a physical form. It's physical in the sense that in that place, where your chakra gets imbalanced, you will see that the bumps on your back will come out. It also works physically, but they are reservoirs of power, those are reservoirs of power.

Seeker: The three and a half coils, Shri Mataji.

Shri Mataji: Yes.

Seeker: Where? Which place is it?

Shri Mataji: Where? They are describing the three and a half coils.

Shri Mataji: Yes.

Seeker: Where is this? Is it near which bone?

Shri Mataji: I am telling you, it's inside the sacrum bone - the triangular bone that is there, inside it. Look down here. Below the lower back, below the spine bone, there is a triangular bone inside. Seeker: Inside it?

Shri Mataji: Yes, inside it, there is this power.

Seeker: Where this resides, the Meru...

Shri Mataji: Below the spinal cord.

Seeker: Inside.

Shri Mataji: Yes, below the spinal cord, there is this power, but the spinal cord is also there; consider that as the base of the spinal cord.

Seeker: Where does it meet with the anus?

Shri Mataji: No, above that. The triangular bone is above - it's above that.

Seeker: Is it necessary to cleanse the nadis before Kundalini awakening?

Shri Mataji: No, it's not necessary, not required at all.

Seeker: Is transfer of power necessary for Kundalini awakening?

Shri Mataji: No, not at all. This talk about needing power, it's a new disease. Absolutely not required. I got quite flustered hearing this. Just sit down. Let me explain what they are saying, brother, they must understand this talk about needing power; I am a mother, I get quite anxious. Then a gentleman came. He started telling me about "Arunoday, Barunoday," I said where did this come from, Bhai? So he started saying, "They are spreading, they wrote a book that says one must attain power." I said, "Look, you are a Brahmin by caste," - they were Brahmins by caste. "You should understand one thing that whatever knowledge there is, it too has been attained through evolution. It also has its own tradition. You just pick one out of the middle. Like Rajneesh took out Neo-Sannyas, someone else took out something else (unclear), they took out a third. In this way, you cannot invent anything new. If flowers are to bloom on a tree, they come from the root before the branches, then the flowers bloom, which is a living process." But they just pick it up from here, attain power, somewhere holding this - all this is not described in the scriptures - we shouldn't believe in such things. But this appeals to intellectuals because it comes with novelty.

Novelty is there. Today, Sahaj Yoga has also come with novelty but it has its foundation. It should be practical. Until its foundation is not there, it doesn't make any sense.

Seeker: Why is there a need for a Guru in this?

Shri Mataji: Yes, there is a need for a Guru, but understand that the Mother is a kind of Guru as well. But we don't consider ourselves as Seekers because just now you said, "Mother, you've come, so how can we sit?" Alright, you said that. But one doesn't just stand before the Mother. She is the Mother. Even if you sit on her head, she is still the Mother, even if you come to her feet, she is still the Mother. There is a big difference between a Mother and a Guru, a very big difference. We see some Gurus - they are in poor health, those who are real. They ruin the condition of one by one.

Seeker: Is this above the [unclear] or in the [unclear] mouth?

Shri Mataji: In what? On the shishna (spine). Yes, you said this point correctly, you said this point correctly. It's very important, let me explain it to you. So, have you understood? No, then. Your point is indeed very confusing. Whether it's above or below - it's above. Below, there is the Muladhara chakra where Lord Ganesha sits. Above is the place of Gauri, which is that of a virgin. People have made a big mess of this because, due to being in the form of the Mother, we won't outrightly say that they were so wicked, but due to misunderstanding, they might have understood the trunk of Lord Ganesha as the Kundalini, because what they have seen is from the outside, they haven't gone inside. But this is pure knowledge, pure Kanya (virgin), which is Gauri sitting there.

Shri Mataji: This is all what they teach, sitting on the shishna (spine)? This is all there is.

Seeker: One more thing, sir, that we have a few educated people here. Magazines, books, etc., a few people read them. These days, within our country India, where 80% of the people are not aware of ABCD, they spend their lives working from morning till evening, passing 80 or 70 years of their lives. So what does it mean that the lives of these people have gone completely wasted?

Shri Mataji: No, not at all, absolutely not.

Seeker: What are your comments on that?

Shri Mataji: No, no, most of them come to Sahaja Yoga, depending on those who have time. Those who have time stay in clubs. Those who don't have time, they come here. But a special feature of Sahaja Yoga is that when you attain it - as most sons work in villages and less in cities - and when people come to villages, they get transformed, all their bad habits disappear, all their

addictions vanish, and they become so dynamic that you don't need to ask anything. Once we were going like this into the fields; we saw one field shimmering. We asked, 'Whose field is this?' They said, 'It belongs to a Sahaja Yogi.' I said, "Okay, what did he do?" They said, "Nothing, Mother, I just sprinkled a little charnamrit in it, and it started shimmering with its vibrations. So, there was an Austrian Sahaja Yogi; I told him, "Okay, you experiment with this." He experimented, and he was so amazed that when he gave plain water – he had done it on maize, which is called corn; the corn plant was so tall that when he vibrated the water, it became so tall – he took photographs of it. And he is a very prominent scientist, who is employed in the UN.

And he has written a paper on it; we are going to send it to the Government of India. But who will inquire there, who will see it. They don't have time. Everyone has other diseases. No one has time here. Those who work all day, they have time for God.

Seeker: It is said that a person who earns his bread in less than twenty-four hours mostly thinks about these things.

Shri Mataji: Nonsense!

Seeker: What is God, what is divinity?

Shri Mataji: No, no, they think less about them.

Seeker: A person who works hard from morning till evening.

Shri Mataji: He thinks more, son.

Seeker: While keeping work in front and not paying attention to anything else. Is it considered that such a person's life, with the help of some higher power, avoids the cycle of rebirth?

Shri Mataji: No, no, it's not like that. The people who work a lot, those you are referring to as work-alcoholics - you're not talking about them?

Seeker: No, ma'am. I mean the people in rural areas.

Shri Mataji: No - I mean the people in rural areas.

Seeker: Yes, ma'am.

Shri Mataji: The people in rural areas. Our country resides in rural areas. Yes, so the people in rural areas, they easily transcend and become dynamic after that. But those who are work-alcoholics in cities, no one can treat them - they themselves cannot treat it, they are useless. But others, who have more leisure than necessary, like those who always roam around wearing watches, ask them, "I want to go to London." "Why, why so much fuss?"

"I have to attend a ball there." Half the time - imagine - we, now, our age, now sixty-sixth years is going on; we have seen a lot of life. Earlier, there were neither so many parties nor anything - real friendships used to exist. Nowadays, there are parties every day. Go to someone's house for dinner, go to someone else's house for dinner. In London, you have to attend five receptions. After making arrangements to waste time completely, what can we say, that we don't have time? Time has become too much because everything has become so convenient. All your things have become so convenient - your food starts cooking easily, you get things so easily, but arrangements for wasting time have also become a lot.

We waste so much time from morning till evening without any limit. But if someone thinks that they need to give a little time for the Divine, then even in that moment, even in a fraction of a moment, the Divine can be with you. You speak.

Seeker: Mother, children are born through sex.

Shri Mataji: Huh?

Seeker: Children are born only through sex, it can be said, but you said something as if it's undesirable.

Shri Mataji: Mother gives birth through sex - that's a wrong statement, son. The statement became wrong, the statement is wrong.

Seeker: Existence is there. (Unclear)

Shri Mataji: No, no, I didn't say sex is a bad thing, I didn't say that. But sex happens with the wife, not with the mother.

Seeker: It gives birth to children.

Shri Mataji: Yes, giving birth to children is not the job of sex. Giving birth to children is not the job of sex. Sex happens between husband and wife, not with the children. With children, there is a sacred relationship.

Seeker: Mother is also a wife.

Shri Mataji: Huh?

Seeker: Mother is also a wife.

Shri Mataji: She is a wife, but it's a sacred relationship. With a mother, there is sanctity, this should be acknowledged.

Seeker: Through Kundalini awakening, does internal warmth increase (unclear)?

Shri Mataji: Nothing, absolutely nothing happens. Go to the wrong people who play with the Mother, they experience it. It happens to those who do wrong deeds. It happens to those who indulge in such things, whose character is not upright. Those people, you never know what they might say or do - I once saw a gentleman here who had blisters all over. He started saying, "My Kundalini is awakened." Another gentleman was running around like crazy. I asked, "What happened?" He said, "My Kundalini is awakened." I asked, "How?" He said, "It feels like someone is cutting me with a razor; all the razors are cutting into my body." And people were wandering around the world like crazy. I asked, "Where did they go?" They said, "They went to Mr. So-and-so, so he awakened my Kundalini." So I said, "His got awakened?" They said, "His also got awakened like that." I said, "Oh! Then why did you go to him?" When his Kundalini got awakened like that, he would do the same to you. Brother, when someone in front is behaving like that, why did you go to him? But humans are quite strange. A person comes to the bar, falls in front of it, and yet it moves forward, leaping over him. What can we say about human intelligence?

Seeker: Indeed, they are somewhat like that, as if a fly is being cut, as if something is drawing a man towards spirituality.

Shri Mataji: Yes, if you go towards the wrong thing, it will happen. If you cross the limit, it will happen. It does happen, right? Everything in the world exists, but that is the wrong thing, right? From the wrong thing...

Seeker: (Unclear) Isn't it that Kundalini is awakening, if something like this is happening, then a state like cutting a fly comes, then does it have any recognition that, 'Yes, this is awakened'?

Shri Mataji: No, no, no, absolutely not. One way to recognize it is that there is cool air coming from your head, cool air in your hands - this is its recognition. All around there is this coolness - 'Salilam, Salilam' description. 'Salilam, Salilam' feels cool all around.

Seeker: Does any pain arise in the body like this?

Shri Mataji: No, nothing at all, how can there be pain, this is your mother. It's all...

Seeker: Not pain, like this trembling, trembling arises?

Shri Mataji: No, it shouldn't happen. If there's something wrong inside, there might be a little trembling. A little bit. If there's something wrong inside, in correcting it, there might be a little trembling, but it's not painful.

Seeker: This Kundalini awakening that happens, is it temporary or permanent?

Shri Mataji: It's permanent, dear.

Seeker: (Unclear)

Shri Mataji: Yes, and what else?

Seeker: What is its practice?

Seeker: Its technique?

Shri Mataji: That's what I've come to tell you. The technique.

Seeker: (Conversation between Seekers)

Seeker: So, when something happens, then we'll know. How did you start this in the beginning?

Shri Mataji: You need to answer their questions first. You're saying it correctly. Absolutely, you're right.

Seeker: We used to sit in school first, wanting to write "Kakka Shri Ram Ji" first - these are big things.

Shri Mataji: Big thing - why say big thing, you're saying the right thing. Bhai! If you need to light a lamp, tell me, where's the button, fix it. Later, we'll learn where the light came from, what happened. You're saying the right thing. You're a very right person. This is what I say, that this is in the villages of Hindustan.

Seeker: Now the big proof of this will be when this experience comes, there will be no doubt in it.

Shri Mataji: Yes!

Seeker: The brain or mind will automatically say that it happened.

Shri Mataji: That's it. Just give us your certificate, we don't need to give you one. Let's be straightforward. There are many people here who have had the experience. But you haven't had it yet. And it's true, what's the point of discussing experience if it's void? That's all a discussion about void experience - so attain the experience. As you said, you're elderly and wise. It's a matter of wisdom, absolutely a matter of wisdom.

Seeker: I read about you that you can make someone feel it by touching.

Shri Mataji: Oh, there's no need for that. If that has been done to someone, they might have written about it, but there's no need for touching.

Seeker: Many years ago, I read somewhere, five, seven, ten, twelve years ago.

Shri Mataji: Yes, there might be some tough souls who need to be touched. What to do, sometimes you have to exert your hands.

Seeker: Is there a necessary state for awakening the Kundalini energy? (Unclear)

Shri Mataji: Huh?

Seeker: Is there a state required to awaken the Kundalini energy?

Shri Mataji: No, not at all.

Seeker: Because in childhood or in a specific life (Unclear)

Shri Mataji: No, not at all, dear.

Seeker: Not even for a child?

Shri Mataji: Everyone's. Children's is the first. Alright, now these gentlemen are saying something else, if not then their words... The point is, when the awakening starts, you will search and any questions – not asked, that not asked, so first let's satisfy you. Yes, please proceed.

Seeker: What connection is there in Kundalini and the soul?

Shri Mataji: What are you saying?

Sahaja Yogi: What is the relationship between Kundalini and the soul?

Shri Mataji: Kundalini, which is, is the primordial power; the reflection of the primordial power within us. And the primordial power, which is, is the power of the Divine. And the reflection of the Divine is the soul within us. Understand? The power of the Divine is the primordial power. The power of Sadashiva is called the primordial power – the power of the Divine.

Seeker: (Unclear)

Shri Mataji: What are you saying?

Sahaja Yogi: Is the search for the soul and the search for Kundalini the same thing?

Shri Mataji: What is the search for Kundalini for? It is to awaken it, and through that search, it brings your soul and awakens it within you. There is no need to search for it. No need to search for anything.

Seeker: Like when Kundalini awakens (unclear)

Shri Mataji: Kundalini?

Seeker: Like when Kundalini starts moving forward.

Shri Mataji: Yes?

Seeker: So the chakras of the path won't remain intact?

Shri Mataji: Chakras of the path?

Sahaja Yogi: If Kundalini starts striking the Agnya Chakra, then the chakras of the path—

Seeker: —won't remain intact.

Shri Mataji: They all have to open up. If the Agnya Chakra is caught, it has to be opened. Let's see where the Kundalini is; the work is to open everything, that's the task.

Seeker: Can one reach the Sahasrara Chakra directly?

Shri Mataji: They will take you directly to your Sahasrara; what's the matter with the Agnya Chakra?

Seeker: The chakras of the path must all be clear for that to happen (unclear).

Shri Mataji: Yes?

Seeker: The chakras in the path.

Shri Mataji: She will immediately pierce through all of them and come out from here (unclear).

Seeker: Won't she go straight to the Agnya Chakra?

Shri Mataji: No, no, it will come out from here, sir—from the palate, from the Brahmarandhra. It will come out from the Brahmarandhra, it pierces through the palate, it pierces through the six chakras—it doesn't stop at the Agnya Chakra, it's just a window, it comes out from here. Alright, sit down. You know something...

Seeker: If it comes out, then should we consider all chakras to be fine?

Shri Mataji: Yes, these people sitting here, two or four, theirs has come out, you can ask them.

Seeker: Could imbalance occur in someone by doing this practice?

Shri Mataji: What can't happen?

Sahaja Yogi: Imbalance.

Shri Mataji: Oh no sir, you become balanced—you think what imbalance could occur?

Seeker: Is it necessary for every individual, upon achieving realization, to achieve equilibrium in themselves?

Shri Mataji: Why not?

Seeker: There might be some individuals who cannot attain it and might distort themselves.

Shri Mataji: Distorted? How would that happen?

Seeker: I'm asking you.

Shri Mataji: You're speaking as if you've understood. Suppose you've sown a seed. When that seed sprouts, how could it become distorted?

Seeker: Some seeds don't even sprout, sir.

Shri Mataji: No, they don't sprout. That's true. Some people don't transcend; that's true. If they don't today, they will tomorrow; if not tomorrow, the day after. We are committed to the effort. What's there to be anxious about? You are worrying unnecessarily. You will make it across. Just cross over first. That's it. Alright, what's the matter?

Seeker: The method of awakening.

Shri Mataji: What are you saying?

Sahaj Yogi: The method of awakening?

Shri Mataji: That's what they are saying. Right now, they're not even giving time for that. First, they're talking about this and that. Alright, let it be. That point is fine. What you're saying is correct, that awakening should happen first, and nothing else is needed; they are speaking the truth. That's it. Yes, some people can sit in front comfortably.

Seeker: Completely at ease.

Shri Mataji: There's nothing to be anxious about. There's nothing to worry about. No one will face any discomfort. Sit in front, sit here. I must surely make you transcend. Sit here. Come. Pull back some chairs from behind. Sit as forward as you can, if not, sit as comfortably as you can. There's no issue with that. But if you can come forward as much as possible, it would be good.

Seeker: Let those who are behind come forward to the front chairs.

Shri Mataji: Now, as we say, you do it, because you will awaken your Kundalini yourselves, we won't do it directly, it's a straightforward account. And how to do it, we will explain. Turn your left hand towards us. Comfortably. In your lap, in your lap, the left one. We say left and right for this reason, because some say it's this hand, some say it's the other hand. People say different things. In the Hindi language, it's said differently in every province. That's why we say left and right. Or else, the other hand, the other hand towards us. Straightforward, like this.

Seeker: How far forward should we go?

Shri Mataji: Just sit comfortably in your lap, relax. Everything will come effortlessly. Sahaja means it's born with you - naturally. Just like this, comfortably, comfortably. And the right hand that we have, we will use it because it's the power of desire, and this one here is the power of action. We'll use it and place it on different chakras. How? We'll show you. It's quite easy. First, we'll place our hand on our heart. After that, we'll place it on the upper part of the abdomen. I will explain what this chakra is myself. After that, we'll place it on the lower part of the abdomen. Then again, we'll place it back on the upper part of the abdomen. All the work will be done on the left-hand side. Everyone should do it, please. If it doesn't happen now, we'll say later, it didn't happen. After that, we'll place it on the heart. Then here, on the Vishuddhi Chakra, in this spot, we'll hold the hand like this, from the front. After that, we'll grip it partially on the forehead, press it. At the back, here, we'll hold it like this. Then on the head, this palate, placing it evenly on the spot of the palate, pressing it and rotating it seven times. Press it like this, with fingers like this.

That's it, after this, it will be done.

Seeker: How do we rotate it?

Shri Mataji: Place it like this, press and rotate it. No, no, no, no. Rotate your hand like this, pressing it. Like this, as I'm rotating, like this. Alright. Even if you don't do this, it will still work - you all are great saints. There's no need to worry. First, the left hand should face towards me and the right hand should be placed on the ground. Now, as I mentioned earlier, you're sitting on the yoga ground, so you need to receive the blessings of this Mother. You've placed your left hand on the ground. It's possible that someone's hand might start feeling cool. Now, turn your right hand towards me, for balance, and the left hand like this. Right hand towards me - this is just for balance. Also, remove your glasses because now you'll need to keep your eyes closed all the time. Now, turn your left hand towards me. Now, close your eyes. Left hand towards me and close your eyes. After this, do not open your eyes. Until I say so, do not open your eyes because this is internal meditation. Everyone, please do it. Do not sit here to look. Everyone should do this - do not sit here to look. Those who need to sit only, are requested with folded hands to leave. There's nothing to see here; please take your leave with courtesy. Those who need to meditate should sit, as others get disturbed. So please, everyone stay focused, please. No, please be courteous;

Sadhak: Should I place my hand over the head?

Shri Mataji: No, the left hand like this. Please be courteous - there is no need to force it. If you don't want to meditate, then you may leave.

Sadhak: Please wait for five minutes.

Shri Mataji: Hmm?

Sadhak: Please wait for five minutes.

Shri Mataji: Why, what's the matter?

Sadhak: They have gone outside, please let them come in (indistinct).

Shri Mataji: Hmm?

Sadhak: Their husbands have gone outside.

Sadhak: They have gone outside, please let them come in.

Sadhak: Maybe they went for the washroom.

Shri Mataji: Alright, let them stay. No problem. Let them come. Whenever they come, it will be fine. Don't worry. Look at this eagerness. Look at this simplicity. Look at this simplicity. Until a person embraces this simplicity, nothing can happen with them. People who don't live in simplicity get stuck in all the troubles of life. Cancer, its disease, their disease - all these things affect them. Okay, now no one's turn. Now, the left hand should be placed towards me - like this, keep the left hand. Now, place the right hand on the heart. Close your eyes. In the heart resides your soul, so ask me a question three times - with complete faith, "Mother, am I the soul?"; ask in your mind, "Mother, am I the soul?" Ask in your mind from the depths of your heart. You should have complete faith in yourself. Now, with this same right hand, you, on the left side, above the abdomen, place it. This is the chakra of the guru principle. Because you are the soul, you become your own guru. So, ask another question in this sequence, "Mother, am I my own guru?" - ask this three times. You are asking me very fundamental questions. "Am I my own guru? Mother, am I my own guru?" Why aren't you doing it, Bhai? Do it, it will be beneficial. Turn the left hand towards me and place the right hand on the abdomen. Left hand on the left side, please. Ask the question three times. Now, with this right hand - keep your eyes

closed and remove your glasses because it will have a good effect on the eyes. Now, with this right hand, place it on the lower part of the abdomen. Now, understand one thing, you should be cheerful. You have to enter the court of the Divine, you should remain cheerful. Leaving aside fear, doubt, and so on, you should remain cheerful, and at this place where you have placed your hand, there is the Swadhisthana Chakra, and through this chakra, you know pure knowledge, the knowledge by which you should operate the Brahman Shakti, you know all about it. But for this pure knowledge, I cannot force you; you will have to say, "Mother, give me this pure knowledge." I cannot force you. I have to honor your freedom completely, so you have to say in your freedom, "Mother, give me pure knowledge," - say it six times. There are six petals of this chakra - like the petals of a lotus, there are six petals, "Mother, please give me pure knowledge." Keep your eyes closed, do not open them. Please do not open your eyes at all. It's internal, the mind should be inward. Now, this right hand, you should place it again on the upper part of the abdomen, where I said the Guru's chakra was - on the left-hand side. All the work is happening on the left-hand side. Now reassure your Kundalini. The Kundalini has awakened, but you have to reassure it so that it rises upwards. At this place, say with full confidence, "Mother, I am my own guru." Say it with complete faith, without any doubt, "Mother, I am my own guru." Take off your hat or any head covering, because in front of Mother, what is there to cover and then its Brahmarandhra that need be opened (the opening at the crown of the head), right? Say, "Mother, I am my own guru," ten times. There are ten guru principles within us - say it ten times. Say it with complete faith. "I am indeed my own guru." Now, place this right hand on the heart. I have told you that the soul resides in the heart. Say with complete faith, "Mother, I am the soul." With full faith, "Mother, I am the soul." Twelve times. Hmmm.

Seeker: Should we open our eyes?

Shri Mataji: No, no, keep your eyes closed.

Seeker: You speak ahead.

Shri Mataji: Yes, alright; now you calm down a bit, because all have to be seen, everyone, take everyone along. Let the Kundalini settle down to everyone's heart chakra, then we'll proceed further, okay? You stay relaxed. There's no need to rush, take it easy. Walk with everyone. Okay? Don't open your eyes. Now place your hand on your forehead - on your Vishuddhi Chakra. The Vishuddhi Chakra, which is at the corner of our neck and shoulder, on the left side - grip it firmly. Take your hand to the back a bit, a little further. And grip it firmly. This chakra catches us when we constantly consider ourselves guilty - 'we are sinful, we are fallen, this and that.' Bhai! Now don't look at others, you attain yourself. Attain yourself. Keep your hand like this, here. Place the right hand here. No, not left, right hand. From this side, tell them too, they are also important. Take their hand from the front. Yes, turn it from the neck, yes, from the front. Tell them too. Yes, now all of you say that, "Mother, I am not guilty, I have committed no fault. I am not fallen, sinful in any way. I am the soul, pure soul."

Seeker: How many times?

Shri Mataji: Sixteen times. This is the place of Shri Krishna. You should know that God is not just a source of love, not just a source of compassion, but the greatest source of forgiveness. And we cannot commit any mistake that God cannot completely destroy through His forgiveness. Therefore, considering oneself guilty is very wrong, so say completely that, "Mother, I am absolutely not guilty, I have not done any wrong deed. I am not fallen, I am not sinful - I am a pure soul, a pure soul," while placing your hand here. It is very important.

Seeker: The fingers of the left hand are burning.

Shri Mataji: That's because of some disturbance, nothing serious. It will go away in a little while. It will go away, it will go away. There's no need to worry. Okay, say it sixteen times. Now, with full heart, whether it's just once or twice - but with full heart, place your hand on top of your head, where the crown is, and press from both sides - like when we have a headache, we press. At this place, say with full heart - whether it's twice or thrice - that, "Mother, I have forgiven everyone." Say it with full heart. No, no, place it on the crown, not on the head. What do you call the crown?

Seeker: Forehead.

Shri Mataji: Forehead. No, what do you call it?

Seeker: Forehead, forehead.

Shri Mataji: Huh?

Seeker: The forehead, which is called.

Shri Mataji: They're not understanding forehead, are they?

Seeker: Forehead, forehead.

Shri Mataji: Forehead. Forehead is a very beautiful word. I thought it would be a little Sanskrit, that's why. Yes! Place it on the forehead. "I have forgiven everyone," because when we don't forgive someone, we do nothing, and even when we do, we still do nothing. But when we don't forgive, then surely someone who is troubling us, bothering us, plays into their hands. So please say with full heart, "Mother, we have forgiven." Don't say, "It's difficult." Just say it outright, "Mother, I have forgiven." Seeker: How many times should we say it?

Shri Mataji: Say it from the heart. I will know myself whether you said it or not. It's not about how many times. Say it once, say it twice, but say it with full heart. Yes! Now, take this right hand towards the back. Now, without blaming yourself even once, without counting sins, without counting any mistakes, once ask forgiveness from the Divine, saying, "If I have ever, even unintentionally, said or done anything against your glory, please forgive me. You are our Father." Close your eyes, remove your glasses. Close your eyes - hold it here. Seeker: How many times should we say this?

Shri Mataji: That's it. Now, place this hand above the palate. Put it on the instep. You know where the instep is, right? Where the fontanels are located, and press it. And rotate it seven times. At this point, I also respect your freedom that you have to say, "Mother, help me transcend. Mother, grant me self-realization." I cannot force you. [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] [Shri Mataji blows into the microphone.] Now slowly lower your hands. With both hands towards me, slowly open your eyes, very slowly. Now, lift your left hand four inches, five inches above your head, to see if there is any cool breeze – keep the left hand, keep the left hand, and the right hand towards me. Turn the right hand towards me. Like I have done above the instep, left, left here. See if there is any cool breeze coming? Take off your hat, son. Yes – take off the necklace too, it will be better. If you are wearing a necklace, take it off, that's why I said there is a burning sensation. Take off the necklace for a minute. Just keep it in front for a minute. That's it, okay – now see, the burning sensation will go away. Yes! Look upwards, about 4-6 inches above. Yes! You give yourself the certificate, I won't give it. You have achieved it. Now, turn the right hand towards me and see with the left hand. You people are feeling quite warm. Right hand – see with the left hand.

Seeker: First the right hand (indistinct).

Shri Mataji: Turn the right hand towards me, like this, a bit higher. Yes! And see with the left hand first. Okay, now turn the left hand towards me and see with the right hand. (Indistinct). Got it? Is it coming? It's a very subtle thing. Did it come? Yes, upwards.

Seeker: No, nothing is there.

Shri Mataji: It will come, it will come, it will come, there's too much restlessness in you. It will come, change your hands. If it doesn't come, we will cross over. No problem – yes. Say, "Mother, come into my head," for whom it's not coming. Say it. Right

now, Kundalini is your mother, she will come. Yes, has it come?

Seeker: No, it hasn't.

Shri Mataji: Is it coming? Has it come for you? It's coming. Is it coming?

Seeker: Not feeling it.

Shri Mataji: Huh? Seeker: I'm not feeling it yet.

Shri Mataji: Not feeling it yet – it will come, it will come. Has it come, son?

Seeker: A little bit.

Shri Mataji: Yes! Alright. Now let's do one more thing. If you don't feel it in your hand, raise your hand and move your neck back and ask, "Is this the same divine power that is spoken of?" "Is this the conscious power of the Divine by which all living functions happen?" Ask three times. Now lower your hand. Now see. Did it come, did you feel it in your hand? Yes! Now for the first time, you felt this power all around.

Seeker: I didn't feel anything.

Shri Mataji: It will happen, dear. You worry too much, don't worry. Let's do it now; let's see you now.

Seeker: Maybe it will take time.

Shri Mataji: It won't take time. Don't panic. Those who will take time, will take time. Have you felt it?

Seeker: It's difficult to say anything precisely.

Shri Mataji: Yes, now, just see. Those who aren't feeling it precisely, let's check on them now.

Seeker: What does it feel like in the hand?

Shri Mataji: Are you feeling it?

Seeker: What does it feel like in the hand?

Shri Mataji: It feels like cool air in the hand. Did you feel it in the head?

Seeker: In the head, it's (unclear).

Shri Mataji: It will happen now. Please sit down, relax a bit, and be calm. They have felt it, they have felt it, and they have felt it. Alright, those who felt it in the hand, raise your hands up, both hands, both hands. Now, see, so many people have felt it. Alright, for those who didn't, there's no need to panic. Everyone has to achieve it. Come on, come up, and let's go one by one, one by one, we'll see everyone.

Sahaja Yogi: Come from this side, this way, come here, and come from this side.

Shri Mataji: One by one. It has to be on the foot.

Sahaja Yogi: Come one by one.

Shri Mataji: Come on, one by one, come on. Come on the foot. Who among you went to the guru first?

Sadhu: We were at our Guru Acharya Shri Ram Sharma's place.

Shri Mataji: That's where you're getting stuck. It's not right, that's why. Keep your right hand on your stomach, here. Now say, "Mother, I am my own Guru." Say it completely.

Sadhu: Mother, I am my own Guru.

Shri Mataji: Open your eyes.

Sadhu: Mother, I am my own Guru.

Shri Mataji: The principle of the Guru is messed up, say it again.

Sadhu: Mother, I am my own Guru.

Shri Mataji: Again. Say it with your eyes open.

Sadhu: Mother, I am my own Guru.

Shri Mataji: Yes!

Sadhu: Mother, I am my own Guru. Mother

Shri Mataji: It didn't happen for you? Look carefully, it's caught on the Agnya. It will open. It's the grip of the Agnya that's coming. Yes, is something coming? It will come. Come here, sit down. Boys, look. Come. Yes, come. Now leave the one with the beads.

"Let go of all the trickery and deceitful mind games – come. Everyone has said everything, we keep cramming and don't do anything. Yes – the Agnya? Come. You are really stuck on the Agnya – where did you go?"

Sadhu: Me? For the Ajna Chakra (unclear).

Shri Mataji: With Rajneesh – yes.

Sahaja Yogi: Exactly!

Shri Mataji: Yes, indeed.

Sahaja Yogi: Whose?

Sahaja Yogi: I've read a lot of books by Rajneesh.

Shri Mataji: That's where the confusion has come from. Let's hit it with a bullet. 'Ravana Mardini'. Yes, put your hands down. This is Ravana's incarnation, understand. Who can be a person who rises against the dignity of women? Only a demon. Yes!

Came, came? Ascended, ascended. Now understand the matter. You are amazing for sitting in front of me. Ask these others.

Three came, they froze right there – poor souls couldn't even get up. Alright, how are you doing? Your health isn't okay?

Seeker: I'm fine. Nothing serious, though.

Shri Mataji: It's your liver. Complaints related to the liver. Hmm, alright, you sit down. Tell them what to do for the liver. Didn't you feel it?

Seeker: Yes.

Shri Mataji: Alright, hold your hand like this. What is it, what is it?

Seeker: It hasn't come yet.

Shri Mataji: It will come, don't panic. Went to the wrong guru – no worries. Relax a bit – let everyone come in.

Sahaja Yogi: You didn't feel it?

Seeker: Look carefully.

Sahaja Yogi: Still not felt?

Seeker: (Unclear)

Shri Mataji: What are you saying? Is it coming? Yes, keep it like this. Hasn't it come yet? Right, tell me about the liver. Come here. Didn't you feel it?

Seeker: I felt it once before.

Shri Mataji: Yes?

Seeker: I attended a lecture at Delhi University once, then I felt it a lot.

Shri Mataji: What happened since then?

Seeker: Sometimes it comes, sometimes it goes away.

Shri Mataji: So, you didn't pay attention – it takes time to meditate, right? Meditation is necessary, how will it happen without meditation? You have to meditate. It takes time to establish it. What happened, didn't feel it? It will come, it will come, everyone will come. Hmm. You felt it. They felt it. Get up, check your hands. Lift them. Felt it in the head.

Sahaja Yogi: A lot of warmth.

Shri Mataji: Hmm?

Sahaja Yogi: A lot of heat is coming out.

Shri Mataji: Let them go out. It's too hot for them. It's already hot. What about you? On Agnya (command)? Come – caught the wrong guru; gurus are sitting in every alley. What else will happen? Close your eyes. Did it happen or not? You didn't transcend?

Seeker: No, it didn't.

Shri Mataji: You didn't experience anything either?

Seeker: Nothing at all.

Shri Mataji: Let them experience it, come. Sit down, they will make you get realization. Now we'll have to import people from Australia. Turn your face towards me. They will explain to you. Now these people will come and tell you what Ganapati is. We have forgotten everything; we have become English, they are becoming Indian. Ascended? All the eleven, all the eleven.

Sahaja Yogi: There's also a program tomorrow evening at 6, C-49, Bhagwan Das Road. You can note down C-49.

Shri Mataji: In Delhi?

Sahaja Yogi: No, here.

Shri Mataji: Here?

Sahaja Yogi: In Jaipur, at C-49, Bhagwan Das Road.

Seeker: What time?

Sahaja Yogi: Six o'clock.

Seeker: Tonight?

Sahaja Yogi: Tomorrow evening.

Shri Mataji: Alright, what happened?

Sahaja Yogi: There's a problem due to the vishuddhi (throat) chakra.

Sahaja Yogi: In this program, you will be taught how to see the chakras and how their cleaning is done.

Shri Mataji: Did it ascend to the head?

Sahaja Yogi: Yes.

Shri Mataji: According to them, it did.

Seeker: I didn't notice anything.

Shri Mataji: It's the Vishuddhi chakra.

Shri Mataji: Warren. Go to Dr. Warren; he will correct your Vishuddhi. Their Vishuddhi.

Seeker: Should I go there?

Shri Mataji: Yes, they will fix it. Alright - let's see about others. How about you?

Seeker: Did you have any trouble with the prolapsed piles surgery?

Shri Mataji: Yes?

Seeker: I had prolapsed piles surgery last month.

Shri Mataji: Yes - since then, how has it been for you?

Seeker: I can't say. Does it make any difference?

Shri Mataji: Did you go to Delhi University?

Seeker: Yes, it was quite good; there were very good vibrations.

Shri Mataji: You sit down. Come here. You give to others - come, put your hand on their head. Come here. Place your hand like this. One hand towards me. Like this. Yes! Is it coming? Feeling the coolness? Yes, it's coming? You're feeling it, right?

Seeker: A lot of heat is coming out of the body, it feels like that.

Shri Mataji: That's it.

Seeker: A lot of heat is coming out.

Shri Mataji: There's a lot of heat inside them.

Left hand, right hand, place it on the liver. Place it on the liver - this hand towards me. Just let it go, come on. Now you understand - it's being felt. The thing is, after self realization, one should help others, otherwise the vibrations stop.

Seeker: What should we do then? I mean, should we work hard, give to people? When you light a lamp, you should place it under a table. If you don't support others, why would God give you vibrations?

Seeker: I don't understand others' perspective well.

Shri Mataji: You'll understand - now a center is opening here, right? Will you stay here?

Seeker: No, I'm going back to Delhi after a month. I'm here for a month.

Shri Mataji: Okay. Stay here, these people are here now. Now see? Yours? So they've transcended. Very well. Come, let me teach you. Come stand up. Teach them. (In Marathi) They'll explain. See, nowadays they've come. Yes, they've got realized - haven't they? Hm?

Sahaja Yogi: They're not feeling it - the Nabhi and Agnya.

Shri Mataji: (Marathi). Nabhi, Agnya - it's coming to the forehead. Say, "Mother, come into my head" - that's it. After the Agnya on the forehead. You? No. (Marathi) (Marathi) You come too - they'll explain to you how to lift it. Come. Yes, look at one. Yes, look at them, yes! You look at them, they're doing it. Come, Patankar - (Marathi) Hm, how are you? Quite a lot of heat is coming out - it's very hot.

Seeker: Does it have any special experience?

Shri Mataji: No, but there's a lot of heat inside you, right? Hold it like this. Right hand towards me. What work do you do? Hm?

Seeker: Office work.

Shri Mataji: What kind of work?

Seeker: Administration, accountant.

Shri Mataji: Accountant - hold the hand. What's their issue?

Sahaj Yogi: There's palpitation on the Void (Bhavsagar) for them.

Shri Mataji: On the Void. Who is the Guru? There must be someone. Have you been to someone's place? Have you ever been to someone's speech, never?

Seeker: We often attend speeches.

Shri Mataji: That's the point. Alright, now put the right hand on the Guru's chakra. And say, "I am my own Guru." Is it done? Let the hand move. Now give it to others.

Seeker: It didn't work for me.

Shri Mataji: No? It will work for you. How about you? No?

Sahaj Yogi: Those who have done it should step down and let others come.

Shri Mataji: Keep one hand on their head – one hand towards me. Lift the Kundalini from below – yes!

Sahaj Yogi: Those who are leaving, first take a photograph and they will tell you how to work with the photo.

Shri Mataji: Keep your eyes open. Keep your eyes open. Have you found it?

Sahaj Yogi: By placing a candle in front of the photo and placing your hand in the same way as you are doing now, you can feel vibrations, and tomorrow at 6 o'clock, it will be explained how to give vibrations in those chakras where you feel heat. It will be at C-49 Bhagwan Das Road.

Shri Mataji: There is a lot of heat, a lot of heat inside you. There are photographs and books here, you take them with you.

Shri Mataji: Hmm?

Seeker: I maintain a very disciplined lifestyle, such as a simple and restricted diet, and so on. My way of living is quite disciplined.

Shri Mataji: It's too much. You shouldn't play so much with your body like this.

Seeker: Yes, that might be true. I might have overdone it. I've been too strict with myself, which is why the right side is affected.

Shri Mataji: Yes, that might be true. But you never take any wrong steps.

Seeker: No, I never do, but I do tend to overdo it with myself and think too much.

Shri Mataji: Yes, that's true – there's too much thinking.

Seeker: Yes, now I realize.

Shri Mataji: It's started. What's happening to them now?

Seeker: They've got it, Mother, but they're slipping back again.

Shri Mataji: Tie him up. He has been to all kinds of gurus. Look at them – they both should be there – they will be through soon. Doctor, look at them. These people will be through in two minutes. They will also be through. It should happen. Now? Some coolness has started.

Seeker: A little.

Shri Mataji: Alright, you sit here. Sit for a while as we instructed. Your hand like this – slide it down there. You come here. It's not happening for you? What's the matter? Let's see. What do you do?

Seeker: I am an eye doctor.

Shri Mataji: Hmm?

Seeker: I am an eye doctor.

Shri Mataji: An eye doctor, an eye specialist.

Seeker: Initially, I was in Australia. I was in Melbourne for five years, then started (unclear) practice.

Shri Mataji: You came here from there now! Good! Yes. Warren, there is a doctor from Melbourne. Come forward, come forward. A lot of sweating is happening. What happened?

Seeker: Nothing.

Shri Mataji: What are they saying? Is it not happening? Did they let go? What are they saying? It will happen. Sit down. Relax. Sit down with ease, sit down without worries. Now, say?

1985-0325, Chaitra Navaratri Puja

View [online](#).

25 March 1985

Navaratri Puja

New Delhi (India)

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

1985-03-25 Chaitra Navaratri Puja, Delhi

[English Translation from Hindi]

I wish you on this auspicious day of Navratri. There is no doubt that the , love and respect you people have for Sahaj is appreciable, because we find that the our heritage in North India are somewhat lost. Our past has been lost to a great extent and after independence after 300 years of slavery, we are entangled in our new environment which is intriguing but destructive too. As if we have been uprooted from our basic elements. These elements were never nurtured that is true but we also were interested in superficial things. The North had been a kind of curse on India. I think that the way Washerman behaved with Sitaji (Devi Sita of Ramayan) the rule of washer man have started in Uttar Pradesh. When you travel across Uttar Pradesh, it is sad to see that people have become superficial, incomplete, without faith, without respects etc that it does not appear that Sahaj can flourish there. Secondly, it is seen that everywhere be it Punjab, Bihar we call ourselves hindu or Indians but we are unaware of our culture/heritage.

We do not know our roots? On which root we are standing steady? We cannot prosper by seeding the roots of others in ourselves. And our roots are so very important that the roots of entire world will evolve and exalt from it. But the man here is in strange environment he is on never side, and when I see inside I am very surprised. The depth one finds in South India, is kind of lost here. We need to worry and introspect as to why we have lost it. Why we deserted what we had which was so important. In this regard I appreciate Sikhs as they know something about their religion. You will not find any sikh who knows nothing about their religion but you will find thousands of hindus who know nothing of their religion and they have no problem with it.

Though it has an advantage when the religion become too narrow and organised, the branches gets hampered, then a man goes to an extreme and becomes blind in faith. But to be unaware of your religion and faith is another. You can tell British and foreigners that that they have to learn, know a lot and go deep but what do you say to Indians? They have assumed themselves to be British. They think that they have attained great heights. What a superficial life we are leading we are not giving attention to it, that's why our sensitivity to our heart is not deep. Sensitivity of heart is deep/profound not superficial. A man who leads a superficial life he can't be profound. We need to give attention to why we lost it and how to establish our connection with it? How do we go deep in it? We are very sceptical towards religion. I am not talking of any external religion you know that, it is important to have religion/dharma inside. Religion inside means balance in all those things which affect. Some people argue that "What is there in wearing clothes, they are rooted/material things one needs to go in the depth/beyond substance" But when you are so naughty with matter then how will you go deep? Many people do wrong things without understanding Indian culture and heritage. Like wearing bangles in hand appears a minor thing but do you know it a woman should wear a bangle in the Vishuddhi chakra and even men used to wear it. My nose pin is the star of venus, I had to wear. I had not worn it for long time then I realised that it will not work without wearing it. Everything in our culture has been made in a balance. This has not been created by any religion but by visionary, saints and ascetics, we must understand that. In everything, in way of living, way of conversation, mannerism we must become Indian. Until you are Indian Sahaj Yog will not seed in you. Foreigners keep observing that how to stay in Indian dress all the time and learn Indian ways of behaviour. They keep observing and learn. They try.

Today itself my Daughter-in-law said that "Sahaj yogis we met in foreign, their dedication and faith, is not found in Sahaj Yogis here. Here they come only to get cured of their diseases." So it appears that it is very difficult for Indians to become real indians rather than for foreigners. One they have pure and bright minds. With that mind they understand that whatever they did so far with arrogance, they have to leave those ways and to accept simple, straight Indian ways which directs towards the Atama. They understand this because they have achieved depth. But we come in presence of Mother and argue "What's the problem in this, what if we live like this-or like that". Today I am placing a proposal before you because you know that we have established